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## Current Topics

AT HOME AND ABROAD.

MR THOMAS BRACKEN'S BENEFIT.

THE entertainment tendered as a benefit to Mr Thomas Bracken at the Garrison Hall, Dunedin, on Wednesday evening, July 31, was in every respect a brilliant success. The large hall was crowded in all its parts, testifying eloquently to the place occupied by Mr Bracken in the estimation of the people of this city. The programme was well selected and the performance was excellent. Our principal singers were fully represented. The ladies were Mesdames Murphy and Wakefield-Holmes, and the Misses Rose Blaney and Nellie Stevenson; the gentlemen—Messrs Arthur Salvini, F. L. Jones, Harry Smith, W. Farquhar Young, E. Packer, S. Reunert, C. Umbers, A. F. Robertshaw, W. Thomson, and W. Ibbotson. There was also present Mr Harry Weir of Christchurch. The instrumentalists were Miss I. Matheson, R.A.M.; and Miss N. Black, a clever little lady from Invercargill. Miss Josephine S. Samuell, of Melbourne, and Mr J. R. MacDonald gave recitations. Miss K. Moloney and Mr A. Vallis acted as accompanists. Of the music we may speak highly. All the singers were heard to great advantage in songs well suited to their powers. Among the more notable performances was the duet from the "Miserere" scene in the "Trovatore"—between Mrs Murphy and Mr Arthur Salvini. This was given with artistic finish and was enthusiastically encored. Mr Salvini afterwards sang a solo from Verdi's "I Lombardi," of which he gave a splendid interpretation. As an encore he sang, also very finely, "When other lips," from the "Bohemian Girl." Miss Rose Blaney's song was "My King," and, in response to an encore, she sang "Kate O'Shane." Miss Samuell's recitations were very effective. The first—"At rest" described the singing of a chorister in an Anglican Cathedral, and afterwards the burial of the singer, suitable music being rendered behind the scenes. The second was the "Belief of Lucknow," another and a more realistic adaptation of the tale, familiar to most of us from the verses entitled "Jessie's Dream," "Not understood" and "Bogers of Eaglehawk," two of Mr Bracken's poems, were recited by Mr MacDonald, who did his part capitally. The first of the two is generally known. The second has been recently written, giving a strikingly dramatic picture of a noble deed. It affords ample scope for spirited and touching elocution. The Hon Mr Fergus, who spoke a few cordial words in recognition of Mr Bracken's worth and the debt due to him as a writer by the Colony, read a letter from the gentleman in question, whose medical attendant would not permit of his being present. Mr Bracken expressed his gratitude for the kindness shown towards him, making special mention of the audience, the performers, and Mr Charles Umbers and the gentlemen associated with him in the committee of management. Mr Fergus invited his hearers to join with him in wishing Mr Bracken prosperity and happiness in the future. The appeal elicited loud applause.

AN IMMORAL AND OFFENSIVE PLAY.

WITH relation to that outrage on religion to which we recently had occasion to refer, during the visit of the Brough Boucicault Company to Dunedin, we notice that wherever anti-Catholic bigotry is a distinctive feature of a newspaper the abominable play is singled out for especial praise. Our reference to the play seems to have set our unveiled friend of the Napier *News* on the *qui vive*. He therefore takes up for comment some remarks made by the Wellington *Post*—who fairly states the impossibility of the plot as pointed out by Catholics. Here is what our contemporary has to say for himself:—"Between the breaking of the seal of the confessional and the use of facts which come to the knowledge of a priest in the confessional, there may be a subtle difference, but we cannot say that we quite grasp the point. It is within our own knowledge that a good old priest in Launceston, Tasmania, was the cause of an innocent man being liberated after having been some years in prison, and, if we remember aright, the affair came about somewhat in this wise: A young man was placed on his trial on a capital charge in

which a young woman figured. The accused was found guilty and sentenced to death. The death sentence was commuted to penal servitude for life and such sentence in that day—some 22 years ago—meant the incarceration of the convict in the prison at Port Arthur. For one or two years he was kept in solitary confinement in a prison, the very thought of which is sufficient to make one shudder. It was a barbarous business—a remnant of the old convict days. The time came soon afterwards when Port Arthur was done away with, and the 'model prison,' as it was called, drove no more of its victims into madness. But to our story. It came to the knowledge of the good priest we have referred to that the young man in prison was innocent. The girl confessed that she had falsely accused the unfortunate fellow. What was to be done? The priest could not denounce the wretched perjurer without violating the secrets of the confessional; but he set to work and forced her into making known the whole story of the crime to the authorities, and, broken in health, and ruined for life, the young man was released from prison, while punishment was meted out to one of the guilty pair, though the brute who had been shielded made good his escape. These are the facts as we remember them, and, as we have already stated, we can see very little difference between what we know to be an actual fact and the story unfolded in the play of the Village Priest.' What our good contemporary cannot grasp, however, or what he can see, is very little to the purpose. The priest at Launceston neither broke the seal of the confessional nor made use of facts with which, under it, he had become acquainted. His action was necessarily to refuse to give his penitent absolution until she had made all the reparation in her power. Possibly she authorised him to act for her. Resignation, for example, is quite commonly made by a confessor, on the part of a penitent, to the person who has been robbed. There is never either a breach of the seal of the sacrament or a use by the priest of the facts which have thus come to his knowledge. As to the play we need not repeat what we have already written. We know, too, for a fact that it was condemned in Dunedin by religious non-Catholics who had seen it, as a mockery of religion. Can any consistent Protestant, indeed, approve of the introduction of the Bible for miraculous effects upon the stage? Certainly not. No Protestant can, unless the outrage offered to the Catholic religion and the Catholic clergy may seem to him means that justify the end. The play, we say again, contains a nasty immoral story of adultery and treachery, written by a French infidel for the mockery of Christianity.

A WITTY PUBLICATION.

THE reviews for December give copious extracts from a book of reminiscences, entitled "Seventy Years of Irish Life," which has recently been published by Mr W. R. Le Fanu, son of a late Dean of Emly, and brother of the late Mr J. S. Le Fanu, a well-known author. The book teems with wit and humour, and regret is expressed at its writer's declaration that, as it is his first, so it must be his last publication. His advanced age, however, seems to make that necessary. He was born in the year 1816. Some of the stories told have for us a familiar ring—reminding us, at least, of something that we had heard before. Such, for example, is one of the famous Dr Barrett, a Fellow of Trinity College, Dublin, whose eccentricities formed the screaming delight of students in the latter years of the last and the earlier years of this century, and left many memories to delight generations of those who succeeded them. The anecdote in question is that of the anxiety of "Jacky," as he was called, on an occasion when, for once, he had left the precincts of the college to learn what kind of bird was a rooster which he saw in the yard of a hotel. It was afterwards found that he had consulted a book of natural history and made a note on the margin. "The ostler was right," he wrote, "it was a cock." The records of Jacky Barrett's eccentricities, however, would fill an extensive volume. We remember hearing from an old gentleman who had been his pupil, of the curiosity he showed on learning that this pupil had come to Dublin by a canal boat, to know how the horses that drew the boat managed to travel through the water. When he filled the office of college librarian, again, and it was his duty to administer the oath to students who, on taking their degree of B.A., were made free of the library, his charge to them was, "Ye're not to stale the books." The learned Fellow spoke with a brogue of a very marked description—a kind of sing-song drawl, as

imitated by those who had heard it. "And so, Mr Brown, you're taking me off," he exclaimed once on surprising an under-graduate addressing, in his place, the class he was about to lecture. "No, indeed, Dr Barrett," replied Mr Brown, in the self-same tone, "'tis my natural accent." Jacky, too, was a stickler for old ways. When a proposal was made by a brother Fellow, the late Dr Wall, who long survived him, to introduce into the pronunciation of Latin the English "a," he opposed it vigorously. It happened one morning that it came to his turn to officiate in the college chapel, and publicly in his recital of the Lord's Prayer, he made his protest—"Our Father," he began, in his broadest brogue, "or, as Dr Wall would say, 'Our Fay-ther.'" The effect in a church, filled by a congregation none too well-disposed for gravity, may be imagined.—A notable to whom Mr Le Fanu hardly seems to do justice is the late Archbishop Whately. "The stories of Whately," says the *Spectator*, "are interesting but not agreeable, and only serve to illustrate a sort of brutal brusquerie which he affected in his intercourse with his social and intellectual inferiors." An impression, nevertheless, that the Archbishop was brusque only with his inferiors would be false. He was no respecter of persons, or, indeed, of places. We have ourselves seen him, during the solemnity of a confirmation service in one of the principal churches of the archdiocese, scrubbing his hands vigorously with a pocket-handkerchief—his action being most suggestive of a dislike to pomatum. A year or two after his death we were present when a prelate who had been one of his suffragan bishops alluded to his peculiarities, recalling, also, that very brusqueness of which the *Spectator* speaks. The bishop gave as an illustration an occasion on which a certain nobleman—Lord Fermoy, if we recollect aright—came up, with extreme courtesy, to renew acquaintance with his Grace. The Archbishop received him with a rude stare. "I don't believe I ever saw you before in all my life," he said. Here, meantime, is an anecdote that Mr Le Fanu tells:—"Two women were watching him (the Archbishop) one day playing with his Newfoundland dog in Stephen's-green. 'Mary, do you know who that is playin' wid the dog?' 'Troth, I don't, Biddy; but he's a fine-looking man, whoever he is.' 'That's the Archbishop, Mary.' 'Do you tell me so? God bless the innocent craythur! Isn't he easily amused?' 'He's not our Archbishop at all, Mary; he's the Protestant Archbishop.' 'Oh, the — ould fool!'" Mr Le Fanu gives several illustrations of the quickness to be found among an Irish crowd. Take, for instance, the following:—"Some pikes which had been found concealed were exhibited at a Conservative meeting in Dublin. Some one cried out, 'A groan for the pikes!' A voice from the crowd replied, 'A bloody end to them!'"—Finally, it is well to learn, from any one and in any way, that even Orangeism may have its uses. The deponent, accountable for the thankful piety here narrated, was engaged in making poteen. "We always dry the malt in the beginning of July, when all the police are taken off to Derry to put down the riots there; so we can do it in safety then. God is good, sir, God is good."

ODDS AND  
ENDS.

McKINLEY is spoken of as the coming man. His notable triumph in the recent election for the governorship of Ohio is said to presage his election as President. This also is said to be implied in the general success of the Republicans. The Protectionists, therefore, are rejoicing. McKinley is described as a solid rather than a smart man. He is reticent and prudent, and has great powers of endurance. It is mentioned as suggestive of his possessing a kindly nature that children are attracted by him. During the late elections, we are told, boys were constantly dodging in between the legs of the company to grasp him by the hand, with dirty paws, and cry "Hello, McKinley." "In one country seat two little girls walked into the hotel where the Governor's party was stopping and introduced each other to McKinley. The Governor greeted them pleasantly, and, after answering a few questions, they said: 'Well, good-bye, Governor; we came in because we just wanted to get a glimpse of McKinley.'" But is all this, indeed, suggestive of the Governor's kindness or of the precocious condition of young America? The brats! exclaims the survivor of a less developed age. McKinley is a native of Ohio, but of Irish descent. He is 50 years old, and his mother, who is still alive, is 86.

Among the Deputies who were wounded by the late explosion of dynamite in the French Chamber, was the Abbé Lemire. The Paris correspondent of the *Liverpool Catholic Times* gives us the following particulars:—"Abbé Lemire is forty-two years of age, and the son of peasant parents. At his recent election for Hazebrouck the whole place was in rejoicing. He was carried in triumph through the town, and at night there were illuminations. He had been professor of rhetoric at the University of Hazebrouck for twenty-five years. This deputy-priest has thrown himself thoroughly into the movement for the amelioration of the working classes. His sympathies are with the poor and suffering, and he is already called the apostle of fraternity and reconciliation. Whence this bent of all his faculties, so in tune with the needs of the hour and the teachings of the Papal encyclicals? Abbé Lemire would tell you that he traces it to a single interview he had with Cardinal Manning. He was so impressed then

by the great Cardinal's views on social subjects that he came home and wrote a pamphlet on him and the Irish Question. The pamphlet was considered at the time a remarkably clear and powerful treatment of the subject. Last year he published a 'Life of Cardinal Manning.' Abbé Lemire's heroes of predilection are Cardinal Manning and O'Connell."

It would seem, meantime, that the atmosphere of the Chamber of Deputies remains charged with thunderous elements. A scene is now reported in which the Socialist members repeatedly cheered the Commune, the Centre very naturally replying with cries of "Murderers," "Communards." The situation exposed is meantime serious. With Socialism increasing and shamelessly expressing its sympathy with the Commune, the prospects of the future seem decidedly gloomy. Of what the Commune was, of its enormities, indecencies, and brutalities, M. Maxime du Camp, as an eye-witness, has given a graphic and terrible account. It argues ill for the fortunes of France—or, indeed, perhaps for those of all Europe—to find it thus applauded and approved of. The threats of the anarchists are evidently of some significance.

Under the circumstances, the information given in the *Nineteenth Century* for December by M. Yves Guyot, late Minister for Public Works in France, seems particularly formidable. M. Guyot states in effect that the body are increasing both in numbers and energy. He leaves, besides, slight grounds for hope that more moderate views among a section of them are likely to furnish a wholesome leaven for the whole:—"All the Socialists are much more divided by personal questions than by questions of doctrine. They are all of opinion that the actual state of society is worthless; that legislation should interfere vigorously to give to the labourers all the privileges they demand; that, however great these demands may be, they will never be sufficient; and that the end to be arrived at is the expropriation of the 'capitalist class.'" What, meantime, the expropriation of the capitalist class must be, as carried out by a body—even a regularly established legislature—in sympathy with the Commune, it is not hard to conjecture.

A romantic and painful story that has been going the rounds of the newspapers relative to the suicide of a boy who drowned himself, in order that his starving mother might benefit by an insurance on his life, in the Grand Canal at Dublin, turns out to be the invention of some enterprising journalist. A Dublin correspondent of the *Spectator* has given it a flat denial. The name, indeed, that had been given to the boy might have been taken as suspicious—"Ferdinand de Freyne Rienzi de Courcy." The inventive journalist has evidently all the qualities to make him successful on the staff of a "Penny Dreadful."

His political opponents are again trying to make capital out of Mr Gladstone's advanced years. The cable acquaints us with a controversy that is taking place with respect to his intention to yield to old age and infirmity and retire from the Premiership, and no doubt from public life altogether. The old saying that the wish is father to the thought has never had an uglier exemplification. The news, one might think, that a man who had adorned the century, who in more ways than one had conferred honour on his country, had been forced to yield to the necessities of human nature would come unwelcome to all parties alike and form a common bond of sorrow. To try and forestall the ravages of time, on the contrary, and to invite the consequences of human weakness, seems an outrage offered to humanity. All is fair, they say, in love or war. Things, nevertheless, that are ventured in politics are mean and dastardly. Fortunately such tactics do not seem suggestive of a winning cause. Mr Gladstone, we may hope, will survive to note their failure.

The reconciliation of Prince Bismarck and the Emperor of Germany is no doubt, a pleasing matter to all those who are well disposed towards their neighbour in the wide sense of the term. No one could withhold all sympathy from an aged man, approaching his grave in neglect and ingratitude. Whether the matter is to have any political significance is another thing. In that respect there are few of us who can rejoice to see the Prince restored to favour. On the whole it must be acknowledged that his influence over the affairs of Europe was not for the best. More particularly on the pressing question of the hour, the growth of Socialism, he is acknowledged to have produced a sinister effect, and it would be unfortunate if the Emperor was likely to be guided by him in dealing with it. It is therefore reassuring to find that the renewal of the Imperial smile is not considered to predict the return of its object to power.

It would be interesting to know what the end is which writers in anti-Catholic newspapers propose to themselves in insisting on a misinterpretation of Monsignor Satolli's attitude towards the secular schools in America. Are we, for example, to understand our contemporary the *Wellington Press*, as implying that secularists in New Zealand have secret qualms of conscience with regard to the treatment given by them to their Catholic fellow-colonists, and are anxious anywhere to find an excuse for their conduct? It cannot be that our contemporary entertains any hope of making an impression on Catholics, or altering their mind on the matter by any argument he can advance. Even our contemporary, we should think,

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must know that we look elsewhere for guidance. No; the explanation evidently is fear lest their sense of fair play should prove too strong for the secularists of the Colony. Dodges, therefore, of the kind alluded to should have the contrary effect of encouraging us in our struggle.

A series of letters from a "Chation Farmer in Ireland," that are being published by our contemporary the *Invercargill Weekly Times*, are chiefly remarkable for their pawkiness. The writer is a douce body who takes mild and benevolent views of the situation, and admits that there is a good deal to be amended—but not just in that way, you know; in some other way that may appear by-and-bye. He would never knock down his enemy with a Belfast "kidney"—but, if he could give him a sly trip into a muddy ditch, not to kill but to smother him, down he would go. The letters may be studied for their pawkiness, and should amuse the reader. Our douce body, however, is too clever by half. Nothing, for example, can be easier to interpret than his advice as to the relief of the existing distress. The money subscribed towards the support of the evicted tenants has been a sad grievance to him, and he does not scruple—in what would be a Pecksniffian strain if it did not smack so strongly of the North Briton—to calumniate the administration of the Evicted Tenants' Fund. Nevertheless, he advises that assistance should be given—only not through the National party. He would, in fact, like to kill two birds with one stone, to discredit the National leaders abroad, and create a division at home between them and the priests. Here is a specimen from this "Holy Willie" of prose and politics. "It is a most unwise policy to send money to this country and entrust it to a self-seeking lot of politicians. There has been far too much of that sort of thing in the past, and it would be a great mistake to continue it. The Roman Catholic clergy are always to be found where there is need of their services and to them should be entrusted any money that the kind-hearted colonists have to spare for the poor of Ireland. This winter will witness a deal of hardship in many rural districts, and assistance would be welcome no doubt. Cardinal Logue lately is reported to have said that there would always be rich and poor, and that it was not possible to have a world free from want

"bunkum," and a giving of "taffy" all round. There are serious defects and gross evils existing under the American Constitution—unless newspaper reporters, and American journalists generally are wildly inventive and delight in concocting tales of pessimistic events. Let the Americans, in short, mind their own business. We are not particularly concerned about them. Our guidance, as Catholics, comes to us from Rome, and the direct line does not lie via San Francisco.

But as an example of a failure of the American Constitution that some of our gushing friends in this Colony must look on as most disastrous, let us take a statement or two made, in his late report to Parliament, by Chief Inspector Fitch. Compulsory attendance at school is, he tells us, in the United States almost a dead-letter. "Even when the law is to some extent enforced by means of truant officers or otherwise, its requirements cannot be regarded as very exacting." The reason he assigns, is the very spirit of the Constitution, Republicanism. "America is essentially republican. The sense of equality and of personal rights is strong, not only in the adult community but among the young scholars themselves." Attendance at school, therefore, is irregular. In Boston, we are told, which, nevertheless, is a model city, more than one-tenth of the children of school age do not attend school at all—private or public. "Nor," says Mr Fitch again, "is the social and industrial condition of America such as to impress parents strongly with the need for any thorough or systematic course of instruction." When, therefore, we read in our contemporaries glowing allusions to the American schools, we are reminded of an old saying they had at Home—"Cows in Connaught have long horns."

Our clever friend "Nemo" of the *Dunedin Star*, in the course of a few brilliant, but not strikingly original, remarks touching Dr Moran's Lenten Pastoral, declares that he will not "fly in the face of Providence." Of course not. He could not fly in the face of anything. There are, indeed, the flying fox and the flying squirrel, but nature has still to evolve the flying donkey.

Another little bundle of rubbish published by *Saturday's Star* is a composition in bad doggerel, purporting apparently to rebuke the

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under present conditions." We need hardly point out that the way to follow the advice of a Mentor of this kind is to take the opposite course to that which he recommends. The Irish priests can speak for themselves and need no such patron.

A striking illustration of secular effects, by the way, was that explosion in the French Chamber. Vaillant, who threw the bomb, was an educated man, skilled in all the philosophy of the day, and had been for some time a Socialist journalist. Of a similar class are most of the anarchists now before the public. The details of Vaillant's feat, we may add, prove it to have been of particular atrocity. The bomb was charged with nails and jagged pieces of iron, and had it reached the floor of the Chamber, must have resulted in a horrible slaughter. Exploding as it did accidentally against a post, it inflicted severe wounds on many of the Deputies, and on several visitors among whom were some ladies. A man who opposes the secular schools in America, therefore may be, as a contemporary says, a bad American. It is certain that a man who supports the secular schools in France, may not only be a bad Frenchman, but a bad man—and even a monster.

But, talking of "bad Americans," whose example it would seem we are called upon, as a sacred duty, to shun, must we also, if we would escape opprobrium, walk about with a copy of the American Constitution in one of our fists?—the left or the right, we forget which. If we are bound to take as a pattern what goes on in America in one chief respect, would it not be more consistent to carry the matter thoroughly out? Meantime, we confess that, for our own part we have no particular admiration for the American Constitution. There are many points in which it falls behind the Constitution of the United Kingdom. Under it also every abuse exists that exists almost anywhere else, and there are, besides, blemishes peculiar to the country. We do not by any means go the full length with Miss Mary Teresa Eider. We make allowances for her nervousness, and note her exaggerations. We also, in some degree take exception to her slang—at least from the mouth of a lady. Still, it must be admitted that she did appear to have some slight grounds for entering a protest against "spread-eagleism" and

shabbiness of a certain bank in charging 6d exchange on a cheque of one of its branch managers. Next time the facetious individual drops into poetry let him try a cockney dialect. Then, probably, we sha'n't perceive that he is bothered as well as silly. He never heard an Irishman with a brogue speak in his life.

Here is a paragraph received among the San Francisco mail news:—"Mr Davitt, on being asked by an American pressman whether he had advised the 'removal' of Dr Cronin, murdered in Chicago, said he never knew Cronin, and it would be just as true to say that he had advised the 'removal' of Julius Cæsar or Abraham Lincoln. It was a monstrous fabrication, and the Press of America was the only Press in the civilised world through which ruffianly attacks like this moral assassination of public men could be made." There are, nevertheless, instances to be found in which newspapers elsewhere take up the tone of those in America condemned by Mr Davitt. Last week, for example, we alluded to an attempt of the kind made by the *Wellington Press*.

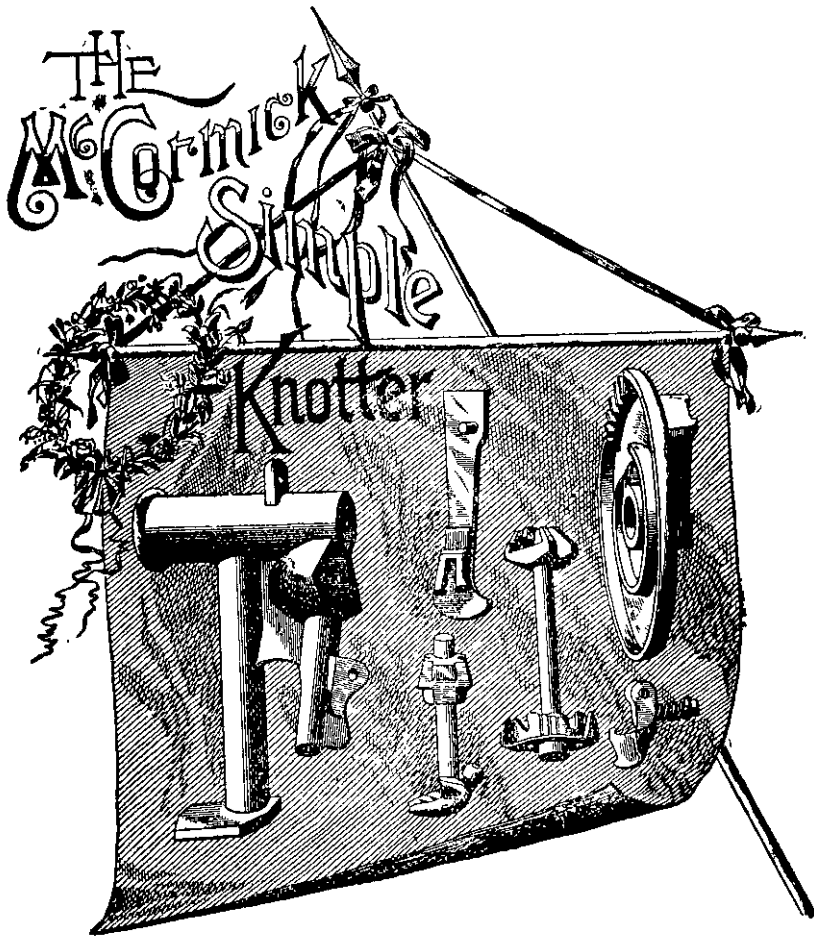
The gaiety and splendour of World's Fair at Chicago have been succeeded by a very different state of things. We are now told of a starving mob, crying out desperately for work or bread, and threatening violence—for whom, nevertheless, neither work nor bread seems to be provided. A like state of affairs appears to prevail generally throughout the country, and disorder of various kinds is reported as its consequence. Finally, the magnificent buildings of the late Exhibition have been burned down, as is supposed by incendiaries. American democracy, therefore, has also its disadvantages. It may even be suspected without sacrilege that there are blemishes to be found in the much vaunted, and almost worshipful Constitution. At any rate American democracy has not yet spoken the last word to be said in solving the difficulties of the day.

The Pope in a recent interview with M. Chaucey Depew disclaimed the idea that his Encyclical on Labour contains anything novel or strange. "That Encyclical," he said, "was no new thing in the Catholic Church. It laid down no new doctrines. It simply re-affirmed and enforced what had always been the doctrine and the policy of the Church as to the relations of the rich and poor, the

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**ENCYCLICAL LETTER OF OUR HOLY FATHER, LEO XIII., BY DIVINE PROVIDENCE POPE, ON THE STUDY OF SACRED SCRIPTURE.**

(Continued.)

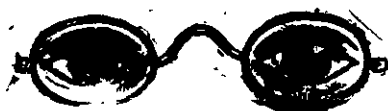
The Holy Fathers, who had complete knowledge and experience of all this, never ceased from extolling the Sacred writings and their fruit. In numerous places they call them "that most wealthy treasury of heavenly doctrines" (Chrysos, in Gen. hom. 21, 2; hom. 60, 3; S. Aug. de Discipl. Chr. 2), or perennial fountains of salvation (St Athan. Ep. fest. 39), or they recommend them as fertile fields and most pleasant gardens in which the Lord's flock may be reinvigorated and delighted (S. Aug. Sermon. 26, 24; S. Ambr. in Ps., c. xviii., Sermon. 19, 2.) These words of St Jerome to the cleric Nepotianus may be aptly referred to; "Read the Holy Scriptures frequently; nay, let the Sacred writings never be out of your hands; learn that which you may teach. . . . Let the discourses of the priests be based upon the reading of the Scriptures" (St. Hieron de vit cler ad Nepot), and appropriate is the opinion of St Gregory the Great, than whom nobody has described more judiciously the duties of the priests of the Church. "It is necessary," he says "that those who attain to the office of preaching should never give up the study of the Sacred Scriptures" (St Greg. M. Regul. post. ii., al 22; Moral xviii., 26, al 14). Here, too, it is well to recall the admonition of St Augustine: "He is an empty preacher of the Word of God publicly who does not inwardly take it to heart" (St Aug. Sermon. 179, 1), and the instruction of the same Gregory to preachers "that they should examine themselves as to the words of Divine Scripture before setting them forth to others, lest in reproving other people's conduct they should neglect themselves" (S. Greg. M. Regul. post iii., 24, al 48). But from the example and pattern of Christ who "began to do and to teach" the voice of the Apostles had already insisted upon this, addressing not Timothy alone but the clergy of all ranks in this command, "take heed to thyself and to doctrine; be earnest in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. iv., 16). Assuredly exceptional aids to salvation and perfection both for one's self and others are ready to hand in the sacred writings, a fact which is the subject of eloquent praise in the Psalms; but these aids are for those who bring to the consideration of the Divine writings not merely a docile and attentive mind but a just and pious disposition of soul. For these books are not to be regarded as of the ordinary kind, but because they were dictated by the Holy Spirit Himself, and contain matters which are of the highest moment, and in many points reconcile and exceedingly difficult to understand and interpret, they always need the coming of the same Spirit—that is, His light and grace; and these, as we are frequently reminded by the authority of the Divine Psalmist, are to be asked for with humble prayer, and to be preserved by holiness of life.

Clearly, therefore, from this arose the precautions taken by the Church, which by means of the most admirable institutions and laws has taken care "that this heavenly treasury of the Sacred Books which the Holy Spirit bountifully gives to men should not lie neglected" (Conc. Trid., sess. v, decret. de refor. 1), for she has arranged not only that a large portion of them should be read and piously pondered by all her ministers in the daily office of sacred psalmody, but also that the explanation and interpretation of them should be dealt with by men of suitable ability in cathedral churches, in monasteries, and in convents of other regulars in which studies may conveniently flourish. And she has strictly ordered that at least on Sundays and solemn festivals the faithful should be nourished with the salutary words of the Gospel (*ibidem* 1-2). To the wisdom and care of the Church, also, has been due in every age a lively devotion to the Scriptures, which has been productive of preeminent advantages. In this connection, to strengthen our previous exhortations, it gives us pleasure to note how from the beginning of the Christian religion those who were distinguished by sanctity of life and the knowledge of divine things always paid frequent and assiduous attention to the Sacred Writings. We see the immediate disciples of the Apostles, amongst them Clement of Rome, Ignatius of Antioch, Polycarp, likewise the apologists, especially Justin and Irenæus in their letters and books, whether concerned with the protection or recommendation of Catholic dogmas, deriving from the Sacred writings in particular confidence, vigour and every grace of piety. Catechetical and theological schools having sprung up in connection with various episcopal sees—those at Alexandria and Antioch were most celebrated—the teaching imparted in these consisted scarcely of anything else but the reading, explanation, and defence of the Divine Scriptures. From them came forth many Fathers and writers whose labours, studies, and excellent works formed such a rich store during the three following centuries or so that the period was called the

"golden age of Biblical exegesis." Amongst the Easterns the principal place is held by Origen, wonderful for the quickness of his intellect and persevering labours, whose numerous writings and immense work, the Hexapla, nearly all others have drawn upon in turn. Mention should be made of a number who have extended the limits of this study. For instance, among the most distinguished Alexandria produced Clement and Cyril; Palestine, Eusebius and another Cyril; Cappadocia, Basil the Great and the two Gregories, Gregory Nazianzen and Gregory of Nyssa; Antioch, the renowned John Chrysostom, whose skill as a Biblical scholar rivalled his lofty eloquence. Nor were others less noteworthy in the West. Eminent amongst those deserving of a singular commendation are the names of Tertullian, Cyprian, Hilary, and Ambrose, Leo the Great and Gregory the Great; most illustrious of all are those of Augustine and Jerome, one of whom was remarkably acute in discerning the meaning of Scripture and most successful in applying it to the support of Catholic truth, while the other from his extraordinary knowledge of the Bible and his great labours upon its application has been honoured by the voice of the Church with the title of *Doctor Maximus*. Although this study was not pursued with the same ardour and fruit from that time up to the eleventh century, still it flourished, mainly through the exertions of the clergy, for they took care to consult the best works that the ancients had left on this subject, and publish them suitably edited with editions of their own, as was done especially by Isidore of Seville, Bede, and Alcuin; or to elucidate the Sacred manuscripts with glosses, as did Valafrius, Strabo, and Anselm Laudouensis, or, like Peter Damian and Lanfranc, to take fresh measures for preserving them in their entirety. But in the twelfth century a great many treated, in a praiseworthy way, of the allegorical meaning of the Scriptures; in this expository method St Bernard, whose writings scarcely savour of anything else than the Divine Scriptures, easily excelled all others. A fresh and agreeable development was given to this study by the system of the scholastics. Although they sought to investigate the genuine reading of the Latin version, as is plainly shown by the *Correctoria Biblica* which they drew up, yet they devoted greater zeal and industry to explanation and interpretation; for in a regular and clear manner, than which there had been nothing better previously, the various senses of the sacred language were distinguished; the weight of each was considered theologically; the parts of the books and the subjects of the parts were defined; the designs of the writers were sought out; the relationship and interconnection of the sentences explained. Everyone must see how much light was by this means brought to bear on obscure passages. Moreover, a choice abundance of Spiritual learning is fully displayed both in their works on theology and their commentaries on the Scriptures; in which respect Thomas Aquinas held the palm amongst them. Then when Our predecessor Clement V. added to the Athenæum in this city and some celebrated universities courses of Oriental literature Our people began to labour with greater accuracy on the primitive codex of the Bible and on the Latin copy. The erudition of the Greeks being then brought back to us, and all the more effectually because of the new method of book printing, happily discovered, the cultivation of the Sacred Scripture extensively increased. It is marvellous in what a short space of time copies chiefly of the *Vulgate* multiplied by the Press filled, so to speak, the Catholic world, in such honour and regard were the sacred volumes held during this very period which is unfairly assailed by the enemies of the Church. Nor should we omit to notice what a number of learned men, mainly from amongst the religious congregations come forward to promote Biblical knowledge from the Council of Vienna to that of Trent; and these employing new aids and bringing into requisition their varied stock of erudition and ability not only increased the accumulated resources left by those who had gone before, but it may be said opened the way for the pre-eminence of the age which followed the same Council of Trent, and during which the glorious age of the Fathers almost appeared to have returned. Nobody is unaware and it is pleasant to recall the fact that our predecessors from Pius IV to Clement VIII caused the preparations of those celebrated editions of ancient versions the *Vulgate* and the *Alexandrine* which were afterwards brought out by the command and authority of Sixtus V and the same Clement and are in common use. It is known that in those times other ancient versions of the Bible as well as the Polyglots of Antwerp and Paris, thoroughly suitable for the purpose of sincere investigation, were most carefully brought out, that there was no book of either Testament which had not more than one capable expositor; and no serious question connected with the subject that did not in an elaborate way exercise the abilities of many; amongst whom not a few of the more studious Holy Fathers won for themselves a distinguished reputation. Nor in truth has energetic ability been wanting amongst our people since that age, for men of distinction have continued to do good work in the same sphere, and against the figments of Rationalism wrested from philology and kindred studies have vindicated the Sacred writings by arguments drawn from the same sources. They who consider all these things fittingly as they should will certainly allow that the Church has never in any way failed to provide for the diffusion amongst her children of the waters from the fountains of Divine Scripture, and that she has always maintained and equipped with every resource of learning the watchful attitude in which she has been divinely placed for the protection and safeguarding of the dignity of these writings, so that she has not needed and does not need any *stimuli* from outsiders.

(To be continued)

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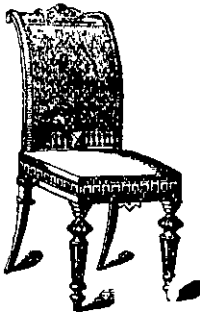
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# Irish News.

(From the *Irish World*.)

**Antrim.**—The Liberal Unionists of Belfast are becoming members of the Orange Lodge.

The death is announced of Dr John S. Drennan, son of the famous Dr Drennan, the gifted poet and writer of the United Irishmen. The demise took place at Prospect terrace, University road, Belfast. The deceased was 83 years of age and wrote poems of some merit. He was what is called a Liberal Unionist in politics, and some time ago endeavoured to show that his distinguished father became reconciled to the Union in 1817, but he could not and did not.

**Cavan.**—The recent Registration Session in this country has added considerably to the voting strength of the Nationalists, so that all chance of the Orangemen or Tories capturing the county has completely disappeared.

**Cork.**—A bronze medal for saving life was presented to Mrs Martin Flavin at her residence, Cork city. On August 10 Mrs Flavin saved the life of a young lady who was being carried out to sea while bathing at Church Bay, and the local committee of the Royal National Lifeboat Institution directed their honourable secretary, Captain Osborne, to represent the occurrence to the Humane Society, and the bronze medal, with certificate, was unanimously awarded. The society desires that such presentations should be made in public when possible, but at Mrs Flavin's special wish the ceremony took place in private. Captain Osborne presented the medal in the name of the Royal Humane Society, and in doing so

**Tyrone.**—Right Rev Dr O'Doherty, Bishop of Derry, has been legally summoned to Boston, U.S.A., as a witness in a will case involving 12,000dols. Mrs Margaret Bradley stipulated in her will that this sum should be devoted to the purchase of land and the erection of a memorial church in her native village of Carrdrine, Tyrone. Since her death no step has been taken to erect the building, or even to purchase the site. Carrdrine is a little hamlet of nineteen families, and would be unable to support the church if it were built.

**Waterford.**—Right Rev Bartholomew Fitzpatrick, Lord Abbott, Mount Melleray, Waterford, Ireland, died lately in the 83rd year of his age. Bartholomew Fitzpatrick was born at Trim, County Meath, and studied at St Sulpice, Paris. He was professor of natural sciences at Carlow College, and served in the diocese of Dublin. He then joined the Trappists at Mount Melleray, and was elected abbot in 1848. He established the present monastery at Dubuque, Iowa, and was Visitor-General for the Order in this country, which he visited seven times, the last time being in 1888.

The ceremony of laying the foundation-stone for artisans' dwellings was gone through lately in Dungarvan, in the presence of a large number of artisans and labourers. The scheme was projected by the Town Commissioners.

**Wexford.**—The railway from Wexford to Roslare will be in operation during the summer of 1894. Gangs of men are putting the permanent way in shape. At the Roslare end the station is being renovated.

The ascendancy class has given one more sample of their tolerance and fair play in connection with the election of a high constable for the barony of Gorey. Strange as it would sound to an Englishman, it is a fact that in the County Wexford, even to-day, where an office is in the gift of the ascendancy party, "No Catholic need

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INSIST ON HAVING THE TRADE MARK ON THE HEEL

complimented Mrs Flavin on the great presence of mind and courage displayed in swimming out in the heavy sea to aid a lady in danger of drowning. Mrs Flavin, in reply, modestly said she had done nothing that deserved recognition. She thought that she really had saved the girl's life, but she had only done what any other lady could have done under the circumstances.

Mrs Elizabeth Forrest, aged 40 years, who formerly lived at Currabally, Blarney, and whose husband was evicted, died during the week from exposure under a bridge in Whitechurch. After the eviction her husband, Michael Forrest, went to America and died there. Her brother, named Walsh, with whom she was staying at the time, is also in sore straits. He was evicted from his farm of sixty acres in Kilmona, Grenagh parish, by the Misses Peede of Midleton.

**Derry.**—Government statistics containing the following in regard to emigration from Derry have just been issued: 491 persons emigrated to the United States and 81 to Canada, against 728 to the States, and 51 to Canada in October, 1892. The immigrants from the United States numbered 207, and from Canada 56. These figures relate to the month of October only.

**Down.**—Considerable distress exists among the weavers in and around the district of Newtownards, owing to the long-continued business depression.

**Meath.**—It is an unique event in any country to find a judge charging a jury that included another judge. Yet this actually happened at the quarter sessions held at Trim last week. The foreman of the jury was Mr John McNamara of Park, who is a retired judge of the United States. Judge Curran, upon ascertaining the fact, addressed him as "my brother judge."

apply." And these are the people who say that we must not get Home Rule because we would oppress and persecute them!

One of the most perfect specimens of Irish art in the nature of ecclesiastical work that has in recent years come from the hands of Irish artificers is a presentation to the Immaculate Conception Church, Wexford, by the Confraternity of the Holy Family, of which the Rev P. O'Leary is the spiritual director. The work consists of a silver gilt monstrance in the Gothic style, three and one-half feet high and weighing 250 ounces, set with seventy-three real stones, amethysts, carbuncles, garnets, crystals, and aquamarine. The base is hexagonal, richly moulded and ornamented in repoussé, from which the shaft very gracefully springs. The latter is enriched with mouldings and jewelled knob, and surmounted by a foliated capital, from which spring six elaborately wrought pillars supporting a jewelled coronal. From the interior of this coronal springs a hexagonal spire with richly wrought finials, and surmounted by a cross. The tower is enriched at the angles by shamrocks standing in relief, and is perforated by mullioned Gothic windows and quatrefoil ornamentation. The work is entirely wrought by hand.

At a large public meeting on the Coolree estate, resolutions were passed thanking the people of the parish of Tintern for stopping the hunt, adhering to the resolution to prevent evicting landlords and land agents from hunting; calling on adjoining parishes to assist in this resolve, and condemning the action of certain policemen on the occasion of the stoppage of the hunt near Tintern.

Book-keeping by double entry. Condensed and simplified. Only a journal and ledger required. His Honour Judge Kettle writes — "It is just what is wanted, and every trader should have a copy." The *Otago Witness* says:—"The instructions given are so simple and yet so ample, that the veriest tyro could have no difficulty in following them."—May be obtained of all book-sellers (Price 1s 6d), or direct from the author—T. G. De Renzy, P.O. Box 444, Auckland for a postal note of the same.—Advt

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The People's Bootmaker, 127 Manchester St. (opposite Burke's Hotel), Christchurch.—Men's Shooters from 9s 6d, Shoes from 8s 6d, Bluchers from 5s 6d, Canvas Shoes from 2s 6d, Ladies' Boots and Shoes from 6s Children's from 2s. Remember H. J. SMITH'S, 127 Manchester street.

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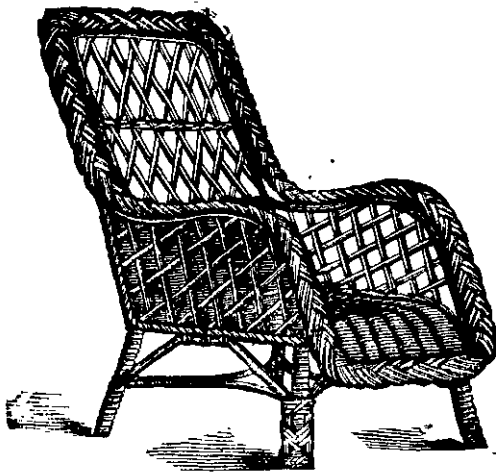
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The above Catch is the best for the following reasons:—1st—  
Experts say so. 2nd—It is most accurate and certain. 3rd—There  
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It has successfully stood the most severe tests, and WOULD NOT  
EVEN IF THE PISTON ROD BROKE. 5th—It has been in use  
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# Dublin Notes.

(From Contemporaries.)

THE fate of compulsory education in Ireland, for the present at least, has been definitely decided. The warning given by Mr Sexton as regards the amending scheme has effected this. The Government cannot easily deal with the measure this session. In fact it is almost certain that they will not attempt to pass the Bill, especially as Mr Morley will not be able to aid the Government out of the fix into which their educational policy of masterly inactivity has brought them.

Infantile mortality, which is evidently not diminishing, has called forth renewed attention on the part of several public men within the past few months, and we observe that the Duke of Fife, speaking at a recent meeting of the Society for the Prevention of Cruelty to Children, made it the subject of some strong remarks, not merely as regards the mortality itself, but the traffic in lives by means of insurance. Belfast has also done something to recall men's minds to this serious question, and we think that our coroner is certainly entitled to a large share of the people's gratitude for the services he has rendered through the additional light his investigations have thrown on the subject.

The post of judicial Sub-Commissioner under the Land Acts, left vacant by the death of Mr Frederick Le Poer Trench, has been given to Mr Michael Crean. Mr Crean will bring to the performance of his duties a trained experience of the work and a most favourable record for justice and efficiency. He was for a considerable period a Sub-Commissioner, but his decisions proving less acceptable to the landlord party than they desired, his services were discontinued. He was, after a time of exclusion, appointed to a minor position in the Land Commission Office, from which during the illness of Mr Le Poer Trench he was recently told off for temporary duty as Sub-Commissioner. As before, he did his work honestly and well, and his appointment to the vacant office secures for a post of increasing importance a competent official, whose past record is a fair test of his impartiality and sound judicial discretion.

Except during political agitation or agrarian disturbances, it has long since been generally admitted that Ireland is one of the most peaceable countries on the face of the earth. Amidst the trying experience through which she has passed in recent years some even of her friends were inclined to believe that she had finally forfeited her ancient reputation. Now that she is undisturbed by politics and landlords, the real character of the people becomes manifest. Within living memory there has been no lighter calendar of offences than at the present winter assizes. This applies not only to serious crimes, but also to smaller offences. In Connaught, the most Irish part of Ireland, if one may use such a paradox, the judges have had almost nothing to do. Their journey through that province was little more than a pleasant excursion and a dignified parade. Leinster is strikingly peaceable, too, though the returns show a number of minor offences, mostly assaults arising from drink. These are no doubt to be attributed to the numerous public houses in Dublin, and the still more numerous houses of the same kind which, in proportion to population, are to be found in Irish provincial towns. In Munster, too, the cases though rather numerous are insignificant in character, and are mostly the remnants of land war saturated in some measure with intoxicants. Strange to say, "loyal" Ulster has the worst record, but even there the criminal calendar cannot at all compare with the long list of criminals, murderers, thieves and swindlers that are brought up for trial four times a year at Liverpool Assizes. The people are giving evidence of patience, good sense, and law-abiding behaviour, which is surely the best argument that if allowed to rule themselves they will not ruin themselves. This state of affairs is not the result of coercive action. Only the ordinary law is in force. Whipping violent people, even desperate criminals, into subjection is seldom effective. How much less effective, nay, how exasperating must it be in the case of those who do not deserve the lash.

American exchanges to hand are full of sketches of the career of the Irish-American warrior-statesman, General Shields, in anticipation of the dedication of his statue in Washington. Major-General James Shields was born the 6th of May, 1807, at Altmore, near Dungannon. He was the eldest of three brothers, his father—who had gone to America, and become a citizen of the United States—dying while he was yet very young. When but sixteen years old he set out for America, leaving his paternal property at Altmore to his mother and brothers. His career in the States was one long record of successes. His daring bravery in the Mexican War of 1847 obtained for him a great reputation. He was elected U.S. Senator, afterwards, for Minnesota, and later still for Missouri, and enjoyed the unique honour of having represented in the Senate three States. At the breaking out of the Civil War he offered his services to the Government, was appointed Brigadier-General of Volunteers, and commanded a division in Banks' army, in the Shenandoah Valley, where, on the 22nd of March, 1862, he defeated "Stonewall" Jackson at Winchester, winning the most glorious

record of all. Being severely wounded by a splinter from a shell on the day previous to the battle, he issued his orders from a litter upon which he was borne to the field. President Lincoln nominated him Major-General; but the jealousy of a miserable clique of politicians prevented the confirmation of his appointment by the Senate. General Shields then retired from service, and became a resident of Carroll County, Missouri, of which State he was appointed Adjutant-General. Afterwards, as we have said, he was elected Senator for that State. He served out the short term, and then returned to his farm in Carroll County, where he died on June 1, 1879. America has at length rendered a fitting tribute to his memory.

The London correspondent of the *Freeman's Journal* says:—I notice that the London papers are giving some prominence to extracts from the anonymous article in the *Fortnightly* on the Irish party. It is not surprising that the article should impose on those who have no means of judging of its value so far as it professes to present an esoteric view of the Irish party and its affairs. As a matter of fact, the pretence of inside knowledge made by the writer is in all important respects transparently false. He appears to have been a diligent collector of malicious gossip from Unionist papers, and adding a few grotesque imaginings, which it is the custom to style "character sketches," he has planted this precious compilation on the confiding editor of the *Fortnightly* as the true inwardness of the Home Rule movement and its leaders. The second article is obviously by a different hand from the first one published under the same title last month. It is equally obvious that while the writer of the former article was in sympathy with Home Rule, the writer of the present one affects a sympathy which is patently insincere in order to aid in imparting a *vraisemblance* to the concoction he presents to his readers. The personal touches which have, of course, attracted most attention, are very audacious inventions. The story about Mr Parnell seeking a secluded place at Mr W. O'Brien's wedding and confiding to a particular friend the opinion that "that man is preparing to displace me," is not by any means even *ben trovato*. I happen to remember that so far from being in an "out-of-the-way corner" on the occasion Mr Parnell was in the most prominent position, and that he had not a member beside him at all. The rest of the story is equally misconceived. The observation attributed to Mr Parnell is not only improbable as coming from him, but equally so as being applied to Mr O'Brien, or, for the matter of that, to any other of his colleagues. The statement that the administration of the Evicted Tenants' Fund and the Parliamentary Fund was construed and confused in order to deprive Mr John Barry of his position as treasurer of the Parliamentary Fund, and to get rid of his supervision is also utterly devoid of foundation. Mr Barry retained his position as one of the committee of three charged with the disbursement of the payments to members until his regretted retirement from the party. Then, the account of the Boulogne negotiations is entirely imaginative, and is manifestly based on Unionist newspaper reports and comments; in fact, the whole thing in its personal aspect is a tissue of invention which cannot deceive for an instant any one who knows anything of the real facts. It is impossible not to be struck by the resemblance between the manner in which this article is pieced together and the mosaic process invented and patented by the authors of "Parnellism and Crime." Indeed, if Mr Wolfe Flanagan were to be accused of the authorship to-morrow, it is very difficult to say whether he would be in a position to deny it. The article is evidently the work, as I have said, of a man practised in the art of appearing to transform newspaper tags and casual gossip into an indictment, not merely of a party, but of a nation. For if the article means anything it means that Irishmen are congenitally incapable of managing any affairs whatever. Of course, the pretence by which that contention is sought to be sustained is of the flimsiest character, and the gibe at "rhetoricians" the shallowest and emptiest that could be brought forth from the brain of man. What, however, increases the suspicion inevitably created by a perusal of the article as to the sinister source of its authorship is the circumstance that before it appeared certain prominent Unionists knew all about it, and were promising "revelations." They were precisely the same men who knew all about the forgeries of the *Times* before they became matter of public knowledge.

In the current issue of the *Speaker* Mr Davitt replies to the attacks of "X" in the *Fortnightly Review* on Irish leaders living and dead. Writing of the expectation that was based on "the most useful and suggestive paper" which formed the first of the articles on "The Ireland of to-day," says Mr Davitt:—"This expectation vanishes in the pages of the second article, and we find, in the place of some practical proposal, a highly cooked *rechauffe* of a recent party controversy in some Dublin papers."

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

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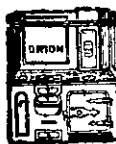
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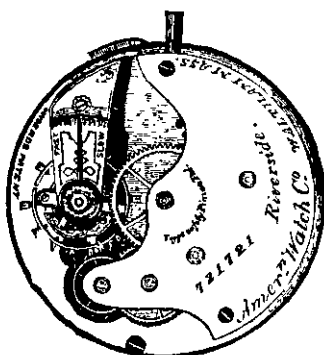
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Established 1865.

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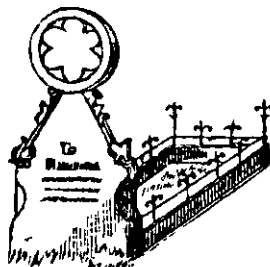
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Town and Country Orders promptly  
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Just received, ex Rangitira,  
a shipment of Bed and Grey  
Granite Crosses and Head-  
stones direct from the best  
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Inspection invited.

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PATENTEES and SOLE MANUFAC-  
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Hotel (Pabiatna), rent £3 week; trade  
£60 week. Ingoing £1,000.

Hotel (Carterton), rent £4 week; trade  
£50 week. Price £850; half cash.

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Hotel (Wellington), rent £7 week; trade  
average yearly £74 week; beer 20 to 30 hgds  
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£40 week. Ingoing £700.

Hotel (suburbs), valuation about £350;  
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Hotel (Palmerston North), rent £5 week;  
trade £70 week. Ingoing £1,400.

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Pipes (from 3in. to 21in. diameter, with  
all the necessary junctions), Stench  
Traps (of all sizes), Chimney Pots  
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Also in Stock—For Sale—  
Lime, Cement, Plaster of Paris, Cow  
Hair, Fireclay (ground and  
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Gentlemen,  
Please forward one case of your Soda  
Water per New Zealand Express Company.  
I daresay you may think it strange of me  
writing for this small order, but it is for a  
sick person, and the doctor expressly stipu-  
lated for your brand, and will have no other  
which I look upon as a great compliment to  
your manufacture.

I am, yours truly,  
A. J. S. HEADLAND.

Oamaru, September 11, 1893.

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CRAWFORD STREET, DUNEDIN.

### Commercial.

A. TODD, on behalf of THE NEW ZEALAND LAND ASSOCIATION LIMITED, report for week ending February 7, as follows:—

**Store Cattle**—A very steady demand is still experienced for these, and all offering are readily taken up at prices more in favour of sellers. The business done, however, is only to a very moderate extent, owing, doubtless, to the want of a sufficient supply.

**Store sheep**—The market does not show a very great amount of animation, at the same time a moderate amount of business is passing, but it is evident that buyers are not just yet in the mood to operate at prices expected by sellers.

**Wool**—We held our third sale of the season's series on Friday the 2nd inst., when there was a very full attendance of buyers. We quote—Greasy superior half-breds, brought up to 10d; good clean cross and half-breds, 8½d to 9½d; medium to good, 7½d to 8½d; inferior and heavy, 5½d to 7½d; ordinary greasy merino ranged from 4d to 7½d per lb. Our next sale will be held on the 22nd inst., when the full compliment of buyers will, doubtless, attend and operate with quite as much, if not more, freedom than on last occasion.

**Sheepskins**—At our weekly sale on Tuesday we submitted a moderate catalogue comprising a variety of sorts, which attracted a full attendance of buyers, who competed well, all the lots being disposed of under the hammer at prices about equal to those obtaining last week. Country dry crossbreds, inferior to medium, brought 1s 9d to 3s 3d; do do merino, 1s 7d to 2s 2d; medium to full-woolled crossbreds, 3s 4d to 4s 9d; best, 4s 10d to 5s 9d; extra heavy, 6s to 6s 9d; full-woolled merinos, good, 2s 3d to 3s 8d; best, 3s 10d to 5s 1d; dry pelts, 2d to 1s 6d; green crossbred pelts, best, 1s 6d to 1s 9d; extra prime, 1s 10d to 2s; medium to good, 1s 2d to 1s 5d; green lambekins, best, 1s 10d to 2s 4d; medium, 1s 3d to 1s 9d each.

**Rabbitskins**—Best spring skins are fetching 11d to 12d; medium, 9d to 10½d; summer, 6d to 8½d, suckers and half-grown 3d to 5½d per lb.

**Hides** the market is unchanged, late rates continue to be secured, which are, for best salted, free from scars and clean, 60lbs and over, 2½d to 3d; medium, 1½d to 2d; inferior and light, 1d to 1½d per lb.

**Tallow**—Well-rendered mutton tallow is firm at recent quotations; rough fat is also having very good attention and selling freely. Quotations—For best rendered mutton, 21s 6d to 22s 6d; medium to good, 18s 6d to 20s 6d; inferior to medium, 14s to 17s 6d; best clean mutton caul fat, 14s to 14s 6d; medium to good, 12s 6d to 13s 9d; inferior to medium, 11s to 12s 3d per cwt (ex store).

**Wheat**—There is nothing that might in any way be considered favourable to record in respect to the tone of the market since we last reported. We give late quotations, which are still maintained, say for best milling, Tuscan and velvet, 2s 9d to 2s 10d; medium to good, 2s 8d to 2s 9d; inferior to medium, 2s 5d to 2s 7d; broken and thin, 2s 3d to 2s 5d; ex store, sacks weighed in, terms.

**Oats**—The position of the market differs but little this week from that of the past; a moderate demand is experienced. We quote—Prime milling, 1s 11½d to 2s; best bright stout feed, 1s 11½d to 2s; medium to good, 1s 10d to 1s 11d; inferior and second, 1s 8d to 1s 9d; ex store, sacks extra, net.

**Barley**—There are no sales effected in this, owing to the market being entirely cleaned out, and nothing will be done till the next comes to hand. Quotations nominal, say for prime malting, 3s 9d to 4s; medium to good, 3s 3d to 3s 6d; milling, 2s 6d to 3s; feed, 1s 9d to 2s 3d; ex store, sacks extra, terms.

**Grass Seeds**—Samples of this season's ryegrass seed are now coming on to the market more freely; sales are also being effected, farmers' best dressed fetching 2s 6d to 2s 9d; medium to good, 1s 9d to 2s 3d; machine-dressed, 2s to 3s 3d; superior, 3s 6d to 4s 6d; sacks extra, net. Cocksfoot has only a retail demand, best fetching 4½d to 4½d; medium, 3½d to 4d per lb; ex store.

**Potatoes**—Owing to the supply being somewhat in excess of requirements this week prices have a weaker tendency, best fresh

sorts only fetching L4 to L4 5s; inferior to medium, L2 15s to L3 15s per ton, and in small lots, ex store, sacks weighed in.

**Chaff**—The market has remained pretty steady since we last reported, best fetching L3 10s to L3 17s 6d; extra prime, L4 to L4 5s; medium, L2 10s to L3 5s; inferior, difficult to place at 30s to 45s per ton; ex truck, sacks extra, net.

**Dairy Produce**—The only demand existing is confined to the exigencies of the local dealers who only purchase for local requirements, the bulk of the manufactured article being shipped home by the makers and with the supply of both dairy made butter and cheese being in excess of requirements, the market remains exceedingly flat, prime dairy made butter is difficult to place, and then only in retail lots at from 6½d to 7d; medium, 4d to 5d; factory, 9d to 10d per lb; factory cheese, medium size, 4½d to 4½d; loaf do, 5d to 5½d; dairy made 2d to 4d per lb.

**Flax**—We have no improvement to note in the tone of the market which is still somewhat slow; we quote same as last. For medium to good, L13 10s to L14s 10s; ex ra well dressed would probably fetch a shade more, inferior, nominally, L10 10s to L12 10s per ton, ex store.

MESSES DONALD REID AND Co. report as follows:—

**Sheepskins**—At the Chamber of Commerce on Tuesday we submitted a small catalogue of skins. Green pelts sold at 1s 3d to 2s 1d; do lambs, 1s 5d to 2s 2d; dry crossbreds, 2s to 5s 4d; do merinos, 1s 5d to 3s 9d; do pelts and hoggets, 5d to 3s 1d.

**Hides**—A very good demand exists for prime, well-flayed, and clean, heavy hides, but these are in short supply. We quote—Prime heavy, 2½d to 3d; medium to good, 2d to 2½d; light, 1½d to 1½d; inferior, bulls, 1d to 1½d per lb.

**Tallow**—The demand continues good, and prices remain firm at recent quotations, which we quote—Prime rendered, 20s to 21s 6d; mixed, 17s to 19s; inferior, 14s to 16s; rough fat, 10s to 14s 6d per cwt.

**Wheat**—Business in this cereal still continues dull. Prime milling, 2s 9d to 2s 10d; inferior, 2s 7d to 2s 8d.

**Oats**—Only a very small supply is arriving. Prices remain at from 1s 10½d to 1s 11½d; discoloured, 1s 9d to 1s 10d (sacks extra).

**Barley**—No transactions.

**Potatoes**—Prime kidneys and derwents, L3 15s to L4; inferior other descriptions, L2 12s 6d to L3.

**Chaff**—We quote—Prime oatsheaf, L4 to L4 5s; medium, L3 to L3 17s 6d; inferior, L2 to L2 15s.

MESSES STRONACH BROS. AND MORRIS report as follows:—

**Fat Cattle**—163 were yarded. We quote—Best bullocks, L9 10s to L11 10s; extra, L12; light and medium to good, L6 2s 6d to L9 2s 6d.

**Fat Sheep**—1190 were forwarded. Demand was fairly good. Best crossbred wethers, 13s 6d to 14s; extra prime do, 14s 9d; medium do, 12s 3d to 13s 3d; best crossbred ewes, 12s 9d to 13s 3d; medium to good do, 8s 6d to 12s 3d; medium wethers (light) 6s 3d.

**Fat Lambs**—767 were penned. Best, 9s 6d to 11s; others, 6s 6d to 9s 3d.

**Pigs**—54 were offered, chiefly small. Suckers, 12s 6d to 14s; slips, 16s to 17s; stores, 22s to 22s 6d; porkers, 31s to 31s 6d; light baconers, 34s; extra heavy do, 68s.

### DUNEDIN HORSE SALEYARDS.

MESSES WRIGHT, STEPHENSON AND Co. report as follows:—

Owing no doubt to the number of horses advertised for our sale on Saturday there was a very large attendance, both from town and country, but we regret to say that the demand for light horses, of which a large number were forward, was not very brisk. This may no doubt in a great measure be accounted for by the fact that the best light horses of the sale were very young and newly broken, and were therefore timid about purchasing. Draughts met with a fair inquiry, and all good sorts offered for positive sale were readily placed to town and country buyers. We quote: For first-class draughts (extra-heavy), L25 to L30; for good ordinary draughts (young), L18 to L22; for medium draughts, L12 to L16; for aged

PLANTING SEASON. 1893  
Great Reduction in Price, owing to  
Expiration of Lease.

**KERR & BARNETT**  
Have on Sale—  
Fruit Trees, Ornamental Trees and Shrubs.  
Contract planting done by experienced  
workmen. Contractors and large planters  
liberally dealt with. Catalogues free on  
application.  
STANMORE NURSERY, Christchurch.

**A SUCCESSFUL  
CONTINUATION.**  
OUR BUSINESS STEADILY  
INCREASING.

M. FRAER AND SONS,

CASH DRAPERY DEPOT,

GEORGE STREET, DUNEDIN.

THE MILLINERY DEPARTMENT.

To meet the requirements of our numerous  
Customers we have secured the services of A  
FIRST-CLASS MILLINER from one of the  
Largest Victoria Houses.

OUR SHOWROOM TEEMING WITH NOVELTIES

THE DRESS DEPARTMENT.

A GREAT SUCCESS.

Hundreds of Dresses have been Sold since Our  
Opening Day. Our Dressmaker has  
given every satisfaction.

Moderate Prices Perfect Fit. Stylish Designs.  
7 yards Dress Tweed, double width, 6s 6d  
7 yards Diagonal Tweed, double width, 7d 11d  
Black Silk Grenadines, 1s 6d, 1s 9d  
Prints, Galateas, Crepons, Gingham, etc, etc;  
a very large selection from 5d per yard.

Ladies advised to try our

SPECIAL KID GLOVE "THE QUEEN."

Black, Brown, and Tan, 3s 11d.

Perfect Fit and Durability Guaranteed.

WE INVITE INSPECTION OF STOCK

AND PRICES.

NO ONE ASKED TO BUY.

We Guarantee the Best Value in Dunedin

in Every Department.

**BURTON BROS.**

Propose to

TERMINATE THE ARRANGEMENT

On

THURSDAY, 30th NOVEMBER,

Whereby they give for

THIRTY-SEVEN SHILLINGS AND SIXPENCE

A LIFE-SIZE PORTRAIT

In

MASSIVE GOLD FRAME

And

A DOZEN CABINETS.

Intending Patrons are requested to give  
their sittings without delay.

NUMBER FORTY-ONE,

PRINCES STREET, DUNEDIN.

**PRINCE ALFRED HOTEL**  
GREAT KING STREET NORTH,  
DUNEDIN.

EDWARD KIRK ... Proprietor.

(Late of Zeehan, and formerly of the Botani-  
cal Gardens Hotel, N. E. Valley).

Having purchased the above well-known  
commodious and centrally-situated hotel, and  
having made extensive alterations, the pro-  
prietor is now in a position to offer first-class  
accommodation to private families, boarders,  
and travellers.

Hot, Cold, and Shower Baths.

The very best of Wines, Ales, and Spirits  
kept in stock and supplied to customers.  
Suites of rooms for families. One of Alcock's  
prize billiard tables.

Terms strictly moderate.

## MESSAGERIES MARITIMES.

DUNEDIN, SYDNEY, or MELBOURNE  
to LONDON.

Overland from MARSEILLES via PARIS,  
Steamers under Postal Contract with the  
Government of France.

Calling at MELBOURNE, ADELAIDE,  
KING GEORGE'S SOUND, MAHE, SUEZ,  
and PORT SAID.

Passengers Booked to BOMBAY, REUNION,  
MAURITIUS, & EAST COAST OF AFRICA

Steamers	Tons	Leave Sydney	Leave Mel- bourne	Leave Ade- laide
Ville de la Ciotat	6537	Jan 27	Jan 31	Feb 2
Polyne-ien	6428	Feb 25	Mar 1	Mar 3
Armand Béhic	6537	Mar 27	Mar 31	April 2

### PASSENGERS BOOKED THROUGH FROM DUNEDIN.

Rates of passage money to Marseilles, from  
£24 to £65, including table wines and Suez  
Canal dues on passengers.

RETURN TICKETS issued at the follow-  
ing rates:—

	1st Class	2nd Class	3rd Class
Avant le nine months	£105	£70	£42

Saloon Passengers booked through to Lon-  
don, via Paris. Best railway accommodation,  
luggage conveyed free, and a fortnight allowed  
from Marseilles en route. First-class, £70;  
Second-class, £50.

By special arrangement an ENGLISH  
INTERPRETER will attend on board upon  
arrival of steamer at Marseilles, to give  
passengers every assistance in disembarking,  
passing their luggage through the Customs,  
etc. He will also accompany them in the  
train to Paris and Calais.

NEILL & CO., LIMITED,  
Agents, Dunedin.

## NORDDEUTSCHER - LLOYD IMPERIAL GERMAN MAIL.



SYDNEY, MELBOURNE  
and ADELAIDE to  
SOUTHAMPTON,  
ANTWERP, and BREMEN,

Via Colombo and Suez Canal,  
Taking Passengers for London,  
Connecting from Alexandria by Direct Mail  
and Passenger Line

To BRINDISI and GENOA.

Will be despatched as follows (if practic-  
able):—

Steamers	Tons	Leave Sydney	Leave Mel- bourne	Leave Ade- laide
Gera ...	4635	Feb 1	Feb 3	Feb 7
Salier ...	4529	Mar 1	Mar 3	Mar 7
Hobenzollern	4364	Mar 28	Mar 30	April 3

And thereafter every four weeks.

Passage from Dunedin to Southampton, Ant-  
werp, and Bremen ... £13 to £67 10s.

### SPECIAL RETURN TICKETS TO EUROPE

The Steamers land Passengers at South-  
ampton.

Passages from Europe can be prepaid in  
the colonies.

For freight or passage apply to

NEILL & CO., LIMITED,

Agents, Dunedin.

## WATSON'S

CITY BUTCHERY.

Sole Purveyors of KOSHER Meat.

(Killed under supervision of Rev Mr Harrison

Jewish Rabbi).

▲ TRIAL SOLICITED.



## UNION STEAM SHIP COMPANY OF NEW ZEALAND, LIMITED.

The above Company will despatch steamers  
as under:—

FOR LYTTTELTON, WELLINGTON. —  
FLORA, s. s., on Tuesday, February 13.  
Passengers from Dunedin Wharf at 3 p.m.  
Cargo till noon.

NELSON VIA LYTTTELTON, WELLING-  
TON. — (Transshipping at Wellington)  
FLORA, s. s., on Tuesday, February 13.  
Passengers from Dunedin Wharf at 3 p.m.;  
Cargo till noon.

FOR AUCKLAND, VIA LYTTTELTON  
WELLINGTON, NAPIER, and GIS-  
BORNE.—MANAPOURI, s.s., on Satur-  
day, February 17. Passengers from Dune-  
din Wharf.

FOR NAPIER WHARF, VIA OAMARU,  
TIMARU, & LYTTTELTON.—KAWATIRI,  
s.s., early.

FOR SYDNEY, VIA LYTTTELTON, WELL-  
INGTON, & AUCKLAND—MANAPOURI  
s.s., on Saturday, February 17. Passengers  
from Dunedin Wharf.

FOR MELBOURNE, VIA BLUFF AND  
HOBART—WAIRARAPA, s.s., on Thurs-  
day, February 16. Passengers from Dunedin  
by 3 35 p.m. train.

FOR SYDNEY, VIA LYTTTELTON AND  
WELLINGTON.—HAUBOTO, s. s., about  
Tuesday, February 13.

FOR WESTPORT, VIA TIMARU, AKAROA,  
LYTTTELTON, AND WELLINGTON. —  
OMAPERE, s. s., on Friday, February 16.  
Passengers from Dunedin Wharf at 7 p.m.  
Cargo till 2 p.m.

FOR GREYMOUTH AND HOKITIKA, VIA  
OAMARU, TIMARU, LYTTTELTON, and  
WELLINGTON.—HEBALD, s. s., about  
Tuesday, February 13. Passengers from  
Dunedin Wharf at mid-night. Cargo till  
1 p.m.

FOR FIJI, from AUCKLAND. — TAVIUNI,  
s.s., about Thursday, March 1.

FOR TONGA and SAMOA, from AUCK-  
LAND.—OVALAU, s.s., about Monday,  
February 12.

OFFICES:

Corner Vogel, Water, and Cumberland streets

29 ROYAL ARCADE,  
DUNEDIN.



**H. H. BAILEY,**  
H. H. BAILEY,  
WATCHMAKER  
AND JEWELLER.

A splendid assortment of Eight-  
Day Striking American Clocks from  
17s 6d. Watches and Clocks of every descrip-  
tion. Watches cleaned, 4s 6d—guaranteed 18  
months. Main-springs, 4s. Jewellery neatly  
and promptly repaired. Country orders  
promptly.

## P. REILLY, TIMARU HOTEL

Stafford Street, Timaru.

The above Hotel having been partly re-built,  
renovated and re-furnished, the proprietor is  
now prepared to offer first-class Accommoda-  
tion to those requiring such.

Private Suites of Rooms for Families; Hot,  
Cold, and Shower Baths.

Wines and Spirits of the best procurable  
brands.

Dunedin XXXX and special brewed local  
Ale always on tap.

## PIANOS!

AT ALL PRICES.

W. A. MACKAY - PIANO IMPORTER

47 PRINCES STREET, DUNEDIN.

Next City Hotel.

## FOSTER AND GRAHAM, TAILORS AND RENOVATORS, OCTAGON, DUNEDIN.

Gentlemen's Own Material's Made Up.  
All kinds of Cleaning, Dyeing, Repairing, etc

Punctuality strictly observed.

Note the Address.

**NEW CYCLE BUSINESS** Christchurch.—BECKWITH & DITFORT beg to announce that they have Commenced  
Business as Cycle Manufacturers, &c., in premises next Mr Horsley, Tuam street, opposite  
Nelson, Moate's, and trust to receive a share of public support. Repairs receive best attention. Charges moderate. Victory Cycle Works.



draughts, L6 to L10; for good hacks and harness horses L12 to L16; for medium hacks and harness horses, L7 to L9; for light and inferior hacks and harness horses, L2 10a to L5.

MR F. MEENAN, King street, reports:—Wholesale price only—Oats: Feed, 1s 9d to 1s 11d; milling, 2s, demand flat. Wheat: Milling, 2s 9d to 3s 0d; fowls' wheat, 2s 4d to 2s 7d. Chaff: Inferior to medium, 30s to 45s; good to prime, £3 15s to £4 0s. Hay: oats, £3 0s; ryegrass, £2 5s. Potatoes: local kidneys, £4 0s to £4 5s. Flour: Stone, £6 10s to £7 0s; roller, £7 15s to £8 0s. Oatmeal, 25lbs, £10 10s; bulk, £10 0s. Butter, fresh, 6d, 7d to 9d; salt, 6½d, poor demand. Eggs, 8d per dozen.

### A FALSE ACCUSATION.

(Graaf Reinet Advertiser, Nov. 30.)

THE charge laid down by Mr Labouchere that the Mashonas, with the sanction of the Chartered Company, were allowed to butcher the wounded Matabele is of the gravest possible nature, but we feel sure there is nothing to back such a charge, and the discredit of having made false charges of so serious a nature will recoil on the head of Mr Labouchere and tend more than ever to show that statements made by him require a great deal more than his *ipsi dixit* to show that they contain one scintilla of truth. The bitterness of the attack is evidenced by the language used. The denunciation of the Company as a wretched, rotten, bankrupt set of murderers and marauders happily does not go for much since it is only the result of Mr Labouchere's frothy venom. Mr Buxton's refusal to comply with the demand that the number of wounded now at Bulwayo should be ascertained was unquestionably the right course to pursue in the face of the fact that there was no evidence whatsoever to support the allegation. The denial of the charge made by such men as the Hon'bles Maurice, Gifford and White is sufficient to show that Mr Labouchere's charges are baseless. The denial by these gentlemen may be looked upon as being of an *ex parte* nature, but then we know them only as honourable men, a virtue which Mr Labouchere cannot lay claim to with any justification. It has been pointed out by the gentlemen named that the beads of the Chartered Company, doubtless knowing what would happen, should the Mashonas be allowed to deal, after their own fashion, with the wounded Matabele took the precaution of keeping them within the laager after a fight, until the white men had scoured the scene of action. With few exceptions the Matabele themselves carried off those of their wounded which they could, with safety to their own hides, and those who were beyond their reach were taken up by the white troopers and conveyed to the hospital and received the medical attendance of even Dr Jameson himself. That some of the Matabele wounded who did not come under the immediate ken of the troopers were left to die for want of attendance has no doubt happened, but that is the case in the most civilized of warfare, and therefore no charge lays at the doors of the company. In the matter of the war with Lo Ben, Mr Rhodes has almost the entire Colony at his back.

The "Memoires" left by Marshal Macmahon, which he refused to have published during his lifetime, were finished three years ago. They were transcribed in his hotel of Rue Bellechasse under the direction of Count de Beaufort, his aide-de-camp. The work was done by a retired military officer, and only fifteen copies were printed on parchment for members of the family. The "Memoires" are divided into several chapters, forming four volumes of 2000 pages.

A Russian officer has just been exiled to Siberia after being subjected to military degradation for striking one of the soldiers under his command. Contrary to the general impression, far more friendly and considerate relations exist between officers and men in the Muscovite army than in that of Germany, and on one occasion General Heymann was obliged to apologize and embrace in the presence of a brigade a young Cossack whom he had threatened to thrash with his driving whip. General Kalita, on the other hand, was exiled to Siberia for putting a similar threat into execution.

Max O'Rell has been giving his experiences in South Africa to a "Sun" man. He says: "I have travelled in carts over South African tracts which have shaken one's anatomy all to pieces; but nothing worse." And then as if in part retracting the "but nothing worse," M. Blouet proceeded: "Occasionally people at my hotel called and asked that they might kneel down and pray for my conversion. I have always consented, because they went away happy." M. Blouet thinks the Transvaal "the most wonderful country in the world. I am sure one does nothing but walk about on gold. I visited the Dutch settlement. It was just like Holland—very slow and conservative, many of the people opposed to railways and telegraphs because they are not mentioned in the Bible. I had a chat with President Kruger. He looks like a farmer, but he is a very cute and clever old man. I wanted his opinion on the future of the Transvaal, but he was careful not to say anything of a compromising character." —Cape Times.

An old clock owned by a farmer named Peter Shermer of Yadkin County, N. C., was years ago set aside as worthless. It has not been known to run or strike until quite recently, when to the great surprise of the family, it struck twice, and just two weeks from that a member of the family died. A few months later it struck twice again, and in two weeks another member of the family died. Shortly afterward it struck twice again, and in two weeks the third member of the family passed away. The neighbours are alarmed and cannot solve the mystery. The story is told by one of Yadkin's best citizens, who vouches for its truthfulness.

### MY WATCH AND OTHER WATCHES.

ONE evening last summer I had some writing to do at my house. The weather was very hot, and I took off my coat and waistcoat. My new gold watch (that I had paid £30 for) I laid before me on the table, where I could keep an eye on it. So far so good. I wrote on, and papers accumulated on the table, one of them covering my watch. Reaching out for something I wanted, my arm accidentally swept it to the floor. Oh, heavens, what luck! I picked it up—tenderly as one picks up a child who has had a bad tumble. Was it still running? Yes faintly; but as I put it to my ear it ticked a few times, feebly and slowly, and then stopped—a dead watch. A minute ago it was a vital thing—now merely a lot of motionless wheels in a case. What was broken? I couldn't say. The watch-maker must repair it and return it, with his bill. So much for my stupid carelessness.

Yet nobody is so poor as not to carry a more valuable watch than that; one that will run many years without winding. But when it stops, ah! then, who is able to set it going again?

Speaking about the one he owns, Mr Geo. W. Burton, of Kirton Holme, Boston, says "my heart fluttered in a way to alarm me. Sometimes it was so bad I fancied I could hear it stop beating."

What ailed Mr Burton's heart? Perhaps his letter will help us to find out. He says:—"In October, 1887, I began to feel weary and languid. I had a bad taste in the mouth, and in the morning my teeth and gums were covered with a thick bloody slime. My appetite failed, and after eating I had great pain in the chest and stomach. All the time I had a craving for food, but dare not take solids. It seemed sometimes that my head would burst with pain and I was so dizzy I could hardly see. After a while a cough set in and I spat up great quantities of phlegm. Later on my breathing became very bad, and I would break out into a cold sweat. I kept on growing weaker until it was all I could do to get about, and in this condition I continued for four years. During this time I consulted doctors and used all the different medicines I heard of, but none of them did any good."

Now, let's think a minute. Mr Burton says his heart fluttered and palpitated, he had a hacking cough, and difficulty in breathing—three frightful things: A man might die of any one of them, as we all know. Yet he recovered from all of them—and all at the same time. He says:—

"In February, 1891, I heard of what Mother Seigel's Curative Syrup had done in similar cases, and I determined to try it, and got a bottle from Messrs Grimble and Kent, chemists, Boston. The first few doses gave relief, and by continuing to use it in a short time I was perfectly cured. I make this statement in order that others may know where to look for a remedy in an illness like mine."

(Signed) "GEO. W. BURTON."

We rejoice at his restoration to health, but what, after all, ailed him? Did he have three diseases—viz, heart complaint, consumption, and asthma? And, if so, how on earth could Mother Seigel's Curative Syrup have cured them—each affecting different organs? The answer is, he had but *one* disease, indigestion and dyspepsia, of which the feeble heart, the irritated throat, and the burdened lungs were tell-tales and symptoms. The poisoned blood—filled with deadly acids from the stomach, half paralysed the nerves and thus disordered the heart's action; it also infected the delicate membrane lining of the lungs and air passages, producing asthma and the cough that seemed to threaten consumption. One disease, many misleading symptoms—that is the truth; deluding physicians, and frightening patients into thinking there is no hope.

When life's timepiece runs down no power on earth can wind it up again, but Mr Burton's case, and thousands more, prove that it is often good for many a year after you thought the works would soon be motionless in the case.

Messrs Muir and Co, 16 Princes street, Dunedin, call particular attention to their waterproof coats. All orders conferred on the firm are carefully attended to and skilfully fulfilled.

The Straits Insurance Company offer exceptionally favourable conditions to persons dealing with them.

The Empress Elizabeth of Austria, who is at present residing in Göllö, near Pesth, saved a train on Monday, the 30th ult, from being wrecked. Her majesty was taking a walk by the side of the line when she observed a number of large stones placed on the rails. Knowing that a train was due within the next ten minutes, the Empress hurried on to the nearest pointsman's box, and thus secured the removal of the impediments, but only a few seconds before a train full of passengers passed over the spot.

Three men, miners out of employment through the strike, have been prosecuted at Barnsley for stealing coal from a disused pit. Lady Henry Somerset tells the story:—"Alderman Raley tells me that the case on Saturday of the three men who were arrested for gathering coal from a disused pit (belonging to a brewery company), has created a strong feeling in the town, and that you came forward to bail these men out?" "That is true," replied Mr Drake. "I could not stand by and see three men whose characters were blameless condemned for doing that which the ordinary instincts of humanity would prompt. Even the inspector, when they were brought into the town handcuffed, turned away and said he could not bear the sight. I know their families," he continued, with enthusiasm. "One man had a wife who had been confined only a day or two, and she was lying starving, hungry, and cold in her bed. The other had two children ill with typhoid fever, one of whom at that time lay dying. They had not an article of food or furniture left in the house, and last Saturday, when the man was taken up, the women and children had not a blanket to cover themselves, and were huddling together on the bare bed to try and keep themselves warm. The representative of the colliery proprietors was asked in court if he was instructed to press the case, and he replied, 'Yes,' but the bench dismissed the men under the First Offenders' Act."

REMOVED! REMOVED! REMOVED!  
REMOVAL NOTICE.

**H. LETHABY**, in thanking his Customers and the General Public, for their liberal patronage accorded to him, during the 19 years he has been carrying on business in the Arcade wishes to inform them, that he has been successful in securing those large and Central premises, called the "Queen's Buildings," situate in Princes street, opposite Braithwaite's Book Arcade. The whole place has been entirely altered, and fitted up with the latest machinery for the purpose of manufacturing umbrellas and port-manteaus, and as we have been successful in getting the duty removed off all umbrella materials, we are able to make and sell direct to the public, a better and cheaper umbrella than it is possible to import.

Note our new Address:  
**H. LETHABY,**  
UMBRELLA AND PORTMANTEAU MANUFACTURER  
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NEW GOODS BY ALL MAIL STEAMERS.

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(Under the patronage of the Right Rev Dr Grimes, S.M., D.D.)

The above Schools will RE-OPEN on the 25th inst.

For further particulars and prospectus, apply to the

REV. MOTHER Prioress.

**DOMINICAN CONVENT BUILDING FUND.**

The time is now approaching which has been fixed for holding

A BAZAAR

In

AID OF THE ABOVE NAMED FUND.

It is therefore hoped that the friends of religion and education will kindly give their assistance in promotion of the good work.

FULL PARTICULARS WILL BE GIVEN IN AN EARLY ISSUE.

Our readers are also reminded

Of the

A B T - U N I O N,

For which books of tickets have already been issued, and whose success is a matter of great importance.

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SUMMER AND AUTUMN DRESS FABRICS,  
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We also cater largely for the Farmers, Miners, and other Settlers in the Agricultural and Mining Districts, and will be pleased to send Patterns and Prices.

Prompt and particular attention to all Orders received.

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All Profits made in New Zealand are invested here.

H. D. STRONACH,

Manager for the South Island.

*The New Zealand Tablet.*

FIAT JUSTITIA.

FRIDAY, FEBRUARY 9, 1894.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

HAPPILY FALSE.



CABLEGRAM acquaints us with the fact that history is once more repeating itself with regard to rumours of the approaching death of the Pope. What the precise occasion is we cannot tell. It does not seem to be any scarcity of topics on which to descant. Indeed, just at present, in that respect there is possibly the *embarras des richesses*. Europe affords abundant matter, not only for sensational writing, but for profound thought and consideration.

We are told, nevertheless, that the Pope is creating "six Italian cardinals with a view to electing a successor,"—and this, of course, implies that the Pope is near his end. What it is otherwise meant to imply we need not stay to question. The possibilities are infinite—but, as among them all, they hardly include the truth, it would be a waste of time to pursue them.

What, meantime, we are happy to say is that the Pope, according to an authentic account recently published, is in excellent health, and is judged likely to survive, in the complete enjoyment of his intellectual faculties, for a long time still to come. We allude to an account of an audience accorded to him by his Holiness, which has been given to an interviewer by the well-known American publicist, Mr CHAUNCEY DEPEW. "It has been said that he was weak," said Mr DEPEW, "and that his hands trembled constantly as with palsy. That is not true. There is about the Pope a certain nervous intensity, which might be casually mistaken for feebleness in his movements. But to me it indicated

**JAMES LOGIE,** 233 Cashel Street West, CHRISTCHURCH, has just received his Summer Stock of Boots and Shoes which he recommends to his customers and the public. CANVAS SHOES in great variety.

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rather strength and vigour of mind as well as of body." Again, in reference to his informing his Holiness that he had lectured some two years ago on the Encyclical on the Labour question, Mr DEFEW spoke as follows:—"When the Encyclical was mentioned he straightened up with all the vigour of a man of fifty, his eyes flashed, he grasped the arms of his chair and leaned forward as though intensely interested. Then for five minutes he poured forth a clear, succinct, earnest and eloquent statement of the position of the Church upon that question."—Finally, said Mr DEFEW, "It was a great surprise to me, especially in view of all I had heard as to the extreme weakness of his Holiness, to find him so vigorous in both mind and body as he was on this occasion." There is, therefore, reason for us to conclude that, whatever may be the occasion for the rumour to which we have alluded, it is not based on truth.

But of the vigour of his intellect, and, indeed, also of his physical strength, for so great a labour could not be performed by one suffering from physical infirmities, the Pope has recently given a proof to the world at large. He has issued an Encyclical on the study of Holy Scripture that gives manifest indications of exceptional powers.

And what splendid testimony otherwise, also, is this so issued to the world. How it rebukes doubt and puts to shame the weakness of the branches cut off; and how it proves that with Rome, and with Rome only, the confidence and the courage of the truth abide. The Pope commands the study of the Scriptures, that their truth may be upheld and proclaimed. He offers no compromise to error—no admissions to what they call the "Higher Criticism." He names this only to condemn it, to declare it false, and to command that it should be met and overthrown by the power of learning. The Pope is not afraid to confront the new wisdom of the world. He calls for the letting in on Holy Writ of all the light of science, and fearlessly maintains that the Word of God can stand the test. The issue of this Encyclical, in a word, has not been the least glorious of the many glorious deeds that have distinguished the present pontificate.

We rejoice, therefore, to believe that, whatever may be their grounds, the rumours of any particular failure of strength on the part of the Holy Father are ill founded. The rumours alluded to may be the outcome of mere idleness. That they have a more sinister origin seems possible from the fact that, as we have said, there is at present an abundance of topics of public interest to occupy the European Press, and journalists are not driven to rack their brains for matter of news or comment. What concerns us is the reason we have happily to conclude that, however they have originated, they are unfounded. Long may it be before the contrary becomes the case.

THE time is now approaching at which it was appointed some months ago that a bazaar in aid of the fund for defraying the debt due on the school buildings of the Dominican Convent, Dunedin, should be held. The undertaking was set on foot by the express wish of the Most Rev Dr Moran, and during his illness his Lordship has more than once expressed a desire that it should be successfully carried out. We need make no very pressing appeal to our readers in order to secure their sympathy and kind assistance in promotion of the good work. A call of this kind always finds them ready and willing, and the present instance will prove no exception to the rule. The interests of the art-union undertaken for the same purpose are also deserving of consideration. The nuns, however, may, as usual, rely on the zeal of their friends in the great cause of religion and education.

A RETREAT conducted by the Very Rev Father Hilary, C.P., for the women of the Catholic congregation, was begun in St Joseph's cathedral, Dunedin, at 3 p.m., on Sunday. The church was densely thronged, many being unable to find seats. In the evening the rev missionary preached also to a crowded congregation. He took for his subject the healing of the blind man at the gate of Jericho, and delivered a most impressive sermon—illustrating spiritual blindness by that which was physical. On Monday morning Mass was celebrated at 8 o'clock, and on its termination an instruction was given. The church was well filled, at that early hour—there being about 500 women present, and in the evening was full to overflowing. The rev missionary offered the Rosary of the Blessed Virgin for the Most Rev Dr Moran, and all those present were fervent in their prayers for the intention. Father Lynch had conveyed to the congregation the desire of the Bishop to see the retreat well attended, and the blessing his Lordship bestowed upon them. Father Hilary also spoke of the great pleasure with which he saw the retreat so

well attended. The numbers present, he said, were such as to surprise him. The attendance of the first days, we may add, has so far been continued, if not surpassed. Much good may be confidently expected to result from the pious labours of the Passionist Father.

ON Sunday evening in St Joseph's cathedral the Very Rev Father Lynch, Rector, in recommending their beloved Bishop to the prayers of the congregation, said he would not conceal from them that the end was near at hand. On Monday the children of the Catholic schools were assembled in the church to pray for his Lordship. The Bishop, hearing from his bedchamber the children passing below, asked what was the cause, and on being informed, gave them his blessing. "God bless my little children." The schools each day continue their prayers.

DURING the course of the Most Rev Dr Moran's illness telegrams and letters have been constantly received from the Archbishop of Wellington, the Bishops of Auckland and Christchurch, and members of the clergy and Catholic laity throughout the colony—containing messages of sympathy and the assurance of prayers. Members of other denominations also have continued to make kind inquiries. The Bishop has repeatedly expressed his gratitude for the kindness thus shown towards him.

THE retreat for women in St Joseph's Cathedral, Dunedin, will conclude with a renewal of baptismal vows, on Sunday next at 3 p.m. In the evening a retreat for men will be opened.

ANOTHER strange sign of the continuance of peace is the declaration made by the French Minister for Marine, that the fleet of the country is in every respect superior to that of England. The agitation in France began with M. Clemenceau, who, no doubt, stirred up by the English brag that the British navy must be at least equal to that of any two Continental powers drew a melancholy picture of the state of French men-of-war. The boast of the French Minister is evidently made in reply. It must, meantime, produce due effects in England. But a rivalry in ship building is likely to prove an expensive game.

It will be unwelcome news to the citizens of Dunedin that Miss Rose Blaney, announces her intention of leaving our city. Miss Blaney's design is to enter regularly upon the musical profession. We see that a proposal has been made to tender the young lady a benefit before her departure, and it must be admitted on all hands that she has well deserved it.

THE old saying—*Quem Deus vult perdere*—seems to find a fresh illustration in the conduct of the House of Lords. The noble noodles, as they are once more proving themselves to be, continue to make amendments on the Parish Councils Bill. The effect is necessarily to incense the country and hasten on the inevitable hour for clearing out the hereditary Chamber. Sir Charles Russell, indeed, has declared so much.

WHAT is the good of football? In any case, let us throw up our hats,—

"Nay, that I cannot tell," said he,  
"But 'twas a famous victory."

"London, February 3.—In the Rugby football international match Ireland beat England."

THE men of the olden times, then, had more sense than they have been given credit for. Their rigorous treatment of the bodies of people who had committed suicide has been loudly condemned. Here, on the other hand, is the latest news on the matter:—"A number of clergymen have petitioned for a Convocation by the Archbishop of Canterbury to consider the tendency of juries to return a verdict of temporary insanity in cases of suicide. They consider the return of such verdicts tends to increase suicides, weakening the criminal stigma."

WE record with regret the death of Mr Peter Henry McShane, which took place suddenly at his residence at Geraldine Flat, Canterbury on Sunday morning. Mr McShane was getting ready a trap to go with his family to church, when he fell to the ground and expired. Dr J. S. Hayes, of Temuka, who was examined on the inquest, testified that the cause of death had been either heart disease or the rupture of a blood vessel in the brain. The deceased gentleman, who was in the 64th year of his age, was a native of the County Antrim, Ireland. He was of sterling worth, and his death has caused sincere sorrow. Much sympathy is felt for the bereaved family.—*R. I. P.*

The summer bargain tables of the D.I.C., High and Rattray streets, Dunedin, are now open for selection. Half-price is the rule of the sale, and the goods are of the best possible qualities.

## CHRISTCHURCH.

(From an occasional Correspondent.)

THE Addington Catholic school was, after a Christmas vacation of five weeks, re-opened on Monday last. The annual distribution of prizes, which had been postponed, took place on the previous Sunday afternoon in the schoolroom, which was arranged for the purpose. On the occasion of the distribution the weather was very fine and there was a good attendance of neatly attired children. The Very Rev Father Cummings, V.G., presided and handed the prizes, which were numerous and of excellent quality, to their delighted recipients. The members of the local school committee, also parents of children, and visitors from other parts of the parish were present. Amongst the latter was Mrs Stratz, and this lady, and her husband, Mr Stratz, jeweller, furnished many of the most handsome and valuable prizes. Other generous donors of suitable prizes were Miss O'Shea, Mesdames McGarva, Rogers, A. S. Bull, McDermott and Crawford, and Messrs W. Courtney, F. McGarva, W. Burns, A. J. White, D. Steinmetz, Robinson, Hennessy, E. O'Connor, J. Curtin, and H. Tophia. Mrs Curtin, who takes a deep and a practical interest in the Addington school, indeed, in every parochial matter, and to whom the credit of procuring at the eleventh hour the prizes and their successful distribution is mainly, if not solely due, was yet another generous donor. Every pupil received a reward of some sort.

The first prize for good conduct was a splendid gold cross, which was awarded by Mr Stratz, and the prizes for the second were handsome books. When the prizes were distributed the chairman of the school committee, Mr G. J. Sellers read the following report of their labours for the past year:—"Very Rev Father, ladies and gentlemen—We regret to say that our report is not more satisfactory. Every effort has been made to meet the expenses of the school for the past year, but we have failed to the extent of about £8. The field at our disposal for collecting money is small; there are in it people unable to subscribe, and also some persons who could easily assist us, yet will not. But we hope on entering on the next year's task of raising contributions towards keeping the school open, that more assistance will be given. I may inform you in confidence that it was only after long and mature consideration on the part of our esteemed Vicar-General that he consented to re-open the school. Had he decided otherwise we feel sure that you would admit that his action would have been a great blow, as there are in the locality a number of small children, who, owing to the distance, dangers from travelling on trains or passing railway crossings, could not reasonably be sent either to the Sisters' or to the Brothers' schools. At the same time parents can not be expected to keep their children at home, and were they sent to a public school a great scandal would fall on the Catholics at Addington. To avert this disgrace your committee have determined to face another year's work and anxiety, and we feel assured that we shall have the sympathy and aid of all of you. For past favours we are very thankful, and one of the plans for the future success of the school, we venture to suggest, is that ten ladies, who are interested in its welfare, should unite and either work with the present one or as a separate committee. Were each lady who volunteers to engage in the work, to raise, say 10s a month, at the end of the year more money would be collected than is required for the support of the school, and the balance could be used in paying off the debt on the church, or in a way that might result in Holy Mass being said on every Sunday at Addington. Past experience shows that we must not depend too much on concerts as a means of supporting our school, though the programmes hitherto submitted for the amusement of the public have been highly appreciated by persons who witnessed them, and greatly enjoyed by the local papers. We regret to state that owing to a misunderstanding the prizes were not distributed at the breaking up of the school, but thanks to the assiduous efforts of Mrs Curtin, the omission has been rectified. The little hearts of the children made glad by the reception of their much coveted, but their given-up-for-lost-prizes will endorse the truth of the old saying 'Better late than never,' and we trust that the mistake will never again happen. The committee desire in conclusion to thank again all those ladies and gentlemen who have on many occasions ably and generously aided them." The Very Rev Father Cummings spoke at some length before and after the prizes were given out, on matters concerning the present position and future of the school. He said, among other things, that nothing would give him greater pain than to see the school closed. In it children are taught secular knowledge and the knowledge that leads to eternal life. To close a school was a great step backwards, and he hoped this fact would be fully understood, and that the Addington Catholics would unite and make a great effort to maintain their school which was a great advantage and a blessing in their midst. He approved of the suggestion to organise a committee of ladies who would very materially aid in the maintenance of the school. At the conclusion of his remarks the following ladies volunteered to undertake this important mission:—Misses K. Archer, M. Rennell, Jones, Hickey, M. Milner, and Mesdames Rennell, Campbell, Archer, Curtin and Stratz. Votes of

thanks were accorded with acclamation to the donors of the prizes just distributed, and to the committee. The Very Rev Father Cummings proposed a vote of thanks, which Mr Sellers seconded, to the teacher, Miss M. Milnes, who, the very rev proposer said, in the face of difficulties, had discharged her duties in a satisfactory manner, and had done much to make the school productive of good. When a vote of thanks had been accorded to the very rev chairman the meeting dispersed and everyone present seemed pleased with the harmony and the success of the gathering.

Feb. 4, 1894.

The weather during the past few days has been something alarming, the crops will suffer severely by it. It was announced on Sunday that a prayer for fine weather was to be said at all the Masses.

At 11 o'clock Mass on Sunday his Lordship the Bishop read his Lenten Pastoral which no doubt you will have at a future date.

I have been informed that the delegates of the H.A.C.B. Society leave here on February 20, to attend the annual meeting to be held on February 27, at St. Patrick's Hall, Boulcott street, Wellington. As far as I can ascertain there are five delegates from Canterbury, Mr M. F. Deaneby of Timaru; J. P. Henley, Leeston; J. Doherty of New Headford; J. Nelson and J. R. Courtney, Christchurch. I have not yet heard of a delegate from Rangiora. I hope we shall soon hear of the delegates from the province of Otago. I hope it will be our privilege on the arrival of the express from the south to meet them and wish them a God speed. It is to be hoped this meeting in Wellington will prove fruitful, for there is no doubt at present there is a lively spirit needed to arouse our Catholic men to a sense of their duty in this matter, and there is no place where it is more needed than in Christchurch and the surrounding districts. It is to be hoped the meeting will also leave nothing undone so as to impress upon the various branches the necessity of celebrating St. Patrick's Day in a manner worthy of the Apostle of Ireland. I am very much afraid that we shall have to say as Mr A. M. Sullivan said in the House of Commons when referring to the persecution of Ireland,

"No more St. Patrick's Day we'll keep,"

but I hope that will not happen in this fair land, where there is a good field and good material if only properly worked. There was never a better opportunity presented than this year, 1894, to celebrate it in a proper manner, as it falls on the eve of Palm Sunday, when it is to be hoped that all the members of the various branches will approach Holy Communion in their green and gold on that festival when the green branches were strewn before our Divine Lord on His entry into Jerusalem. I am sure there would be nothing more pleasing to the great Apostle of Ireland. The Hibernian Society is a very useful society, and I would never feel tired of writing about it, for well I know its benefit.

On Friday, February 2, the feast of the Purification of our Lady, three young ladies received the white veil at the Monastery of the Sacred Heart. They are Miss Loader (in religion, Sister Mary), Miss Wafer (Sister Margaret), and Miss Hannan (Sister Genevieve).

It cast a gloom over the congregation on Sunday evening, when the message arrived as the Bishop was vesting for Benediction, saying that Dr Moran's end was near. The Bishop asked the people to redouble their prayers during the procession of the Blessed Sacrament for his speedy recovery or happy death.

## Correspondence.

[We are not responsible for the opinions expressed by our Correspondents.]

## A CORRECTION.

TO THE EDITOR N.Z. TABLET.

DEAR SIR.—Some time since a clipping from the *Ellesmere Guardian*, (sent no doubt by some special correspondent) appeared in your columns giving a description of the Leeston new church.

The building deserves all the praise bestowed, so do the workmen employed thereon, and likewise the designer, Mr W. H. De Duval the architect, also the congregation who so liberally parted with their money to raise a structure worthy of their faith and of their historical adherence to it. But one omission from the article strikes me as singular, that is, that the name of the clerk of works, who so faithfully and truthfully carried through the work almost till the day the article appeared in the *Guardian*, should not be mentioned at all, and Mr Chidgwin, named as clerk of works in his place, when he actually only took the office when Mr Haughey had to leave to attend to the farm he had got at Cheviot.

In justice to itself and Mr Haughey the committee should have made this correction; out of deference for that body I have delayed thus long to do it.—I am, &c.

FAIR PLAY.

**SILKSTONE SOAP,** Manufactured by The New Zealand Provision & Produce Co., CHRISTCHURCH, has the largest sale of any. Ask your Grocer for it, and insist upon having it, and see that **SILKSTONE** is on every bar. For Purity and Cheapness it has no equal.

## ENTERPRISING COMPANIES.

TWENTY years ago the firm of Messrs Cossens and Black, engineers and ironfounders, Dunedin, started on part of their present site in a small way, confining themselves to making agricultural implements and doing general jobbing and repair work. Steady growth has, however, characterised their advancement until now they have one of the best-equipped workshops and yards in Dunedin, having a frontage to Crawford street of 210 feet and a depth of 200 feet. Establishing at a very early date a connection with the goldfields, and realising the absolute necessity for the use of the best hydraulic appliances to ensure the permanency and success of mining operations, they devoted a considerable amount of their means, time, and attention, to perfecting these appliances and to further establishing and extending their connection with all the important mining companies in Central Otago. In proof of the superiority of these a company recently started on the West Coast, after having deputed experts to examine the various hydraulic appliances on the goldfields with this firm. No better proof can be had of their superiority than the number of repeat orders daily received. The workshops are replete with every convenience. The fitting and turning shop contains five turning and screw cutting lathes, planing, shaping, screw cutting, keyseating, drilling, and other machines, their most recent addition being a radial vertical boring machine, having a 4ft 6in arm, whereby heavy casting or boilers can be drilled without being moved. The blacksmith shop contains four forges and reverberatory furnace steam hammer, and all the appliances necessary for doing the heaviest class of work. Boilermakers' shop contains punching machines and rolls of various sizes, suitable for the heaviest and lightest class of work. Special appliances (several of them being the firm's own design) are here in use for making fluming of a superior quality, large quantities of which they have and are continually making. The pattern shop adjoins the foundry, and has the usual equipment, including band and circular saws, turning lath, etc. The foundry is fully equipped with all the latest conveniences for doing every class of work, from the heaviest to the lightest. There are two cupolas capable of melting four tons of metal per hour. Ample shed room for storage is at command. Whilst purchasing largely locally, they find it necessary to import and keep in stock many lines of steel, iron, etc, for their own special requirement. A large brick store, apart from the main building, is devoted to the storage of patterns for almost every conceivable kind of work, and to which they are continually making additions. Having ample yard room and two heavy cranes, it greatly facilitates the handling and manipulating of heavy work. Whilst making a speciality of hydraulic and mining requirements, they undertake all kinds of general engineering, blacksmithing, and foundry work. They have and are now engaged in supplying machinery for flour mills and paper bag making, and recently compounded the engines of one of the steamers belonging to the Lake Wakatipu S.S. Co. fleet, and made a turbine for another firm, 6 feet deep, 200 horse power of the Girard type, being the largest of its kind, they believe, made in the colony. They also make horse powers, chaff-cutters, brickmaking machinery of superior design, and which have always given general satisfaction. General repairs also occupy and receive a large amount of their attention, their connection in this line being very large and gradually increasing. All the work is actively supervised by the principals, and any one entrusting them with their work may rely on having it done in the best manner that skill and experience can suggest.

(From the *Canterbury Times*, January 25th, 1894)

The M'Cormick Harvesting Machine Company awarded Seven Medals and Diplomas for the superior excellence of their Binders and Mowers.

Chicago, October 24th.

At the World's Columbian Exposition to-day, seven medals and seven diplomas were awarded the M'Cormick Harvesting Machine Company of this city. These honours are in recognition of the merit of the following named machines manufactured by the M'Cormick Company. The Machine of Steel, Bindlochine, Open Elevator, M'Cormick Simple Knotter, No 4 Steel Mower, Big 4 Steel Mower and the Corn Harvester. These, the highest awards, are based on the performance of the M'Cormick machines before the judges in the field trials of the Exposition held at Wayne, Illinois, in July last, the machines tested being those regularly built for the general trade. It is a significant fact that of all the manufacturers of harvesting machinery having exhibits at the World's Fair, the M'Cormick Co alone complied with the committee's request to show the capabilities of their machines in the field. The first successful reaper was invented by Cyrus Hall M'Cormick in 1831, and from that time to this the M'Cormick machines have had a decided prestige over all others. They have won the grand gold medals and highest awards at every world's fair, and it was possible for this reason that sixteen different manufacturers of binders and mowers did not compete

in the field with them. Throughout the entire season these sixteen concerns, in their efforts to have a floor award granted, have done everything possible to baffle the Commission and prevent a fair open field exhibit that should best the working qualities of the machines. And, now, after a four months' fight by the makers of harvesting machines who did not dare meet M'Cormick in the field—a fight in which the United States Commission voted at every turn that the only way to examine a machine was by seeing it at work in the field—and after having signed an agreement with all the others not to show in the field, one concern wanted an award so badly that only two weeks ago it went so far as to get a secret permit to pay the expenses of a new committee to secretly accompany their special machines to a remote section of Colorado, where no machines could be shown, and where the crop (if there is any left) must be much lighter, and the surface of the ground firmer, with the evident hope that these conditions would ensure as easy work and as light draft as were shown by the regular M'Cormick machines in the official tests in July, in the very heavy grain then harvested. The diplomas awarded the M'Cormick machines speak in highest terms of their efficiency, ease of handling and extreme light draft. The M'Cormick No 4 Mower showed wonderful power at work, and a 5ft cut machine, in a field averaging three tons to the acre, with a dynamometer perfectly adjusted by the U.S. Custodian of Government Weights and Measures, drew at work, at an average draft of 152lb. The judges pronounce this a remarkable performance. The M'Cormick Binders, cutting 6ft of heavy oats on uphill ground, and carrying bundle carriers, measured by the same standardised dynamometer, showed a draft as low as 320lb and none higher than 360lb. This wonderful showing was a great revelation to many distinguished foreigners at the trial, and no one present was at a loss to know why more machines did not take part in the tests.

## THE CONFESSIONAL.

(From the *Sacred Heart Review*.)

THERE is, perhaps, no feature of the Catholic Church more repugnant to Protestants, none that they are so reluctant to accept, as that of the confessional. It is one of the greatest boons Almighty God has vouchsafed to mankind. We say that Almighty God has vouchsafed to mankind, because it is manifestly a divine institution. The proof is very simple and conclusive. Our Lord knew the necessities of human nature, hence in commissioning the Apostles to go into all the world and preach the Gospel to every creature He endowed them especially with the divine prerogative of forgiving sins. In doing so, He said: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." But how shall the priest of God know what sins to forgive and what to retain unless they are made known to him? Manifestly, a general absolution, such as is practised in the regular service of the Episcopal Church will not "fill the bill." There no judgment is pronounced; all sins are professedly forgiven as it were by wholesale, but—none are retained. Does not the very scope and meaning of the language imply the necessity of a judge sitting in judgment and pronouncing absolution or retention of sins, upon their being made known to him in such a manner that he can form a correct opinion of their real deserts.

But our object now is not to prove that confession, which was always exercised in the Church from the time of the Apostles to the present day is a divine institution, but to speak of its benefits, especially its civilising tendency upon the mass of the people. No one has a better opportunity of judging of the benign, elevating, and civilising effects of confession than those priests who go from parish to parish giving missions.

Take a large city parish, for instance, where a miscellaneous multitude is collected to listen to the burning eloquence of the preachers who are giving a mission there. It is safe to say that a large proportion of these people have for some time past been leading very careless, worldly lives. Some, perhaps, have never led any other, even from childhood. They are young men and men in middle life, strong, robust, in the full tide of vigorous passions, which have been indulged almost without restraint. Thoughtless, careless, headstrong, tending constantly to vulgarity and the development of the brute nature within, they are all at once stopped in their career. The spark of religious feeling which exists in every man is enkindled in their hearts by the powerful presentation of the solemn and momentous truths of the Gospel, and for a moment, at least, they are led to feel the vast importance of living a different life from what they have been living.

Now, suppose that were all, and that these people were left to the effervescence of feeling ordinarily attendant upon a Protestant revival. The effect has been well described by comparing such converts to the driftwood left high and dry on the bank after a flood. But our Catholics understand perfectly that the test of the genuineness of their conversion lies in their willingness to go to confession. The very resolution to go to confession is a high and moral act. It requires faith in the supernatural; it requires courage of no ordinary

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degree. The penitent goes and kneels at the feet of his confessor. What does that imply?

In the first place it implies an act of humility. The strong man is bowed down. The hard heart is softened. The proud, rebellious nature is brought into subjection. The man looks over his past life; he is obliged in conscience to do that; no mere general confession will answer. He confesses his sins one by one with their considerable circumstances, and he makes a firm resolution of amendment. He knows if his repentance is not sincere his confession will do him no good. Above all, he must make reparation and restitution for any injustice he may have done to his neighbour, whether in regard to his person, his property, or his good name. This he promises to do. Then he receives absolution and he goes on his way rejoicing. Of course he does not end his good work until he has received the Bread of Life—the Bread of the strong—at the altar of God to strengthen and confirm him in his good resolution of leading a new life.

Here, it strikes us, is the solution of the vexed questions which occupy the attention and excite the discussion of our modern sociologists. How shall the evils with which society is afflicted, and which threaten its very existence, be done away with, or even considerably ameliorated? What influence shall be brought to bear of sufficient power to purify human nature, to control passions, to restrain selfishness, encourage benevolence and charity, and develop a feeling of universal brotherhood? These are the questions which agitate the minds of our philosophers and philanthropists. It seems to us the solution is a very simple one.

Civilisation may, in one sense, be defined as the thorough development of all the powers and facilities. Morals and manners are intimately connected. When the tone of morality is low, then manners inevitably tend to vulgarity, to pride and selfishness and impurity, and excessive indulgence of all the passions. There is, we do not hesitate to say, no power on earth so thoroughly competent to control the tide of human passion, subdue natural selfishness, and expand the heart with superior love of God and man as the confessional. The confessional is the connecting link between the soul and God, its Maker and Judge. It brings the soul into contact with the Divine authority of which the confessor is the authorised agent. It is not to man as man that the penitent opens his heart, but to God his Father, who stands behind the man and sanctions his acts when the requisite conditions are all fulfilled. The very act of confession has a softening and subduing power. At the same time it tends to elevate and inspire with pure and noble thoughts and inspirations.

There is no more powerful stimulant to the practice of all those virtues which contribute to the highest style of character, and hence

the good citizenship, than the regular frequentation of the confessional. It encourages a spirit of obedience to law and a recognition of the rights of others. It represses selfishness and tends to promote harmony and good feeling in the community. In short, it touches and controls the conscience, and that tells the whole story. You cannot make men, upon the whole, good citizens without first making them good Christians. You cannot make them good Christians without reaching and controlling their consciences, and we do not hesitate to say that the most effectual way of controlling the conscience is through the confessional. It is when men forsake the confessional that their consciences become seared and they begin to degenerate, and too often become bad and even dangerous citizens.

#### PLAIN TALKING.

We are so much in earnest about this matter that we absolutely refuse to waste one moment of our time in planning and writing out paragraphs of a catching character. There is just this question, if you want to stop drinking, smoking, or the use of opium you can do by the use of Golden Remedy No 1. If you suffer from dyspepsia, loss of energy, neuralgia, poverty of the blood, or poor appetite Golden Remedy No 2 will cure you. Now this is straight, it all depends upon yourselves whether you are to go on dragging on a miserable existence, or be strong, free, and well. Send for circulars of cures.

Those interested we would like to inform that Bock and Co. Manufacturing Chemists, have opened a depot at 82 Tory street, Wellington, and appointed P. Bock their agent for New Zealand. The following are a few of their preparations, which have been tested with most satisfactory results:—Fire and Waterproof Cement, for the mending of glassware, china and metal articles, etc. This cement resists both hot water and fire. Price, 1s.—Non-mercurial Plating Fluid, to renew electro-plateware. Price, 1s 6d.—Camphylene Balls, to keep moths out of clothes. Price, 1s.—Herb Extract, an infallible cure for toothache, 1s 6d per bottle.—German cure for corns and warts.—A trial solicited.—[ADVT].

The delicate task of finding a consort for the Heir Apparent to the Crown of King Humbert has at last been performed, if the daily papers are to be believed. The report is that the Archduchess Maria Annunciada has consented to become the Princess of Naples. She is the half-sister of the Archduke Franz Ferdinand, the future Emperor of Austria and King of Hungary. Her father, the Archduke Charles Louis, was thrice married, and the third of his consorts, a daughter of the late Prince Miguel, the once famous pretender to the throne of Portugal, was the mother of the future bride. Little is known of the Princess, for she has hardly left the school-room, except that she has been brought up a devout Catholic. The Prince of Naples is nine years her senior.—*Weekly Register*.



## A LIFE'S SACRIFICE.

(From the Month.)  
(Concluded.)

Yes, Kazimir understood only too well! He had not lived to nearly thirty years and exchanged the sword and spurs for the cassock and biretta without having had many battles to fight between duty and inclination, but he had never fought so hard a one as this. He saw both sides of the question very clearly. Death, or what was almost worse, the mines, on the one hand, and lasting separation from the sister he loved, or if he could make up his mind to let one lie be told and to be false, just for once, to himself and his high calling, he realised how easily things might, even now, be put comparatively right again. He might, in time, return to the old happy life in the little cottage, and Vera might be spared much anguish and—after all Ivan was dead and had died repentant and absolved!

Vera's eyes were shining on him through the gloom. Their gaze was almost mesmeric in its intensity. Kazimir felt as if some unholy influence was working in him against his will. He tried to rise from his chair, but his sister was by his side now and had twined her arms about him.

"It shall be as Captain Venski says," she whispered, and it seemed to the young priest as if some fiend was speaking, not Vera, his saintly sister, whose holy life was a model for all the maidens of Kelto to copy; but all goodness and sweetness seemed to have died out of her now. She was transformed. Even Peter Venski saw the change and shuddered.

"You must obey us, Kazimir," she went on. "You came too late. Ivan was dead when you got there. You gave him no sacraments, I will swear to that and so will Peter Venski, my future husband!"

For one instant Venski hesitated. He was a soldier and a man of honour. A lie was no light matter to such as he, and to swear to one. But Vera was a lovely woman and she was the only woman he had ever cared for. At length the desire of years seemed to be within his grasp. She had called him her "future husband." For her sake he fell.

"Yes," he answered, "I swear you came too late. Take courage Kazimir."

And courage indeed came to Kazimir. He pushed his sister from him with a cry of exceeding bitterness as he heard the Governor's words, and rose to his feet. "You, too, Venski," he said, and his voice was full of indignation. "False sister, and false friend! Have I been such a craven cur, and such a worthless priest, all these years, that you dare to propose this to me? And that Vera, my other self, should have deemed me capable of such baseness. For shame!"

But his strong words, and, indeed, he hardly knew what he was saying, fell unheeded on Vera's ear. When Kazimir rose, she staggered backwards, and as her lover caught her in his arms, for the first time in all her twenty-eight years of healthy, happy womanhood, Vera Libinski fainted.

For days after this she lay in her little home, tossing wearily in the delirium of fever, and only conscious of her great trouble in her lucid intervals. Poor Wanda Beska, who felt that in some vague way she was to blame for the desolation that had overwhelmed the Libinskis nursed her day and night with more than a mother's devotion; but Vera turned from her moaningly. All her cry was for "Kazimir, only Kazimir." And Kazimir, alas, had left her side forever.

Justice and retribution did not tarry long in Poland fifty years ago. Crimes were swiftly punished, and the crime the young priest had committed was a grave one in the eyes of the Russian law.

In vain did Captain Venski move heaven and earth on his friend's behalf, and bring all his influence to bear in high places. Kazimir was a Polish Catholic, and a well-born Catholic also. In spite of money and friends and interest, everything went against him. By special favour indeed, and in answer to the frantic appeals that the Governor of Kelto prison made to the Czar, the death sentence was remitted, but that which was meted out to him instead was almost worse. He was condemned to forty years exile in the Siberian mines—he is a young man, not yet thirty!

When this was broken to Vera she was convalescent. Peter Venski told her, and broke both her heart and his own in the telling.

"I did my best for him, Vera," he said. "It was a bitter blow to me."

And Venski spoke the truth, for he knew without more words passing between them, that the dream of his life was over, and that he would never now call Vera "wife."

She smiled at him gently; such a smile! All her holiness and sweetness had come back to her and with it all her life and radiance seemed to have departed. She never cried or moaned once, after she heard what her brother's fate was to be. All she said was, "I must see him once more, as he leaves Kelto." And Venski promised she should, although he trembled as he gave the promise. But on the morning when the batch of convicts, among whom Kazimir was to travel, was to set out, Vera was as composed as ever. She came

down the little garden to meet Captain Venski, and if her face was colourless, it was almost motionless. Her dress was black, and swept in heavy folds behind her. They took their way silently along the Kelto road, and she talked quite steadily, yet when a cloud of distant dust announced the approach of the prisoners, Venski would have given much could he have spared her that last ordeal.

But there was no faltering in Vera's look or gait. She drew aside under the hedgerow, and stood there like some fair, tall saint, and, indeed, so still stood she, that she might almost have been taken for some lovely statue. When Kazimir came near, and by some marvellous chance he happened to be walking on the side of the road where she was waiting, she sprang forward and caught his fettered hands ere his guards could prevent her.

"Good bye, my brother!" she cried, and her voice had a fearless ring in it that stirred a thrill of life and hope within the heart of many a poor wretch who heard it that day. "Good-bye! When you come back I shall be here to welcome you. Remember that during all the years of your exile. When you feel lonely, say to yourself, 'I am one day nearer reunion with Vera. In the cottage near Kelto, Vera is waiting for me. No matter when I come back, she will be there.'"

In deference, perhaps, to Captain Venski's presence, she had been allowed to speak so far without interruption, but now the soldiers closed around Kazimir and drove him forward. For one instant the eyes of the twins met in a glance of passionate love and farewell, and soul spoke mutely to soul. Then Vera fell back passively to her old place under the budding hedgerow, and her brother passed out of her sight and life.

Forty years later, in the depth of winter, a man was making his way as fast as the deep snow and the bad state of the roads would allow him, towards the garrison town of Kelto. He was an old man, wrapped in furs and sheepskins, and an unkept grey beard fell nearly to his waist. His age could not have been far short of seventy, but he was tall and handsome still, although few would have recognised in him the good looking young soldier-priest, Kazimir Libinski, who had been banished to Siberia forty years ago. He had lived through his life of exile, doing much when he could for both the souls and bodies of his fellow convicts, and now and again Vera's letters had come to cheer him. She had always written brightly and hopefully, and he had always thought of her as he had seen her on the day of his departure. The memory of her had never altered or grown less. He was longing now to reach their dear old home and walk gently in upon her. He had been nearly two years on his journey, and for nearly three no word from her had reached him, yet Kazimir never doubted that he should find her awaiting him. Her last words had been, "I shall be there when you return." He could see her slim, straight figure, and glowing eyes and golden hair. "How lovely she was, his sister Vera, Kazimir thought proudly as he trudged bravely onwards through the half frozen snow. "How lovely and how lovable." Truly it would be heaven upon earth to be with her again. And the mystic bond, that is supposed to knit the souls of twins in more than common union, would only be strengthened by the years they had spent apart.

So thinking, he came at last in sight of their cottage, and when he reached the garden gate he saw that no change was apparent. Just so had he seen it on many a winter's evening, when he had returned from visiting his scattered flock. The snow lay thickly on the tiny path, and the trees and shrubs bent mournfully under their icy shroud, but a light shone through the windows of the front room and showed that the cottage was inhabited.

Kazimir knocked gently, but no one answered, and, although he was fearful of alarming his sister by confronting her too suddenly, yet his suspense was too great for delay. The door was unlatched, he opened it noiselessly and passed through the little kitchen into the living-room beyond.

But it was a living-room no longer! Rather was it a mortuary chapel: a chamber of the dead. All the ordinary furniture had been displaced. The walls were draped in black, and a coffin stood facing Kazimir, with a crucifix hanging at its head, and a tall yellow taper casting a lurid, flickering light around it.

At the foot of the coffin, wrapped in a military cloak, an old man knelt. He raised his head as the priest approached, but neither recognised the other.

"What do you want?" he questioned gruffly, as he rose stiffly to his feet. "Cannot I spend even these last few hours with her undisturbed?"

And as he spoke his voice recalled him to Kazimir Libinski, and "Venski," he cried, "It is I—Kazimir. Tell me what does this mean? Where is Vera, my sister. She promised to wait for me; she promised to be here to welcome me on my return."

Peter Venski for he it was, and his years numbered nearly eighty now, pointed to the coffin by which they stood. He did not seem surprised at Kazimir's sudden advent. Old age takes most things calmly.

"She has kept her word," he whispered gently, "though her welcome is a silent one. Look, Kazimir."

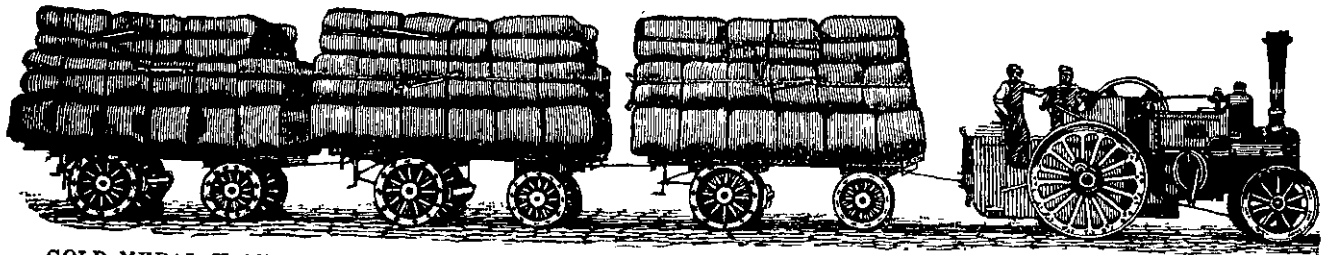
And Kazimir looked,

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He saw, not the face of the girl he had parted from, with her golden tresses and rosy lips, but the face of an aged woman wreathed in bands of snowy hair, and sleeping calmly her last long sleep. Yet even as he looked, years seemed to roll away, and something of Vera's old bright smile appeared to be lingering about those pallid features.

"Yes, she waited for you," Venski repeated. "Hers was a faithful heart. She had no thought of any one but you in all those weary, lonely years she spent here. She would never marry, she would never leave this cottage. 'He must find me when he comes,' was what she always said. O Kazimir, though my life has been a rich and honoured one, yet many a time have I felt that I could have cheerfully changed places with you, toiling in the far-off Siberian mines, if only some of the endless love she lavished daily on your memory could have been bestowed on me. But God's ways are not our ways. It was not to be."

As he stood gazing on his sister's lifeless body a great remorse shook the soul of Kazimir Libinski.

"O God," he cried, "forgive me! False sister and false friend, I called these two in my hot headed youth, and this is their falseness. Deathless love, deathless remembrance!"

Deep sobs shook his bowed frame. Steps and voices sounded in the kitchen. The watchers, some nuns from a neighbouring convent, were coming to watch till daylight by Vera's corpse and pray for her pure soul.

Kazimir bent lower yet and pressed his lips to hers. Venski did the same, and then, moved by some common impulse the two old men linked their arms together and passed out into the wintry night.

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DEARLY BELOVED BRETHREN AND DEAR CHILDREN IN JESUS CHRIST.—The Holy Season of Lent has again come round—opening on the 7th of February and finishing on the 25th of March—and it affords us a fitting opportunity to instruct you on a very important branch of Catholic teaching. The subject of this Pastoral shall be Faith. First of all what is Faith? Faith is a supernatural virtue by which we firmly believe all that God has revealed, because He has revealed it, and because He, being truth itself, can neither deceive nor be deceived. It is a virtue, because there is merit and much merit in submitting our reason to God's revelation; there is much merit in believing. It is a supernatural virtue and consequently a gift, a grace, because God reveals Himself to whom He pleases, and He alone can render us docile to His word and the voice of His Holy Church. It is also a theological virtue, because God is its immediate object, and because its motive—or the reason why we believe—is a divine perfection, His infinite veracity. Once you admit the existence of God and of divine revelation, faith so defined is not only necessary, but perfectly legitimate and reasonable. For, whom shall we believe, if not the infinite veracity of God? But St Paul has given another definition of Faith eminently proper to enforce this paramount truth that nothing is more reasonable, more honourable in itself and honourable for man, than the assent of his understanding by faith to divine revelation. He says, in his magnificent epistle to the Hebrews: "Faith is the substance of things to be hoped for, the evidence of things that appear not." (Heb. 11—1.) Faith is "the evidence of things that appear not"—the evidence, that is, the manifestation, the disclosure, the putting within our reach, of what is for us invisible, of what our unaided reason could not discover; of what, therefore, would ever be for us unknown, inaccessible, unreachable; of what, in a word, is not contrary to reason (for that is impossible and does not exist) but above reason, or beyond reason, and what, however, we have the greatest interest to know and believe. Thus, in other terms, St Paul may be explained as meaning that faith is the evidence or proof of a number of truths which are not evident on grounds of natural reason, which are mysteries altogether beyond the grasp of unassisted nature.

But when St Paul says that faith is the evidence or proof of things that appear not, he also means that faith itself, in virtue of its inherent obscurity, causes those things which were evident as objects of human reason to become obscure as the objects of divine faith. So far from its following—from the fact of their supernatural inevidentness—that they cannot be evident naturally, there is no single truth of divine revelation about which we may not make an act of faith, however clear and unmistakable may be its evidentness in the natural order. This inherent obscurity in the act of faith arises from the fact that the assent of faith is based on the divine testimony, and all testimony is in itself something not evident but obscure. Everything which comes to us second-hand is necessarily less clear than that to which our mental powers attain directly. We receive it hidden from us by a veil, and this veil consists in the testi-

mony of him who communicates it to us. As regards faith the source of our information is One whom no man hath seen or can see, Who dwells in the inaccessible light of His divine majesty, and is known to us as long as we inhabit mortal bodies, only through a glass after a dark manner. Our informant being hidden from us, His utterances must needs have an obscurity around them which will continue until we shall see Him face to face, and know as we are known. Moreover, the manner in which He imparts His utterances is in itself obscure, because they come to us through some human agency. He has certain established and authoritative media of communication, and before we can accept some proposition as one of faith, we have to be sure of the authority of the medium. Again, however trustworthy the medium, however certain we are that God has spoken, and that His words are placed before us as He spoke them, yet the fact that they are reported to us through another's agency increases the obscurity, even while it in no way interferes with our perfect confidence in their divine truth. Hence when God reveals any truth to us to be believed on His authority, He thereby invests it with a circumambient mist, as far as regards our supernatural acceptance of it. The formal motive of faith is in itself obscure, and it creates of itself its own obscurity, and does not require it as a previous condition in the material object, or proposition to be believed. Hence a vast difference between human faith and divine faith. Human faith presupposes obscurity in its material object, in the very thing which is to be believed, and without that obscurity it is incapable of energizing. But divine faith supplies the obscurity from its own nature, and is quite indifferent to the previous character of its material object as regards its evidence or obscurity, so long as it can claim for it a true moral certainty on grounds of reason. Accordingly, we can make an act of faith, not only respecting things over which there hangs some sort of obscurity in the natural order, so that apart from revelation we should not know whether they were true or false, but also respecting things perfectly clear and evident, for instance the existence of God, so that there can be no doubt whatever of their truth apart from all revelation. The reason of this is that faith and reason occupy different spheres, and that a proposition may be as evident as the day in the lower, or the order of reason, and at the same time may be obscure and veiled in the higher region of supernatural faith. As a learned writer justly remarks: "The obscurity of faith does not mean that its object must be obscure before faith comes to shed its light upon it, but that that very light is, from its very nature, a light which carries with it an obscurity of its own in its own order." To take an illustration: We may with our natural eyes see clearly certain objects around us. No dimness, no obscurity upon them. But we are asked to survey the scene through a glass which is given us. The glass throws a certain dimness on all things seen through it. But it also enables us to discern a number of objects unseen before by the naked eye alone, and further to perceive much (in spite of the dimness) which we did not previously observe in the very objects which were within the range of our unassisted vision. Our higher method of viewing things with the glass does not depend on the lower method of the unaided sight. When we use the glass given to us from above, it matters not whether the things seen by it were clearly known to us before, or were wrapt in previous obscurity, since it carries with it its own authority, as the obscurity that accompanies it is compatible with a perfect clearness in the objects seen when perceived by the natural sight; since it is an obscurity that arises from the very nature of the instrument, and not from any characteristic pertaining to those objects in themselves.

But are there really any truths which could never be discovered by reason alone, that is, by the unaided lights of the human mind, either individual or collective; which neither one man, nor all men could ever discover? Evidently there are such truths; and the contrary denial would be tantamount to lunacy. We are not infinite, and truth is infinite. Physically we are very limited, in sight, in hearing, in habitation, in forces of all kind,—we are mere atoms in an immensity. Morally we are equally limited. What is the virtue of the most virtuous, the wisdom of the wisest? See David an adulterous murderer, and Solomon an effeminate idolater; the sages of Greece and Rome generally monsters of immorality. Man, says the Scripture, is prone to evil from his childhood, and experience fully confirms the divine dictum. "Why—said Holy Job—why, O God, hast thou made me contrary to myself?" And St Paul, though he had been wrapt into the third heaven, was lamentably subject to humiliating temptations, which grace alone enabled him to overcome. The only self-satisfied men are the typical pharisees.

In the order of the intellect our soul is equally finite. Who would be foolish enough to doubt it for a moment? We have heard of a poor creature in a mad-house who kept on crying with inconsolable grief because a large book might be made of what he did not know. You could make, not one book, but myriads of what our greatest scholars and scientists, nay the most encyclopedic savant of the 19th century and of all centuries put together never did and never will know.

Let us look at the sciences which seemingly are most within our reach? In natural sciences, physics, mathematics, what do we know? Comparatively little or nothing. And what we know,

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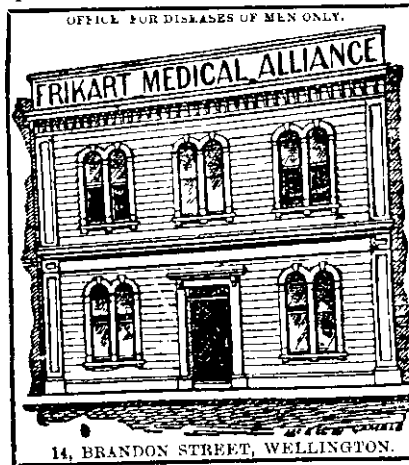
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Nervous, weak, over-worked, ambitionless men and women, with aching heads, weak stomachs, and leaden footsteps, who are bilious, spiritless, exhausted, debilitated, pale, easily tired, have bad-tasting mouths on rising, inability for exertion, foul breath, furred or yellow tongues, whose sleep is unrefreshing or broken by dreams, who brood over their troubles (real or imaginary), and to whom the world looks black and dreary, will find in our treatment a boon, nerve food, nerve tonic, and nerve alterative, that cannot be found elsewhere, and which will rapidly and pleasantly restore them to vigour, health, strength and happiness.



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how little we know it? We know the last word of nothing. What are at bottom the progresses of all sciences? The multiplication of *unknowns* and mysteries. For our forefathers some centuries ago the material world was a *fourfold* mystery composed of earth, water, air, and fire. The water or the air was a simple mystery. Nowadays we have discovered about 60 elements; the world is a mystery fifteen times more inapproachable; water, since we know it to be composed of two things, hydrogen and oxygen, is a twofold mystery; air, a mixture in well-nigh definite proportions of oxygen, azote, and carbonic acid, is a threefold mystery. Mind, matter, ether, space, time, affinity, gravity, electricity, heat, light, photography, electric telegraphy, etc., etc.—so many words the meaning of which is wrapped in inathomable mysteries, hopeless enigmas, and boundless unknowns.

In the domain of mental philosophy, how little we surely know and how poorly we know it! Error and truth are bandied backward and forward in a deplorable manner; contradictions swarm in the world. What nonsense has not been maintained by some philosopher? Such was the apt observation of Cicero. How few truths in the speculative order are now agreed upon, when left to the unassisted lights of reason! Doubt is rife in our day to an alarming degree. Reason aided by science is unable to solve the all-important problems of God and the human soul. The celebrated naturalist Huxley, in 1869, made this sad admission: "That philosophers are preparing to do battle on the last and greatest of speculative problems. Does human nature possess a free element, endowed with will, or is it only the most cleverly-constructed machine in all nature? Some, among whom I am, think that the battle will ever be undecided." The late Tyndall, in a discourse at Norwich in August, 1868, tells us "that the problem of the union of the body and the soul is as insoluble in its modern form as it was in the prescientific ages. If you ask what is matter? how is it divided into molecules? how and who has given it the necessity of forming itself into organic groups, science has no answer to your questions. But if science is mute who will answer? *He to whom the secret has been revealed.* Let us bow our heads and confess our ignorance, once for all." And Comte, very the founder of a species of modern philosophy much in vogue (Positivism) informs us gravely, "that the unknowable is an ocean which beats on our shore and for which we have neither boats nor sail."

If such are the narrow limits of our knowledge in the natural order, what must they be in the supernatural sphere of truth? Among the things which do not appear, and which we cannot know by ourselves, and their number is indefinite; among so many mysteries and unknowns, are there any which we have paramount interest to know and apprehend? Most certainly. God, ourselves, our origin, our last end, our future destinies, our duties, the road which must lead us to happiness, and eternal happiness, etc., etc. The evidence or medium which will reveal and announce these things to us, and bring them within our reach, make them ours, will it be welcome? It will be enlightened reason and wisdom to welcome it heartily; and instead of shame we should feel pride in accepting it. Now, this evidence, this glorious and beneficent medium is faith; faith is the evidence of things unseen. It is the boat and the sails which will reach the inaccessible.

In human sciences, or in the ordinary occurrences of life, when an object does not appear to us, or when an undertaking is above our natural forces, we hasten to supply with much pain and expense our deficiency. To gauge the depth of the heavens, the astronomer unhesitatingly arms his eyes with a telescope, which enlarges and nears objects. To discover the secret of the constitution of material bodies or to perceive the details of organisation lying beyond our feeble sight, the naturalist has recourse to the microscope; a captain at sea and a general in the field are glad to have their spyglass, which enables them to see danger from afar. A gentleman at the theatre, or in the presence of a beautiful landscape, has his opera-glass, while the short-sighted person has his usual glasses. What would be thought of the emergent who would get up a crusade against telescopes, microscopes, spyglasses, fieldglasses and spectacles, on the plea that they are an insult to human dignity? He would be deemed of all madmen the maddest. Now, faith, in the accurate idea given of it by St Paul, is nothing else but the telescope, the microscope, the spyglass, the spectacles of our intelligence, the range of which it extends a hundredfold. "Faith is the evidence of things

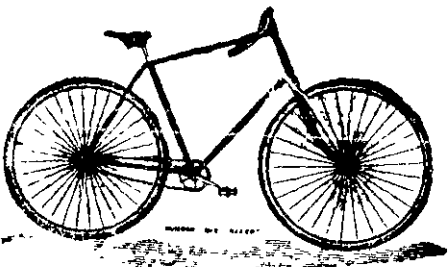
unseen." It is therefore eminently reasonable and glorious, and to assail it is an intellectual crime and suicide.

Here we may fittingly introduce a story about the great French astronomer Arago, who used to say that he could not believe because faith was the humiliation of his reason. "What humiliation can there be—a friend of his answered—in acknowledging that the sight of our understanding is limited? Look here, Sir. Yesterday I heard you enumerating in glowing terms the wonderful properties of the eye, how superior it is by its manifold, spontaneous, and living functions to every instrument made by human hand. You extolled its power of reception, or that marvellous ease with which it condenses into an almost invisible point the immense horizon; its power of almost instantaneous adaptation to all distances; its perfect achromatism, &c., &c. And yet your life of a *savant* is a series of crimes against your own eye. You are constantly declaring its impotence by helping it with instrument after instrument—telescopes, microscopes, micrometers, polariscopes, polarimeters, refractometers, spectrosopes, &c., &c.—so many insults on the inimitable masterpiece which you have so much admired. Break your machines, if you will be consistent; for my faith is only the blessed telescope of my understanding."—"What," he replied, "break up these wonderful instruments which put us in possession of new heavens, and a new earth, which gives us the key to unlock new worlds! What barbarism?"—"Granted. But to scorn, repel, outrage faith, which is in reality the telescope, not of a material eye and one we have in common with dogs and cats, flies and gnats, but of our reason, of our understanding which makes us the kings of creation, and like unto God, would not that be folly a thousand times more revolting?"

And what we say of the eye, we say of the other senses even the ear lately, by the microphone, has had its domain greatly enlarged by the ingenuity of man. What in the ultimate analysis is the scope and aim of genius and industry? The incessant multiplication and improvement of tools by which man helps the weakness of his organs. Nay more the distinctive characteristic of man, and the undoubted sign of his superiority over other creatures, is that he alone knows how to make his own tools. The gorilla wields as a weapon the broken branch of a tree, or a stone picked up on the ground, but it has never made itself a regular club, or a flint arrow-head. In this case a man's weapon is his glory. Hence we draw this simple but irresistible argument: Since we can and we must, without fear of degrading our physical faculties, with the certitude, on the contrary, of competing, enhancing, and extending them a hundredfold, have recourse to the instruments which the human race daily invents; we can and we must, for the sake of consistency, complete our understanding and our reason, enhance and extend them a hundredfold by the access given to the lights of divine revelation, on this only condition that the reality and excellence of that revelation be clearly demonstrated with certainty. Its reality is shown by the noble array of the evidences of Christianity; its excellence, by the many admirable lights it brings to the mind, is as visible as the noon-day sun. Jesus Christ has said these words of deep meaning: "When He, the Spirit of truth is come, He will teach you all truth." (John 16-13) In fact, the Spirit of truth, Revelation, Faith is come, and it has taught every man of good will all truth. Truths about God, about our neighbour, about our brethren, about ourselves. *Truth about God*—His existence, nature, and worship. *Existence of God.* Reason experienced great difficulty in proving the existence of God, and causing that truth to be accepted in spite of the many objections raised against it. What gave that truth universal acceptance and put it beyond doubt, was the tradition of mankind handed down the *primitive Revelation*.

*The Nature of God.* On this all-important point reason had ended in this frightful extravagance that everything was God except God Himself. Drunkenness, incest, rape, adultery, lust, deceit, cruelty, rage, had their attributes inscribed on the frontpiece of the altars; alone the true God had no altar save the one which bore this inscription: *to the unknown God.* On the contrary, what an admirable idea faith conveys to us of God, of His eternity, of His infinity, immensity, omnipotence, holiness, goodness, and providence, &c. With what grand and startling imagery the Sacred Scriptures describe the majesty of the Creator! With what enthusiasm they exalt His benefits!

*The worship of God.* In the theology of reason, worship hardly extended beyond the body; the soul had little or no part in it, except



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and Cheques are in all instances to be made payable.

To insure publication in any particular issue of the paper  
communications must reach this office not later than Tuesday  
morning.



by the immense impetus given by it to passions and vices. What a decent man would blush to hear, the pagans of Rome, says Seneca, did not blush to say to their gods. They were so conscious of their turpitude, that if any one happened to listen to them, they kept silent. They displayed in broad daylight what in ordinary life men hide in deepest darkness. In the secret recesses of the temples they committed abominable crimes against nature. Faith, on the contrary, teaches us to adore God in spirit and truth, by the respect, love, and imitation of His infinite perfections. "Be ye perfect, even as your Heavenly Father is perfect."

*Truth about our brethren and fellowmen.* At the school of reason three-fourths of mankind were slaves, and nature willed—men said—not only that some should be free and others essentially slaves, but that the slave should hardly differ from the brute beast. Before the law the slaves were *nil*: "*non tam viles quam nulli.*" Masters had absolute power over them. The celebrated constitution of Constantine alluded to daily occurrences, when it forbade masters to beat them to death, stab them to death, hang them, poison them, tear them to pieces with wild beasts, burn their quivering limbs with red-hot iron, etc., etc. What a spectacle to behold myriads of gladiators bawling each other to delight the blood-thirsty Roman populace! Yet Trajan, one of the best emperors, celebrated his triumph over the Dacians by gladiatorial shows which lasted for 123 days, and in which 10,000 gladiators, and 11,000 wild beasts tore each other to pieces. The greatest of Roman emperors accepted, without a thrill, without a blush, the sacrilegious farewell, or salutation of the noble victims who were going to slay each other in the amphitheatre: "*Moriturus salutant.*" And that, too, in the palmy days of Rome when reason and philosophy were at their height.

From the very beginning Faith beheld in a slave the child of God: "If thy brother constrained by poverty—says Leviticus—sell himself to thee, thou shalt not oppress him with the service of bond-servants. But he shall be as a hireling and a sojourner, he shall work with thee until the year of the jubilee. And afterwards he shall go out with his children, and shall return to his kindred and to the possession of his fathers" (Lev. 25—39). In the light of

The poor blind man is human reason, groping in darkness, always in danger of straying into lamentable errors. Faith is his guiding child, his faithful dog, his staff; it is the angel of light shielding him from danger, and leading him to the goal of his journey, and to the possession of his everlasting inheritance. Separate him from his guide and he will fall headlong into the abyss of unbelief and corruption. To take the good coin out of his wallet, and substitute the base one, is to take away his faith and give him philosophy, which will leave him hopelessly hungering for the bread of life. Ah! for heaven's sake, leave him his staff; leave him his good coin; leave him his faith.

Hitherto we have developed only the first part of the definition given by St Paul: "*Faith is the evidence of the things which appear not*"; but he also says that it is *the substance of things to be hoped for.*" And here we shall see still more clearly how reasonable, legitimate, and glorious faith is. A man without hopes beyond this life is a kind of monstrosity. He must be fallen fearfully low, he must be fatally identified with matter, to aspire to nothing beyond the deceitful and fleeting scene of this short life so chequered with miseries. The soul of man has naturally an unquenchable thirst for happiness. The wise man fitly compares it to the "sea into which all rivers flow and which is never filled"; or to a devouring fire which never says "enough." Now, this complete happiness which we yearn for with such energy, we find to be undeniable experience that it is not of this world, where discomfort is the rule and ease the exception, where the beautiful is oppressed by the ugly, good by evil, justice by injustice, where, in brief, all is vanity and affliction of spirit. Such was the lamentation of the wisest and the most disenchanted of men, who had tasted and drunk every cup of this world's happiness and still found his thirst unquenched. I have seen all things that were under the sun. . . . I am become great and have gone beyond all in wisdom that were before me, and I have given my heart to know prudence and learning. I said in my heart: I will go and abound with delights, and enjoy good things. And I made me great works, I built me houses and planted vineyards, I made gardens and orchards, and set them with trees of all kinds. And I

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Revelation, all—Jews and Gentiles, slaves and masters—form but one body animated with the same spirit, while all have equal claims as members. "The eye cannot say to the hand: I need not thy help; nor again the hand to the feet: I have no need of you. Yea, much more those that seem to be the most feeble members of the body are more necessary. But the members must be mutually careful one for another; and if one member suffer anything, all the members suffer with it; or, if one member glory, all the members rejoice with it" (I. Cor. 21—25, 26). And then follow the admirable precepts of Christian charity.

*The truth about ourselves.* That truth is fatally missed by reason; whereas faith makes us certain of the existence of our soul, of its immortality, its happy, or miserable eternity, the resurrection of the body, etc. It teaches us our duties to God, to ourselves, and to our neighbours. It offers us the grace necessary to fulfil them faithfully. While for unaided reason all is darkness, or doubt, or uncertainty, contradiction, hopeless strife, for reason aided by faith all is flooded with light, and enjoys the brightness of the midday sun. A child well instructed in the Catechism possesses a thousand fold more religious and moral truths than Plato, Socrates, Cicero, Seneca, and all the philosophers of antiquity.

Who has not sometimes met a poor blind man guided by a child, or a little dog, the faithful companion of his misfortune? Sometimes he has no guide but his stick, with which he feels his way along. But did you ever see the blind leading the blind? No: they know full well that both fall into the pit. Now, what indignation you would feel if, in the midst of a crowded street, overrun with vehicles in every direction, a malicious wretch came up to the poor blind man, and tearing him away from his child or his dog, or his stick, left him to himself with certainty of his being run over and killed! What cruelty! you would say. Or you can conceive another piece of malice equally revolting. Suppose a mean, spiteful fellow were to go up to a poor blind beggar, and under pretence of taking change out of his wallet, deliberately substitute a piece of iron, or tin, or other base metal of any kind, thus depriving the poor man of his daily bread,

made me ponds of water to water therewith the wood of the young trees. I got me men-servants and maid-servants, and had a great family, and herds of oxen and great flocks of sheep above all that were before me. I heaped together for myself silver and gold, and the wealth of kings, and provinces, and I surpassed in riches all that were before me. And whatsoever my eyes desired, I refused them not; and I withheld not my heart from enjoying every pleasure. And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity and vexation of mind, and that nothing was lasting under the sun." (Ecclesiastes 1 and 2 chapter.) And in another place Solomon adds, what is for upright souls a trial almost beyond endurance, that, in this world unhappiness is too often the lot of the good, and happiness—at least apparent—the lot of the wicked. King David passed through the same trial and gave vent to distressful feelings in immortal strains: "But my feet were almost moved, my steps had well-nigh slipped, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners." (Ps. 72.)

Without faith how sad, how hollow, how despairing the world appears! Let others plunge, if they will, into that sea of error, doubt, and contradiction. We must have faith—it is the imperative need of our nature, it is the heavenly telescope of the heart as well as of the mind, it shows us in the distance the good, the beautiful, the happy, the term of our exile, the bias beyond our most ardent dreams, what "eye hath not seen nor ear heard, nor hath it entered into man's heart to conceive."

What are the irreconcilable foes of man's happiness? Passions and vices. Feverish craving for pleasure; pride, restlessness of mind, cupidity, jealousy, envy, hatred, vexation; the fierce storms of the rebellious senses. Now, faith and the help it brings, and only faith, can calm those storms, and save the heart from shipwreck in those terrible billows.

Who are they that utter the cries of anguish so pathetically described in the book of Wisdom? "We fools have erred from the path of truth, and the light of justice hath not shone unto us, and the sun of understanding hath not risen upon us. We wearied our-

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selves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? Or what advantage hath the hoarding of riches brought us? All these things have passed away like a shadow, and like a post that runneth on. And as a ship that passeth through the waves; whereof when it is gone by, the trace cannot be found, nor the path of the keel in the waters; or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known. So we also being born, forthwith ceased to be; and have been able to show no mark of virtue, but are consumed in our wickedness." From whose mouth do such lamentations flow? From those who have rejected, or have never practised faith. Their pretended happiness was but "dust which is blown away by the wind, and as a thin froth which is dispersed by the storm."

Who, on the contrary, are they that break forth into shouts of gladness even in the midst of sufferings? "I exceedingly abound with joy in all my tribulations." (2 Cor. 7-4). Who are thus joyous in the very depth of woe? The just who live by faith, who enjoy that peace which surpasseth understanding.

Left to himself and his sole reason, man becomes homicidal or suicidal, of all creatures he is the only one that takes its own life. It is awful to say, but it is the truth. And what is more melancholy still is that suicide goes on increasing with so-called civilisation. In a savage state man is sometimes a murderer, and sometimes a cannibal, but seldom does he slay himself, nay, he usually has the deepest and most imperative instinct of self-preservation. Put him in contact with a civilised man who has not the true faith to give, and history shows the lamentable consequences. How different the case in many of the admirable missions of the Catholic Church in South America, in the Islands of the Pacific Ocean, and elsewhere! Where civilisation seems highest there men are most bent on self-destruction. We live in a high pressure age. Men wear out life in a fearful manner by the strife of ambition, the turmoil of business, the racking anxiety of trade and industry, the almost habitual sojourn in the vitiated atmosphere of theatres, cafés, concert-rooms, public-houses, gin-palaces, etc, by the abuse of tobacco and strong drinks, by long exhaustive nights of dancing in crowded ball-rooms, by the fierce excitement of the turf, by gambling, by a thousand excesses, often terminating in direct and deliberate suicide. And a host of terrible diseases, almost unknown in former ages, cause terrific havoc, and swell their deadly ranks, and spread their devastation at every onward step of civilisation devoid of faith, being at once its sad fruits and its well-earned punishment.

And what shall we say of the increase of lunacy, both endemic and epidemic? The mania of self-destruction is alone capable of explaining these horrible preferences which are shown, not by the ignorant so much as by the learned, especially the learned. For instance, faith assigns to man for his origin and his creator God, for first parent Adam who issued perfect from the hand of God. But perverted man would rather come at haphazard from a series of indefinite transformations and claim for his first parent a *monkey*. Faith gives him a spiritual soul able to understand and to love; he makes immense efforts to be only organised matter. Faith commands him to lift up his eyes to heaven, where, if he likes, endless happiness awaits him; he would rather make this earth his only home and yearns to fall into nothingness. These horrible preferences, these sacrilegious repulsions of all that is true, good, beautiful, this inveterate hatred of faith and all the blessings which it entails, have nothing human in them. They are supernatural, but of an infernal supernaturalism, and blind is the Christian who does not see in them a striking proof of the divineness of his faith. The miracle of evil, like the miracle of good, is an invincible argument of truth. Now the miracle of evil is this. "Man when he was in honour did not understand: he hath been compared to senseless beasts, and made like to them." (Ps. 48-21)

We may again introduce a text from St Paul in which he alludes to faith as the telescope of our mind and heart. "We see now through a glass in a dark manner, but then face to face. Now I know in part, but then I shall know even as I am known. And now there remain faith hope, and charity but the greatest of these is charity." But faith is the requisite foundation of charity and of its meritorious and heroic works. Who does not remember the splendid description of the deeds of faith in the epistle of St Paul to the Hebrews? Faith—in the old times—of Abel, Enoch, Noe, Abraham, Isaac, Jacob, Joseph, Moses, Josue Gideon, Baruch, Samson, Jephthé, Samuel, David. Faith—in the new times—of John Baptist, Peter, Paul, John, and Stephen. Faith—in the middle ages—of Saints Jerome, Augustine, Ambrose, Gregory, Leo, Chrysostom, Basil, Thomas Aquinas, Anselm, Bernard, and the many saintly kings and queens of England, France, and Germany. Faith—in modern times—of St Francis de Sales, St Vincent de Paul, Bossuet, Fenelon, Kepler, Euler, Newman, Manniug, Lavigerie, and a host of other celebrities, literary, scientific, and philosophic. Faith by which so many heroes "conquered kingdoms, wrought justice, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of foreigners, Women received their dead raised to life

again. But others were racked, not accepting deliverance, that they might find a better resurrection, and others had trials of mockeries and stripes, moreover, also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted; of whom the world was not worthy; wandering in deserts, in mountains and in dens, and in caves of the earth." Let us also add with the same Apostle: "We also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight prepared for us. Looking on Jesus, the author and finisher of faith, who, having joy set before Him, endured the cross, despising shame, and sitteth at the right hand of the throne of God" (Heb. 12-1, 2)

We have reached the paramount conclusion: Faith is eminently reasonable and glorious, because it is the divine compliment of the human soul. The heavenly telescope of man's mind, it reveals to him the truths which he has so much interest to know, and which he cannot discover by his unaided reason. The telescope also of his heart, initiating him to the things which he most hopes for, and which alone can satisfy his longing for perfect happiness. Not only does faith point out the way to felicity, but it also is the necessary and efficacious source of felicity, because it removes the obstacles to solid happiness, and imparts true and lasting consolations. In brief, faith elevates, enlarges and ennobles man; whereas, unbelieving science lowers, dwarfs, and degrades him. We love science. We would wish to see Catholics tower up everywhere pre-eminent in every department of science, but we love and promote science such as God approves, science in harmony with faith; because faith and science are two daughters of one Father, God—they lend each other a helping hand until they both melt away in the intuitive vision of infinite truth, goodness, and beauty. Let us cherish our holy faith as our priceless inheritance; let us learn its teachings and practise them in the eyes of our fellowmen in order to draw them into a participation of our light. Let us, above all, hand down that faith intact to our posterity, and, as the best and only practical and complete way of doing so, let us multiply and generously maintain our Catholic schools. In this greatest work of zeal in our day neither clergy nor people must flag. Much has been done in the past, more has to be done in the present and the future. If any of you have been indifferent or lukewarm in this great cause, let them rouse themselves, and come forward, even in the eleventh hour, to do their duty in an enterprise upon which the real welfare, spiritual and temporal, of the rising generation depends.

Your generosity is again solicited as usual, for the Propagation of the Faith, for the Seminary Fund, for Peter's Pence, for the Aborigines of Australasia, for the Holy Places in Palestine consecrated by the adorable footsteps of Our Lord Jesus Christ. We rely on you to do your duty in regard to all these excellent purposes as you have done in the past.

Lastly, we ask your fervent prayers for all the people and all the enterprises of our Archdiocese, and, with particular emphasis, we exhort you to pray daily for the conversion of England and the return of so many of our separated brethren to the fold of the true Church. May your pleadings with the Sacred Heart of Jesus, through the powerful intercession of His Immaculate Mother, and her spouse St Joseph, obtain for all of us the graces we need to work out our salvation and receive the crown of glory in the realms of everlasting bliss.

The grace and blessing of Our Lord Jesus Christ be with you all. Amen.

† FRANCIS, Archbishop of Wellington.

Wellington, Feast of St Francis of Sales, January 29, 1894.

The following are the Regulations for Lent, which we make in virtue of special faculties received from the Holy See:

1st. We grant permission for the use of flesh meat at dinner only, on all Mondays, Tuesdays and Thursdays, and also on all Saturdays except one, that is the second Saturday during Lent, and Monday in Holy Week.

2nd. Lard and dripping may be used after the manner of butter, at dinner, on days of fast and abstinence during Lent, also throughout the year, with the exception of the first and last Wednesdays of Lent, and Good Friday.

3rd. White meats—Such as butter, milk, cheese, and eggs, are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday. A little milk is always allowed in tea, coffee, or other beverage.

4th. For those who, though not bound to fast, are bound to abstain: the kinds of food which are allowed at their chief meal to those who are bound to fast are allowed at all times to those who are not so bound.

5th. Fish and flesh are not allowed at the same meal during Lent. There is neither fast nor abstinence on Sundays in Lent. His Holiness Pope Leo XIII. has caused St Patrick's Day to be no longer a fast day in Australasia, or a day of abstinence, unless it happens to fall on a Friday or during the Quatuor Tense.

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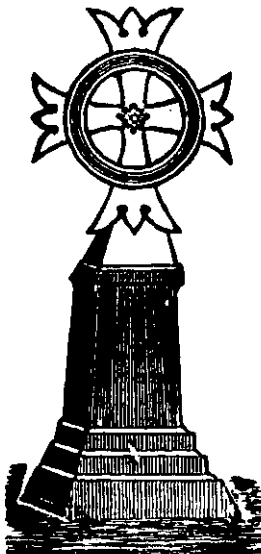
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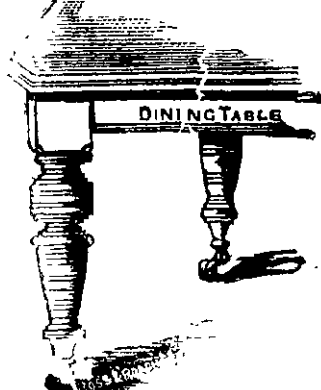
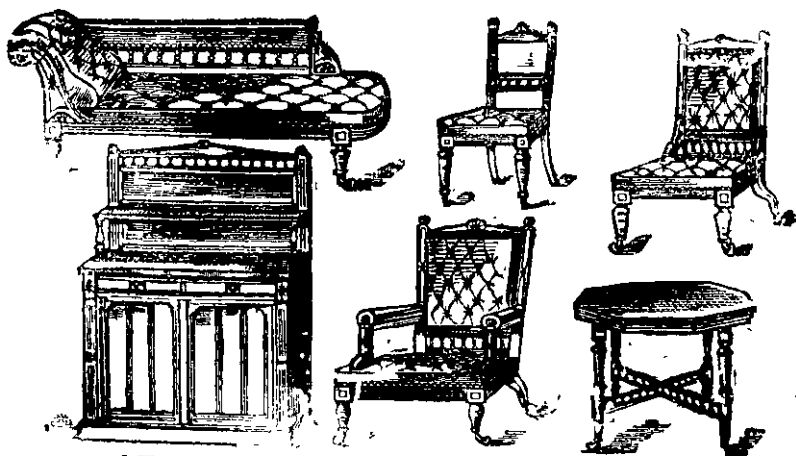
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All who have completed their 21st year are bound to fast and abstain—unless excused by the state of their health or the nature of their employment—according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their 21st year, are nevertheless bound to abstain from the use of flesh meats on the days appointed—unless exempted for a legitimate cause, of which the respective pastors are judges.

All who have arrived at the years of discretion, are bound to go to Communion within Easter time, which, in this Diocese, commences on Ash Wednesday and ends on the octave of Saints Peter and Paul.

The collection for the Holy Places in Palestine will take place on Good Friday.

The collection for the Seminary Fund will be held on Whitsunday, or Sunday or Sundays following, when there are two or more churches in the district.

The collection for our Holy Father will take place on the Sunday within the Octave of the Feasts of Saints Peter and Paul, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the missions among the Aborigines of Australasia, as required by the late Plenary Council of Sydney, will take place on the first Sunday in September, or on the Sunday or Sundays following, when there are two or more churches in the district.

The clergy are requested to read these regulations from the several altars as soon as possible, and to cause a copy of them to be placed in a conspicuous place in their respective churches and chapels.

† FRANCIS, Archbishop of Wellington.

Wellington, January 29, 1894.

## THE MARIST BROTHERS' SCHOOL, WANGANUI.

(*Wanganui Herald*, January 20.)

A VERY representative gathering of the Catholics of Wanganui assembled in the new and commodious building lately erected at the rear of the convent, to formally welcome the three Marist Brothers, who had arrived to take charge of the school bearing the name of their Order.

The address was as follows:—"To the Reverend Marist Brothers, Wanganui. Reverend and dear Brother,—We, the Catholics of Wanganui, heartily welcome you to our midst as the representatives of the great Marist Order of Teachers, whose members have achieved such signal success in the schools of Europe and Australasia. Although we have in the past been most fortunate in securing good and able teachers for our boys, we have always looked forward to the time when men like yourselves, consecrated to God, would perfect the good work of religious education so well begun by their teachers. For many years past our zealous pastor, the Very Rev Father Kirk, has laboured unceasingly to secure for our children the many advantages of your ministrations. This commodious schoolroom, and the well built monastery which stands close by, owe their existence to his zeal and energy, and we heartily join with him in rejoicing that his arduous labours in this direction have at length been crowned with success. From what we have learned we have every reason to believe that you will preserve in the minds of our children the traditions of the "Island of Saints and Scholars," that dear old land to which so many of us owe our birth and our faith. The fame of your Superior (Brother Alfred) as a teacher has already reached us, and we sincerely trust that under his able direction St Mary's School will speedily attain the success and distinction long since secured by the Sacred Heart School under the management of the good Sisters of St Joseph. Assuring you of our hearty co-operation in your noble efforts, we remain on behalf of the Catholics of Wanganui, yours very sincerely, Thomas Wixcey, R. T. Noble-Beasley, T. Lloyd."

On behalf of the Brothers, and in thanking the congregation for the address just presented Brother Alfred acknowledged, in feeling terms, the very hearty welcome accorded them that day by the congregation of St Mary's. As they were aware, the Brothers had come to Wanganui for the purpose of imparting to the children religious education, and it was gratifying, indeed, to find that the Wanganui people appreciated at its true value such necessary instruction. To their pastor, the Very Rev Father Kirk, the Brothers were exceedingly thankful, for he had worked zealously in his efforts to provide such a commodious schoolroom and monastery. That zeal the Brothers would endeavour to emulate, and they hoped to give the children a thoroughly Catholic education, which would not only make them staunch members of the Church, but also good citizens. Applause having followed the conclusion of the above well-chosen remarks, the Brothers were introduced to those present, after which refreshments were handed round, and at the conclusion of the entertainment, the Very Rev Father Kirk expressed his thanks to all who had combined to make the welcome to the Brothers such an unqualified success.

Next the convent is situated the Marist Brothers' monastery. Having been courteously ushered in by Brother Alfred (Superior), we find ourselves in a lengthy corridor, some 40 x 6 feet. To the left is a sitting-room, leading from which is a pantry, and giving access to the dining-room. On the right is a spare room, which, later on, is destined to serve the purpose of a meeting room, with library attached, for the benefit of the studiously inclined. Passing along the corridor and again turning to the left is the study, attention being at once arrested by the excellent collection of books ranged on the shelves, there being something like 300 volumes. About mid-way along the corridor is a staircase, leading almost direct to the dormitory, a fine room about 40ft by 14ft, splendidly ventilated. Having ventured the opinion that, whilst everything is of the most substantial nature, plainness is a leading characteristic in the furnishing, we are next shown the bathroom and lavatory, passing from there to the oratory, 20ft x 12ft, after which the linen closet is inspected, and then a spare room in the front portion, kept especially for visiting Brothers. Descending the stairs, we were next introduced to the kitchen, which we find is fitted with a first-class Shacklock range, also every convenience in the way of pantry and accessories. At the side is a large tank for the conservation of rain water, and at the rear is the wood and coal house, while further on, passing through the gateway, are some admirably-constructed conveniences and necessary out-houses. Attention is next arrested, as we are introduced to the schoolroom, by the well-planned verandah running along its side. We find it is nine feet in width and takes up two sides of the building. We cannot help remarking that this same verandah not only affords ample scope for a good promenade, but, what is of more utility, that its shelter will prove invaluable to the scholars at all seasons of the year. There is a fine broad space for a playground, and the building is enclosed by a high galvanised iron fence. These little matters only prove to us what forethought and care must have been exercised in their planning and execution, and these thoughts are intensified on entering the schoolroom, a fine building measuring 72 x 25 feet. The atmosphere is particularly close outside, but upon entering the room a feeling is experienced that the temperature is materially reduced. No need to look very far or very high for the cause of this effect, which is due to the improved and excellent method of ventilation introduced by the Very Rev Father Kirk. Better ventilation we have not seen, and we unreservedly say so. Then the lighting next engages attention. There are some ten windows, besides three doors (partly glass) to say nothing of the fanlights, so that this very necessary essential has also been well looked after. After observing that the floor is of red pine and that the neat panelling is carried to a height of about five feet, we next make note of the fact that the height from floor to ceiling is some 16ft, and then we see that the room is divided into three by movable partitions (with door to each), so that at will the three Brothers may have a separate class-room, each one having a fireplace of its own; a very necessary and thoughtful provision this latter, in view of cold winter days. The top storey, with its coved ceiling, is 13 feet high, and here, with an ingeniously constructed staircase giving access to it, provision is made for dormitories, should the pupils at any time desire to become boarders. Our work of inspection here comes to an end, and continuing our interesting conversation with Brother Albert, we learn that the architectural work throughout has been a labour of love on the part of the Very Rev Father Kirk. All those engaged in the work pay tribute to the kindness and courtesy extended to them all through by the Very Rev Father Kirk, and to his unceasing labour in so successfully supervising the work from day to day. The Reverend Father is in retreat at Wellington, so that he cannot hear all the nice things spoken of him, and surely he deserves them. Well, the Catholics of Wanganui should be, and certainly are, proud of their school.

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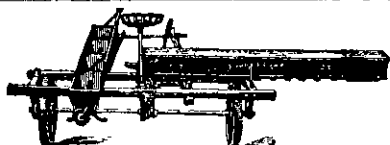
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