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## Current Topics

AT HOME AND ABROAD.

JOCK  
MCKENZIE'S  
SPEECH.

THE very plain speech of a very plain man. Such was the address delivered in Dunedin, on Wednesday, the 20th inst, by the Hon John McKenzie. There was certainly no attempt made by the speaker at a display of eloquence—and we should say that neither was he attempting to pass off for truth statements that he did not himself believe. We would fain hope, nevertheless, that he took an exaggerated, even though a sincere, view of the dealing with him of the Conservative Press in general, and the *Otago Daily Times* in particular. Otherwise there must be a degree of baseness among journalists that no honest man would care to contemplate. For our own part, although we have occasionally to complain of prejudice and unfairness among our contemporaries, we rarely find their conduct impossible in a gentleman, and, without very strong evidence, we should hardly be prepared to accept such an accusation as just. Mr McKenzie, no doubt, has now and then been roughly treated in the heat of political feeling—but it must be admitted that he himself can be pretty rough in returning the compliment. But Mr McKenzie does not seem at all heated in the combat. Surely the wild Highland blood that courses in his veins must be tempered by some pawky Lowland strain. In days gone by some ancestor of his had wooed and won some fair Lowland lass, and "Jock" has inherited the self-restraint of his great-grandmother. Or perhaps it was the colder tongue, that of the Sacsanach, that subdued his utterance to the more proper tone. There was not a note to remind us of the spirit in which the Celt rebukes his foe. The ring of the "*salacharan an domars*" was absent throughout from Mr McKenzie's sentences. To bring it out the presence of Mr Earnshaw was possibly necessary—and Mr Earnshaw was not there. At least we heard a member of the audience explain to another that he was not—and that if he was he would certainly not be on the platform. For our personal information, we may add, an opera glass would have been needful—and indeed, judging by the favour in which he stands such as it is, the naked eye of many people can hardly see Mr Earnshaw as he really exists. Mr McKenzie, as we have said, was a plain man making a plain speech. No word spoken by him disturbed the calmness of his hearers, or prevented them from reflecting on its meaning. Mr McKenzie, however, told a tale in which it would be very hard to detect a flaw. His figures, we admit, seemed perfect. It will at least be quite impossible for any one to contradict them until some prominent member of the Opposition comes forward with a list drawn from official documents, and shows errors in the subtraction and division, if not in the addition and multiplication, that in times gone by, when the dominie was still a dominie, would have brought down the tawse heavily on the urchin guilty of them. A great part of the speech, moreover, was taken up with figures, and it should give that member of the Opposition some trouble to cook his list in reply. But Conservative politicians are skilful and well exercised cooks. With the settlement of the land, the most important of all Colonial questions, Mr McKenzie dealt in a manner that was at once interesting and satisfactory. Here he was able to cite facts as well as figures and what kind of "chiefs" facts are is known to all of us. The account given of the "white elephants"—that is to say, the lands purchased by the Government—was particularly cheering and seemed to promise great things for the future. The *bona fide* effort of the Government to place a population on the lands, which is their chief merit—and in itself sufficient to cover a multitude of sins, is certainly that which subjects them to the keenest and most determined opposition. Some attempt, we see meantime, has been made to discredit the character of the meeting addressed by the Minister. The meeting was a very large one, and eminently respectable both in appearance and conduct. It was more reflective than enthusiastic, as the manner of the address induced it to be—but there can be no doubt that it was fully representative, and that the vote of confidence in the speaker, and the Ministry generally—propelled by Mr J. P. Armstrong, and seconded by Mr John Carroll—was an important

expression of the feeling of the citizens of Dunedin. Mr McKenzie, we repeat, spoke as a plain man, but he spoke as a man honestly expressing his convictions—and the policy stated by him as that of his Government was a policy promising good things for the Colony in general.

MR TIMOTHY HEALY, speaking recently at Cross-MR HEALY ON maglen, gave a very decided expression of his EDUCATION. views on education. Mr Healy had been defending himself against a charge of dissension which was brought against him. "There are," he said, "in England large questions affecting the rights of our fellow-countrymen and our fellow-Catholics. Scandal was given on a recent occasion by the action of some gentlemen in reference to this question of religious education. Now, let me say as a layman that I take a view with regard to the question of religious education and its effect on the government of men somewhat, it may be, of a civil character, as distinct from the views which you, very rev and rev friends, may hold. It is this: If the State sets the seal of secularism upon public education, paid for by the taxpayer, it cannot complain afterwards of the Anarchist and the Dynamitard. Let the people of any country be brought up in a negation of God and of the teachings of conscience and the State can have nothing to rely upon afterwards but the policeman and the convict cell and the penal hulks for the enforcement of its laws. We saw through a century of strife and bloodshed the attempt to found a Republic in France. We saw the thousands of men who were sent to the scaffold, the millions of men who fell in battle to sustain the Republican idea. And then when after a century of strife, and after all the sacrifices that the French Republicans made to attain their ideal of government, what was the result? The godless system of education which they established nursed as its product men to fling bombs in the faces of their Republican Chamber of Deputies; and we saw another of the products of their godless code stab to the heart the President of the French Republic. Therefore I say that those politicians who strive for the attainment of secular liberty are laying a very poor foundation for the government of men by divorcing from the minds of youth the sanctions of faith, which, in my judgment, are a necessary cement to good citizenship in building up a State." "Hence," he continued, "I viewed with anxiety the action of those who, when authority, acting within its jurisdiction—as I conceive Cardinal Vaughan strictly acted on this question of education—puts forward his views not as a politician, not seeking, as I believe, to effect any political design, but simply carrying out the Gospel and the mandate of his Master with a view to provide that the children of four millions of people—a population nearly as large as that of Ireland—should not be deprived of knowledge of the tenets of Christianity common to both Protestant and Catholic—the ordinary simple formulas of our common creed—that he should without provocation be assailed by Irish politicians on the ground that his action was inconvenient to a political party. After having thought over the matter in the months that have gone by since this scandal arose, and after I had ample time to form my conclusions, and having remained hitherto silent, I now declare that I condemn such procedure, and I will have neither part nor lot in such policies (applause)." "Perhaps," added the speaker, "this expression of opinion will be called 'dissension.' If so, I would ask is there no dissension on the part of those who cast an outrage upon Cardinal Vaughan? (hear, hear.) Is there no dissension in creating scandal in the minds of millions of their fellow-countrymen by violently assailing the educational position of a Prince of our Faith, and is there only dissension and disunion when, not upon an eternal issue but on a matter of ephemeral politics, we venture to disagree either with the procedure of the chairman of the Irish Party or any one of his colleagues of the Parliamentary Committee? (Cheers.)" Mr Healy went on to refer to the case of the Irish Christian Brothers, and to point out how the recommendation made even by a Board composed of Conservative Protestants that their claim to State aid should be admitted was refused by the Home Rule Government. "There are," he concluded, "many who think that the lapse of years brings about possibilities of appeasement, and therefore that no time may after all be lost by what has occurred. I trust it will be so, and that if in the

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and it should be found that the Christian Brothers and their pupils receive a larger measure of redress and of reform in consequence of the delay, we will be able to say that 'out of evil cometh good,' and we shall be very happy to forget the incident, and be prepared to turn over a new leaf in our minds."

ODDS AND  
ENDS.

THE recent death of Mr Thomas Dugdale Curry of the *Evening Standard* recalls an episode of the Franco-German war which, although it was of a minor nature and confined to private life, was not without some wider interest—for Irish people particularly. Mr Curry at the time was sub-editor of *Gabignani's Messenger*, an English paper, as everyone knows, published in Paris. He was arrested on a charge of sympathy with the Germans, based on the fact that he was known to be a graduate of the University of Bonn, and to retain a friendly feeling for the people among whom he had been educated. It was in the anger caused by the defeat—the *débâcle* of which Zola has written—and little evidence was needed or sought for. The prisoner stood in imminent danger of being shot, and in all probability would have suffered this penalty but for the spirited conduct of his wife. This lady—a daughter of the late James Perrin, Esq. J.P., of Leinster Lodge, in the County Kildare, and niece of the late Right Hon Louis Perrin, formerly justice of the Queen's Bench—lost no time in appealing, as an Irishwoman, to the consideration of the military authorities. She, however, met with some rough treatment in the task, and it may well be imagined that it required a heroic effort on the part of a lady of a somewhat exceptional refinement and delicacy, to go for days from one guard room to another in the middle of a soldiery who regarded her as a representative of the people against whom they were incensed. The reward of a brave woman and a good wife was that at length the authorities recognised her right as an Irishwoman to a favourable hearing and her husband was released. The fact that, at such a time, and under such circumstances, French sympathy for Ireland obtained an expression appears to us worthy of record.

The Ballarat correspondent of the *Melbourne Age* of February 9, records the death of a gentleman, who, he says, had been connected with the young Ireland Party, and associated with Thomas Francis Meagher, Charles Gavan Duffy, and others. The name is not familiar to us in this connection, though the associations of its bearer bespeak for him, as a young Irishman, no common independence and strength of character. The gentleman referred to is the late Mr R. Le Poer Trench, a retired judge of the County Court, who died some three or four weeks ago at the age of 83. Deceased, says the correspondent, was a son of the late Hon and Very Rev Charles Le Poer Trench, D.D., Archdeacon of Ballinasloe, and grandson of the first Earl of Clancarty. That statement alone, we should say, proves how completely in admitting national sympathies he must have departed from the traditions of his family. Archdeacon Trench, besides, if we may judge from the manner in which his memory survived, was a man of a somewhat remarkable personality. Mr Trench, whose political falling off must have lost for him the support of a family influence in Ireland little, if anything, inferior to that of the Beresfords, had nevertheless a prosperous career in Victoria. "Sir Graham (then Mr) Berry," says the correspondent, "when forming his first Government in 1875, appointed Mr Trench, who did not occupy a seat in Parliament, his Attorney-General, and in 1877, when Mr Berry organised his second Government, Mr Trench was again placed in charge of the Crown Law Department. In 1878 he was raised to the dignity of Q.C., and in 1880 he was appointed County Court judge. He also discharged the duties of Land Tax Commissioner." Something, however, possibly a good deal, he must have sacrificed for the sake of Ireland, and, therefore, his memory deserves from us a word of respect. "The deceased leaves a family of five—three daughters and two sons. One of the latter is an officer in the Crown Lands department of New South Wales. Mr Trench, in professional circles and in private life, was remarkable for his amiable and kindly disposition, and the news of his death will cause regret in a wide circle."

Here is an anecdote of "Bully" Egan—a well-known Dublin character of the last century—that seems worth reproduction. We find it in an old volume of the *Irish Penny Journal*—but it is pertinent to the existing situation. Egan, at the time when the Bill for the Union was under debate, was chairman of Kilmainham. He was expected to support the Bill, and he looked upon dismissal from his place as certain should he oppose it. "However," says the *Journal*, "when the time for the division had arrived, his love of country preponderating over his love of self, he voted against the measure, exultingly exclaiming 'Ireland for ever, and Kilmainham to the devil.'" Doubtless since Bully Egan's days many poor fellows have repeated his words—and had good cause to do so.

The work of providing for the spiritual needs of Catholic sailors has now been actively taken up in New York. A reading room for their use has been opened at 296, W. Tenth-street. It is in the very heart of the seamen's district.

## LENTEN PASTORAL OF THE BISHOP OF CHRISTCHURCH.

JOHN JOSEPH, BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLIC SEE, BISHOP OF CHRISTCHURCH.  
TO THE CLERGY, SECULAR AND REGULAR AND FAITHFUL OF THE SAID DIOCESE HEALTH AND BLESSING IN THE LORD.  
DEARLY BELOVED BRETHREN AND CHILDREN IN JESUS CHRIST:—  
ONE of the most touching and consoling characteristics of our Holy Church is embodied and shown forth in the beautiful dogma which is the outcome of the 'communion of saints. Soaring beyond this world of sense, we are, thanks to this sublime doctrine, enabled to hold familiar converse with our fellow members of that mystical body whereof Christ Jesus is the supreme head.

Our relations with the Church Triumphant consist in blessing and praising God for their earthly triumphs and heavenly crowns, and in imploring their powerful help to follow in their footsteps, winning like victories here below, and securing like immortal crowns hereafter. Of those who depart this life in a state which excludes them from the vision of God, some bear on their brow the indelible stamp of mortal sin; others, though not stript of grace are either sullied with some slight stain, or have not yet fully atoned for those the eternal guilt whereof has been already remitted.

With the former we have nought to do. They have died at enmity with their Creator. They have heard the awful sentence of, condemnation pronounced against them, and, objects of the wrath of an outraged God, are now, alas, lost, hopelessly lost in the flames of hell! But with the latter we have the most intimate relations of duty and affection. At the approach of the holy season of Lent which, this year, begins on Ash Wednesday, February the 27th, and ends on Holy Saturday, the 13th of April, it were well for us to dwell upon much that is implied in these most intimate relations.

With the Bible before us, sound theology, the writings of the Fathers and well known ascetical writers as our guide, let us implore the help of our dearest Lady, of the great St Joseph, and of the whole Church Triumphant, whilst we strive to increase our faith, our love, and sympathy in behalf of the poor suffering souls in Purgatory.

Thus shall we practically realise with the inspired penman, that "It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sins." Let us first consider some of the grounds of our belief in this consoling doctrine. We may then meditate on the terrible nature of the sufferings endured by the souls in Purgatory, and on the claims they have upon our charity. These claims, which are so many motives, too, impelling us to devotion for the dead, arise from their dignity and merit in the sight of God, as well as from their relationship with us.

Ever docile to the voice of holy Mother Church, the divinely appointed witness and guardian and teacher of all truth, the devout Catholic finds no difficulty in admitting the consoling doctrine of Purgatory. He readily believes in a middle state of souls who depart this life in God's grace, yet not without some slight stains which retard their entrance into the kingdom of heaven, whilst consigning them to a temporary place of punishment. He believes that while thus detained, they still remain members of that mystical body of which Jesus Christ is the invisible head, and are, consequently helped by the prayers and good works of their fellow members of the Church upon earth.

The light of reason no less than that of faith leads him to this belief. Is it not written "Nothing defiled shall enter into the kingdom of heaven?" (Apoc. xxi. 27) "none but the clean of heart shall see God?" (Mat. v. 8) and, despite the heroism of their lives, are not the very just declared to "fall seven times?" (Prov. xii 17). Now we know that the least sin is a defilement, a stain on that purity required to enter upon the Beatific vision. We see the Almighty obviously alluding to the cleansing flames of Purgatory, when he declares that they "shall not go out from thence till they pay the last farthing" (Matt. v 26). So, too, the Apostle asserting, that "some shall be saved, yet so as by fire" (1 Cor. iii 15). We know that God is infinitely just and infinitely holy "the searcher of hearts and reins" (Ps. vii 10). Where we see the most dazzling perfection He may behold nought but blemishes. For, He will judge justly. He will not, He cannot suffer the least taint or imperfection to abide with Him in heaven. We know, too, that His goodness is infinite, that His mercy hath no limits, and that He is too just and bountiful to doom the upright with the wicked; to punish alike slight faults and grievous transgressions; to treat alike true penitents and wilfully obstinate reprobates. Bearing all this in mind, what shall we think of the thousands who daily go forth from the land of the living to the valley of the dead, passing from time to eternity? Shall we place them all in the realms of the blessed? Have we not often been witnesses, ay, forsooth partners of their guilt? How many wilful omissions, faults or imperfections in their very exercises of piety, in the fulfilling of the ordinary duties of their state? How many breaches of charity, slight backbitings or untruthfulness? Now we must never forget that the least defilement or

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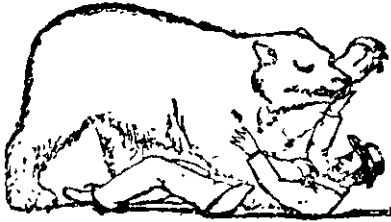
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praying for the dead, though He well knew this practice to prevail amongst them. Far from this, more than once, does He use words which obviously imply the doctrine of Purgatory.

Turn to the New Testament, open the Gospel of St Matthew. Do we not hear Eternal Truth declaring in the 12th chapter and the 26th verse, "Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come." What is the obvious meaning of these divine words? Is it not that there are some sins forgiven in the next life? Now it cannot be in heaven, since "nothing defiled can enter therein." It cannot be in hell where the blood of Jesus Christ, says St Bernard, is not applied, and out of which there is no redemption. It must, then, be in a middle state between heaven and hell, that is to say, in Purgatory, out of which our dear Lord affirms that one shall not go until the last farthing be paid. Listen to the entire text. "Be at agreement with thy adversary betimes whilst thou art in the way with him, lest, perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officers, and thou be cast into prison. Amen. I say to thee thou shalt not go out from thence till thou repay the last farthing" (St Matt v 25-26). These are the words of God, Eternal Truth Himself. In his first epistle to the Corinthians, 3, v 15, following his divine master, the apostle of the Gentiles, declares the same doctrine in these memorable words, "Other foundation no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man's work shall be manifest, for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon: he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved yet so as by fire." Now this cannot be the fire of earth, nor of heaven, nor of hell, it must be in the purifying flames of Purgatory. This in expiation is the unanimous voice of Christendom, made known to us by the Fathers and Doctors of the Church, from the cradle of her existence down to our own times. And, ask the illustrious Cardinal Gibbons, in his admirable work. "The Faith of our Fathers," shall we submit to have the time-honored marks of Christian faith ruthlessly removed by discontented men, who impatient of religious yoke reject the doctrine of Purgatory sixteen hundred years after the birth of Christianity, when alone they appeared on the stage? Whom should we follow? To know the meaning of some legal point would you not think it more reasonable to follow the decision of our best jurists than that of some political demagogue or rebellious criminal who could bring neither learning, nor

authority, nor history to support his obviously wicked purpose? Should not a like motive which urges us to reject the opinions of ignorant politicians or depraved criminals, and embrace that of learned jurists on a constitutional question impel us to cast aside novelties of religious innovators, and follow the unanimous teaching of the Fathers of primitive Christianity on the great subject of Purgatory? Let us go back to the earliest ages and ask what was the Catholic belief and practice on this dogma of Purgatory. Tertullian, who died about the year 240, says, "The faithful will pray for the soul of her departed husband, particularly on the anniversary day of his falling asleep, and if she fail to do so she hath repudiated her husband as far as in her lies."

In several of his writings, Origen unmistakably proves the teachings of the early Church on the doctrine of Purgatory. He tells us that they believed it to be a temporary state in which certain souls are detained until they are thoroughly purified and fitted for heaven.

"Let the third day of the departed," says St Hippolytus, "be observed in psalms and prayers, on account of Him Who rose again in the space of three days; and the month for a memorial of the living and the dead; and the fortieth, according to the ancient pattern, for thus the people bewailed Moses; and the anniversary day in memory of the dead."

Describing the funeral of Constantine the Great, Eusebius, the historian, says, in the fourth century, that the body of the prince was laid on a lofty bier, and the ministers of God, and the multitude of the people, with tears and much lamentation, offered up prayers and sacrifices for the repose of his soul. He adds that this was done according to the desire of this pious monarch, who had erected in Constantinople the great church in honour of the Apostles, so that after his death the faithful might remember him therein. In the same century St Cyril, of Jerusalem, writes; "We commemorate the holy Fathers, Bishops, and all who have fallen asleep amongst us, believing that the supplications which we present, will be of great assistance to their souls." To those who might be tempted to doubt the efficacy of prayer for the dead, he says: "If a king had banished certain persons who had offended him, and their relations having woven a crown should offer it to him in behalf of those under his vengeance, would he not grant a respite to their punishment? So we, in offering up a crown of prayers in behalf of those who have fallen asleep, will obtain for them forgiveness through the merits of Jesus Christ." In the same century St Ephrem says: "I conjure you, my brethren and friends, in the name of that God Who commands me to leave you, to remember me when you assemble to pray. Do not bury me with perfumes. Give them not to me but to God. Me conceived in sorrows, bury with lamentations, and

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increase of perfumes, assist me with your prayers. For the dead are benefitted by the prayers of the living saints." In nearly one hundred of his funeral pangyrics, the same holy Father speaks of the Christian duty of praying for the dead. In his sermon on the death of the Emperors Gratian and Valentinian, St Ambrose says: "Blessed shall both of you be if my prayers can aught avail. No day shall pass you over in silence. No prayer of mine shall omit to honour you. No night shall hurry by without bestowing on you a mention in my prayers. In every one of the Oblations will I remember you." On the death of Theodosius he thus ends a beautiful prayer for his soul. "I loved him, and therefore will I follow him to the land of the living. Nor will I leave him till, by tears and prayers, I shall lead him unto the holy mount of the Lord, where life is undying, where corruption is not, nor sighs nor mourning." St Chrysostom says: "It was not without good reason, nay, ordained by the Apostles, that mention should be made of the dead, in the tremendous Mysteries, for they well knew that these would derive great benefit therefrom."

In the ninth book of his Confessions, St Augustine tells us that his mother was at the point of death when she made him this last request: "Lay this body anywhere. Let not the care of it in any way disturb you. This only I beg of you, that you remember me at the altar of the Lord, wherever you be." Listen, dearly beloved in Christ, to the impassioned words in which this great Doctor, one of the loftiest geniuses the world ever saw, prays for his dear departed mother. "O God of my heart, I now beseech Thee for the sins of my mother. Hear me through the merits of the wounds that hung upon the woods of the Cross. May she then be in peace with her husband. And do thou, O Lord, inspire Thy servants, my brethren, whom with voice and heart and pen I serve, that as many as shall read these lines may remember at thy altar Monica, thy servant."

"The souls of the dead," says the gentle St Bernard, "dwell in three different abodes, according to the difference of their merits, hell, Purgatory, and Paradise. In Purgatory they undergo expiatory sufferings which dispose to redemption."

With the light of civilization and Christianity St Augustine, who was sent into England by St Gregory the Great, taught our Saxon forefathers the honour and invocation of saints and devotion to the dead. St Patrick did the same in faithful Ireland. In those far away lands at home splendid architectural piles, churches and chantries, monasteries and convents were built and endowed by their founders for the especial purpose that prayers and Masses should be offered in them for ever in behalf of the donors when departed. This is more than enough to show that far from being a new fangled view, the doctrine of Purgatory and prayer for the dead were enforced in the earliest and what are called the priest ages of the Church.

The most illustrious Fathers and Doctors of the Church treated this beautiful doctrine not as a purely theoretical principle, but as an imperative duty, an act of daily piety, which should be, as, in fact, it was in the early ages of faith, embodied in the daily exercises of devotion. The dear departed were prayed for morning and night in the Divine Office, in the Holy Sacrifice at which our Catholic forefathers made it a duty to assist every day of their lives. On Sundays they did what we do to-day, they asked the prayers of the congregation for the souls of the faithful departed. In excavating the Roman catacombs many most interesting inscriptions have been brought to light. Many most touching in their pious simplicity, implore peace and rest, and prayers for those over whose sepulchre the inscriptions had been placed. They are speaking memorials proclaiming that the Church of God, at the very cradle of her existence, taught her children, as she teaches them to-day, to offer up fervent prayers in behalf of the dead.

The beautiful doctrine of Purgatory, together with the practice of praying for the dead is embodied in all the most ancient Liturgies of the world. In the 4th and 5th centuries the heresarchs Anus, Nestorius, and Eutyches, snatched countless souls from the centre of unity which had hitherto and happily united the churches in the East and in the West. The sects founded by these wretched apostates have since formed many distinct communities, separating from the one and only Catholic Church in the East, as the Protestant Churches, with their hosts of offsprings, have separated from her in the West. The Greek schismatic Church, of which the present Russo-Greek Church is the offshoot, severed her connection with the Apostolic See in the 9th century under the unhappy Phocas. Now in all these Liturgies, that is to say in the established formula of public worship containing the authorised form of prayers in the several sects, we find formularies of prayers for the dead, almost identical with those to be found in our authorised Liturgical formulary, the Roman Missal. Listen to this: "Remember, O Lord, Thy servants who are gone before us, with the sign of faith, and sleep in peace. To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace, through the same Christ Jesus our Lord." During the Vatican Council the illustrious Cardinal Gibbons called upon the Oriental Patriarchs and Bishops, belonging to Armenian, Chaldaeic and Coptic, Maronite and Syrian Rites, They all assured him that the schismatic Christians of the

East among whom they live, have, without exception, prayers and sacrifices for the dead. Now how could all these sects who have so long been separated from the Church, have adopted the Catholic practice of praying for the dead, unless they knew that it had come down from the Apostles?

It may not be out of place to remark that the Jews, who, two thousand years ago, offered up prayers for the dead, still retain that pious practice in their Liturgy.

In justice to our separated brethren, we must add that many, better than their religion, are returning to the faith of their forefathers as to the belief of Purgatory. Of late several English Protestant works have been published all bearing on the subject of Purgatory. They all contain prayers for the dead, and prove from Catholic grounds the existence of a middle state after death, and the duty of praying for the departed brethren. So true is this doctrine of Purgatory that some in our own days go so far as to deny that hell is eternal. Now a hell which is not eternal must be Purgatory. Luther and Calvin declare their belief that the Apostles themselves approved of prayers for the dead. Treating of the text of the beloved Disciple, St John, "He that knoweth his brother to sin a sin which is not death let him ask and life shall be given him who sinneth not to death." Luther says: "I believe that there is a Purgatory. I am certain of this truth, I believe that the souls imprisoned there are helped and relieved by the prayers of the living."

In face of such strong scriptural and historical warrant for our belief in purgatory, it will doubtless occur to some amongst you to wonder how the contrary opinion has gained ground among non-Catholics? How England, though for some time after she had thrown off her allegiance to the true Church of the Bible and held the Catholic doctrine, so soon caused this astounding assertion to be inserted in her Thirty-nine Articles. "The Romish doctrine concerning purgatory, pardons . . . is a fond thing vainly invented and grounded upon no warranty of scripture, but rather repugnant to the Word of God." From whom did this lying article emanate? Was it not from the apostate Cranmer? Is it not a stern, stubborn, historical fact that this perjured priest, the first Protestant Archbishop of Canterbury, would fain painter to the passions of the Protector Seymour, who had obtained from a servile Parliament an Act, in virtue of which he might seize upon the rich foundations made by our Catholic ancestors for Masses for the dead? Is not the Catholic doctrine of purgatory most reasonable, one most consoling to the human heart? Is it not a comfort to know that with the funeral rites all is not over between us and those who were once so near and dear to us on earth? How dreary the religion which would set up impassible barriers between the living and the dead? Do not the very instincts of our heart urge us to follow our dead beyond the cold grave? Do not they tell us that in praying for our dear departed ones we are acting with the strongest scriptural and historical grounds—with the voice of the whole Church from the very dawn of her existence? Is it not a consolation to feel that if, like Augustine, we fondly watch over the couch of a dying mother or father, we may, too, like Augustine, follow those beloved ones even beyond the tomb by praying for the repose of their souls? Oh! what a comfort for the grief-stricken soul to know that the golden bond of the communion of saints still unites us to those who fall asleep in the Lord, and that, thanks to this holy communion, we may still hold fond converse with our dear departed, and help them by our prayers and indulgences.

Our late Laureate seems to have grasped this Catholic feeling, when he makes his hero Arthur, in his last moments thus address his comrade in arms, Sir Bedivere:

"If thou shouldst never see my face again,  
Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Be like a fountain for me night and day.  
For what are men better than sheep and goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.  
But now, farewell. I am going a long way.

\* \* \* \* \*

Where I will heal me of my grievous wound."

This it is, dearest in Christ, which robs death of its bitterest sting and enables us to bear up under the sad separation of those who were once more to us than all the world beside.

To sum up what we have hitherto said on the doctrine of Purgatory and devotion for the dead:—This doctrine and devotion are grounded on the authority and teaching of the Bible. Enforced in the Church of the Old Law, it is equally so in the Synagogue of to-day. Coming down from the Apostles, it has been taught by the Fathers of the Church in every age and clime, whilst the East and the West have incorporated it in their Liturgies. It is proclaimed and practised by the schismatic Christians scattered over different parts of the East. It was the cherished belief of every nation, civilised and pagan, Greek and Roman, British, Celt, or Saxon. It is a devotion firmly believed and fondly treasured by the three hundred millions of the children of the Catholic Church, as well as by a few of the children of the Church of England. What but pride or presumption could prefer a private opinion to this immense weight, carrying with it, as it does, the greatest learning, holiness, and authority? Were it not a proof of impiety to hold back with silent lips while the Catholic world is unceasingly sending up to the throned God an "Eternal rest give to them, O Lord" for our dear departed? Were it not cruelly cold, heartlessly cold, to refuse a fervent prayer for your dear departed father or mother, sister or brother, wife or husband, out of a mere prejudice, against every Scriptural, historical, and logical authority?

(To be concluded)

**W. GIMBLET**, Nurseryman, Florist, and Fruit Grower, 140 Colombo St, Christchurch.—A grand collection of Buds for flowering in the Spring. This is the Season for Planting. The new Japan Plum Trees in 12 varieties, from 2s 6d each. Also, a new strain of Californian Peach Trees. Call for a Catalogue

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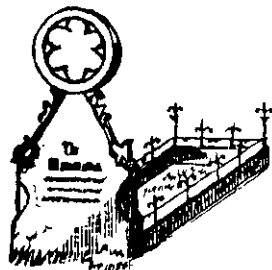
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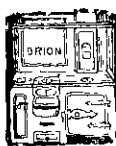
Worcestershire Sauce (English)	4d.
Ammonia	4 1/2d.
Peacock's Jams, per tin	4 1/2d.
Boxes Figs, new, 1lb	5 1/2d.
Sheep's Tongues, 1lb	9d.
Salmon, fresh	7 1/2d.
Herrings, fresh	7d.
Mullet, Auckland	7d.
Herrings, kippered	10d.
Vinegar, English, per bottle	6d.
Mixed Biscuits, per lb	4d.
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150 Test Kerosene, per tin	5s 9d.
White Sugar, per lb	2 1/2d.
Condensed Milk, per tin	7d.
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The Marvellous Remedy for COUGHS, COLDS, INFLUENZA, ASTHMA BRONCHITIS, CONSUMPTION, AND ALL CHEST AFFECTIONS.

4, Stafford Street,

Dunedin, 31st March, 1894.

Mr G. Bonnington, Christchurch.

Dear Sir,—In the course of my travels through Otago and Invercargill, I often come across persons who speak in the highest terms of the beneficial effects from the use of your preparation, Pectoral Oxymel of Carrageen, or Irish Moss. It is very largely used in the country towns as well as in the larger cities. Having taken a good deal of interest in the article, I am in a position to say that there are very few families in Otago and Invercargill who are not in the habit of taking the Irish Moss during the Winter and Spring months. You know, of course, that it is distributed by nearly all the merchants. I always have it in my house, having experienced that it effects all you claim for it.—Sincerely yours,

W. BROWN,

Commercial Traveller.

**COOKING RANGES**

The Patent Prize Range ZEALANDIA

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JAMES DEALY ... Proprietor.

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

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

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

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

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

Free Stabling.

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Small Goods a specialty—fresh daily.

Cooked Mince Beef, Cooked Hams, Cooked Ox Tongues got ready on the shortest notice for Picnics and Parties.

Families waited upon daily for orders.

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**Blood-Purifier,**  
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Beware of cheap imitations. The name —Ayer's Sarsaparilla— is prominent on the wrapper, and is blown in the glass of each of our bottles.



## PIETRO'S REVENGE.

(By B. BARR, in the Weekly Freeman.)  
(Concluded.)

It was late in the season and the weather was slightly uncertain, but they had a lovely Italian forenoon for going up the wonderful zig-zag road on the Western side of the pass. At the top there was a slight sprinkling of snow, and clouds hung over the lofty Orler group of peaks. As they got lower down a steady, persistent rain set in, and they were glad to get to the shelter and warmth of the oblong stone inn at Franzensbone, where a good dinner awaited them. After dinner the weather cleared somewhat, but the clouds still obscured the tops of the mountains, and the roads were slippery. Standish regretted this, for he wanted to show his bride the splendid scenery of the next five miles, where the road zig-zags down to Trefoi, each elbow of the dizzy thoroughfare overhanging the most awful precipices. It was a dangerous bit of road, and even with two horses requires a cool and courageous driver with a steady hand. They were the only guests at the inn, and it needed no practised eye to see that they were a newly-married couple. The news spread abroad, and every lounge about the place watched them get into their carriage and drive away, one hind wheel of the carriage sliding on its skid, and all brakes on.

At the first turn Standish started, for the carriage went around it with dangerous speed. The whip cracked, too, like a succession of pistol shots, which was unusual going down the mountain. He said nothing to alarm his bride, but thought that the driver had taken on more wine than was good for him at the inn. At the second turn the wheel actually slid against and bumped the stone post that was the sole guard for the fearful precipice below. The sound and shock sent a cold chill up the back of Standish, for he knew the road well, and there were worse places to come. His arm was around his wife, and he withdrew it gently so as not to alarm her. As he did so she looked up and shrieked. Following her glance to the window of the closed carriage where the back of the driver is usually to be seen, he saw pressed against the glass the distorted face of a demon. The driver was kneeling on his seat instead of sitting on it, and was peering in at them, the reins drawn over his shoulder and his back to the horses. It seemed to Standish that the light of insanity gleamed from his eyes, but Tina saw in them the revengeful glance of the vendetta, the rage of the disappointed lover.

"My God, that's not our driver!" cried Standish. He did not recognise him as the man who had endeavoured to kill him. He sprang up and tried to open the front window, but the driver yelled out:—

"Open that window if you dare, and I'll drive you over here before you get half way down. Sit still and I'll take you as far as Weisse Knott. There you'll have a drop of milk," (un miglio).

"Turn to your horses, you scoundrel," shouted Standish, "or I'll break every bone in your body!"

"The horses know the way, Signor Inglese, all our bones are going to be broken, yours and your sweet bride's as well as mine."

The driver took the whip and fired off the fusillade of cracks over head, beside them, and under them. The horses dashed madly down the slope almost sending the carriage over at the next turn. Standish looked at his wife. She had apparently fainted, but in reality had merely closed her eyes to shut out the horrible sight of Pietro's face. Standish threw his arm out of the open window, unfastened the door, and at the risk of his neck jumped out. Tina shrieked when she opened her eyes and found herself alone. Pietro now pushed in the frame of the front window and dropped it out of sight, leaving him face to face with her, with no glass between them.

"Now that your fine Inglese is gone Tina, we are going to be married; you promised it you know."

"You coward!" she hissed. "I'd rather die his wife than live yours."

"You're plucky, little Tina, you always were; but he left you—I wouldn't have left you. We'll be married at the chapel of the Three Holy Springs, a mile beyond the Weisse Knott; we'll fly through the air to it, Tina, and our bed will be at the foot of the Madatsch glacier. We will go over together near where the man threw his wife down. They have marked the spot with a marble slab, but they will put up a bigger one for us, Tina, for there's two of us."

Tina crouched in the corner of the carriage and watched the face of the Italian as if she were fascinated. She wanted to jump out as her husband had done, but she was afraid to move, feeling certain that if she attempted to escape Pietro would pounce down upon her. He looked like some wild beast crouching for a spring. All of a sudden she saw something drop from the sky on the footboard of the carriage. Then she heard her husband's voice ring out—

"Here, you young fool, we've had enough of this nonsense."

The next moment Pietro fell to the road, propelled by a vigorous kick. His position lent itself to a treatment of that kind. The carriage gave a bump as it passed over Pietro's leg, and then Tina thinks that she fainted in earnest, for the next thing she knew the carriage was standing still, and Standish calling her pleasant names. She smiled waully at him.

"How in the world did you catch up to the carriage and it going so fast?" she asked, a woman's curiosity prompting her first words.

"Oh, the villain forget about the short cuts. As I warped him, he ought to have paid more attention to what was going on outside. I'm going back now to have a talk with him. He's lying on the road at the upper end of this slope."

Tina was instantly herself again.

"No, dearest," she said carelessly; "you mustn't go back. He probably has a knife."

"I'm not afraid."

"No, but I am, and you musn't leave me."

"I would like to tie him up in a hard knot, and take him down to civilisation bumping behind the carriage as luggage. I think he's the fellow who knifed me, and I want to find out what his game is."

Here Tina unfortunately began to faint again. She asked for wine in a far-off voice, and Standish at once forgot all about the demon driver. He mounted the box and took the reins himself. He got wine at the little cabin of Weisse Knott, a mile or two further down. Tina, who had revived amazingly, probably on account of the motion of the carriage, shuddered as she looked into the awful gulf and saw five tiny toy houses in the gloom nearly a mile below.

At Trefoi they found their own driver awaiting them.

"What the devil are you doing here and how did you get here?" hotly inquired Standish.

"By the short cuts," replied the bewildered man. "Pietro, one of master's old drivers, wanted, I don't know why, to drive you as far as Trefoi. Where is he, sir?"

"I don't know," said Standish. "We saw nothing of him. He must have been pushed off the box by the madman. Here, jump up and let us get on."

Tina breathed again. That crisis was over.

They live very happily together, for Tina is a very tactful little woman.

## MISSING FRIENDS.

BYRNE, MICHAEL, native of Ballinvally, Molmolin, Gorey, County Wexford; left Ireland 35 years ago; last heard of 10 years ago in Sydney and Melbourne; sought for by his sister Eliza.

Canney or Kenny, Bridget and Margaret, of near Tulla, County Clare; emigrated to the Australian Colonies; Bridget about 41 years ago, and Margaret about 40 years ago; sought for by a friend.

Donahoe, Ann, left Annaghan, County Cavan, 15 years ago for Australia; sought for by her brother John.

Dox, Thomas, left Kilfoylan, King's County, 13 years ago, for Australia; last heard of 9 years ago; was then in Melbourne; sought for by his brother John.

Keefe, Thomas, left Cappoquin, County Waterford, 15 years ago for Australia; last heard of 10 years ago was then in Adelaide, South Australia; sought for by his mother.

Mrs M'Ketric (maiden name Mary Dunn), left Luigh, Thurles, County Tipperary, 33 years ago for Australia; last heard of 20 years ago; was then in Melbourne; sought for by her sister.

O'Connor, Daniel, left Maghera, County Derry, 25 years ago; last heard of 14 years ago; was then living near Dunedin, New Zealand; sought for by his brother James.

O'Neill, John; left Ballyclane, County Antrim, years ago and proceeded to Philadelphia, from whence he went to New York; last heard of 2 years ago, was then in Australia; sought for by his father.

Punny, John, left Haslingden, Lancashire, 32 years ago, sailed from Birkenhead for New Zealand; last heard of was living in Christchurch; sought for by his sister Bridget.

Regan, Patrick, left Ballycourigan, Ballina, County Tipperary, 30 years ago, for Australia; when last heard of was serving in Melbourne Police; he resigned and left for New Zealand; sought for by his sister Ann Regan.

Rowe or Boe, Mathew and Malachy, of Dublin, emigrated to Australian Colonies, Mathew, 43 years ago, last heard of at Ballarat; Malachy sailed from Liverpool 39 years ago for Melbourne; sought for by their brother Paul.

Sargeant, Anne (maiden name Nolan), left Dublin 13 years ago; last heard of 4 years ago, was then at Rito Creek, Clermont Branch, Queensland; sought for by her brother William.

Sheehan, Michael M, left Dromkerry, and proceeded to Philadelphia, from whence he went to New York; last heard of 2 years ago, was then in Australia; sought for by his father.

Wilson, Peter, left Leabeg, Ballycumber, King's County, 10 years ago; last heard of was staying at Burke's Royal Hotel, Bowen, Queensland; sought for by his brother Patrick.

Replies to the above to be addressed to the *Weekly Freeman* offices, Dublin.

Long, John, native of Donaghmore, County Cork, Ireland; father's name, Terence Long; mother's name Ellen Morrison; was last seen at Home, but subsequently went to Australia. Any information of him will be thankfully received by his brother, James Long, 17 Orient street, Worcester, Mass., or M. J. Toomey, 38 Green street, Worcester, Mass.

CATHOLIC SUBSCRIBERS

of LINWOOD, and in and around LANCASTER PARK Christchurch, please Note.

MRS. E. SIMPSON,

LADIES MILLINER and DRAPER, has commenced Business on Ferry Road, two doors from Lancaster Park Hotel. Every description of Drapery and Millinery kept in Stock. Being a Cash buyer from the Home merchants enables me to deal liberally with all my Customers. Please Note Address.

H. J. SMITH, 127 Manchester St., Christchurch (opposite Burke's Hotel), is still Selling his large stock of Boots and Shoes cheaper than ever, viz. Men's Shooters from 7s 6d; Shoes from 8s; Bluchers from 5s 6d; BOOTMAKER, Ladies' Boots and Shoes, 5s 6d; Children's from 1s; Slippers from 1s 6d; Leggings from 5s. Please Note—I have several lines of CLOGS that I am clearing at absurdly Cheap Prices. Call and inspect, and don't you forget it.

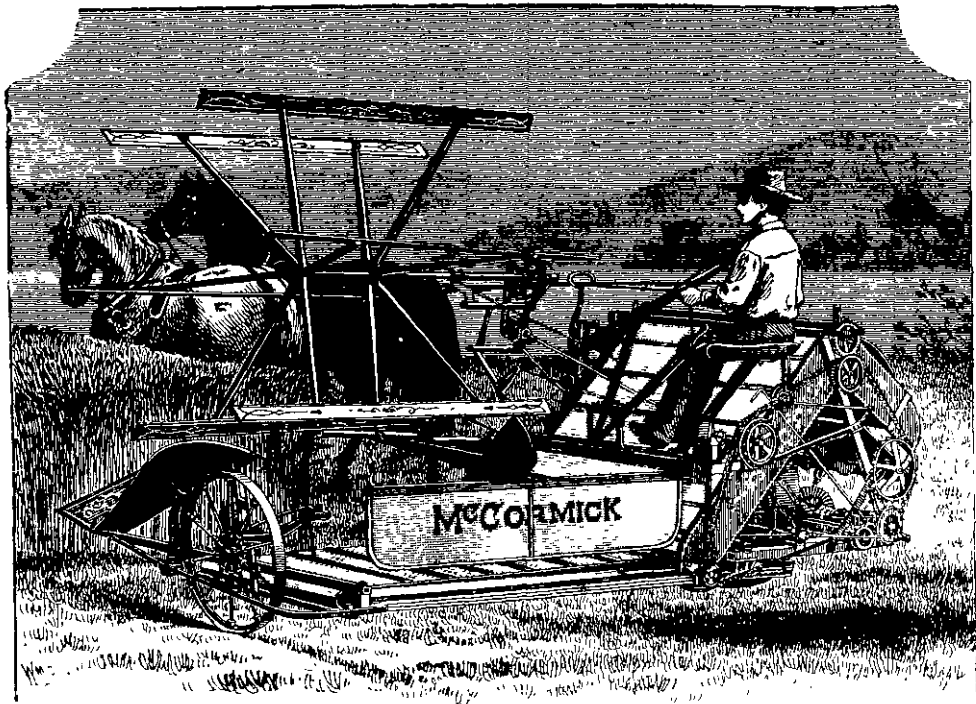
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# NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY, LIMITED.

DUNEDIN.

## GRAIN.

The Company have pleasure in intimating that they are now prepared to receive Consignments of

OATS, WHEAT, BARLEY, &c.,

At their DUNEDIN STORES, which are connected with Main Railway Lines by PRIVATE SIDING.

LIBERAL ADVANCES made on GRAIN when received into Store.

Large Stocks of Cornsacks and Twines on hand.

FAT STOCK SALES CONDUCTED EVERY WEDNESDAY AT BURNSIDE YARDS.

ANDREW TODD, Manager.

## GRAIN.

## Commercial.

A. TODD, on behalf of THE NEW ZEALAND LOAN AND MERCANTILE AGENCY CO., LIMITED, report for week ending February 27, as follows:—

**Store Cattle**—The market remains quiet, but immediately the stubble is free and turnips ready grown cattle will be in more request, during the past week we placed 40 dry cows at full market rates.

**Store Sheep**—A moderate amount of business is passing in these although up to the present transactions are mostly confined to cross-bred wethers, aged ewes are neglected and only a very few sales of merinos have so far been effected though as soon as harvest is over an improvement in the demand can hardly fail to be experienced.

**Wool**—Latest cablegrams to hand report the London market firm, and prices realised for lots sold privately since the closing of the last series show a slight advance. There is nothing being done in the local market pending the sales to be held on Thursday of this week when a good attendance of buyers is expected to put in an appearance, the firmer tone of the market at Home should influence the local in sellers' favour on this occasion.

**Sheepskins**—We submitted a full catalogue at our auction sale on Monday when the full complement of buyers usually to hand on these occasions were present: Country dry crossbred, inferior to medium brought 1s 4d to 1s 9d; ds do merino, 1s 3d to 1s 8d; medium to good crossbreds, 1s 10d to 2s 4d; heavy, 2s 6d to 3s 4d; extra do, 3s 6d to 4s 3d; good to best merino, 1s 9d to 2s 3d; heavy, 2s 4d to 2s 9d; extra do, 2s 10d to 3s 3d; dry pelts, 1d to 2d; green cross-bred pelts, 10d to 1s 3d; green lambskins, 1s to 1s 9d each.

**Rabbittskins**—The market is necessarily quiet owing to the absence of supplies. Small lots come to hand from time to time for which there are buyers at all times but the business done is unimportant; prices ruling for the few lots offering are as follows, say for spring skins 6d to 7½d; summer do, 5d to 6d; suckers, half-grown, and inferior sorts, 1½d to 4½d per lb.

**Hides**—Inferior and light, 1d to 1½d; light to medium weights, 1½d to 1¾d; heavy, 2d to 2½d; extra well saved, free from scars, 2¾d to 3d per lb.

**Tallow and Fat**—All available supplies are disposed of readily to the local manufacturers at prices showing no change on those ruling lately. Best rendered mutton, 17s to 18s 6d; medium to good, 15s 6d to 16s 6d; inferior to medium, 12s 6d to 14s 6d; best fresh mutton caul fat, 12s 9d to 13s; medium to good, 11s 6d to 12s 6d; inferior to medium, 10s to 11s per cwt (ex store).

**Wheat**—Since our last report this market has not undergone any significant change. The demand is by no means brisk, buyers being only disposed to operate when sellers show a disposition to quit at prices more in accordance with the former's idea of value. Best milling velvet, 2s 9d to 2s 10d; good to best do, and best Tuscan, 2s 8d to 2s 9d; good to best red wheat, 2s 7d to 2s 8d; medium 2s 6d to 2s 7d; good whole fowls' wheat, 2s 6d to 2s 7d; broken and inferior to medium, 2s 3d to 2s 6d (ex store, sacks weighed in, terms)

**Oats**—Transactions during the past week have been unimportant confined chiefly to the supplying of the small demand existing for local requirements. Best bright stout milling, 1s 4½d to 1s 5d; stout bright short feed, 1s 4d to 1s 4½d; medium to good, 1s 3½d to 1s 3¾d; inferior, 1s 2d to 1s 3d; musty, 1s to 1s 1d (ex store, sacks extra, net).

**Barley**—There is no demand for local requirements, malsters having the idea that the supply this season is so very much heavier are not disposed to operate until prices are established and more to their satisfaction. Prime malting, 3s to 3s 3d; medium, 2s 6d to 2s 9d; milling, 2s to 2s 6d; feed, 1s 6d to 1s 9d (ex store, sacks extra, net).

**Grass Seed**—Best dressed perennial, 3s 9d to 4s 3d; undressed, extra clean, guaranteed perennial, 3s to 3s 3d; good to best, 2s 6d to 2s 9d; fowl and medium, 1s 6d to 2s 3d (ex store, sacks extra, net).

**Cocksfoot**—Best, 4d to 4½d; medium, 3d to 4d per lb.

**Chaff**—Consignments being rather more than sufficient for requirements prices this week show little or no improvement, best

fetching L2 7s 6d to L2 10s; extra prime, L2 12s 6d; medium to good, L2 to L2 5s; inferior, L1 7s 6d to L1 17s 6d per ton (net, ex truck, sacks returned).

**Dairy Produce**—Market quiet confined to retail parcels, and not much enquiry at any time. Best dairy-made salt butter difficult to place at 4½d to 5d; medium, 3d to 3½d; factory-made, 10d per lb. Factory-made cheese, medium size, 4½d to 4¾d; loaf-shape, 4½d to 5d; dairy-made, 2d to 3d per lb.

**Flax**—Small parcels are occasionally placed for local manufacturing but hardly any for export. Quotations nominal, say for medium to good, L13 10s to L14 10s; inferior to medium, L10 to L12 per ton (ex store).

WELLINGTON STOCK, HORSE, AND PRODUCE MARKETS  
A. G. TAINE and Co, report on the markets for February 22:—

**Fat Sheep**—Home prices being so unfavourable, values are coming down, 8s to 9s being top prices; fat ewes 5s to 6s 6d.

**Fat Lambs**—7s to 8s.

**Store Sheep**—Wethers, 5s to 6s; ewes, 4 to 6 tooth, good lines, 7s; medium, 5s; f.m., 1s 6d to 3s. The present panic in sheep (for it is nothing less) is not warranted.

**Fat Cattle**—17s per 100 lbs.

**Store Cattle**—Easier, as they generally are at this time of the year. Weaners, 20s to 25s; yearlings, 30s to 40s; two-year-olds, L2 10s to L3; three-year-old steers, L4 to L4 10s.

**Pigs**—Slips, 10s to 11s; porkers, 20s to 25s; baconers, 35s to 45s, and inclined to ease.

**Horses**—We held our usual horse sale on Saturday. There was a moderate entry of horses in our yards, and a fair attendance. The horses consisted mostly of light harness horses and hacks, including a few express horses. Bidding was not brisk, except for express sors. We sold a medium five-year-old draught for L12 10s; a well-bred hack by Ascot, another by Foulshot, and a young express horse were withdrawn at L12 10s. A well-bred hack mare brought L10; aged harness horses, L4 15s to L7 10s; weedy and aged sorts, L2 10s to L3 15s. We sold a spring trap for L10 5s, and a lot of harness at satisfactory prices.

**Wool**—We have placed some late clips privately. Stained wool, 5d; light, 5½d to 7d; pieces, up to 3½d per lb.

**Sheepskins**—All coming forward selling freely at well up to late quotations.

MR F. MEENAN, King street, reports:—Wholesale price only—Oats: Quieter, feed, 1s 3½d to 1s 4½d; seed, nominal. Wheat: Milling 2s 9d to 3s; fowls' wheat, 2s to 2s 7½d. Chaff: Inferior, to medium, 30s to 40s; good to prime, £2 5s to £2 10s 0d. Hay: Oats, £3; ryegrass, £2 0s. Potatoes: new locals, L2 to L2 15s per ton; market full, imported, unsaleable. Flour: Stone, £6 10s to £7 0s; roller, £7 to £7 10s. Oatmeal, 25lbs, £3; bulk, £7 15s. Butter fresh, 4d to 10d, salt, 5d, dull demand. Eggs, 9d per dozen (plentiful).

The New Zealand Loan and Mercantile Agency offer liberal advances on grain. Sales are conducted by them every Wednesday at the Burnside yards. Cornsacks and twines supplied to order.

The City Boot Palace, 71 George street, Dunedin, paints the lily by adding daily to its fame. Nothing can be found to surpass its stock of boots and shoes.

Messrs A. and T. Inglis have received a large consignment of autumn and early winter goods. Ladies should visit the emporium in George street and see the display.

Those who enjoy a bright, cheerful fire may obtain what they desire by burning the Kaitangata coal. No other fuel can compare with it.

The musical public will find a great convenience in Messrs Charles Begg and Co's catalogue. It places before them a large collection from which to select, with a price list much lower than might be expected.

VOICE & PEAT (Late Bryant & Voice) COACHBUILDERS By Special Appointment.

Central Carriage Works. Manufacturers of Fine Carriages, 2 and 4 horse Drags, Hansom Cabs, Tandem Carts, Polo and Papered Carts, Racing and Road Sulkeys a specialty. Business Carts and Waggons. Written Guarantee with all new work. Write for Prices to Lichfield Street, Christchurch.

NEVER BEFORE J. LORD, the People's Grocer and Provision Merchant, advertised in the N.Z. TABLET. To prove its worth his Name and Address is now before its readers. Address—97 Lower High Street, Christchurch (3 doors from Barbadoes Street and 2 minutes' walk from Post-Office-st.). Now, learn, Catholics, roll up!

**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 Melbourne	Leave Adelaide
Ville de la Ciotat	6428	Jan. 27	Jan. 31	Feb. 2
Polynisien Armand	6428	Feb. 27	Mar. 3	Mar. 5
Bebic	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 following rates:—

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

Saloon Passengers booked through to London, 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.

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Taking Passengers for London, Connecting from Alexandria by Direct Mail and Passenger Line To BRINDISI and GENOA.  
Will be despatched as follows (if practicable):—

Steamers	Tons	Leave Sydney	Leave Melbourne	Leave Adelaide
Oldenburg ...	5318	Jan. 28	Feb. 2	Feb. 6
Hobenzollern	3288	Feb. 27	Mar. 2	Mar. 6
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And thereafter every four weeks.

Passage from Dunedin to Southampton, Antwerp, and Bremen ... £18 to £67 10s.  
SPECIAL RETURN TICKETS TO EUROPE  
Passages from Europe can be prepaid in the colonies.

For freight or passage apply to  
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**GO** to the WEST END HAIR-DRESSING SALOON for a comfortable Shave and neat Hair Cut. Best brands of Tobacco, Cigars, and Cigarettes always in Stock. Address—Opposite Zetland Arms, Cashel Street, E. P. JERMAN, Propr.

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Funerals attended in Town or Country with promptness and economy.

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This is without doubt one of the best remedies ever introduced into New Zealand for the relief and cure of Indigestion, with its accompanying symptoms. It pains and fulness after meals, flatulence, constipation, biliousness, want of tone and appetite, sick headache, and the tired, listless feeling caused by a sluggish liver. It is easily taken as the dose is only a few drops and the price, 1s 6d, places it within the reach of all.



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Licentiate of the  
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of Ireland,

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Almanacs for 1895, with view of Dunedin, on application.

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TO HER LADYSHIP THE COUNTESS OF OF GLASGOW.

**PARIS HOUSE,**  
No 9 OCTAGON,  
LADIES' TAILORING AND FINE DRESSMAKING.

Mr BROOKS, Manager of the above Establishment, begs to inform the Ladies of Dunedin that the Establishment is now OPEN, and will be pleased to receive an early call.

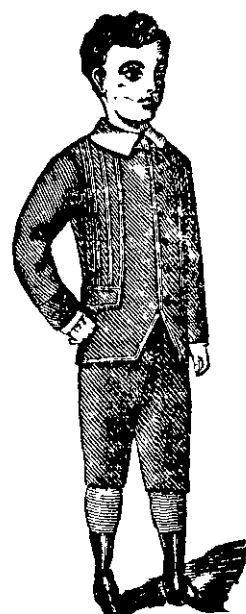
In order to enable every Lady to patronise the above firm we have Reduced our Prices astonishingly. Ladies can furnish their own material, which will be made up under Mr Brooks's personal supervision for the price of 17s 6d per DRESS.

We have a choice selection of Tweeds, Serges, and Worsted, specially suited for this climate, and offer a first-class genuine Tailor-made Gown, perfect in fit, cut, and exclusive in design, from £3 10s.

Our Speciality,  
RIDING HABITS,  
Perfect in Fit and workmanship, from £4 1s.

Mr BROOK'S ability as an expert Cutter and Fitter is well known throughout the Australian Colonies and New Zealand, and has secured him a large number of distinguished patrons—Her Ladyship the Countess of Glasgow, Lady Boyle, etc., etc.

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CLOTHING  
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GOOD SOLID  
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Made to  
Measure,  
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Adult Funerals respectably conducted  
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Having had 27 years' experience in  
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given in every case.

**THE KAITANGATA RAILWAY  
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THE ORIGINAL AND REAL KAITANGATA COAL,

The KAITANGATA COAL  
From this Company's Pit  
CAN BE RELIED UPON FOR SUPERIOR  
QUALITY

And most satisfactory results, and the Public  
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Merchants for the  
ORIGINAL AND REAL KAITANGATA  
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This Company has  
ALWAYS KEPT FAITH WITH THE  
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In representing the Quality of its Coal, but  
unfortunately for this class of business they  
cannot guide the Public as in the case of  
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nothing is genuine except such and such is on  
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Coal has a  
BRIGHT, SHINING LUSTRE, LIGHTS  
QUICKLY, LASTS LONG,  
And is thereby  
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The above Company will despatch steamers  
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FOR LYTELTON, WELLINGTON, —  
WAKATIPU, s.s. on Monday, March 4.  
Passengers from Dunedin by 2.30 p.m. train.  
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March 4. Passengers from Dunedin wharf at  
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FOR AUCKLAND, VIA LYTELTON  
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FOR WESTPORT, VIA TIMARU, AKAROA,  
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FOR GREYMOUTH AND HOKITIKA, VIA  
OAMARU, TIMARU, LYTELTON, and  
WELLINGTON.—HERALD, s.s., about  
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FOR TONGA, SAMOA and SYDNEY, from  
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C. ANDERSON, SADDLER, TENT, TARPULIN, HORSE-CLOTH, AND HARNESS MAKER, Wholesale and Retail Waterproof Oil-Clothing Manufacturer, HIGH STREET, RANGIORA. Your patronage respectfully solicited.

## NEW CATHOLIC CHURCH.

(Hawera Herald, February 18.)

It was indeed a memorable day on Sunday for the Catholics of New Plymouth, for never before had there been such a large and representative assemblage as was present at the consecration of the new St Joseph's Church. The building, which is remarkably imposing as a specimen of architectural skill, has been erected from designs by Mr P. G. Smith, of this town. It is in the Early English Gothic style of architecture, and built of wood, on a cut stone foundation. The nave is 60 feet by 30 feet, with walls 20 feet high, stayed with buttresses and roofed with an open Gothic-framed rib principal roof, diagonally sheeted and covered with galvanized corrugated iron. There is a neat, roomy porch on the front elevation, with two double doors, and dressed stone steps permitting of easy and comfortable exit. The sanctuary, at the end of the nave, for the High Altar, is 20 feet by 20 feet with a large deep-moulded arch, supported on heavy turned columns, and on each side are the small chapels of the same design. The vestries, one on each side of the sanctuary, are 14 feet by 12 feet, placed in the angles, giving a uniform appearance neatly breaking up the outline of the plan. The building was erected under the superintendence of Mr P. G. Smith, architect, New Plymouth.

Sunday was a most exquisite day. The sky was clear, and the sun shone brightly during the whole of the day. Everything was in favour of the auspicious event. A special train from Hawera, which stopped at intermediate stations, arrived at 10.45 a.m., which brought up not only the choir from the Hawera Catholic Church, but about a hundred and thirty of the members of that denomination. Others came by the train, which is said to have brought to New Plymouth 250 settlers from Hawera and intermediate stations.

The permanent seating in the church could not accommodate all the congregation, and a good deal of improvised seating had, therefore, to be provided. At 11.15 a.m. the ceremony of consecrating the church was commenced by his Grace Archbishop Redwood, assisted by the Rev Father Mulvihill (Hawera), the Rev Father McKenna and the Rev Father Cognet (New Plymouth), and altar boys walking in procession from the Sanctuary to the main entrance of the building, where the ceremony of blessing the new edifices was commenced. The procession then passed around the outside, and on entering the church again prayers were said. After that the interior was blessed, his Grace sprinkling the walls of the building with holy water. The procession then passed into the Sacristy. On the return of the clergy his Grace was robed in full canonicals, and took his seat to the left of the altar, looking from the congregation. The ordinary service of the Mass was then proceeded with.

Just before the "Credo," his Grace Archbishop Redwood preached. He prefaced his sermon by saying it was only a few months since the beautiful church that they were consecrating that day had been dedicated to God on the occasion of the ceremony of laying and blessing the foundation stone. He was going to preach to them that day about God, and the obligations they owed their Creator, whose creatures they and he were. It was his intention to base his remarks on the words, "I am Thy servant; give me understanding that I may know Thy Commandments." He said his remarks were addressed to those who he assumed believed there was a God. His Grace then proceeded to demonstrate what was the nature of the services they should render to The Creator to whom they owed all they possessed. They must believe in The Creator. Anyone who denied there was a Creator went against all teaching, stultified himself, went against his conscience, and against the common sense of those around him. It was no use talking to such a man. On the other hand if they believed in the Creator, which they must necessarily do, then they must obey all His divine commands and injunctions. Archbishop Redwood then showed the power of the commands of God, which was unlimited and unfettered, and then proceeded to point out that His love was extended to all, and was not confined to any particular one of God's creatures. The preacher gave several striking comparisons, illustrating his remarks on the power and beneficence of God, and exhorted his hearers to obey the Commandments. His Grace concluded a powerful and reasoning sermon by congratulating the people of New Plymouth on the erection and possession of such a beautiful church as they were in, which was a credit to the architect who designed it, to the builders, to the priest who arranged the interior, and to the people who so liberally subscribed.

A collection was then made, and a substantial sum was subscribed.

The music was in the hands of the Hawera choir, under the conductorship of Mr Joseph Higham, assisted by an orchestra consisting principally of members of Mr Garry's orchestra. The respective parts were as follows:—Sopranos, Mesdames Flynn, Whittaker, and Miss Knight; Altos, Messrs K. and N. Flynn, and Edwards; Tenors Messrs J. Gilman, Bachelor, Collins, and Hall; Basses, Messrs J. Russell, E. Walton (of Auckland), and J. Higham Orchestra: Organ, Miss A. Flynn; first violin, Mr B. Cottier; second violin, Mr Booth; double bass, Mr F. Hughes; first clarinet, Mr S. Cottier; second clarinet Mr Fred Newell; first trumpet, Mr E. Tate (Hawera); second trumpet, Mr F. Hornum (Hawera). The music rendered in the morning was Haydn's No 1 Mass. Of all that great author's masses the No 1 is the most sublime, the choruses being quite as great and massive as those of the composer's Creation. The "Kyrie" opens with a grand solemn adagio in which the trumpets form an important feature, where it is a change to 3-4 time in which the fugato makes its appearance. The respective parts took up well the fugue theme.

After the sermon came the "Credo," a weighty allegro chorus. The next movement is the "Et Incarnatus," one of Haydn's most beautiful, heavenly compositions. It is in the form of an alto solo, then repeated with soprano and alto in duet; the same theme is again repeated in trio, 1st and 2nd soprano and alto. The solo parts

were sustained by Mesdames Flynn and Whittaker, and Miss N. Flynn. The clarinet solos in this passage were a beautiful feature, and Messrs S. Cottier and Fred Newell did them full justice, and the pizzicato accompaniment of the strings was most effective. The "Credo" changes to the minor, and a solo trio for tenor and first and second bass, the respective parts being taken by Mr Gilman, Russell, and Walton. The next passages, the "Et Resurrexit" and "Et Vitam" are again two heavy and brilliant choruses. At this part of the service is sung the Offertory, the piece rendered being a "Tantum Ergo," a duet for soprano and alto in allegretto 3-4 time, composed by the organist, Miss Flynn. It is a most melodious and devotional composition, and does the young lady composer the highest honour and credit. It was very appropriate in its position in the service. The duet was sung by Mrs Flynn and Miss Nellie Flynn. The "Sanctus! Sanctus! Sanctus!" ("Holy! Holy! Holy!") opens with a full solemn adagio chorus, which breaks into an allegro fugato. The "Agnus Dei" is a solemn adagio chorus, which is followed by the "Dono Nobis," the last chorus, which brings the Mass to a most brilliant completion. The voice parts were well sustained throughout. The orchestra was a great factor in the music. The instrumentation is a most difficult one, and requires first-class artists to perform and an able and talented conductor to lead them, and the way they attended to their respective parts proves them all to be artists.

This concluded the morning service.

There was another large congregation at the Vespers service, when Archbishop Redwood delivered a sermon on how to keep the Commandments, which was a sequel to the sermon in the morning. Before proceeding to deliver the sermon, His Grace, on behalf of himself and the Rev Father McKenna, the priest of the parish, heartily thanked the Hawera choir and the orchestra for the valuable services they had rendered that day. His Grace then proceeded to show that the Commandments could only be kept by conscientious and constant prayer, and, in an impressive address, he exhorted his hearers to always cultivate praying. Mothers and fathers, he added, should always set a good example in this respect to their children like Jesus Christ had set the example to the Apostles.

The musical portion of the services consisted of the Vesper psalms; the Magnificat (Webb), a sparkling chorus interspersed by solos, which were taken by Mrs Whittaker, Miss N. Flynn, and Mr Gilman; Zingarelli's Laudate, tenor solo and chorus, the soloist being Mr Gilman; Offertory, Ave Maria (Cherubini), Miss Carrie Knight, soloist; Benediction, O Sicutaris (Steinforth), the trio being taken by Messrs K. and N. Flynn, and Messrs Bachelor and Higham; Litany, solos and chorus (Higham), the soloists being Mesdames Whittaker and Flynn, and Mr Gilman; Tantum Ergo (Lambalotte), and Hallelujah chorus completed the musical service.

The Hawera choir and visitors from other centres left the same night by the 9 o'clock special train.

## OBITUARY.

"THE remains of the late Mr Thomas Dugdale Curry, for 23 years a member of the *Evening Standard* sub-editorial staff (says the *Journalist* of January 5), were on Saturday last interred in the Roman Catholic churchyard at Mortlake. The deceased gentleman had been in failing health for two or three years past, suffering at times from acute attacks of heart disease. His friends, however, had of late no special cause for anxiety until last Friday week, when he was taken ill at the office and had to return home. Very serious symptoms set in on Christmas Day, and on the 26th he expired without a struggle while seated in his chair, the cause of death being peritonitis and stoppage of the heart's action. The coffin—which bore the inscription 'Thomas Dugdale Curry; died 26th December, 1894, aged 57 years; R.I.P.'—left the house, 21 Albert Square, Clapham Road, on Saturday afternoon, conveyed in an open hearse, and followed by two mourning coaches. On arrival at Mortlake it was carried into the church of St Mary Magdalene, where the office for the dead was repeated by the Very Rev Canon Wenham. The brief concluding portion of the service was read in the graveyard, which immediately adjoins the church. Mr Hantly Pryse Gordon (brother-in-law) and Mr Louis John Forrest (nephew) were the chief mourners; and other friends present were Mr Henry Coulter (*Morning Post*), Mr Thomas Curgill, and, from the staff of the *Standard*, Mr George A. Henz, Mr James Geddes, Mr Edgar Barcoe, Mr William Maxwell, Mr William Mudford, and Mr Arthur Wood. A number of wreaths were sent, including one from the proprietors of the *Standard* and one from the staff. Mr Curry, who leaves a widow but no family, commenced his career as a journalist many years ago on *Galignani's Messenger* in Paris, and witnessed some of the most stirring scenes during the siege, being once arrested and placed in a position of the most imminent danger. During his long connection with the *Standard* he had earned the warm esteem and affection of his colleagues, and of a large circle of pressmen generally. None of recent losses will be more sincerely regretted."

The imprisonment alluded to took place on a charge of sympathy with the Germans, unjustly made in the fever of the French defeat, Mr Curry being a graduate of the University of Bonn. His wife's nationality as an Irish woman obtained for her a hearing, and, after much suffering and anxiety on her part also, led to his release. Mr and Mrs Curry then left Paris, and were engaged for nine days in travelling, by means of open cattle trucks on the Continental railways, to London, passing on the way under fire of the guns of Phalsburg which was at the time besieged. Mrs Curry, we may add, is a sister of Mrs John F. Perrin, wife of the editor of the *NEW ZEALAND TABLET*. Deceased, who was of a singularly bright and kindly nature and as much beloved in private as esteemed in his public capacity, was a convert to the Catholic faith. He had been constantly visited during his illness by the Redemptorist Fathers, who had a house in the neighbourhood of his residence.—*Requiescat in pace.*

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# The New Zealand Tablet.

FIAT JUS ITIA.

FRIDAY, MARCH 1, 1895.

## 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.

### THE EARLY ENGLISH BIBLE.

#### FALSE STATEMENT OF A SYDNEY SCHOOL MANUAL.

**H**ERE are no lies that die so hard as lies that have a controversial importance." This saying, quoted in our last issue, is true of the oft-repeated assertion of D'AUBIGNE that, in the sixteenth century, the Bible was "a rare book, almost unknown." Leaving almost innumerable editions of the Latin Vulgate, in manuscript and print, out of account, LUTHER was not, as recently stated in Dunedin, the first to give the Bible to the Germans in their own tongue. The art of printing dates, we may say, from 1455, when the Latin Bible—the first printed book—issued from the press of Gutenberg and Fust. Before the appearance of LUTHER's German Bible, in 1534, nearly thirty different editions of the whole Scriptures, copies of which are still extant, were printed in the vulgar tongue in Germany. To the true student of history the false statements about the preservation and circulation of the Bible are "like the father that begot them, gross as a mountain, open, palpable." Yet still the enemies of the Catholic Church, unabashed, repeat to willing ears their "wicked lie." The great anti-Catholic tradition must be maintained. It was founded on falsehood, and can only be perpetuated by lies. The opening sentence in this article, taken from a writer in the *Quarterly Review*, may also with truth be applied to an assertion about the early English Bible which we have discovered in a manual for circulation in the schools of Australasia. The book in question, which lies before us, was sent a few days ago by the publishers, TURNER and HENDERSON, Sydney, to the Most Rev Dr MORAN. It is entitled, "Questions on Australian and General Geography, with other useful facts for the junior classes in schools, compiled by Miss JOHNSON, with corrections and additions to date by GEORGE THORNTON, late headmaster, Cleveland Street Superior Public School." The publishers, in a preface to the twelfth edition, state that their work has been carefully revised. They hope that the amendments and additions introduced "will serve to maintain for it the high place in the esteem of teachers and pupils which it has hitherto kept." There is question, therefore, of a book which has been closely examined by many critics and for which the associate authors have to accept the fullest responsibility. Chapter twenty-four deals with "Palestine or the Holy Land and the Bible." One of the questions has reference to the Early English Bible:—

Q. When was the Bible first translated into English, and by whom?

A. In the year 1360, by WICKLIFFE.

In a manual for school use we look for greatest accuracy. Now was the Bible really translated by WICKLIFFE? Was it translated by WICKLIFFE in 1360? Was WICKLIFFE the first translator of the sacred Scriptures into English? We have in our possession a copy of an "Introduction to the Study of the Bible," by THOMAS HARTWELL HORNE, M.A., an eminent Protestant Biblicist. Having spoken of JOHN DE TREVISA, Vicar of Berkeley, in Gloucestershire, who "is said to have translated the Old and New Testament into the English tongue," HORNE goes on to speak of WICKLIFFE.

"Nearly contemporary with him (JOHN DE TREVISA) was the celebrated JOHN WICKLIFFE, who, about the year 1350, translated the entire Bible from the Latin Vulgate. The New Testament of WICKLIFFE was published in folio by LEWIS in 1731, and was handsomely reedited in quarto in 1810 by the Rev HENRY HERVEY BABER, one of the librarians of the British Museum, who prefixed a valuable memoir of this 'Apostle of England' as WICKLIFFE has sometimes been called." The Sydney manual makes the date 1360. HORNE makes it 1380! Twenty years is of some importance when there is question of two translators, according to HORNE, "nearly contemporary." Did WICKLIFFE, or WYCLIFFE, as he is sometimes styled, really translate the whole Bible? If we are to believe Sir FREDERICK MADDEN, one of the librarians of the British Museum, who, with ample means of arriving at a correct opinion, investigated the matter, with Rev Mr FORSHALL as collaborateur, it must be held that the Wycliffe Version, published by LEWIS in 1731, again by BABER in 1810, and to be found in BAGSTER's Hexapla is not WYCLIFFE's translation but the work of PURVEY his curate. Anyhow, the supposed Wycliffe translation, containing books which many Protestants reject, was made from the Latin Vulgate, which the Council of Trent afterwards declared to be authentic. Fault is not so much found by Catholic writers with the so-called Wycliffe Version, as with the conduct of the man, who, in the spirit of revolt, made unwarranted use of the translation. The mention of the later date, 1380, by HORNE, of the translation by JOHN DE TREVISA towards the end of the fourteenth century, and of the version by PURVEY, the curate of WYCLIFFE, suggests grave reason for doubting that this "Apostle of England" was, if at all, first in the field. About one hundred and seventy MSS copies of the Scriptures in the English tongue, which date from this period, are preserved in the Home libraries. From autographs and other evidence we gather that they were long ago possessed and used by loyal Catholics. They show that at the very time of WYCLIFFE, the Bible in English was not "a rare book, almost unknown." A MS copy of the New Testament translated by PURVEY, with the prologue in his own handwriting, is in the library of Trinity College, Dublin. Fortunately we have not to rely on mere conjecture in answering the question "was WYCLIFFE the first translator into the vernacular of England?" Leaving out of consideration Anglo-Danish and Anglo-Norman versions, the whole Bible was many times, at different periods, translated into Anglo-Saxon. The fact that a translation, according to the Protestant Archbishop Usher, was made in 1290, nearly 100 years before WYCLIFFE's version, completely disproves the false statement of the Sydney manual. "A systematic description of the extant Anglo-Saxon translations, accompanied by a critical collation is" according to a writer in one of the reviews "a felt want in English biblical literature." Still, the public libraries of England, readily accessible to the curious, contain a sufficient number of MSS to show that the Scriptures in the vernacular were diligently copied and read by the people. The question of the early biblical literature of Britain is extremely interesting. The Romans were masters of the country till the beginning of the fifth century. The Latin tongue was much spoken. The Christians used the Latin Scriptures. A Celto-British version is not extant. St Augustine of Kent came and it is on record that the Latin Bible was used by his preachers. A certain Archbishop of Canterbury was accustomed to board every foreign ship likely to have books, in order to secure for his diocese copies of the Sacred Volume. The country was split up into several kingdoms; wars were common among the various tribes, and with great difficulty progress in religion was made. England is greatly indebted to Irish missionaries for the spread of Christianity. The Irish monks brought with them and taught the Saxons the art, in which they excelled, of copying and illuminating the Sacred Scripture. COEDMON, who lived in the 7th century, the first writer of note in the Anglo-Saxon tongue, versified the Sacred Scriptures. Originally a cowherd in the neighbourhood of Streanshalch (Whitby), he frequented the monastic church, and was fond of turning into verse the Scriptural lessons read by the monks. His genius and turn for poetry attracted attention. He was admitted into the monastery and received the habit of the Order. MILTON, in "Paradise Lost," is said to have imitated COEDMON. According to Sir F. PALGRAVE, passages of COEDMON's poem may be "literally translated into English by a canto of

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verses from "Paradise Lost," taking line for line." **COEDMON** died about 680, seven hundred years before **WYCLIFFE**! The Coedmonian version is said to have been in common use when **ALFRED THE GREAT** was pursuing his studies. The Oxford University Press in 1835 published from the MS. preserved in the *Bibliothèque Nationale* of Paris, a copy of the Psalms translated into Anglo-Saxon in 706 by **ALDHELM**, Bishop of Sherborne. This version is also in verse. It was customary in those early times to relate legend, story, and even sober history in verse. The Sacred Scriptures were in their several parts, when versified, more easily learned by the people who did not possess anything like our advantages for acquiring and retaining knowledge. Venerable **BEDÉ**, who died about 785, translated the Bible. In the account of his death it is related that, shortly before the end, he was employed in the dictation, to an amanuensis, of the last words of his translation of **St JOHN'S Gospel**. About this time, in the 8th century, the four Gospels were translated into Anglo-Saxon by **EADFRID**, of Lindisfarne. Many writers believe that King **ALFRED THE GREAT** translated the entire Bible. He certainly gave the Psalms in the vernacular. From the remote ages we have still extant a copy of the four Gospels by **ÆLFERIC**, a monk of Bath. The MS. is in Corpus Christi College, Cambridge. This **ÆLFERIC** must not be confounded with **ÆLFERIC**, Archbishop of Canterbury, who translated Pentateuch, **JOSUE**, **JOB**, **JUDGES**, **RUTH**, **KINGS** (portion), **ESTHER**, and **MACHABEES**. In the British Museum there is a MS. of "St Cuthbert's Gospel," or the "Durham Book." The work is specially interesting because there is an interlineal Anglo-Saxon translation of the Latin Gospels. The whole book is beautifully illuminated. **MACREGOL'S Gospel**, from the tenth century, is also in Latin and Anglo-Saxon. A quotation from **Sir F. PALGRAVE** may be appositely given. He says:—"A colloquial language, approaching nearly to modern English, seems to have existed concurrently with the more cultivated language, which we call Anglo-Saxon, at a period before the Conquest, and one of the versions of the New Testament is in this language. This version, commonly known as the *Codex Hattonianus*, is in the Bodleian Library, Oxford." An English translation of the Bible, "is placed," says the Protestant **HORNE**, "by Archbishop (Protestant) **USHER** to the year 1290. Of this there are three manuscript copies preserved in the Bodleian Library and in the Libraries of Christ's Church and Queen's Colleges, Oxford." We have written sufficient to show our readers that the Bible was not, as the Sydney school manual asserts, first translated by **WYCLIFFE** in 1360. There is abundant evidence to bear out the statement of **Sir THOMAS MORE**, Chancellor of England in the time of **HENRY VIII.**, and glorious martyr for the Faith, where he says:—"The Holy Bible was, long before **WYCLIFFE'S** days, by virtuous and well-learned men translated into the English tongue; and by good and godly people, with devotion and soberness, well and reverently read."

OWING to pressure on our space we are obliged to hold over to next week several interesting and important contributions.

THIS (Ash Wednesday) morning, there was a very large congregation at the 7 a.m. Mass in St Joseph's Cathedral—when, as usual, the ashes were distributed. During the Lent as in preceding years, instructions will be given after the Rosary on Monday, Tuesday, and Wednesday evening. On Thursday there will be Benediction of the Most Holy Sacrament, and on Friday the Stations of the Cross.

WE have to remind our readers that the celebration of St Patrick's Day in Dunedin will be held on Friday evening, March 15, taking the shape of a musical entertainment. The essay on the Irish language and literature which has won the medal offered by the Very Rev Father Lynch will be read on the occasion. Essays intended for the competition are to be sent in—signed with mottoes and accompanied by the name of the writers in separate envelopes—to the editor of the **NEW ZEALAND TABLET**, not later than Saturday, March 2.

THE Hon John Gavan Duffy, Post Master General of Victoria, paid a visit last week to Dunedin, where he was the guest of his relative, Mr John B. Callan. Mr Duffy during his stay called on the Most Rev Dr Moran. He left on Monday for Melbourne.

The following paragraph taken from the Christchurch *Press* of February 22nd, testifies to the superiority of Catholic education:—"The only three Christchurch young ladies who passed the late Junior Civil Service examination are pupils of the Barbadoes street Convent school. Their names are Katie Kinny, Theresa McRae, and Margaret Water. The former, Katie Kinny, also passed the Matri-

ulation examination. This is very creditable to both pupils and teachers, and speaks well as to the teaching power of the good Sisters of the Mission, who are in charge of this school."

Among the successful candidates at the recent Junior Civil Service examination were three pupils of the Marist Brothers at Timaru, and one pupil of the Sisters of Mercy at Greymouth. The names are respectively, Alexander F. McDonald, Felix J. McGowan, and Thomas C. Mara; and Margaret O'Connor.

THE Irish Athletic Society of Southland will hold their ninth annual gathering at Invercargill on Wednesday, March 20. A remarkably fine programme has been drawn up for the occasion.

JUST as we go to press a circular letter has been handed to us which his Lordship Dr Moran has this day received from the publishers of the geography mentioned in our leader. As some of the questions under the heading of Palestine or the Holy Land are found to be out of harmony with the teaching in certain schools the remaining copies of the edition are withdrawn from sale and the book will in future be issued without this chapter. A cursory glance at the chapter on New Zealand reveals some inaccuracies which are scarcely excusable—e.g., Question: Name the principal towns in the South Island? Answer: Christchurch, Dunedin, and Lyttelton. A large sale of the manual need not be expected in Invercargill, Oamaru, Timaru, Blenheim, Nelson, Westport, and Greymouth, if Lyttelton, however important as the port of Christchurch, be ranked with Christchurch itself and Dunedin. The associate authors must have read some work on the New Zealand goldfields in the sixties, or omitting Beekton, Kumara, and Otago, they would not have only mentioned Hokitika as a goldfield in the South Island, and, with the Thames, one of the principal goldfields of this Colony.

ON Sunday evening, February 17, after Vespers, the congregation of St Mary's, Napier, held a meeting in the Marist Brothers' Schools (Rev Father Grogan in the chair), to devise ways and means for holding a monster picnic on St Patrick's Day. The rev chairman said the celebration of the feast of our great national Saint is a usual thing in every English speaking country in the world, particularly where there is a strong Irish element and feeling as here in Napier. But there is, he said, a special reason for the celebration of the feast of our national Saint this year. Our new church is dedicated to Ireland's patron Saint. It is known as St Patrick's, and as this is the first time we have had the happiness of celebrating the festival of our national Saint in our beautiful new church, it is only right that we celebrate it in a manner to be remembered. Two strong committees, one of men and one of ladies, were appointed to make the necessary arrangements, leaving the selection of the day for a future meeting.

MISS May Leahy, an accomplished musician and pupil of the Convent Schools, Dixon street, Wellington, was one of the successful candidates at the recent Matriculation examinations. Creditable results have also been achieved by the pupils of St Patrick's College who competed at the public examinations this year.

IN a recent issue we noted with pleasure the success achieved by the boys sent up from the Christian Brothers' school, Dunedin, for the University examinations held at the end of last year. We are happy to say that we have still further successes to record to-day in as much as on the list just published by Government of the successful candidates at the Civil Service examinations held in January of the present year, appear the names of Masters Hugh Miles and Andrew Costelloe both pupils of the Brothers. This goes to prove, if proof were needed, what we have again and again repeated, that boys who are kept by their parents sufficiently long at the school, if not devoid of ability and application, have every facility for passing with credit the University and Civil Service examinations.

Excellent groceries of all kinds are offered to his customers and the public generally—at exceptionally low prices—by Mr W. E. Goode, 103 Victoria street, Christchurch.

Elsewhere Mr George Barrell, undertaker, of Durham street, Christchurch, announces that to persons of limited means he conducts adult funerals complete for the low price of £2 10s, and that having had 27 years experience in this particular business in England and the Colony should be a sufficient guarantee that any orders entrusted to him will be well and faithfully performed in all details. Mr Barrell's advertisement should be good news especially to persons of limited means who are suffering bereavement.

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INVERCARGILL.

(From an occasional Correspondent.)

February 16, 1895.

LAST week the children attending the Catholic schools held their annual picnic, which turned out a very successful affair. The day broke very inauspiciously. Heavy showers fell during the morning, and the weather looked most unfavourable for an outing. However, by eleven o'clock most of the children had assembled at the railway station and were soon speeding on to Ocean Beach, the site chosen for the picnic, and with the exception of a slight shower soon after landing there, the rain, though threatening, held off during the remainder of the day. After luncheon the business of the day commenced, and the children were constantly engaged racing, jumping, skipping, and scrambling. They entered into the sports with all their youthful enthusiasm and apparently thoroughly enjoyed themselves. But the *nidee de resistance* was the tug-of-war, married ladies v. single. A goodly team of each "toed the mark," and the struggle though not prolonged, was fierce. Each side put forth its utmost strength, and if a few did fall, it only reflected more credit on those who stood up. After a brief struggle the end came; the superior weight and form of the married ladies asserted itself and, "tell it not in Gath," the single ladies were pulled over the mark. A loud cheer greeted the victors, who immediately repaired to their luncheon baskets, and, doubtless, made up their spent energy. A facetious onlooker said the struggle reminded him of the lines (somewhat altered) of a famous poet:—

They pull, they strain, they tug;  
Down, down they go,  
The single above, the married below.

It was darkly hinted that the single ladies purposely allowed the rope to slip to see their opponents measure their length on Mother Earth, but as this was always whispered with bated breath and never in the presence of the victors, I leave you to form your own conclusions. The committee are to be congratulated on the successful way they kept the fun going, the children appeared pleased with their prizes, and the whole proceedings passed off without a hitch. A word of praise is also due to the ladies who undertook the onerous duty of canvassing for subscriptions, and for the success that attended their labours.

The Catholic schools reopened a fortnight ago after midsummer vacation. The Rev Father Vereker made a strong appeal to parents to do all in their power to maintain their schools. A small measure of justice had been obtained in having our schools examined by Government inspectors. He had no fear of the result if the parents would only do their part. Yet they could not expect the teachers to do impossibilities, and unless parents sent their children regularly to school it would be impossible for the pupils to pass their standards. The Rev Father told parents that if their children were not present a certain number of days during the year they would not be presented for examination, and he concluded by exhorting all to do their duty in that respect.

The annual games of the Irish Athletic Society promise to be this year more successful than ever. Nearly £100 is to be given in prizes. The programme includes, besides the Sheffield handicap of £30 and a trophy, a mile and a quarter-mile race, 100yds maiden race, Irish dancing, and all kinds of athletic sports. Enquiries have been made concerning the Sheffield handicap from as far North as Bangora and Gisborne, and all our local peds are in training for the various events, so that given a fine day everything augurs well for a very successful meeting.

Persons interested in selecting monuments or other fittings for the graves of their relatives or friends will do well to visit the yard of Mr Tait, corner of Cashel and Montreal streets, Christchurch. They will find there an extensive and admirable stock, offered at very low prices.

TIMARU.

(From an occasional Correspondent.)

A LARGELY attended meeting of the parishioners of both sexes met at the boys' schoolroom on Sunday last for the purpose of hearing the annual statement of receipts and expenditure in connection with the boys' school and also to elect a school committee for the ensuing twelve months. The secretary of the retiring committee, Mr J. P. Corcoran, produced a bulky document from which he explained the financial position of the school—which was considered highly satisfactory. The Rev Father Hurlin explained that the debt of £200 which existed two years ago was now reduced to £60, which he thought the incoming committee would devise means to pay off. A concession had also been made by the Marist Brothers, which would be a considerable annual saving. The election of a school committee was then proceeded with and excited no little interest as it was the first occasion on which the parochial franchise was extended to the ladies. The elected committeemen are Messrs. Harney, Yening, Corcoran, DeJaney, Stapleton, P. and A. Kane, O'Shea, Dennyhy, Dunne, and J. Cunningham. The Rev Father Hurlin informed the meeting of the very successful examination the school underwent, there being only 8 failures out of 167 pupils. Mr Sheehy spoke of the excellent results of the examination, and moved the following resolution, seconded by Mr D. O'Shea, and carried unanimously:—"That this meeting accords to the Marist Brothers a hearty vote of thanks for the zeal and devotedness with which they have worked during the past twelve months in the great cause of Catholic education, and that we pledge ourselves to support them in the future to the best of our ability." A similar resolution, on the motion of Bro. Corcoran, seconded by Mr. Harney, was passed on the ladies of the Sacred Heart, the secretary being instructed to forward copies of both resolutions.

It is worth recording that we had a visit a few weeks ago from the Rev Father Tymons, of St Patrick's College, Wellington. Father Tymons is an old Timaru boy, being a pupil at the boys' school before the advent of the Marist Brothers. The Rev Father celebrated High Mass to a large congregation, many of whom were deeply moved to see the first priest that Timaru has given to the Church celebrating Mass on the same altar where he had so often served Mass as a boy. A number of Father Tymons' friends waited after Mass to see him at the vestry door, where he was the subject of many congratulations. At a meeting of the local branch of the Hibernian Society, a resolution was passed directing the secretary to forward to Brother Tymons, Greymouth, a letter of congratulation on his son's attaining to the priesthood. Mr Tymons was one of the most active spirits in the branch when it was first initiated, and contributed in no small degree to its success.

The district executive of the Hibernian Society has issued rules and regulations for the formation of a female division in connection with the Society. The establishing of a female branch here is at present under consideration, and if established it should prove a great boon to the female portion of the congregation. Sick pay during illness, medical attendance and medicine at a nominal charge, and a funeral allowance at death, are the principal benefits, and these should be sufficient inducement to secure a large membership.

Mr James Dealy, of the Railway Hotel, Thorndon Quay, Wellington, is still ready to give his friends who visit the Empire City a warm welcome and comfortable accommodation. The hotel occupies a most convenient and desirable position—and the travelling public in particular will find its close proximity to the railway station most suitable to them. The house is in every respect well fitted up and furnished, and the manner in which it is conducted by its obliging and hospitable proprietor leaves nothing to be desired.

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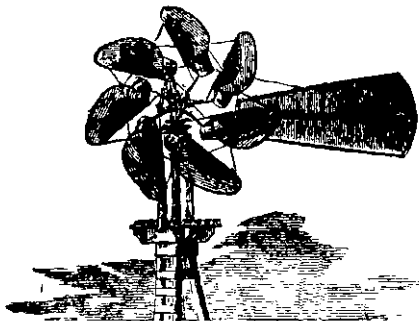
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### Irish News.

(From the *Irish World*.)

**Antrim.**—At a recent meeting of the council of the Linen Merchants' Association, Belfast, Mr William Crawford, president, in the chair. It was unanimously agreed "that we endorse the resolution by the Council of the Belfast Chamber of Commerce regarding the mail contract, and that, in communicating with the Postmaster-General our secretary be instructed to strongly urge from a patriotic point of view the great importance of insuring the transit of the American mails via Queensland."

**Cavan.**—Mr Justice Bewley and Mr Commissioner Lynch sat in the courthouse, Cavan, recently, and delivered judgment in the following cases: James Beilly vs. Richard Hossard, L3 15s., L2 15s raised to L3 5s; Dennis Cooney, vs. W. A. Adams, L8 5s, L4 15s, raised to L6 on increased area; Isaac Jackson vs Earl of Lanesborough, L13 4s, L8 10s, raised to L9; Patrick Blessin vs same, L19 5s 3d, L13 raised to L14 10s; Francis Murphy vs same L3 7s 7d, L2 10s, raised to L3; Martin Armstrong vs same, L21 1s 6d, L14, raised L15; Patrick Beilly vs same, L8 18s, L5 18s raised to L6 10s; James Fitzpatrick, vs same, L14 19s 4d, L11 10s, raised to L12 10s; Catherine Vesey vs J. H. Scator, L19 18s 6d, L13 10s, reduced to L12 10s; Catherine Fitzpatrick vs Sir Fenion Hort, L17 19s, L10 10s, raised to L11 10s; Bridget Fitzpatrick vs same, L11 17s 10d, L7, raised to L8 10s; Thomas Prior vs R. Anderson, L16 12s 3d, L12, raised to L13; Thomas McDonald vs Henry Ptkins, Newell Atkins, L8 8s 2d, L7 confirmed; Patrick McManus vs Samuel Saunderson, L6, L4 5s, confirmed; Patrick McMahon vs Robert Cowan, L8 10s, dismiss, dismiss confirmed; Charles Maquire vs Countess of Morley and another, L89 2s 6d, L65, raised to L70.

**Clare.**—We regret to chronicle the death of Mr J. A. Carroll, an old and respected resident of Kilrush, and editor and proprietor of the *Clare Advertiser*, Mr Carroll settled in Kilrush over half a century ago, when he established the *Advertiser*. He was a journalist of considerable ability, of refined literary taste, and as a public man took part in many stirring and historic incidents in the county. In private life he was of the kindly and social disposition, and his warm and genial manner secured him hosts of friends.

**Cork.**—The following resolution was adopted at the great demonstration held in Cork city on the anniversary of the Manchester martyrs. Mr B. Cronin proposed "That while we honour the memories of the patriot dead, we must not forget our countrymen who are suffering a living death in Irish and English prisons for political offences, and once more protest against the injustice with which they are treated, and demand their release."

Last week Dr Douglas Hyde delivered a lecture on "Irish Folk Lore," in the large hall of the Assembly rooms, under the auspices of the Cork Literary and Scientific Society. The hall was filled and the lecturer, who dealt in an excellent manner with his subject, was followed with interest throughout. Mr William Lane (president of the society) occupied the chair, and among those present was the Protestant Lord Bishop of Cork (Dr Meade). Having accounted for the difference in the stories and the Scotch Highlands and the Irish, Dr Hyde said no one could lay down anything with certainty until their folk lore had been accurately gathered. They had already pretty well gleaned central Connaught, Achill and Donegal, but in the great province of Munster scarcely a thing had been done to rescue what was perishing and what in a few years would be absolutely irrecoverable. If now caught and fixed for posterity, it would have an European interest and might turn out to be of the very highest value in elucidating the most difficult problems of ethnology.

**Donegal.**—On Lord Templemore's estate in this county five tenants have purchased their holding for £9688. A pretty round sum, considering all the Templemores got out of some land in the past, and that they were not the legal owners of the soil. It was stolen in the olden times.

The tenants of the Townwilly estate, held under the Commissioners of Endowed Schools, have purchased their holdings at fourteen and a half years' purchase. Mr Jerome Boyce went among them taking affidavits of agreement which they have all signed, and the only thing now required is the sanction of the Land Commissioners. They purchased through an arbitration made by Right Rev Dr O'Donnell, Bishop of Raphoe, who was appointed by the Commissioners. They have already paid the first instalment of the purchase money, which is 8s 6d in the pound less than the original rent.

**Down.**—A most extraordinary high price for land has just been obtained in Newry district. Mr John Anett, Jr., auctioneer, Kilkeel, put up for sale, a small farm of land in Derryogue, near Kilkeel, containing not quite four Irish acres, belonging to the representatives of the late Mr William Norris, and held at a yearly tenancy from the Earl of Kilmorey at £6 14s. After some very spirited bidding it was purchased by Mr James O'Brien, farmer, at the handsome figure of £360, or £90 per acre.

**Dublin.**—During his recent visit to Dublin Mr Henry Irving visited the Royal Hospital, and was shown over the institution by Field-Marshal Viscount Wolseley. On taking leave of the Commander of the forces, Mr Irving most generously handed him a check for 20 guineas, to be added to the fund instituted by Lady Wolseley for the benefit of the wives and families of old soldiers.

**Galway.**—A coursing meeting came off during the week at Dunsandle, Longhrea, over the property of Mr William Daly, J.P. Game was plentiful, and several interesting trials were witnessed. Baveensdale, who carried off the principal honour, has since gained fresh laurels at Borris-in-Ossory, where he was victor in the Champion Stake against such competitors as Regular Demon and Geoffrey. This dog was bred by Mr James Craughwell, Ballinasloe.

The fox hunters met on Monday at Correen Castle, a couple of miles from Ballinasloe and among the ladies and gentlemen who assembled in the field were the Earl and Countess of Clancarty, Mr W. T. Potts, Mrs Bason, Mr J. M. O'Brien, C.J., and Miss Mollie O'Brien, Mr P. J. Leamy, Dr Bossiter, Mr J. Golding, Captain Craddock and Miss Craddock, Mr H. D. Tyacke, D.L.; Mr Dobbyn and Master Fergusson. The covert at Correen was no sooner tried than a fox was found. The "varmint," after being started, made in the direction of Shairea, on to Kilgarriff, and across the country with the hounds in full cry. Reynard cleared all obstructions, and reached the high road on the Roscommon side of Ballinasloe, when he dashed by the residence of Mr R. D. Tighe, solicitor, and made into the River Suck, which he safely crossed. Over hedges and ditches and through fields he sped, until after crossing the Grand Canal water he reached the second canal bridge from Ballinasloe harbour, when he wheeled and ran through the village of Poolboy, the hunting party going fast and furious to try and intercept their intended victim, which they came up with at length, and he was killed at a crossroads near Poolboy, about a mile from Ballinasloe.

**Kildare.**—In the Land Commission Court recently the following case was heard: Ambrose Mors O'Ferrail, tenant; E. M. Quirke, landlord. The holding contained 142 acres, situate, near Moyvalley, held under a fee farm grant at a rent of £207 16s per annum. The case had been dismissed by the sub-commission on the ground that the holding was demesne land, and Mr O'Ferrail appealed. A dismiss was the result.

Mr I. A. Duncan, it is stated, will be the next Member of Parliament for South Kildare, as Mr M. J. Minch intends to resign. Mr Duncan was recently appointed a Justice of the Peace.

**Limerick.**—The bacon-curing trade in Limerick city is going through a period of great depression owing to the competition from Denmark. Last week over 20,000 cured pigs were forwarded by the Danes to the English markets, and this plethora of bacon caused a serious decline in prices. As a consequence there has been a fall in quotations, and buyers from Limerick at the fair of Borrisoleigh did not purchase.

**Monaghan.**—Last week Mr Justice Bewley, Mr Commissioner Fitzgerald and Mr Commissioner Lynch sat in the courthouse,

**MR. J. S. ATKINSON**  
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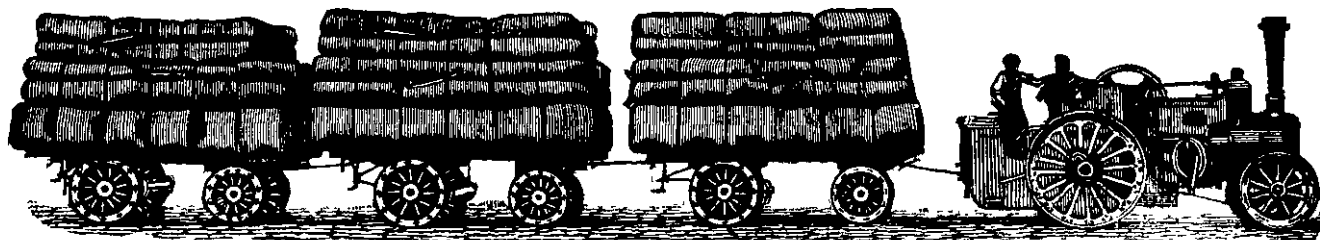
Late Partner of Mr. HOBY, L.D.S., Wellington, having Purchased the PRACTICE of the late Mr. THOMAS, MAY BE CONSULTED daily at his late Rooms, No. 11 CATHEDRAL SQUARE, Next Post Office. Telephone 602.

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ALL CHARGES ON LOWEST SCALE.

Monaghan, and heard appeals. Judgment was delivered in the following cases: Margaret Graham vs W. H. McKean, £10 5s 9d; L5, raised to L6. James Conroy vs B. J. McGeough, L18 2s; L11; confirmed. John Ashton vs J. E. Molyneux, L53 10s; L27; raised to L29. Peter McMullen vs E. O. Moulray, L7 3s 7d; L3; confirmed. Thomas McCabe vs Mrs Cross, L51 1; L30; confirmed. David Gillespie vs Rev W. Riddell, L69 1s 2½; L47 10s raised to L50. Thomas McMahon vs Michael Bellew, L18; L9; confirmed. Denis Trodden vs R. J. McGeough, L3 17s; L2 6s confirmed.

**Tipperary.**—At the meeting of the Tipperary Board of Guardians last week Mr Daniel Ryan proposed "That as the Judicial Commissioners of the Educational Endowment Act has failed to agree to a scheme for the future government and distribution of Erasmus Smith's trust or charity schools, we, the Tipperary Board of Guardians, call on the Government to introduce a bill and make it an Act of Parliament to restore the property to its rightful owners, the children of the tenants on the Smith estate."

Edmond Donovan, Kiltasty South, was evicted recently from a wretched holding of fourteen acres, situated a mile up Shevneamon, on the property of Mr R. Cooke, D.L., Kiltinan.

**Tyrone.**—Last week Mr John Malone, coroner, Cooktown, held an inquest on the body of Michael Morris, living at Crook. Morris was in Cookstown market on Saturday and went home with some neighbours. Deceased's son in the front cart missed the others on reaching home. The occupants of the other carts stopped in Dungate and got a dram of ether. One of the horses got restive, overturning the cart. One man fell under the horse's head, another below the cart and got off safely, but the cart rested on the deceased, who was fatally injured and died soon after.

**Waterford.**—At the last meeting of the Waterford Board of Guardians these eviction notices were served: Mr Osborne, Christmas, plaintiff, vs James Phelan and David Kiely, defendants, for part of the lands at Ballycraddock, containing 37 acres 2 roods and 17 perches, in the parish of Duobhill. Same plaintiff against Thomas Sullivan and Mary Walshe for part of the lands at Ballycraddock, containing 16 acres 2 roods and 7 perches. Same against Matthew Power and Mary Wlelan, defendants, for part of the lands of Baheens, containing 56 acres 2 roods and 31 perches, in the parish of Kilmeaden. Same against Laurence Spruce, Patrick Morrissey and James Power for lands at Baheens containing 46 acres 1 rood and 11 perches.

**Westmeath.**—Mr J. Vaughan, Athlone, attended at Enfield during the week to receive the rents on the Kiler and Cartron estate of Mr E. Hughes, Roscommon. He granted a reduction of 3s in the pound on judicial rents.

**Wexford.**—Sir John Talbot Power, Bart., through his agent, Mr P. J. O'Flaherty, solicitor, of Enniscorthy, has granted to all his tenants on the Sampson estate a reduction of 20 per cent, on the present rents. Mr James Talbot Power and Mr Thomas Talbot Power have dealt in like manner with the tenants on their several estates in the County Wexford.

**Wicklow.**—We regret to learn of the death of the Rev Euseby D. Cleaver, M.A., at Delgany on Monday. The deceased was a son of a former rector at Delgany, and grandson of Right Rev Dr Cleaver, Bishop of Ferns, afterward Archbishop of Dublin. Mr Cleaver was well-known for his life-long and generous support of the movement to preserve the Celtic language in Ireland. He was a vice-president of the old Ossianic Society, his colleague being Mr Standish Hayes O'Grady, who was also his class fellow in Trinity. During the last ten years since Celtic became a subject of primary education in the national schools, Mr Cleaver spent thousands of pounds in supplementing the allowances to teachers, in giving prizes in Celtic to pupils, and in publishing Celtic literature for free distribution among the Celtic-speaking population. At the time of his death he was vice-president of the recently founded Gaelic League, and he was also a prominent member of the Irish Literary Society.

## Dublin Notes.

(From the *Weekly Freeman* January 12.)

THE Catholic Five Hundred, which has been formed to advance Catholic interests in South London, has just been elected. Each mission was requested by the Most Rev Dr Butt to elect a certain number of representatives, calculated on the number of children attending its schools, an arrangement which secured proportionate representation. All the South London priests are to be *ex-officio* members, and the first meeting is to be held next Wednesday for the election of officers and the transaction of other business.

A meeting of the parish priests of Down and Connor to nominate a Coadjutor Bishop was held on Tuesday, in St Malachy's college, Belfast, under the presidency of Cardinal Logue. The voting resulted as follows—Very Rev Dr Henry, V.G., President St Malachy's College, and Rev D. M'Cashin, Adm, St Malachy's, 13 votes each, Dignissimi; Rev Professor O'Loan, Maynooth, 10 votes, Dignior; Most Rev Dr O'Donnell, Bishop of Raphoe; Very Rev Alexander M'Mullan, P.P., V.G., Ballymena, and Very Rev Dr Marner, D.D., P.P., Kilkeel, 2 votes each Digni; Rev Henry Laverty, Adm., St Mary's, 1 vote. The names will in due course be forwarded to Rome.

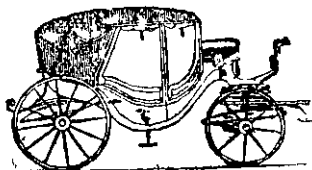
The exterminator is on the warpath in Arran once more. The Christmas bells were not permitted to toll their last note of peace and gladness for the season until the joy of the impoverished islanders was turned into gloom and despair by the appearance of the rent office emissary in our midst with a large sheaf of eviction-made-easy notices, which he posted on the courthouse door, and returned by steamer to Galway again. No less than 35 families will have to go adrift and to the workhouse because they are unable to meet the landlord's demands. Your readers at home and abroad, who know the story of Arran distress last year, are convinced of the misery of the poor Arranite in his struggle to keep body and soul together. Even that he cannot do when his crops fail without the aid of a generous public.

The At Home which was given by the Metropolitan Branch of the Irish National League of Great Britain at the Adelphi Hotel, Strand, on Monday evening was a most successful function. The company included many representative London Irishmen, and a very enjoyable evening was spent. In addition to an admirable concert there was also a dance, and Mr Naoroji, M.P., who is becoming a familiar figure at many Irish reunions, delivered a brief but very appropriate address. It may be added that the proprietor of the Adelphi Hotel has very generously placed a splendid suite of six rooms at the disposal of the Metropolitan Branch whenever it may wish to use them. Stimulated by the success which has attended the "at home" just given, the committee propose to hold similar reunions at frequent intervals throughout the season; and as a very effective means of bringing Irishmen resident in different districts in London into touch with one another their desirability cannot be gainsaid.

Important communications from Auckland which we elsewhere publish are conclusive and encouraging proof that the Irishmen at the Antipodes still follow with the keenest interest the movement for Irish National Self Government, and are prepared to back it with substantial aid. From the other side of the world comes a declaration of confidence in the Irish National Party and an emphatic protest against dissension. The lesson so often inculcated in these columns is preached as far away as New Zealand. There as here the appealing cry is raised for unity in the National ranks. The subscriptions are liberal. They would be far more liberal if unity prevailed. The Auckland Branch declares with regret that "the dissensions in the ranks of the Party at Home have influenced unfavourably the amount of the subscriptions and the general progress of the movement in New Zealand." It is to be most earnestly hoped that this last obstacle—the last but the most formidable—to the Nationalist movement—will disappear. This matter is in the hands of the people; if

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**SUBURBS** that for the future we intend mak-  
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 on account of want of room at main shop, we  
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**GEORGE STREET**, in those Premises lately  
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**OPEN for Business on FRIDAY AFTER-**  
**NOON, July 13th**, and trust that our efforts  
 to meet the requirements of the public in  
 direction aimed at will receive recognition.  
 The Terms at Branch will be all cash. Our  
 counter prices at both shops as under:—  
**BEEF, ROAST, from 2s 4d to 5s; RUMP**  
**STEAK, 6d; BEEF STEAK from 4d;**  
**STEWING BEEF from 4d; CORNED**  
**BEEF from 2s; MUTTON from 2d to 3d per**  
**lb; CHOPS, 4d; KIDNEYS, 6d per dozen.**  
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they make their will plain there is no gainsaying their judgment. The old faction has almost passed away. We believe that the danger of the new faction will be averted. We would fain remind those who exercise their minds on this small point or that, and exaggerate their molehills into mountains, that there is not and cannot be a hope of satisfying everybody in every petty detail. If the Irish Party prove false to their trust, disband them, without hesitation. But so long as the country keeps them the country must trust them, and he is no friend of the Irish movement who seeks to fetter their influence by constant cavilling and calumny. There are times when folly assumes the gravity of crime. The Nationalist who, for petty personal motives, would breed dissension in the Irish Party, which is one effective instrument of the people's will, is guilty, wittingly or unwittingly, of treason to Ireland. Mingled with Ireland's gratitude to her exiled children for kind and wise words, and generous aid, is the hope that such bright example and persuasive precept will inspire Irishmen at Home to go and do likewise.

## Correspondence.

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

### MR DAVITT AND CATHOLIC EDUCATION.

TO THE EDITOR OF THE NEW ZEALAND TABLET.

SIR,—I must confess to feeling more than a little mild surprise on reading your note "Michael Davitt on Catholic Education." Mr Davitt and the infidel propagandist, T. P. O'Connor, are fresh from a campaign of insult and insubordination to the bishops and priests of London; a campaign gratuitously undertaken by these men in connection with the London School Board elections, in support of anti-Christian secularists and blatantly offensive anti-Catholic undenominationalists; a campaign undertaken in support of such men against candidates, some Catholic, all denominationalist.

in those elections. Would you kindly allow me a little space for a very brief summary of information on the matter?

The Archbishop of Westminster, acting within the lines of duty, told his people that, in the coming School Board elections, every Catholic should vote for men favourable to denominational schools, and willing to place them on an equality with Board schools; that this was not a political, but a purely religious question—a question on which depended the safety of the religion and morality of their children; and that the Catholics must be grossly ignorant or grossly indifferent to the interests of his religion and his God, who would vote for the narrow, intolerant, and unchristian "Progressives"—a party whose aim was to sterge out and destroy the denominational schools. An appeal of like import was made to the Catholic congregations in all the churches of Westminster and Southwark on the same Sunday. But, lo! appeals, directly counter, are issued by Messrs Davitt and O'Connor—Davitt declaring that, as "an enlightened Catholic," were he a voter in London, he would not obey bishop or cardinal; he would vote for the party of progress. A series of letters by Davitt, and of editorials by O'Connor, insulting to Cardinal Vaughan and the Catholic clergy, and written to excite the people to a schismatic revolt, were published in the infidel London *Sun*. "No return of the Mass!" "no re-introduction of the confessional!" "no priestism!" "no Apostles' creed or divinity of Christ in our schools!" "no re-lighting of the fires of Smithfield!" "no massacre of St Bartholomew!" "no surrender of the traditions of our ancient city!" "None of the abominations of a system which our forefathers wisely swept away at the blessed Reformation!" Such were ordinary *loci communes* of the election rhetoric of Mr Davitt's meek and progressive allies; at whose feet he would have his fellow-countrymen wallow in the mire, by hiding away their faith, violating obvious Catholic principles and disobeying the authorities of their Church! Indeed, "Davitt" and "no Popery" shone conspicuous on green placards handed to Catholic voters entering the polling booths! But, enough of the particulars of this disgraceful and filthy business.

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Mr Davitt is, as can be learned from his letters to the Melbourne *Advocate*, coming very soon to the Colonies, on a money-gathering expedition. The money is not, I understand, to be collected for the evicted tenants; nor is it to go to the I.N.F. fund. It is intended to replenish the Davittian exchequer. Mr Davitt has been publicly challenged to dare, in the light of his late foolish and scandalous antics in connection with the London School Board elections to visit his countrymen in the Colonies—men who have had some practical experience of Mr Davitt's *protégés*—secularists and undenominationalist bigots. Evidently Davitt espied danger ahead—danger to his money-making project. So, seizing upon an opportunity afforded by a bazaar at Greenock, he has fallen on his knees and poured forth a profession of orthodoxy. His act of repentance consists of some outrageous nonsense as to the method he thinks best suited to securing the redress of Catholic educational grievance, tacked on to a few threadbare quotations from Chierry and Dr Johnson, about the saints and scholars who belonged to Erin in the days before "Malachi wore his collar of gold!"

Any white man, or black man, for that matter, who finds it to his purpose may orate about the saints and scholars who were in Erin in the times long, long ago. London Jews, and even "coloured" gentlemen of New York have been known to do so, when appealing to Irish people whom they thought verdant. Yet it would appear that Davitt's Greenock second-hand litany to the Hibernian holymen of the dim distance touched a soft cord in your breast. For, you gave a column and a half of your paper to his pious garbage, and waving your absolving hand over his bowed head, you solemnly assured your readers that there was now "left no room for doubt as to the soundness of Mr Davitt's views on education and his complete loyalty as a Catholic!"

I think, Sir, that those of your readers, who are even slightly acquainted with the story of Mr Davitt's doings during the closing months of the past year, will not be so soft and indulgent towards him as is your charitable self. Much public interest has been shown at Home in the late London School Board elections. Home papers, especially Catholic papers have teemed with items of news on the subject. Platforms, Catholic and Irish, are still ringing with denunciations of the shameful part taken by two or three Irish "patriots"

So great has been the indignation aroused among the Irish Catholics of London by the action of Messrs Davitt and O'Connor that branch after branch of the Irish National League have passed resolutions emphatically condemning it. Here is just one sample: "Proposed by Mr J. Buckley and seconded by Mr W. Brown:—That we, the members of the St Laurence O'Toole Branch of the I. N. L. of Great Britain, take this opportunity of strongly condemning the action of Mr Michael Davitt, in involving himself in the recent School Board Elections, and helping the raisers of the 'no Popery' cry, and of expressing our regret that he did not find it convenient to visit London before or on the polling day (he had been challenged to do so by four of the London Irish clergy), as the Catholic electors of Bethnal Green were prepared to meet him and give him a reception befitting the occasion." The reading of those resolutions and of the speeches in which they were proposed must have been interesting reading to Mr Davitt, and must have aided very much in deepening his repentance and defining his orthodoxy.

Now, Sir, I do not presume to lecture an editor. I venerate too much the halo that hovers over his *sanctum*. But I may, perhaps, be permitted most respectfully to submit that, were I the editor of an Irish Catholic paper—a corypheus of rectitude in the matter of education and an impulsive skull-cracker in the matter of supposed charlatans, making a lever towards selfish ends of the patriotic and religious sentiments of Irish people—I should, in the present case, first give my readers some idea of the history of the late London School Board elections. I should in the second place give some extracts from Mr Davitt's letters to the infidel London *Sun*—letters displaying very hazy and queer ideas on the subject of education. Finally, having given sufficient space to Mr Davitt's profession of orthodoxy, I should modestly stand aside and allow my readers to decide for themselves whether or not "Mr Davitt's speech left no room for doubt as to the soundness of his views on education and his complete loyalty as a Catholic.—I am, etc, WILLIAM BURKE, The Presbytery, Queenstown, February 20, 1895.

[It seems, however, that we have left our readers almost an infinity of room for doubt on the matter. Indeed, it would appear that we have left some of them room enough to pass over the region

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I am, yours truly,  
A. J. S. HEADLAND.  
Oamaru, September 11, 1893.



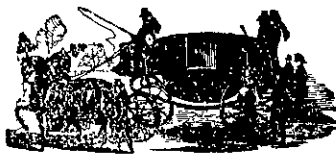
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I doubt altogether and go into perfect certainty on the other side. The severe view, however, taken of Mr Davitt's conduct by our rev correspondent has evidently not been shared by the priesthood generally. We shall not point to the rev gentleman who invited Mr Davitt to speak on the occasion, for referring to which our rev correspondent castigates us. And we do not know that "Bub" need squeak any the less for the balmy words that accompany his whipping. A bazaar, we admit, is an exceptional occasion. We shall, therefore, only remark in passing that eleven priests were present, and that the Archbishop sent his good wishes and blessing. But we see that at a meeting addressed by Mr Davitt at Loughrea on Sunday, January 5, the chair was taken by the Rev R. Meagher, Adm, and the second chair by the Very Rev Canon Canton, P.P., Athenry. These priests, who undoubtedly had carefully watched, and were aware of all that had been said or written in London, would not have countenanced Mr Davitt had he been accountable for the furious anti-Catholic language quoted by our rev correspondent, or had they had reason to believe that he could approve of any such language. Our Catholic contemporaries besides—the *Edinburg Herald* and the *Glasgow Observer*—had taken the same view of the Greenock speech as we took. The fact is, we took the speech as we found it. We had already, in the more authoritative and solemn portion of our paper—our leading columns—condemned, in the strongest manner possible, the opposition given in London to Cardinal Vaughan. We had with great regret seen Mr Davitt implicated in the matter, and we were relieved to find an utterance in which he seemed to give expression to a penitent spirit. We cannot for our part accept Mr Davitt as a vulgar adventurer who is ready to disguise his opinions on mercenary considerations. There are some points in his opinions with which we totally disagree, but his whole life has given proof of his honesty and disinterestedness. He certainly does not deserve to be ranked with "charlatans" of any class. If, moreover, we have shown any exceptional softness with regard to Mr Davitt, and, with all due respect to our rev correspondent, we cannot even now see that we have done so. We are hardly ready to blush for it. The pathos of his history as well as his services to Ireland, merit for him some especial consideration.—*Ed. N.Z. TABLET*]

### DEATH OF A BRILLIANT YOUNG MAN.

(*Thames Advertiser*, January 30).

PAPERS to hand by the last Sydney mail announce the death of J. de Lacy O'Reilly, son of Mr Peter O'Reilly, headmaster of the Superior Public School, Cambridgeville, and cousin of the Rev Father O'Reilly, of the Thames. The following appears in the local paper on the subject:—"The deceased, a brilliant young Catholic native, was for four years one of the most successful members of the teaching staff of St Ignatius' College, Riverview. He fell a victim to typhoid fever in his 28th year. Mr O'Reilly had only been called to the Bar in October, and on the very day he was stricken down by the illness which carried him off he was to have appeared in Court with his first brief. Mr O'Reilly had all the qualities that go to make a favourite—a sunny disposition, a manly bearing, a kindly heart, and a genial temper. Everyone who knew him held him in affectionate esteem; and those who had opportunities of correctly estimating his high personal character and great ability looked to him as a man who was destined to make a mark, and a big one, in the world. In the best sense he was a 'self-made man,' and he owed the position he had reached entirely to his brains and his industry. During the four years Mr O'Reilly was connected with St Ignatius' College he enjoyed a remarkable popularity, both with the Jesuit Fathers and the boys, and all were very sorry when the hard-working and good-hearted master left Riverview to study for the Bar. In St Joseph's Church, Newtown, the Sunday after the funeral, the Very Rev Dean Blattery spoke in very sympathetic terms of the sad closing of the bright young life. The Dean said the deceased was a man of admirable moral character and great intellectual strength and had he been spared, he would, in all probability, have proved a worthy successor to Edward Butler at the Bar. In *Our Alma Mater*

(the college magazine of St Ignatius, Riverview), which was issued on the day Mr O'Reilly died, the following paragraph appeared:—"Our greatly respected and esteemed master, Mr J. de L. O'Reilly, donned the barrister's wig and gown in October. All his Riverview friends congratulate him."—*R.I.P.*

### THE HANDFUL OF THINGS WE KNOW.

SEVERAL years ago an American humourist and poet published some verses called "Little breeches." This was an odd name given to a very small boy who was caught out in a tremendous snowstorm, and finally found in some hay quite a distance from the house. However the boy got there bothered everybody to explain. It was certain he never could have walked. So his father said the angels must have done it; they just stooped down and toted him to where it was safe and warm," he said. The poetry about it (supposed to have been written by the youngster's father) starts off in this way:—

I don't go much on religion,  
I never ain't had no show;  
But I've a middling tight grip, sir,  
On the handful of things I know.

That's it; *This handful of things we know.* There aren't many of 'em, but there are a few. And one of them is this: that for a hundred results there is only one cause. Nature develops and makes differences; never a new force.

Here, for example, is an incident which shows our meaning. About Christmas 1889, Mr E. B. Wright had an attack of influenza. Previous to this he had always been strong and hearty. Well, he got over the influenza; still it had given him (as he says) "a shake." After this he got along fairly well, until February of this year (1892) when the influenza attacked him again. This time the malady "meant busin-ss." Nearly every bone and muscle in his body ached like sore teeth. His skin was hot and dry, and to bed he was obliged to go. For sixteen days he was under a doctor. At the end of that time he found himself alive and that was about all you could say for him.

In his letter he goes on to tell what happened next. "I had a foul taste in the mouth," he says, "and my teeth and tongue were covered with a thick slimy phlegm. My wife says my tongue was like an oyster shell, and I'm sure it was rough as a nutmeg grater. What I ate, which wasn't much, gave me pain in the chest and sides. After a mouthful or two I felt full and blown out, and I used to swell to a great size. By-and-by a hacking cough set in and my breathing got short and quick. At night I lay for hours gasping for breath, and often coughed so I was afraid I should burst a blood vessel. I got weaker and weaker and *was like a broken-minded horse.* The doctor said it was asthma, but he wasn't able to relieve it. Although I live only two minutes walk from the factory where I work, I had to stop and rest on my way many a time.

"Thus matters went with me until June, 1892. Then one day I took up the *Essex Newsman*, and read of a man living at Essexham, near Bungay, having been cured by Mother Seigel's Curative Syrup. I got some of this medicine from the International Tea Company, Braintree. After a few doses my breathing grew easier, and by keeping on with the Syrup my food soon digested, the cough left me, and I gained strength. I am now as strong as ever, can eat anything, and walk for miles. I am a brushmaker, and work at the factory of Messrs John West and Sons, High Street, Braintree, and have lived in this town over forty years. (Signed) E. B. WRIGHT, Sandpit Road, Braintree, Essex, August 23rd, 1892."

Now let us see how this illustrates the proposition we started out with. For almost three years Mr Wright was ill with what seemed like a series of different diseases. He had the influenza twice, the asthma one, and another disease which he gives no name to—even if he recognised it. Look for a moment at the variety and incongruity of the pains and troubles he mentions, but he doesn't describe them all, either. You would fancy he had had a dozen ailments at least. Yet he had but *one*—indigestion and dyspepsia—of which all his bodily disturbances (influenza included—a blood disease) were symptoms. All came out of the stomach, and when Seigel's Syrup set that right the others quietly departed.

What, then, is *one thing* of "the handful of things we know"? Answer: That nearly all sorts of diseases are really symptoms of indigestion and dyspepsia, and that Mother Seigel's Curative Syrup cures it. Double that fact up in your fist and hold on to it tight.

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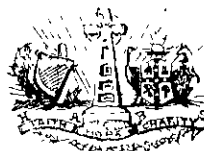
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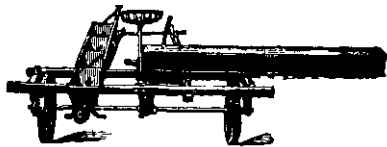
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