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Current Topics

AT HOME AND ABROAD.

A DREAMY EYE AND A FLIP-PANT TONGUE. The *Otago Daily Times* quotes from the *Westminster Gazette* an interview between the Sydney correspondent of that paper and the Hon Mr Reeves. The *Times* makes neither note nor comment, but submits the matter to its readers in beauty unadorned. Our contemporary has possibly been struck speechless by the confidence expressed by the Minister in his Utopia—and that as a realm, not of the future, but actually existing and enjoying a plenitude of felicity. Mr Reeves' view of the state of affairs is, indeed, a very pretty thing, and nothing could be more delightful to all of us than a clear and full perception of its truth. And, by the way, Mr Reeves himself is evidently, in the eyes of this correspondent, a very pretty fellow. "He is a young man, dark, with a firm mouth and dreamy eyes; a barrister, a journalist, a popular poet, and the first and only Labour Minister in the British Empire." To Mr Reeves in his character, of the "popular poet" is due, perhaps, some little of the interview. But where are photographs of the hon gentleman to be obtained? It seems undeniable that they must tend to the adornment of any album whatsoever. Mr Reeves, meantime, gave a flowing account of the state of things in this colony, and the results obtained by its legislation:—The unemployed removed, at Government expense—which, nevertheless, is no expense, being promptly repaid—to remunerative employment; factories and shops, in which it is a pleasure, if not a positive luxury to serve, and where, if there is any mortification, it falls on the proprietors; perfect freedom for everyone, with compulsory arbitration, and a staff of inspectors to enforce it; a perfect confidence of capitalists, and an abounding prosperity of banks. But Mr Reeves' most enthusiastic point, perhaps, was that in which he referred to the enfranchised woman. Here, indeed, he spoke as we might expect the young man so charmingly described to speak;—"dark, with a firm mouth, and dreamy eyes." The enfranchised woman had, he declared, behaved herself to admiration. She had done everything excellent that any woman could possibly do, and was about to do everything else of the same kind. Above all, past or future, she had supported Mr Reeves himself in opposition to clerical influence—against two clergymen who had stood against him and three or four others—"some of them prominent and eloquent men,"—who had endeavoured to bring about his defeat. But shall the leopard change his spots, or the Ethiopian his skin? Reverse the case of the male elector, and let it be one woman two votes, and shall she forget her nature? The well-favoured must win the day with her; the young man, "dark, with a firm mouth, and dreamy eyes," must still obtain her preference. Though the united synods of all the Colony stood against him, let Mr Reeves but multiply his photographs in the shop-windows, and he must be safe. Those "dreamy eyes" alone must do the business. The "altruism" with which Mr Reeves accredits the sex, must, in such a case, assert itself strongly—as, no doubt, the hon gentleman has good reason to know. But Mr Reeves again betrays some slight inconsistency with regard to that altruism in general of which he evidently desires to be taken as an extreme zealot.—The correspondent says he left him reading "A Traveller from Aitruia." He declares his intention of reintroducing, with some modification, his Undesirable Immigrants' Bill. "Have you read it?" he asked, in apology for that judicious and almost idiotic document. In every Socialistic colony, he explained, some such Act must be passed—"for the moment we raise the condition of our people one inch others will flock in and frustrate our efforts." So be it then. But cease all pretence of "altruism." Plead expediency; plead necessity, but tell the truth. The principle of this exclusion, we repeat, is the very same as that on which his Grace the Duke or the Most Noble the Marquis acts, when, as the old line has it, he "steals the common from the goose." The exclusive altruist, in a word, makes an open profession of "gammon." Possibly we find the explanation of the bare quotation made by the *Otago Daily Times* of this interview, in its concluding paragraph. The

Minister, says the correspondent, spoke with great earnestness. "With the lessons of experience and perhaps too much of the confidence of youth, he seems to believe that the dreams of the Socialist will be realised in New Zealand." Not even this correspondent, favourably, and without sentimentally, though Mr Reeves had impressed him, takes the Minister quite seriously. But in the vapouring of an imaginative member any Ministry must have a weak point. Here Mr Reeves has spoken out of his dreamy eyes; elsewhere we had heard him speak with his flippant tongue, and, whether dreamy or flippant—in the wayward moods of the popular poet—a man whom nobody takes seriously may well be quoted without comment by an opponent of the Government—in suggestive, but powerful, testimony to their weakness. We agree with our contemporary, the *Daily Times*—this interview in itself is quite enough.

MISCHIEVOUS MORALITY. WE do not know whether Mr F. B. Chapman has ever appeared as counsel for *Punch*. There seems to be no doubt, however, that his appearance in the Dunedin police court last week, as counsel for a publican charged with the illicit sale of liquor on the Forbury race course proves him to be duly qualified for such a part. Mr Chapman's defence of his client was as amusing as it was ingenious, and it is hardly possible to read it without suffering a twist in the wrong direction. Not, however, that the defence was void of matter to interest the philosophic mind. There, for example, was the nice distinction drawn between an inadvertent and an unpremeditated act. Mr Chapman gave preference to the latter epithet. There was too, the distinction, mentioned by the learned counsel, "between bringing liquor there for the direct purpose of sale and the bringing of liquor there for another purpose and one of a *bona fide* nature.' But what, may we ask, was the *bona fide* purpose—that the liquor should be consumed by the accused and the two friends from the country, who, we are told, were giving their inadvertent or unpremeditated assistance? And surely, country cousins might well be excused if they took it as a matter of course that races should not be run on slops. Pathetic, again, was the picture of the sporting public arriving, each man with his flask ready filled, which for convenience, if not for safety, he deposited in the booth. The only prosaic figure in the whole scene was the constable in plain clothes who had deposited no flask, full or empty, but who found no difficulty in getting all he wanted—for an abuse of confidence—and could probably pour it out for himself. The owners of the flasks, explained Mr Chapman, asked the people selling the soda-water to put the spirits in.—Country cousins, indeed, might let the soda-water fly. The constable, however, was better advised. He took his "least as is" neat—with all the innocence characteristic of his calling—and no wonder the country cousins were taken in by him. The moral, meantime, is that, if people want liquor they will have it, and that forcing them to play such tricks as those so revealed is not only vain but mischievous. Human nature must become more sour and all of us must take on the Gradgrind frame before we can enter thoroughly into the spirit of the law so outraged. Mr Chapman did his best for his client. He made the law, or rather its administration in this particular instance ridiculous—and sympathy goes out perforce to those with whom we laugh.

ODDS AND ENDS. THE *Muswellbrook Register* (N.S.W.), as quoted by the *Sydney Freeman's Journal* of February 23 gives us welcome news of a much esteemed missionary:—"On Sunday last (says our contemporary) Father Plunkett, who was on a visit to Father English, preached twice, morning and evening, in St James's Church. The reverend visitor, who is a member of the Redemptorist Order, has had a long and varied experience in many lands. He had a high social standing in early life, being a member of a titled family, and was an officer of the British Army before joining the priesthood. He is now nearly ninety years of age, but his mind is as clear and his preaching as forcible, as regards argument and scholarly diction, as that of a man in the prime of life. On Sunday Father Plunkett announced that a mission would be given in Muswellbrook by members of the Order on the second Sunday in Lent, and he then mentioned

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incidentally that he had given a mission with his old friend Father English 33 years previously, in a land beyond the seas, when we suppose they were both vigorous young men between 50 and 60 years of age."

The following telegram from Adelaide (says the *Freeman's Journal* of February 23) appeared in Wednesday's *S. M. Herald*:—"It is understood that the mail steamer which arrived here to-day brought an official notification from Rome of the appointment of Dr O'Reilly to the Archbishopric of Adelaide. Upon the arrival of the brief the consecration of the new Archbishop will take place." It is quite probable that notification of the decision of the Holy Father has reached Adelaide, but readers of the *Freeman* must be aware that there will be no "consecration" of the new Archbishop. Dr O'Reilly was consecrated first Bishop of Port Augusta in Sydney on May 1, 1888, and the only ceremony to be performed in connection with his elevation as Archbishop is the enthronement in the Adelaide Cathedral. Dr O'Reilly will be the fifth prelate placed over the See of Adelaide. His predecessors were the Right Rev Francis Murphy, consecrated 8th September, 1844, died 27th April, 1858; Right Rev Patrick Bonaventure Geoghegan, O.S.F., consecrated 8th September, 1859, died 9th May, 1864; Right Rev Lawrence Bonaventure Shiel, O.S.F., consecrated 15th August, 1866, died 1st March, 1872; and the Most Rev Christopher Augustine Reynolds, consecrated Bishop of Adelaide 1st November, 1873, nominated Archbishop by Papal Brief 15th May, 1887, died 12th June, 1893.

Dr Ambrose, M.P., has published in a late number of the *Irish Ecclesiastical Record* a paper in which he disproves the charge that Tom Moore had in his latter days fallen away from the Catholic faith. Dr Ambrose quotes the direct written testimony of the Anglican rector of the parish in which the poet died, denying any such change as that spoken of. Moore, says the rector, "died as he had lived a Roman Catholic." It is true that for two years before his death he had seen no priest, because during that time he was mentally unfit to see anyone, and Mrs Moore excluded every one except herself from his chamber. She did not even permit a servant to assist her in attending on him. We may add, for our own part, that indirect testimony remains to the fact that Mrs Moore was a woman incapable of acting like a bigot or taking any unfair advantage from a religious point of view. She retained until the end of her life the friendship of devoted Catholics, who would not have been slow to protest had they suspected her of anything of the kind. Dr Ambrose sums up his conviction as follows:—"Thus, then, I feel assured that Moore never gave up the faith of his fathers, and that he maintained as long as reason and life were spared him, the Catholic sentiments in which his travels in search of a religion confirmed him."

A delicate question was raised the other day by Mr Bryce in speaking in the House of Commons in defence of the Bill for the disestablishment of the Anglican Church in Wales. The speaker, we are told, pointed to the Colonies where he said disestablishment had not affected the spiritual life of the Protestant Episcopal Churches. The subject, from a negative, as well as a positive point of view, seems open to discussion. Why, for example, did not the speaker refer to the spiritual condition of the Irish Episcopal Protestants, whose situation, besides being nearer at hand, seems more pertinent? Positively, we may be pleased to learn that our Anglican neighbours close at hand remain as pious as they were before. How pious that was is too delicate an inquiry for us to undertake.

There is a case for our prohibitionists. Let them set to now and ply the axe in the right place—at the root of the tree. What, for example, has Mr A. C. Begg to say? But there, those two Victorian experts, who returned the other day from Central Otago, are, to all intents and purposes, inciting the public to "liquor up," and that habitually. The Central Otago District, they declare, is "eminently suitable for the cultivation of grapes for distillation purposes or brandy." If Mr Begg does not denounce that as an open attack on sobriety, he is not the man who, a year or two ago, delightedly snuffed up the sweetness of that sewer somewhere in America, where he was told that, when he was not there, they heaved off the smuggled whiskey. Growing grapes, indeed, for the purpose of making brandy. That is what is proposed to a people that will not be allowed so much as to wet their whistle—at least without soda water—on cup day. Must we not all agree with Mr A. C. Begg, that one innocent sheep to the acre—giving a yearly fleece to the deserving squatter, and finally a pluck and a skull to the undeserving pauper—would be much better in the sight of the Lord and His elect than half a score vigneron engaged in such work? Of course we must. These experts deserve to have a constable in plain clothes told off to keep them in view; and as to the prohibitionists, if they lose their chance they are false to cold water. Mr A. C. Begg in particular, if he does not speak out will give a sign that his election is not so sure as he imagines. There will be palpable danger of a fall from grace.

The current number of the *Triad* is too critical for us to criticise. Catch us for instance, entering into a close examination of English grammatical constructions, or giving an opinion as to why three distinct *tempos* should not be written in three consecutive bars of music—or *vice versa*. Our contemporary's editor has paid a visit to Auckland,

and the heat seems to have sharpened him up to the last extremity. We, for our part, shall not attempt to bite the biter. Next month a cooler season will have set in—probably even in Auckland—and our contemporary will be safer to deal with.

The thirteenth annual report of the inspector of the Otago Society for the Prevention of Cruelty to Animals shows that very efficient work has been done throughout the year, and that the object for which the Society was instituted is being creditably promoted. But, may we ask, is it as a result of accident, or as having any particular propriety—that the Society's Inspector is also the truant officer for the Otago Education Board? We can fancy that there might be a difference of opinions as to the degree in which the offices filled by the gentleman harmonise. The animals of all kinds for whose welfare he is responsible, meantime, evidently keep the Inspector busy.

Irish News.

(From contemporaries.)

Antrim.—A special meeting of the Council of the Belfast Chamber of Commerce was held last week to receive the report of the deputation to Mr Arnold Morley, M.P., with respect to the acceleration of the mails between London and Dublin. The following resolution was unanimously adopted:—"The Belfast Chamber are much pleased to learn from the report that the Postmaster-General contemplates making special arrangements for forwarding the trans-Atlantic mails to Queenstown, and express the hope that no effort will be spared to complete this arrangement at the earliest possible date, as they agree that any interference with the service *via* Queenstown would be a great injustice to Ireland and a national loss."

Armagh.—At the recent meeting of the Armagh Board of Guardians—Mr John S. Riggs in the chair—a letter was read from the clerk of the Drogheda Poor-law Union enclosing a resolution, of which the following is a copy:—"That we, the Drogheda Board of Guardians, call upon the Government at the first sitting of Parliament to have all judicial rents fixed up to the present revised for at least the coming three years, as has been done heretofore, on account of the great reduction in prices of all farm produce in Ireland this year, with no prospect of any improvement in the future, on account of foreign competition; and that a copy of this resolution be sent to each of the unions in Ireland, as also to Messrs Morley, John Redmond and Justin McCarthy." Mr Henry Williamson said he would move that the resolution be adopted. The farmers at the present time were in a bad state, and he would suggest that a copy of it be sent to Colonel Sanderson and Mr Dunbar P. Barton. Mr Henry Lamb seconded the proposition. Mr Naye moved as an amendment, and Mr George Rice seconded same, to the effect that the resolution should be treated as similar resolutions had been done by that board, *viz.*, marked "read." A vote was then taken on the matter, when thirteen voted for the amendment and nine against.

Clare.—Among the presentments at the Clare County at Larga Presentment Session a few days ago was one from the Receiver of Constabulary for £2874 11s 11d, being half the cost of extra police for the half-year ending September 30. Mr Michael Hogan said they ought to protest against the presentment. The charge was nearly £6,000 a year, and since the year 1880 they had paid nearly £80,000, and the time had now arrived when they should declare against the tax. On the proposition of Mr Hogan, seconded by Colonel Paterson, the following was adopted:—"That we the magistrates and associated cesspayers at the Clare County at Larga Presentment Sessions, hereby respectfully request that the Irish Government, in the present peaceable condition of Clare, would relieve the overburdened taxpayers of the county of the cost of the extra police."

Cork.—The Kinsale monthly fairs have been gradually declining in the number of buyers, the quantity of beasts for sale and in the business done.

On Tuesday and Wednesday last Mr Savage French, Cuskinny attended at Middleton to receive the March and September rents due to the landlord, (Captain M. J. Longfield, Castlemartyr), and sixty tenants from Ballycotton, Donecrafter, Maytown, Ballylanders, and Ballyardine, came into Middleton and paid their rents. Several other tenants were unable to fully pay their rents, and the agent granted an extension of time. All who made payments were granted a reduction of 20 per cent.

A reward for gallantry was made on Saturday by the Norwegian Government, through Mr Walter J. Cummins, chairman of the Harbour Board, Cork, to John Clancey, of Whitegate, Queenstown, late quartermaster of Cunard liner *Cephalonia*, in the shape of a valuable medal. Clancey in the month of January last, with six shipmates, proceeded in the *Cephalonia's* lifeboat and rescued, under most difficult circumstances, the entire crew of sixteen hands of the Norwegian bark *Dagny*, which vessel was flying signals of distress and in a sinking condition in the Atlantic. The presentation took place

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Donegal.—Mr McGlade, I.N.S., made his annual inspection of St Catharine's Convent of Mercy, Ballyshannon, during last week. All children were presented for examination, and the results have been made known to the Sisters. Of the large number under examination not half a dozen failed, the passes being nearly 98 per cent.

Dublin.—The *Freeman's Journal* remarks on the absence of Irish names from the list of New Year's Honours, and says it is strange how few servants of the Crown in Ireland ever receive recognition unless they happen to be policemen.

Fermanagh.—A meeting of the tenants on the Enniskillen school estate was held at Derrylester, crossroads, on Sunday, at which the following resolution was unanimously adopted:—"That we, the tenants on the Enniskillen school estate, judicial and non-judicial, think the abatement of three shillings in the pound inadequate considering the very bad crops, and that the judicial tenants are painfully surprised and disappointed to find that they are excluded from any reduction whatever, and we ask your board to reconsider the matter and grant them a substantial abatement also."

Galway.—Mr Charles Costello, a promising young Galwayman, died last week in Dublin, of typhoid fever. He was only 23 years of age. In his twentieth year he joined the literary staff of the *Freeman's Journal*, and was a most indefatigable worker. The deceased was a native of Killimore. He was a very talented young man, a good writer and zealous student of the French and German classics.

On Tuesday morning the Midland Great Western Railway Company opened a new line as far as Oughterard (16½ miles in length). The construction of the remaining section of the line between Oughterard and Clifden (32½ miles in length) is in a forward state, and it is expected that in a month or two it will be ready for opening.

The Father Tom Burke memorial meeting in Galway recently was numerously attended, and the most fervent enthusiasm was evoked over the project. That the movement had not been inaugu-

rated at an earlier period seems inexplicable. It is no news to state that it will be brought to a successful issue. Irishmen at Home and abroad will rally around the committee of management, and a monument befitting the fame of the great Dominican, whose name is truly synonymous with Faith and Fatherland, will perpetuate his memory in the City of Tribes.

Longford.—There was a great demonstration of Nationalists held in Longford recently. Messrs Blake and Healy, M.P.'s attended. Contingents came from Ballymacormack, Maydown, Edgeworthstown, Killoe, Clonguish, Ballinacmack and Killaeske.

Mayo.—A demonstration was held on Sunday at Newport. The meeting was addressed by Dr Robert Ambrose, M.P. for West Mayo; Mr William O'Brien, M.P.; Mr David Sweeney, M.P., and other gentlemen. The chair was taken by the Very Rev Canon Grealey, P.P., V.F., Newport.

Monaghan.—Thomas Quilty, a post office employe in Monaghan town, and another boy named James Perry, at great risk to their lives, rescued from certain death an unknown commercial traveller at the railway station in Monaghan one night last week. They had just lifted him off the rails when the engine and carriages plunged into the station.

Roscommon.—The Attorney-General (The MacDermott, Q.C.) has given a reduction of six shillings in the pound on judicial and non-judicial rents on his estate in Roscommon. Mr Charles MacDermot, B.L., met the tenants on his father's estate at Clogher and announced the reductions, which were received with much satisfaction.

Tipperary.—Jerome Ryan, Tinakelly, has been restored to the farm from which he was evicted. John Holden, Ballinard, also an evicted tenant, expects soon to be restored.

Tyrone.—A most sensational incident occurred in Strabane Court at recent Quarter Sessions, when a well-known and very popular solicitor named Glasse went suddenly and violently insane. He was subsequently removed to Omagh Asylum, where he died the same night.

A large and enthusiastic meeting of the members of the Clogher Branch of the Irish National Federation was held at Rushbrook. Mr Michael Grim presided. He said he was very glad to see so many

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Kerry.—So serious is the distress in the parish of Kilmummin that the pastor, Rev Father Stephen Fuller, appeared before the Killarney Board of Guardians and begged of them to give people employment on making public roads. The Board said it had no power to act in the matter.

At the meeting of the Listowel Board of Guardians last week, the menacing situation created by the extensive failure of the potato crop formed the subject of an important discussion, during which the High Sheriff, Mr J. D. Crosbie, agent to Lord Listowel, furnished a gloomy report on the estate over which he has control. The yield was barely half that of last year, while the quality was greatly inferior.

Kildare.—The solemn service of dedicating a new altar took place in the Dominican Church, Newbridge, lately. The altar is in honour of St Joseph; the main portion is built of white marble and Caen stone, richly carved, the pillars and general supports being made of green marble. On the panel in front of the altar is a very beautifully-carved representation, in alto relievo, of the Holy Family. The statue of St Joseph rests on a pedestal of red marble, with base and capital of white marble. At the Gospel side of the altar is a handsome slab in black and white marble to perpetuate the memory of the generous donor, and bearing the following inscription: "Pray for the donor, Mrs Mary Holohan, who had this altar erected August 4, 1894." Several other kind benefactors have given donations toward the furnishing of the altar with handsome silver lamps, candlesticks, bookstands and carpet. At the Solemn High Mass Father Crotty was celebrant; Father O'Kelly, deacon; Father Kieran, sub-deacon.

Kilkenny.—A marriage has been arranged between Capt William Le Poer Power, youngest son of the late Sir John Power,

present, and to find that the national spirit has taken possession of the people of the district to such an extent that they are ready to make many sacrifices to prove their fidelity to the national cause.

Waterford.—The *Waterford News* in a recent issue, has the following highly interesting item relating to Dublin during the Irish Parliament: "Two hundred and twenty Peers and 200 Commoners had separate residences in Dublin. Business must have been 'rushing' there at that time. Again, it said: "The Protestant Bishop of Waterford voted against the Union—so did Mr Alcock, one of the members for Waterford City."

Wexford.—A Nationalist demonstration was held in Gorey, County Wexford, on Sunday, and was addressed by Mr John Dillon, M.P.; Mr T. J. Healy, M.P.; Mr Mac D Bodkin, Q.C., M.P.; Mr French, M.P., and Sir T. Eimonde, M.P. Canon O'Neill, P.P., Killarnevin, presided. An address from the Coolgreany evicted tenants was presented to Mr Dillon.

Wicklow.—The monument erected in the church at Rathoe Tullow, to the memory of the late Very Rev Patrick Francis Nolan, is composed of Caenstone, elaborately moulded and carved, the background being of a single slab of Kilkenny black marble polished. The pillars supporting a very ornate gable, crocketed and pinnacled, are of choice Italian Griotti, a very deep red, contrasting well with the creamy tint of the material. The inscription, panel and cross are of statuary marble, the former bearing the following inscription in deeply cut gothic letters, darkened for contrast. Above the inscription is a representation of a chalice with Host: "Sacred to the memory of the Rev Patrick Francis Nolan, who was parish priest of this, his native parish, for ten years, who died on the 5th February 1894, aged 56 years."

The admirers of the Celtic race have created a new order. Among the patron saints are St Patrick, St Agne D'Auray, St Ronan, St Andrew of Scotland, and St Bridget. The mistletoe is to be the symbol of universal Celtism. A secret synod was held on Christmas Day in Paris. The day for the general synod is not yet fixed.

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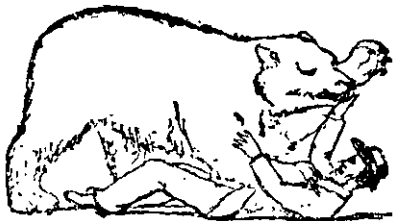
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IRELAND AND THE BIBLE.

"To neglect reading the Bible is as if we were to refuse light in darkness, shade in the burning heat, medicine to sickness." In these words of St Odo, monk of Cluny, the feeling of all the great Doctors and Fathers of the Catholic Church in regard to Holy Scripture is finely expressed. Only those who possess the merest veneer of historical information and a large amount of "undiluted cheek" in their pretence to learning, have the boldness to assert that the Catholic Church, through the centuries, kept the people in ignorance of the Bible, or gave it to them in a tongue which they did not understand. The story of the finding of the Bible—a rare book, almost unknown—by Luther, is discredited by a fast-increasing number of Protestant writers. The Caxton Exhibition in South Kensington, in 1877, did much to change the anti-Catholic notions of fair-minded Englishmen. Speaking of the old printed Bibles in this Exhibition, the *Church Times*, a Protestant journal, said:—"This catalogue will be very useful for one thing at any rate, as disproving the popular lie about Luther finding the Bible for the first time at Erfurt, about 1507. Not only are there very many editions of the Latin Vulgate, but there are actually nine German editions of the Bible in the Caxton Exhibition earlier than 1483 the year of Luther's birth, and at least three more before the end of the century." The fact is that Latin Bibles and the Holy Scriptures in the vernacular teemed from the Press immediately after the art of printing had made its appearance in Europe, through the genius of Gutenberg, in the middle of the fifteenth century. Before that time, thanks to the labours of the monks and the encouragement of the Church, MSS containing the sacred writings, in whole or part, were to be found in every corner of Europe. Professor J. O. Westwood of Oxford, confesses "that in all ages, versions of the Scriptures have been made into the mother-tongue of almost every nation." In England, long before the days of Wycliffe and those Catholic translators of the same fourteenth century whom the Protestant Home styles "nearly contemporary," the Bible was in the hands of the people, and translations were numerous. "From the earliest times," wrote Canon Dixon of Carlisle, "the English Church or nation was possessed of the sacred writings through the monks and bishops." This assertion of a Protestant clergyman with regard to England, may with greatest truth be applied to Ireland. From the eventful day at Tara "when the blessed boy Binnigus bore on his shoulders the Holy Bible," and St Patrick announced the Gospel to King Loughaire and the princes of Erin, to the present century, when the "Lion of the fold of Judah"—the saintly Archbishop

McHale—translated the New Testament into the old Gaelic tongue, the Sacred Scriptures have been continually multiplied, and most extensively used. If many versions in the Irish language are not mentioned, we must bear in mind that there was wholesale destruction of everything sacred in the long centuries of persecution; that the librarians of Continental Europe are only beginning to reveal their rich Celtic treasures; and that when most of Western Europe was semi-barbarian and in intellectual darkness, the languages of Greece and Rome were understood and spoken in the almost innumerable schools of the "Island of Saints and Scholars." Some apposite words of another Protestant writer—the Rev E. Cutts, D.D. may here be introduced. Though he speaks of Europe generally in the middle ages, the quotation has much force when applied to Erin. "Some people think that the Bible was very little read, even by the clergy; whereas the fact is that the sermons of the mediæval preachers are more full of scriptural quotations and allusions than any sermons in these days, and the writers on other subjects are so full of Scriptural allusion that it is evident their minds were saturated with Scriptural diction. Another common error is that the clergy were unwilling that the laity should read the Bible for themselves, and carefully kept it in an unknown tongue that the people might not be able to read it. The truth is, that most people who could read at all could read Latin, and would certainly prefer to read the authorised Vulgate to any vernacular version." Before the advent of the foreign invader and the devastating wars which wrought such havoc to religion and national prosperity, great monasteries studied the land, and few districts were without a monastic school. Abounding hospitality and abounding learning were characteristic of the land. That the language of the Latin Bible was well understood in the schools of Erin is illustrated by an amusing incident related in the old chronicles. A public disputation, as a test of learning, was arranged between the scholars of two famous schools. One of these was Mungret which had a community of over fifteen hundred monks—engaged in manual labour, the continual praise of God, the copying of the Sacred Scriptures, and the great work of education. Not far from the monastery there was a stream. There several scholars dressed as women, and washing clothes awaited, on the appointed day, the coming of the rivals in learning of their school. On being accosted and asked the nearest way to Mungret, one of the supposed women modestly replied in excellent Greek. Word followed word, Latin followed Greek, and the astonishment of the visitors was very great. "How comes it that the women of this place converse so fluently in Latin?" "Oh these are only crumbs from the monks' table" was the reply. After a brief consultation the men from the southern school considered it

wise to turn back, and avoid the humiliation of the sure defeat that would await them in a country where the very women understood the languages of Greece and Rome. Without vouching for the accuracy of the story about the "learned women of Maungtūt," it is certain that Latin was almost universally understood and spoken. Naturally the Vulgate which the early saints had brought from Rome was prized and copied and read. The words of Jerome may be applied to the monks of Erin, "Sleep often found them with the book in their hand, and the sacred page received their head as it dropped in sleep." The historian of literature must give a distinguished place in the matter of transcribing the Bible to Irish monks at home and abroad. As venerable Bede observes, they taught the Anglo-Saxon the art of illuminating the Sacred Volume. The manuscript treasures in European libraries bear eloquent witness to their literary labours in Germany, France, and Italy. Indeed for the circulation of the Scriptures, in mediæval times Europe was largely indebted to the many "choice scribes" from Erin. In the Imperial library of Vienna there is a codex containing the epistles of St Paul, written by Marianus Scotus, the scribe and commentator. In his retreat at Batisbonne, with the assistance given by two companions who prepared the parchment, Marianus made copies of portions of the Bible, and, indeed, of the complete Scriptures. These, though exceedingly valuable, were distributed gratuitously to the clergy or given to the needy. To copy the Word of God was looked upon as a vocation, and a heaven blessed work. In every monastery of Irish monks one room, called the scriptorium, was set apart for the "scribes." Here graphia and calami (pens and styles) cornicula atramenti (ink horns) and a supply of tabulæ (tablets) were always to be found. Independently of the desire to spread the Gospels a number of copies were required for the brethren, who had to learn the Psalter by heart and, besides the daily public reading, to study the scriptures in private. It was a principle with the monks "not to let a single hour pass in which they should not be engaged either in prayer, or reading, or writing, or some other useful work." To be a "choice scribe" was a most honourable distinction. Marianus Scotus was a "choice scribe," one "whose pen was swift, handwriting clear and beautiful, and labour incessant." Such a one also was Baithen, first cousin of Columba, and his successor as Abbot of Iona, who once hurriedly copied the Gospels, and yet only made a trivial mistake by omission of the letter i. St Baithen, compared by St Columba to St John the Evangelist in his innocence of heart, is said to have had no equal on that side of the Alps in his knowledge of Sacred Scripture. The MSS. which have been discovered cause learned men to wonder how the copies could have been so rapidly and skilfully made. Fortunately many have escaped the ravages of time. "You are shown," says a writer in *Chambers' Edinburgh Journal*, January, 1847, "in museums in Ireland, books of vellum in the ancient Irish character, bound in gold and silver, and ornamented with precious stones, which are said to be worth at the present day thousands of pounds. In the collection in the Royal Irish Academy, I was shown a copy of the Gospels which had belonged to Saint Patrick—an almost coal black little vellum book that could not be a day less than 1400 years old, also a similar antique copy of the Psalms of David, which had been the property of the pious St Columba, who went as an apostle to Scotland about the year 563. The eventful history of these literary relics was, of course, duly verified." The history of the Psalter of Columba is indeed "eventful." For many hundred years this MS., called the "cattach" or battler, had remained in the possession of the "O'Donnell's." The old tradition has it that if borne on the breast of a priest free from mortal sin three times round the O'Donnell clan, victory would be theirs. At present it is in a casket (cuidach) in the strong room of the Royal Irish Academy. It was furtively copied by St Columba from a copy of the "Galle Psalter," which his master, S. Finnian of Movilla, or Maghville, on the Strangford Lough, had brought from Rome. The visitor may inspect what remains of this copy of psalms from the Vulgate of St Jerome. The MS. contains from the 31st to the 106th psalms. Columba, whom the books of Durrow and Kells prove to have been a "choice scribe," worked secretly at his copy. Finnian discovered this when the MS. was just finished, and claimed the copy. An appeal to the King at Tara resulted in the decision that the "calf went with the cow, and the son-book, or copy went with the mother-book, or original." The friends of Columba—and these were legion and powerful—were incensed at this unjust decision. Their anger increased when Curnan, who had accidentally killed the son of the king's steward in a hurling match, was dragged from the feet of Columba and put to death. Individual members of the Clanna Naí had their own wrongs to avenge. The northmen flew to arms, and at the battle of Cul-Dreimhne (County Sligo) routed the forces of King Diarmait and killed three thousand of his men. According to an old tradition Columba was penanced by S. Moise of Iona Murray for whatever part he took in the war. To leave Erin, and never look upon his loved island again, was the command of his confessor. Columba obeyed. Erin's loss was Alba's gain. Iona was founded and now Scotland joins Ireland in revering the memory of the apostle of the North. In the library of Trinity College, Dublin, are two MSS.

the work of Columba in the sixth century. The famous "Book of Durrow" contains the Four Gospels in his own hand. The great work of the "Dove of the Cell" was the "Book of Kells" or "Great Gospel of Columba." Professor Westwood calls this precious volume, to be seen by the visitor to Dublin, "unquestionably the most elaborately executed MS. of an early date now in existence, far excelling in the gigantic size of the letters at the beginning of each Gospel, the excessive minuteness of the ornamental details crowded into whole pages, the number of its very peculiar decorations, the fineness of its writing, and the endless variety of its initial capitals, the famous Gospels of Lindisfarne in the Cottonian Library." The monks of Lindisfarne were Irish monks. Of course Gaelic translations were made, and their discovery will no doubt reward the German and French savants who now make such a laudable study of Gaelic literature. Omitting the Protestant Celtic version by Archbishop Daniel of Tuam (N.T.) and Bishop Bedell of Kilmore (O.T.), a Catholic MS. was found some years ago embedded in a wall in the old Cathedral of Armagh. It is a New Testament. Experts judge from entries and other evidence that it was the work of Richard FitzBald, Primate of Armagh, and that it was executed about the year 1347. From the days of the missionaries sent by Erin through Europe, to our own time when the children of Patrick nobly fulfil, over the globe, their great religious mission, the Irish race have realised the idea of Saint Augustine that "the Scriptures are Letters sent to us from Heaven."

CONFIRMATION SERVICE AT PAEROA.

(Okinemuri Gazette, February 18.)

LAST Sunday Bishop Luck held Confirmation service at the Catholic church, Paeroa. There was a large number of candidates of both sexes, and the church was crowded on the occasion. On entering the church, Bishop Luck was presented with the following address, which was read by Mr T. Lawless on behalf of the Catholic residents of the district:—

To his Lordship, John Edmund Luck, O.S.B., Bishop of Auckland.

May it please your Lordship,—We the undersigned members of the Committee, on behalf the Catholics of the Okinemuri district, desire on this, the pastoral visit amongst us, to accord to you a most earnest and heartfelt welcome. We desire to more emphasize our appreciation of this visit on account of the present unsatisfactory state of your Lordship's health, and of the fact that the demands on your time must lead us to expect but occasional visits in this portion of your diocese. It is a source of sincere regret to us to learn of your Lordship's recent indisposition, and we your dutiful children, unite in praying that God the great Ruler and Governor of all, may soon restore to you your wonted health and energy and that you may long be spared to administer to our spiritual wants with that zeal, devotion, and ability which we all so fully recognise, and which for the past eleven years have added lustre to the religion we profess. In conclusion, we desire to avail ourselves of this opportunity of expressing our gratification at the energy and earnestness displayed by our beloved pastor, Father Hackett, during his brief administration of this parish. We beg to subscribe ourselves your Lordship's most dutiful children. (Here follow the signatures.)

After the conclusion of the address, the Bishop, accompanied by Father Hackett and acolytes, proceeded to the throne erected within the sanctuary, and there delivered his address in reply. He congratulated the people on the era of prosperity in which the Okinemuri district had entered owing to the development of the gold-mining industry, which was daily yielding such splendid returns. He hoped they would not be unmindful of their spiritual interests, but ever keep before their minds the great work of salvation. Having thanked them for their kind address and the good wishes conveyed to him therein, the Bishop assumed his place on the throne, and Mass was celebrated by Father Hackett. The singing of the boys and girls attending the Sunday school was a special feature during the service; Miss Lawless presided at the organ with her well known ability.

After the Mass the Bishop, vested in the robes of this office, proceeded with the Confirmation service. The boys wearing red badges, and the girls dressed in white, wearing wreaths and veils, advanced in procession and knelt within the sanctuary, where they were confirmed, and afterwards addressed by the Bishop on the duties which were imposed on them that day. They were to contend like soldiers of Christ against "the world, the flesh, and the devil." Mr Lawless and Miss Lawless acted as sponsors for those confirmed.

In the evening, at 7 o'clock, there was a very large congregation present, when Father Hackett preached on the "Eternal fate of the soul." The Benediction was then given. The musical portion of the evening service, was taken by the large choir, and an offertory piece, "He wipes the tear from every eye," was well rendered by Mr Stackpole.

Mr Justin Huntley McCarthy (*nee* Miss Daisy Loftus), who has been a member of Mr Augustin Daly's company in America, has had a difference with the manager, and is leaving the dramatic stage to return to the "variety" stage.

W GIMBLET, Nurseryman, Florist, and Fruit Grower, 140 Colombo St, Christchurch.—A grand collection of Bulbs 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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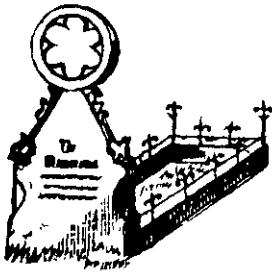
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Peacock's Jams, per tin	4 1/2d.
Boxes Figs, new, 1lb	5 1/2d.
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150 Teat Keroseene, per tin	5s 9d.
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4, Stafford Street,

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.

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

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that six years ago I lost nearly half of my hair, and what was left turned gray. After using Ayer's Hair Vigor several months, my hair began to grow again, and with its natural color restored."

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CATHOLICS AND THE EDUCATION QUESTION.

WE (*Catholic Times*, January 11.) publish this week the draft of the new Elementary Education Bill which was drawn up by a committee composed of Cardinal Vaughan, five Bishops, the Duke of Norfolk, and five members of the Catholic School Committee, and approved of at a meeting of the Bishops on Friday last. The Bill is short, consisting merely of two clauses, and the reforms it embodies are very simple. The first clause provides that in School Board districts any person or persons, possessing the necessary funds, may open a public elementary school with the right of receiving support from the Education Department if the attendance of thirty children be assured, if the plans of the building are in conformity with the requirements of the Department and show that there are places for not less than sixty scholars, if a Board of Management of five or more persons, two to be elected by the parents or guardians of the children, be appointed, and if the school be open to a local inspector appointed by the School Board of the district. Upon the fulfilment of these conditions, any public elementary school now existing or hereafter founded is to be entitled to claim such sum per head for each scholar certified for as shall be equal to the amount per head expended by the district out of the rates in its own Board schools on the teaching of its scholars. In respect of school buildings, an annual allowance is to be made for each scholar certified for equal to interest at two and a half per cent. per annum on the capital amount per scholar expended by the School Board in providing accommodation for its own scholars. The sums thus claimed are to be included in the general school rate levied for the School Board district. Every one who is free from prejudice, will, we are sure, admit that the demands made in the Bill are reasonable, moderate, and such as must commend themselves to the public. No claim is put forward for non-school Board districts, and all that is sought in places where school Boards exist is that the voluntary schools should be placed on an equal footing with the Board Schools. The members of the School Boards are to determine the expenditure; and the conduct, management, and financial accounts of the denominational schools are to be subject to inspection by their officers. For a fairer scheme than this no ratepayer could ask, and it ought readily to meet with acceptance from both political parties. At any rate, they now know definitely what our claims are and if they refuse to support them they must be prepared for resolute and united opposition from the Catholics of these countries.

**SIR THOMAS H. GRATTAN ESMONDE
ON THE SITUATION**

AT a National meeting held in Gorey on New Year's Day Sir Thomas H. Grattan Esmonde spoke as follows:—He was glad to stand there once more in support of the cause to which they and he had devoted their lives. They had begun the new year well, and he hoped that it would be an augury of the fortunate ending of the year.—(Applause.) They had been told that no one in Ireland wanted Home Rule, and that the agitation of the last fifteen years was an artificial agitation. Any man who thought that should pay a visit to Wexford, and if he asked the opinion of the people he would go back with a good deal of information in his head. They were not as demonstrative perhaps as they used to be. There was not now so great a reason for meetings as there was a few years ago, when their meetings were proclaimed and they held them in spite of all the engines of coercion.—(Cheers.) But the same spirit and determination of those days was with the people still, and as long as Ireland was denied her rights the struggle and the agitation would continue.—(Cheers.) Meetings such as this before the session of Parliament enabled their Members to gauge the political situation. They were not so successful in the last session as they had hoped to be, but if they had not brought back more than they did it was not through any remissness on the part of their representatives. Next session they might rely upon the Irish party to do their utmost for Ireland; but whatever happened, there was, as Mr Dillon had said, no fear for the Irish cause so long as the people showed themselves determined to win their rights—(cheers)—and were determined to block the way on English parties, whether Liberal or Tory, until they had justice conceded to Ireland.—(Applause.) Last year they would have obtained an Evicted Tenants Bill only for the House of Lords.—(Hisses.) It showed the march of events, and was a significant sign of the times, that an English Prime Minister—himself a member of the House of Lords—was leading an agitation against the Upper Chamber. The Irish people would be able soon to pay off old scores. They were ready to assist Lord Rosebery and the Liberal Party in any agitation against the House of Lords. He did not think that the House of Lords would in the end prove such a very hard nut to crack. They knew the story of the cock in the fable—(laughter)—and he was inclined to think that when the voice of the democracies of the three countries had made itself heard, as it would be heard,

the House of Lords would pass the beneficial measures demanded. The Irish Party would do their utmost for the Irish people, and from what he had seen that day he was sure that the Irish people would give them that support to which they were entitled.

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; *his 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 business." 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 six or seven 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 month 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-winded 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 Earsham, near Bungay, having been cured by Mother Seigel's Curative Syrup. I got some of this medicine from the International Tea Company, Brintree. 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, Brintree, and have lived in this town over forty years. (Signed) E. B. WRIGHT, Sandpit Road, Brintree, 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 recognized 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 half 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.

During 1894 two hundred thousand Communion were distributed at the abbatical Church of Einsiedeln in Switzerland. The pilgrims were more numerous than for over thirty years past. In the course of the year 20,400 Masses were said at the altars of this sanctuary.

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

Mr Gawne, of Dunedin (says the *Southland Times* of April 13 1891) has just been on a visit to Invercargill to push business a little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcester Sauce, the demand has kept pace with his capacity to supply it. He makes a really good thing, indistinguishable from the famous Lea and Perrin's, which he places upon one's table at a much lower price, and trusts to that to secure a steadily growing trade. Those who have not yet tried the Colonial article should put their prejudice aside for a time and test the question on with a bottle or two.—ADVT.]

CATHOLIC SUBSCRIBERS

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

MRS. E. SIMPSON, Ladies' MILLINER and DRESSER, has commenced Business on Ferry Road, two doors from

Launceston Park Hotel. Every description of Drapery and Millinery kept in Stock. Being a Cash buyer from the Home market she is enabled 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; Ladies' Boots and Shoes, 5s 6d; Children's from 1s; Slippers from 1s 6d; Leggings from 6s. 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.

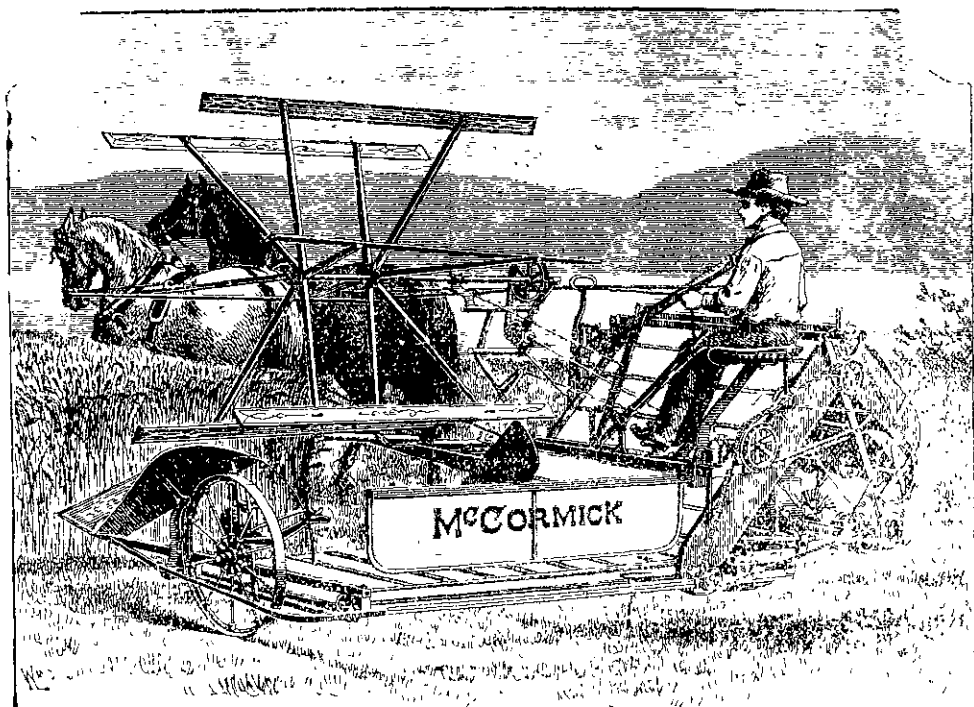
IF ECONOMY IS WEALTH

THE PURCHASER OF

MCCORMICK MACHINES

Is Taking the Right Step to Secure it. They have proved themselves to be
the Most Economical Machines on the Market.

SEE THE MACHINE OF STEEL.



- THE MAIN FRAME, used solely by us, the most substantial known.
- THE MAIN AND GRAIN WHEELS, strong and with removable Hubs.
- THE SIMPLE GEARING.
- THE STEEL PLATFORM.
- THE UPPER FRAMEWORK, made of specially formed parts so connected as to give Greatest Strength with Smallest possible weight of metal.
- THE DOUBLE-JOINTED REEL with wide Bearings, and having both an up and down and forward and backward movement.
- THE LEVERS are all within convenient and easy reach, and easily handled.
- THE PLATFORM APRON, controlled by a Spring, so as to do away with the many annoyances formerly common to it.
- THE BINDING ATTACHMENT of Steel and Malleable Iron Construction weighing only 200 lbs., and so simplified as to give the operator no trouble whatever.
- THE MCCORMICK SIMPLE KNOTTER the most Perfect and Least Complex device of its kind to be found on any Harvester.
- THE STEEL SWINGING BUNDLE CARRIER, light and perfect in operation.
- THE STEEL TRUCK OR TRANSPORT. Loaded easily by one man.

These and many other features make the McCormick what it is—

THE BEST IN THE WORLD.

MORROW, BASSETT & CO.,

CHRISTCHURCH AND DUNEDIN,

SOLE AGENTS.

NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY, LIMITED. DUNEDIN.

GRAIN.

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.

Commercial.

A. TODD, on behalf of THE NEW ZEALAND LOAN AND MERCANTILE AGENCY CO., LIMITED, report for week ending March 6, as follows:—

Store Cattle—We have some inquiry for grown bullocks in forward condition, but most of the offerings meantime are mixed, and even small lots, though saleable, are not so readily placed except at prices more favourable to the buyers.

Store Sheep—The low prices for both wool and sheep offer but little encouragement to buyers, although when prices are more established and less fear of a further fall it is almost certain that more business will eventuate.

Wool—We held our fourth sale last Thursday, 28 h ult, when we had a very full attendance of buyers. There was a very fair demand experienced, but save for good to best merino, which in some instances brought a slight advance, there was no apparent change in prices ruling for all other sorts.

Sheepskins—Country dry crossbreds inferior to medium, 1s 4d to 1s 10d; do do merino, 1s 3d to 1s 9d; medium to good crossbreds, 1s 9d to 2s 3d; heavy, 2s 4d to 3s 3d; extra, 3s 8d to 4s 4d; good to best merino, 1s 11d to 2s 2d; heavy, 2s 3d to 2s 8d; extra ditto, 2s 9d to 3s 3d; dry pelts, 3d to 10d; green crossbred pelts, 10d to 1s 4d; green lamb-kins, 1s to 1s 9d each.

Rabbit-skins—Very little being done in this and prices for those coming to hand lower, spring skins fetching 6d to 7d; summer, 3 1/2 d to 4 1/2 d; suckers, half grown and inferior, 1d to 2 1/2 p r lb.

Hides—Market unchanged. Quotations for inferior and light, 1d to 1 1/2 d; light to medium weights, 1 1/2 d to 1 1/2 d; heavy, 2d to 2 1/2 d; extra do and well-saved, 2 1/2 d to 3d per lb.

Tallow and Fat—Market remains very steady at late. Quotations, say for best rendered mutton 17s 6d to 18s 6d; medium to good, 15s 6d to 16s 6d; inferior to medium, 12s 6d to 14s 6d; best clean mutton caul fat, 12 9d to 13s; medium to good, 11s 6d to 12 6d; inferior to medium, 10s to 11s per cwt (ex store).

Wheat—There is no apparent change to note in the tone of the market. Indeed, none whatever in the way of any improvement. If any, it is in the contrary direction. The business done is on a hand to mouth sort of style. Buyers don't feel disposed to purchase more than sufficient for their present requirements. Prime milling velvet, 2s 8d to 2s 9d; good to best do, and best Tuscan, 2s 7d to 2s 8 1/2 d; good to best red wheat, 2s 7d to 2s 8 1/2 d; good whole fowls' wheat 2s 7 1/2 d to 2s 8 1/2 d; broken and inferior, 2s 3d to 2s 6d (ex store, sacks weighed in, term).

Oats—There is no animation to note pervading this market, the business done being almost confined to the supplying of local wants with an odd inquiry occasionally from the coast, but very few being sent to Australia. Prime milling, bright and stout, 1s 11d to 1s 1 1/2 d, extra prime, 1s 5d; best bright short feed 1s 3 1/2 d to 1s 11d; medium to good, 1s 3 1/2 d to 1s 3 1/2 d, inferior to medium, 1s 2s to 1s 3d; musy 9d to 1s (ex store, sacks extra, net).

Barley—Market still void of any activity, and until sellers and buyers' ideas of values are more in accord, business will be restricted. Quotations nominal. Prime milling, 3s to 3s 3d; medium to good, 2s 6d to 2s 9d; milling, 2s to 2s 8d; feed, 1s 6d to 1s 9d (ex store, sacks extra, net).

Grass Seed—Well-dressed, short, heavy ryegrass seed is in some demand, while undressed, unless very clean, is more difficult to place, except at prices in favour of buyers. There is no improvement in prices. Best dressed perennial, 3s 9d to 4s 3d; medium, 3s 3d to 3s 6d; undressed, extra clean, 3s to 3s 3d; good to best 2 6d to 2s 9d (dirty and inferior to medium 1s 6d to 2s 3d (ex store, sacks extra, net). Cocksfoot has no enquiry. Quotations nominal. Best, 4d to 4 1/2 d; medium, 3d to 4d per lb.

Potatoes—The supply being about equal to the quantity required prices in consequence show but little change. Quotations for prime, L2 15s to L3; medium, L2 7s 6d to L2 12s 6d per ton (net, ex store, sacks weighed in).

Chaff—Consignments to hand during the past week have been fully in excess of requirements price in consequence has improved best being only worth L2 7s 6d to L2 10s; medium, L2 to L2 5s,

inferior, L1 10s to L1 17s 6d per ton (net, ex truck, sacks extra or returned).

Dairy Produce—Best dairy made salt butter dull at 4 1/2 d to 5d; medium, 3d to 3 1/2 d; factory made, 9d to 10d per lb; factory made cheese, medium size, 4 1/2 d to 4 1/2 d; loaf shape, 4 1/2 d to 5d; dairy made, 2d to 3d per lb.

Flax—Quotations nominal, say for medium to good, L13 10s to L14 10s; inferior to medium, L10 to L12 per ton (ex store).

Japan had only one newspaper twenty-five years ago; now it has two thousand.

Eggs are now imported from Ceylon to London. Last shipment consisted of 24000.

Scientific research shows that meats, fish, milk and other animal foods cost three times more than flour, meal and other staple vegetable foods to get the same nutritious results.

In embalming the body of Rubinstein, it was found that his skull was abnormally thick, a fact which will tend to shatter the popular belief that thick skull bones prevent brain development.

DUNEDIN HORSE SALEYARDS.

MESSRS. WRIGHT, STEPHENSON AND CO. report as follows:—

The entry of horses for our sale on Saturday was a very small one, and as there were very few fresh horses advertised, the attendance of buyers was also very poor. The classes of horses for which there was most demand were young draughts, spring van horses and useful hacks. All that were offered of these descriptions, where reasonable prices were asked, readily found buyers at fair values. Old and inferior sorts, both of draughts and light harness horses were almost unsaleable. We quote: For first-class draughts (extra heavy), £25 to £30, good ordinary draughts (young) L18 to L22; medium, 16, L12 to L16; aged do, L6 to L10; good hacks and harness horses, L12 to L16; medium do, L7 to L9; light and inferior do, L2 10s to L5.

MR F. MEENAN, King street, reports:—Wholesale price only—Oats: Quater, feed, 1s 3 1/2 d to 1s 4 1/2 d; seed, nominal. Wheat: Milling 2s 9d to 3s; fowls' wheat, 2s to 2s 7 1/2 d. 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 bare. Flour: Stone, £6 10s to £7 0s; roller, £7 to £7 10s. Oatmeal, 25lbs, £8; bulk, £7 15s. Butter fresh, 4d to 10d, salt, 5d, dull demand. Eggs, 9d per dozen (plentiful).

MESSRS DONALD REID AND CO report as follows:—

Sheepskins—Green crossbreds, 1s to 1s 10d; green merinos, 6d to 1s; green lambs, 1s 3d to 1s 5d; dry crossbreds, 2s to 4s 3d; dry merinos, 1s 3d to 3s 5d.

Hides—Prime heavy, 2 1/2 d to 3d; medium, 2d to 2 1/2 d; light, 1 1/2 d to 1 1/2 d; inferior, 1 1/2 d to 1 1/2 d per lb.

Tallow—Prime rendered, 18s 6d to 20; medium, 16s to 17s 6d; inferior, 13s to 15s; rough fat, 10s to 13s per cwt.

Wheat—Prime milling velvet and tuscan, 2s 8d to 2s 9d; extra prime velvet, 2s 9 1/2 d; medium, 2s 7d to 2s 8d; fowl feed, 2s 5d to 2s 7d.

Oats—Prime milling best feed, 1s 3 1/2 d to 1s 4d; medium, 1s 3d to 1s 3 1/2 d; inferior, 1s 2d to 1s 3d per bushel (sacks extra).

Potatoes—Best Derwents, L2 10s to L2 17s 6d; best kilneys, L2 to L2 10s (sacks extra).

Whilst the parish priest of Ghedi, near Brescia, in Italy, was taking a walk the other day, an unknown individual approached him and asked if he were the priest in charge of that mission. On receiving an affirmative answer, he stabbed the rev gentleman in with a knife, and left him at the point of death.

A "strike" against drink is taking place at the present time in Western India. It is a continuation of the practice of the liquor distillers, who have a monopoly of the sale of drink, of giving short measure. The boycott so far has been wonderfully well maintained, and the "drink bill" of some of the districts concerned has been reduced to vanishing point.

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 (5 doors from Barbadoes Street and 2 minutes' walk from Pro-Cathedral). Now, then, Catholics, roll up!

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

Central Carriage Works. Manufacturers of Fine Carriages, 2 and 4 horse Drags, Hansom Cabs, Tandem Carts, Polo and Pagnol Carts, Racing and Road Sulky's a specialty. Business Carts and Waggon's. Written Guarantee with all new work. Write for Prices to Leitchfield Street, Christchurch.

MESSAGERIES MARITIMES.

DUNEDIN, SYDNEY, and 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, WAHE, 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
Polynesian	6428	Feb. 27	Mar. 3	Mar. 5
Armand Behic	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:—

Available nine months	1st Class	2nd Class	3rd Class
	£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.

NEILL & CO., LIMITED,
Agents, Dunedin.

NORDDEUTSCHER LLOYD IMPERIAL GERMAN MAIL.



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

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

Steamers	Tons	Leave Sydney	Leave Melbourne	Leave Adelaide
Oldenburg	5318	Jan. 28	Feb. 2	Feb. 6
Hohenzollern	3288	Feb. 27	Mar. 2	Mar. 6
Prinz Regent Luitpold	6894	Mar. 27	Mar 31	April 2

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
NEILL & CO., LIMITED,
Agents, Dunedin.

SCOTT AND WILSON MANUFACTURERS OF VENETIAN BLINDS, SELF-COILING SHUTTERS.

S. & W. hold the only FIRST AWARDS at the New Zealand and South Seas Exhibition for above Manufactures.

REPAIRS IN ALL BRANCHES Promptly and thoroughly attended to.
ST. ANDREW STREET, DUNEDIN
(Between George and Cumberland streets)

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.

SYRUP OF SACRED BARK

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 of pains and fullness 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.



The Trade Mark has been registered and anyone infringing the same will be proceeded against.

Prepared only by THOS. JOHNSTONE, Pharmaceutical Chemist Licentiate of the Pharmaceutical Society of Ireland,

MANSE STREET, DUNEDIN.
Almanacs for 1895, with view of Dunedin, on application

BY SPECIAL APPOINTMENT



TO HER LADYSHIP THE COUNTESS OF OF GLASGOW.

PARISHOUSE, No 9 OCTAGON, LADIES' TAILORING AND FINE DRESSMAKING.

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

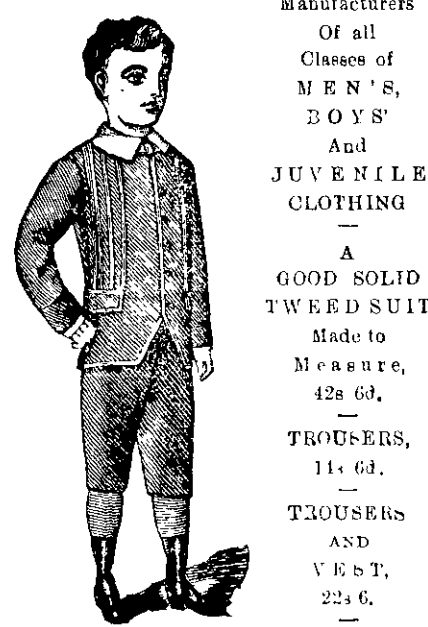
In order to enable every Lady to patronise the above firm we have Reduced our Prices astonishingly. Ladies can furnish their own material, which will be made up under Mr Brooks's personal supervision for the price of 17s 6d per DRESS.

We have a choice selection of Tweeds, Serges, and Worstedes, 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 4s.

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.

W. A. TRIBE AND CO.



219 HIGH STREET (Next to Ashley, Berg & Co, Ironmongers), CHRISTCHURCH.

THE KAITANGATA RAILWAY AND COAL COMPANY, LIMITED.

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 are respectfully requested to ask their Merchants for the ORIGINAL AND REAL KAITANGATA COAL.

This Company has ALWAYS KEPT FAITH WITH THE PUBLIC

In representing the Quality of its Coal, but unfortunately for this class of business they cannot guide the Public as in the case of patent medicines, where it is said that nothing is genuine except such and such is on the cork, the seal, the label, or the bottle. Consumers, however, can depend on certain characteristics—namely, that the ORIGINAL AND REAL KAITANGATA

Coal has a BRIGHT, SHINING LUSTRE, LIGHTS QUICKLY, LASTS LONG, And is thereby EASILY DISTINGUISHED from other COALS MINED IN THE DISTRICT.



UNION STEAM SHIP COMPANY OF NEW ZEALAND, LIMITED

SPECIALLY REDUCED EXCURSION FARES IN FORCE BY ALL STEAMERS OVER ALL THE COMPANY'S LINES.

Steamers will be despatched as under:

LYTTELTON and WELLINGTON—

Flora	Mon, 11th inst	3 pm. D'din
Haurato	Tues, 12th	3 35 pm. D'din
Mararoa	Thurs, 14th	2 30 train

NAPIER, GISBORNE, and AUCKLAND—

Mararoa	Thurs, 14th inst	2 30 train
Tharawa	Thurs 21st	2 30 train
Monowai	Thurs, 28th	2 30 train

SYDNEY, via WELLINGTON—

Haurato	Tues, 12th inst	3 35 pm. D'din
Taloua	Tues, 19th	2 30 train
Wakatipu	Tues 26th	3 pm. D'din

SYDNEY, via AUCKLAND—

Mararoa	Thurs, 11th inst	2 30 train
Tarawera	Thurs, 21st	2 30 train
Monowai	Thurs, 28th	2 30 train

MELBOURNE, via BLUFF and HOBART—

Monowai	Tues, 12th inst	3 35 train
Manapouri	Mon, 18th	3 35 train
Waibora	Mon, 26th	3 pm. D'din

WESTPORT, via TIMARU, AKAROA, LYTTELTON and WELLINGTON—

Omapere	Friday, 15th inst	5 pm. D'din
Conna	Friday, 22nd	5 pm. D'din

GREYMOUTH, via OAMARU, TIMARU, LYTTELTON and WELLINGTON—

Herald	About Tues, 18th	5 pm. D'din
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NAPIER, via OAMARU, TIMARU, and LYTTELTON—

Dingadee	About Tues 19th inst	
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TONGA, SAMOA, FIJI, and SYDNEY—

Ovalau	About 14th inst	From Auckland
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FIJI (SUVA and LEVUKA)—

Taviani	28th inst	From Auckland
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W. HARRIS, IMPERIAL BOOT DEPOT, 4 Prince Street.

WE respectfully beg to inform our customers and others of the arrival of our NEW SPRING AND SUMMER GOODS. Our stock has been carefully selected from the latest styles in all classes of the best English and Continental Boots, Shoes, and Evening Slippers.

PER S.S. TONGARIKO We have a second shipment of Ladies' Evening shoes, superior in quality and style to any we have formerly had.

SADDLER, TENT, TARPULIN, HORSE-CLOTH, AND HARNESS MAKER, Wholesale and Retail Waterproof Oil-Clothing Manufacturer—HIGH STREET, RANGIORA. Your patronage respectfully solicited.

C. ANDERSON,

INVERCARGILL.

(From an occasional Correspondent.)

March 2, 1895.

THE success in the public examinations just concluded of pupils attending Catholic schools, must be very gratifying to all who have the interests of religion and morality at heart. From all parts of the Colony came tidings of success, and in this city of the south we have, in the person of Master A. W. Macdonel, to record one more to the already long list of successful candidates, Master Macdonel, son of Sergeant Macdonel, who has passed the Junior Civil Service Examination this year, was educated at St Mary's Boys' School here, and it is certainly very creditable to him to present himself from a primary school and pass the examination just mentioned. In these times when we are told freely that our schools are incompetent, it ought to make censorious critics a little more reserved to consider that when our children do present themselves for public examinations in which there can be no doubt of the standard of proficiency, they invariably compare favourably with those presented from other schools. When it is further considered that Catholic parents throughout the Colony have not only to pay their share of the cost of maintaining public schools, but also to support schools of their own, and that pupils from their own schools can hold their own in the public examinations of the Colony, the fact is an enduring monument to the devotion and self-sacrifice of Catholics and to the callousness of those who oppose their claims. We do not ask anything in charity, we ask nothing in sympathy, but we demand a share of the education grant of the Colony as our inalienable right. That is a right which has been recognised in Ireland and is being recognised in England, for a recent number of a leading educational organ says:—"The tendency of public feeling in England is growing more and more in favour of a grant to denominational schools." Meanwhile we must "learn to labour and wait" and to turn out students capable of passing the public examinations.

The Irish Athletic Society have received a record entry for their Sheffield Handicap, no less than forty-four competitors having been nominated for the event. The entries appear in the local papers. The handicappers have had an arduous task in apportioning the starts to the 44 competitors, and the results on the convicing day cannot fail to be interesting.

FIRST MARRIAGE IN THE SACRED HEART CHURCH, HYDE.

(From an occasional Correspondent.)

WEDNESDAY, 20th ult, in the Sacred Heart Church took place the marriage of the fourth daughter of the late Mr W. Annett, Miss Ellen A. Annett, to Mr M. Prendergast, both of Hyde. By the by the bridegroom is the son of a gentleman who hails from Limerick, the city of the violated treaty, and the "Bard of Thomond" should yield him the palm in describing the famous scenes of historical Limerick, from Garryowen to Thomondgate, the treaty stone, and the "barred towers" of old King John, un subdued by William's guns or the ravages of time. The officiating minister was the rector of the parish, Father O'Donnell, assisted by the Rev Father Doran, who braved the wreck of the Wairarapa. The bride's attire and that of her friends was everything that good taste could suggest. She was dressed in soft white muslin, trimmed with white lace and white satin ribbon, with a long white net veil falling from a coronet of orange blossoms. The bridesmaid, Miss Annett, wore a dress of blue serge, trimmed with white braid, the vest being of cream velvet, white hat, trimmed with satin ribbon, and white flowers under the brim and left side. The bride's mother was in black cashmere and silk costume, black bonnet, trimmed with plumes and jet. Mrs Beatty, sister of the bride, wore a French grey coat and skirt with water silk, hat of cream, trimmed with ribbon and pink flowers. Miss Prendergast wore serge trimmed with water silk, hat of black trimmed with buttercups. Among those present were Mr P. Rennie, J.P., brother-in-law to the bridegroom, and family. At the end of the Nuptial Mass the rev pastor delivered a short address on the sacrament of matrimony. He reminded the newly-married couple of the graces they had received in the sacrament of matrimony, and the obligation they had contracted one towards another. The ceremony being concluded, the wedding party went to Mrs Annett's where a few pleasant hours were spent, and then the newly-married couple, amidst much jubilation, took their departure for Dunedin.

WELLINGTON.

(From an occasional Correspondent.)

February 23, 1895.

THE congregation of St Mary of the Angels', Boulcott street, enjoyed a musical treat on Sunday last when the choir was assisted by members of the Williamson-Muegrove Opera Company. Haydn's Imperial Mass was sung at 11 o'clock and the visitors, which included Miss Champion, soprano; Mr Behan, tenor; and Mr Briggs,

took the solo parts, and at the offertory Miss Champion gave a very effective rendering of Comisky's "Salve Regina." The accomplished vocalists were again in attendance at Vespers and took the leading parts in Rossi's Grand Magnificat, and afterwards gave the "O Salutaris" as a trio, and the "Tantum Ergo," duet, tenor and bass, with admirable taste and feeling. In conclusion "Jesu Gaudia" was sung with delightful effect and the congregation must have felt edified with the musical ceremonies of the day. On tomorrow (Sunday) Gounod's "Messe Solennelle" will be given, with orchestral accompaniment, at St Mary's Cathedral. The choir will be augmented by members of the Opera Company.

During the last week Father Lenihan, St Mary's Parnell, Auckland, Father Ginaty, Mount Magdala, Christchurch, and Father Salvador, Lyttleton, were visitors to Wellington.

A re-union of the members of the League of the Cross will take place at St Patrick's Hall, on Thursday evening next. The programme will include musical and elocutionary items. The president's prize for securing the most members will be presented.

Under the auspices of the Wellington Branch of the Irish National Federation a very successful and enjoyable meeting was held on Monday last. Speeches, readings, and recitations were contributed by Messrs Hoben, Healy (secretary), Driecoll, and others. The proceeds of the next Hibernian social will be given towards the Irish evicted tenants' fund. Active preparations are already being made by an energetic committee for carrying out this project, and satisfactory results are anticipated. We trust a creditable sum will be raised on behalf of a people whose sufferings are neglected through the unfortunate dissensions of their leaders.

The annual concert and social by St Mary's Cathedral choir, takes place in the drill shed, on Tuesday evening next, when a varied and interesting programme will be contributed.

Father Ainsworth, assistant priest, Te Aro parish preached at St Mary's of the Is on Sunday evening last.

NAPIER.

(From an occasional Correspondent.)

ON last Sunday we had a visit from his Lordship, Bishop Reville, of Sandhurst, Victoria, accompanied by his secretary, Father Kennedy. Both came overland, arriving here on Saturday evening by express and were the guests of Father Grogan, S.M., until Monday. On Sunday his Lordship celebrated the 7 o'clock Mass at St Mary's, where he also preached in the evening. Father Kennedy sang High Mass in St Patrick's at 10.30. The Bishop took "Devotion to the Blessed Virgin" for his subject, taking for his text, "Behold from henceforth all nations shall call me blessed." The right rev preacher was quite at home with his subject, and left little doubt in the minds of the immense congregation that Bishop Reville is a man of ability and well worthy the high reputation he has long since acquired. "When asked by their worthy pastor to preach that evening," he said, "he thought he could not select a more suitable subject, considering the name of the church and the society who not only rules over it, but whose members were amongst the first to plant the faith under Mary's glorious banner in these southern seas." The choir was in capital form both morning and evening, Mr Charles Bocsy acting as conductor, and well deserved the word of praise given it by his Lordship.

On Sunday afternoon Father Grogan conducted his distinguished guests to the Meane mission station, the great centre of attraction for all visitors to Hawke's Bay. They made all enquiries about the Marist Seminary, visited the vineyards and the gardens and expressed their delight that the wine trade has made such rapid progress at the mission station. On Monday morning his Lordship, with his chaplain and the pastor, Father Grogan, visited the schools where they found many smiling faces bid them welcome. It gave the Bishop great pleasure to hear that in this parish all the Catholic children attend their own schools. His Lordship and Father Kennedy left by the 10.45 train for Taupo via Wangarei well pleased with their visit to Napier and the magnificent climate of Hawke's Bay.

The long looked for match between the Fijians and Hawke's Bay came off at last and never with greater disappointment. On Tuesday the 19th, at midday, with a temperature of 82 in the shade, the contest commenced. But whether it was because of the cut of the Fijian costume, which afforded more ventilation and less hindrance, the visitors scored in their first innings a grand total of 187, whilst "our boys" could put together in all only 92. I don't think Hawke's Bay will invite the black fellows back any more.

The Bishop of Salisbury has paid a visit to Napier and preached in the English church last evening. Though Dr Wordsworth spoke on education and other kindred matters, we don't read that he made any reference to the "errors of Rome," as he did on his arrival in Christchurch. His colonial trip has so far done him good and I have no doubt but on his return to England his tune will be considerably modified.

The weather is now very hot in Hawke's Bay, yesterday the thermometer registered 84 in the shade.

You will be pleased to know that there is a lively interest taken here in your effort in Dunedin to revive the knowledge of the Irish language. Many who watch your progress are but too anxious to be in the field with you. May your efforts prove successful.

J. F. STRATZ, 261 High Street, Christchurch.

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FRIDAY EVENING, MARCH 16,
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Intending passengers will embark at the GARRISON HALL not later than 7.45.

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NOTICE.

All communications connected with the Commercial Department of the N.Z. TABLET Newspaper are to be addressed to John Murray, Secretary, to whom also Post Office Orders and Cheques are in all instances to be made payable.

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

ANSWER TO CORRESPONDENT.

"INQUIRER"—The Dominican Nuns of Dunedin secured 100 per cent of passes this year for Matriculation examination of the N.Z. University. Misses Hall, McCarthy and O'Neill were sent up and all three passed. Misses Johanna O'Connor, Ida Bemshardt, and Mary Walls passed the Civil Service examination.

Sunday Corner.

CALENDAR.—MARCH 10—16.

Sunday, March 10—Second Sunday in Lent.

Monday, 11—St John of God (S)

Tuesday, 12—St Gregory the Great, confessor, doctor,

Wednesday, 13—ST MATTHEW, Apostle.

Thursday, 14—St Finian, abbot.

Friday, 15—SACRED WINDING SHEET OF OUR LORD.

Saturday, 16—Sacred Lance and Nails of our Lord.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MARCH 8, 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.

CENTRAL OTAGO AND CULTIVATION OF THE GRAPE.



HE Otago Central has a beautiful climate and the requisite conditions for the cultivation of the vine." This is the opinion of Signor BRAGATO, viticulturist to the Victorian Government, who, after a journey through this province, in company with Mr J. C. BLACKMORE, pomologist to the New Zealand Government, has freely expressed his views to the reporter of the *Otago*

Daily Times on the question of fruit culture. The Government are to be commended for inviting this expert to New Zealand "with a view to inspecting parts of the Colony thought to be suitable for the cultivation of the vine." It cannot be denied, except by those who, for party purposes, would almost deny the sun shines, that the present Government have honestly laboured and are zealously endeavouring to place the people on the land. The great noise which is made by a virulently garrulous impecable Opposition about supposed failure in one or two small instances only shows that the corns of land monopolists are touched, and that the policy of breaking up large estates for settlement is succeeding. Provided the people—the young people especially—are helped to settle on the land we care not what Government offers facilities. That Government is best, whatever name it receives, which promotes the real prosperity of the Colony by developing its resources and fostering self-reliance in the people. We note with greatest satisfaction, therefore, the coming of an expert to teach, in conjunction with our own capable colonists, how our country can be materially advanced. Signor BRAGATO has made one visit to the Otago Central. Before giving his report he will later on make another and extended visit, giving lectures in Clyde and Roxburgh, and perhaps other centres. Mr BLACKMORE stated to the *Times* interviewer that

in accordance with instructions, he met Mr Bragato at the Bluff on the 19th inst. and proceeded to Invercargill and thence through Central Otago. Mr Bragato visited Queenstown and the surrounding districts, also all the land in the vicinity of Arrowtown. From Arrowtown they proceeded over the Crown Range to Pembroke Lake Wanaka, and after visiting all the country surrounding the lake, proceeded by Queensbury to Cromwell. From Cromwell they passed on to Clyde and through the Waikeri Valley, and examined all the numerous valleys and foothills along the Dunstn Range for some considerable distance. After examining the whole of the country in the neighbourhood of the Dunstn Flat, they went across the river to Fraser's Flat and inspected the surrounding country, after which they went to Conroy's Gully and came out at Bald Hill Flat. Having gone through the country between that and Roxburgh they passed on to Coal Creek Flat, Roxburgh, and through the country intervening as far as Moa Flat, thence to Lawrence, where the train was taken to Dunedin.

This was evidently far from being a Max-O'Rellian visit. At every step the Victorian expert had the knowledge of the New Zealand expert to guide him in forming conclusions. The conclusions as to the character of climate and land for viticulture may be expressed in three words, "suitable," "exceptionally suitable." The country about Queenstown he found "eminently suitable for the cultivation of fruit, especially stone fruit." His hint about the manufacture of prunes and dried plums should not be forgotten. "He had never seen a more suitable country for the cultivation of the walnut, which, if undertaken, would be highly remunerative." As to the vine in the same district, and even in the neighbourhood of Wanaka, Signor BRAGATO is not so sanguine. "Possibly" is not a strong or encouraging word. Speaking, however, of the country "from Queensbury to Roxburgh, including Bannockburn, Cromwell, Clyde and surrounding districts," the Victorian expert says that the climatic conditions and the nature of the soil are "eminently favourable for the cultivation of the vine for wine making and distillation purposes"—"the enormous amount of country surrounding Clyde, Conroy's Gully and Roxburgh, is *exceptionally suitable* for the extensive culture of the grape, that is, that it may be planted by the tens of thousands of acres." We cannot help recalling to mind the many occasions on which we have heard Bishop MORAN, who, at various seasons, visited every corner of the province, express his strong opinion that Otago Central was able to carry a large population devoted to the fruit industry and even the cultivation of the vine. The opinion of his Lordship, who was regarded by many as over-enthusiastic, is now confirmed by experts. Signor BRAGATO thinks that Otago Central, if properly handled, "would employ an enormous population and improve greatly the value of the

land." He gives figures showing approximately the cost of planting and keeping the vineyards.

"At the end of five years, when the vines are in full bearing, the value of the land would be at least £100 per acre. An acre of grapes should give a return of £15 to £20 profit. The original cost of preparation and planting the vineyard up to the time it comes into full bearing would be about £8 per acre, and after that the cost of pruning and cultivation would be £2 10s per acre."

No difficulty on the score of irrigation is apprehended, on the contrary, by the erection of a weir across the great Otago river and by other simple means, "the waters of the Molyneux, as fertilising as those of the Nile," can be readily utilised. The "construction of reservoirs in the large gullies" is also mentioned as practicable. What Signor BRAGATO and Mr BLACKMORE assert of Central Otago can be doubtless predicated of Akaroa, Nelson, and very many places in the North Island. There is a fine vineyard in Meanee, near Napier, producing grapes from which a rich strong-bodied wine is annually made. We have always wondered why Auckland enterprise did not find outlet in extensive culture of the vine and sub-tropical fruits which are imported so largely from Australia and the islands. What is said of Otago Central holds good, *mutatis mutandis*, of many districts of the North and South Islands. The great difficulty in the way of fruit cultivation is the expense of transport. It is a crying shame and a reproach to the short-sighted policy of otherwise shrewd Otagoans that white fruit growers of Central Otago give delicious apples and pears and peaches to feed their swine, Tasmania, with large prices, really commands the Dunedin market. We have heard the epithet "political idiots" applied to advocates of a certain Government. What are we to call those who have injured Dunedin and Otago by their suicidal policy? Our Members, with a united people at their back, should in a body, irrespective of party, vote solidly for the opening up of the Otago Central and the development of a highly desirable industry. Our Members should have a larger provincial spirit and less of the miserable narrowness begot of striving to please Tom, Dick, or Harry in their constituency. The Otago Central Railway should be pushed on. The Otago Central Railway will be pushed on if Members, thoroughly in earnest, form a united phalanx to secure what will, it is now seen, be of material advantage. We have little doubt that the Government which shows anxiety to help on the fruit industry, will in the future, render railway carriage less expensive. Giving school children cheap trips on the railways has educational and recreative value, but cheap transport of our products to the seaboard will commend itself more to all sensible men. Signor BRAGATO and Mr BLACKMORE are to return to Otago. Their return visit will increase the enthusiasm now happily created. In view of the importance of the matter, we suggest that the second visit of the Victorian and New Zealand fruit experts be made in company of the Premier and Minister of Lands. Mr SEDDON has travelled much in the North Island and the northern districts of the South Island. An extended visit of the Hon Mr SEDDON and the Hon Mr MCKENZIE to the country districts of Otago would give satisfaction to the people and be highly advantageous to the Colony.

A RETREAT in preparation for the Feast of Saint Patrick will begin in Dunedin on next Sunday. The order of services will be announced at the various Masses. The forty hours exposition will begin St Joseph's on Friday, 15th inst.

THE Most Rev Dr Moran, who has taken full advantage of the fine weather to drive frequently in the country about Dunedin, confidently expects to be able to gratify his great wish to be present at the Saint Patrick's Day celebration on Friday evening, March 15, at the Garrison Hall.

HIS Grace Archbishop Redwood left Christchurch this (Wednesday) morning, in company with His Lordship Bishop Grimes to pay a visit to the Bishop of Dunedin.

AT St Mary's Church yesterday (says the *Nelson Mail* of February 18), the Very Rev Father Mahony announced to the congregation that the Rev Father Broussard, who was for some years stationer in the Wangarei district, had been recently appointed by His Grace, Archbishop Redwood, as curate for the Nelson parish and the surrounding districts. Father Broussard, like his predecessor, the late Father Landau, is a native of Brittany, and he was confident that they would find him a pious and devoted to the calls of duty as their late lamented friend.

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THE Very Rev Father Foubey and the Rev Father Walsh, priests attached to the missions in Queensland, have passed through Dunedin this week *en route* for the north.

SHORT a time as the Marist Brothers are in Wanganui they are already showing what can be done in our Catholic schools. The following is from the *Wanganui Herald* of February 21:—"By the telegram giving the names of those who have just passed the Civil Service examinations, we notice that of four successful Wanganui candidates for the junior pass, two are from the Marist Brothers. Masters Hogan and Loftus are the first and only boys presented here by the Brothers for the Civil Service examination, and it must be very encouraging for Brother Alfred that both have passed.

IN St Joseph's cathedral on Sunday evening Miss Rose Blaney sang Mercadante's "Salve Maria," and Zellmann's "O Salutaris," and with her sister, Miss Kitty Blaney, the hymn, "O Jesu, Deus." In each instance the music was charmingly sung. Notwithstanding an unrelenting downpour of rain, there was a large congregation present.

THE ordinary meeting of the Dunedin branch of the Hibernian Society was held in the 26th February, when three candidates were initiated. The committee appointed to assist in forming a ladies' branch of the Society reported that most satisfactory progress was being made; the committee receiving every encouragement from a number of ladies who intended to become members, and others who wished to assist the movement, and expressing the hope that by next meeting they would be in a position to place something more practical before the members.

THE West Coast letter, published by the *Otago Daily Times* of the 2nd inst, contains the following:—"At the first annual examination of the Brunner Roman Catholic School by the Grey Education Board's inspector, the general results gave 90 per cent of passes.—Last Saturday, that most genial of priests, the Rev Father M'Manus, of the Ahaura incumbency, fetched down, per Midland train, quite 300 gaily-dressed children for a distance of some 40 miles, to a monster picnic at Arabura, a pleasant resort near Hokitika. The fun and frolic was of course delightful under such Queen's weather as the West Coast has been treated to during the past four weeks."

MASTER F. ONGLEY, who passed the Junior Civil Service Examination (says the *North Otago Times*), is a pupil of Mr P. J. Duggan, master of St Patrick's School, Oamaru. Master Ongley was 60th on the list of about 250 successful candidates. He was also fourth on the list for the St Patrick's College (Wellington) Scholarship. For the latter there were between 40 and 50 candidates.

It was highly gratifying to the Catholics of Hokitika to see in the list of successful candidates at the recent Civil Service examination the names of Miss Lily Daly and Miss Clara Cecilia Burke, both pupils of the Sisters of Mercy in this town, and the only ones the Sisters sent in for examination. Their success is all the more creditable from the fact that the young ladies' special preparation for examination was only of a few months' duration, and one of the two successful candidates but quite recently completed her 15th year. Their success completely proves that it was no lack of ability on the part of either children or teachers that prevented the pupils of St Columbkille's heretofore from taking part in public examinations.

A WESTPORT correspondent informs us of a presentation recently made at the local Convent school to Miss Annie O'Gorman of a book presented by Mr T. G. O'Brien, a member of the Buller County Council as a prize for the best essay on the progress of the Church from the foundation of St Peter's at Rome. Two hours was the time allowed for writing the essay and our correspondent gives the young lady the fullest credit for the manner in which her task was done. "I was delighted," he adds, "with the manner in which she read the essay to those assembled to witness the presentation. Mr O'Brien deserves praise for setting a good example in giving prizes for competition to the pupils. He had also given a prize to the pupils of the parish school to be contested for when the school reopened after the holidays.

THE annual picnic of the boys of the Stoke Orphanage, Nelson, was recently held on the Richmond race course which had been kindly placed at their disposal by Mr MacRae and the members of the Jockey Club. Among those present were:—Very Rev Father Mahoney, the Rev Father Broussard, Mr Thompson, Government Inspector of Orphanages and Industrial Schools, Mr Glen, Mr Seymour, of the Nelson Telegraph Department, Mr Hunt, Mr and Misses Hyde, Mrs Obisholm, Mr De Castro, Mr Shields, Mr Kelly, Mr Byrne, and others, including a large number of ladies. Hearty cheers were given, at Father Mahoney's request, for Mr Glen and for

Mr Hunt who had collected the funds for the occasion. The train which conveyed the boys home had on board also the Most Rev Dr Beville, O.S.A. Coadjutor Bishop of Sandhurst. "A promenade concert, given by the Stoke Orphanage Band, (says the *Nelson Mail* of February 18) attracted a great many people to the Botanical Reserve yesterday afternoon. The boys played through a lengthy programme in an admirable manner. The music was very greatly enjoyed, one selection from the "Creation," being repeated in compliance with a special request. Mr Leaper, the able conductor of the band, has every reason to be proud of his youthful bandmen and their performance, which brought in the handsome sum of £12, in the way of voluntary subscriptions at the gates. This amount goes to the hospital funds. Further practical proofs of admiration of the Orphanage Band were shown, one gentleman giving a donation to its funds, and another a couple of music stands."

THE *Auckland Herald* gives as an exemplification of the kindly nature of the Right Rev Monsignor Macdonald the manner of his attendance at a recent picnic held in his neighbourhood. Father Walter was absent from home when the invitation, *visa voce*, arrived "When he returned in the evening he learned from his servant what had happened; and, although he had ridden eighteen miles, the latter part in the rain, he promptly wheeled his horse, faced the north-easter and the drenching showers, and rode on to Howick, to the delighted surprise of all the *Herald* men, who had despaired, under the circumstances, of his being able to come and join them. These are the kindly, gracious deeds which enshrine Father Walter in the affections of men, many of whom are not of his communion—the little offices which are the best legacy of a good man's life."

THE art-union set on foot by the Rev Father McKenna, in aid of the building fund of the new church at Stratford will come off on Friday, the 22nd inst. A very short interval, therefore, remains, in which those who wish the good cause well can exert themselves to secure its success. For this a strong effort is needed—but the object to be served is deserving of all that can be done for its promotion.

AS an instance of what is called "Jesuitry" by those who know nothing about the Jesuits, it would be hard to beat a paragraph in the column headed "Dunedin Notes," in Saturday's *Tauapeka Times*. The writer deals with the Moa Creek business. He is quite delighted that the Education Board stood by the teacher, but at the same time rejoices that the teacher has been removed to another place—lest the poor children might suffer from the "benighted bigotry" of their fathers. Our note-writer, too, finds an excuse for the benighted bigotry in the "extravagance of ecclesiastical denunciation" towards the public schools. But our note-writer has gone quite deeply into the matter, and found out a lot of which he had been completely ignorant. There are a large number of Catholic teachers, he tells us employed under the Board, and many of them in responsible position. It might puzzle him, nevertheless, to give the details. He has also learned, to his utter amazement, that Government scholarships are open to children educated in the denominational schools—who, however, do not avail themselves of this. One might think, in fact, from what he has just found out, that until now our note-writer had been practising the goose-step, with his head tucked under his wing. There are not so ignorant, however, as those who will not learn—and our note-writer, we admit, may not, after all, be quite so stupid as it serves his purpose to appear. We fancy, in fact, that he is up to a thing or two more than that. His is the sole old cant contained in his concluding passage also just dinned on our note-writer's perception: "Perhaps time and a more enlightened judgment will operate in removing whatever narrowness exists on this question and allow of religion and education performing their separate duties, each in its own way and place." Time and a more enlightened judgment, perhaps, may also prove a remedy for ingratitude and impudence—with possibly a morsel of dirty epite thrown in, to give savour to the mess.

IN the House of Commons the Irish secretary has introduced the Land Bill. All improvements since 1850 are regarded as the tenants' unless otherwise provided, and the bill vests absolutely in tenants the ownership over improvements on which no rent is chargeable. It fixes the duration of judicial rents at 10 years, and repeals a landlord's right of pre-emption where a tenant has the sole right of holding after the lapse of two years. Only two years' arrears of rent is recoverable under the bill. It includes the voluntary principal as regards landlord and evicted tenants, and enables evicted tenants to purchase their holdings by means of Government loans. The bill has been read a first time.

Mr E. W. Dunne, 121 George street, Dunedin, has just received a large addition to his stock of Catholic and Irish National books and publications. Mr Dunne's prices will be found extremely moderate and suited to the slenderest purses. Mr Dunne is also a general agent for Catholic and Irish national newspapers and periodicals and will attend punctually to all orders given him for such.

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Dublin Notes.

(From the *Weekly Freeman*).

THE Home Rule Vicar of Plumpton, Cumberland, Rev H. M. Kennedy, M.A., has issued to the Evesham electors a telling little leaflet, in which he puts a few facts about the Lords in a most forcible fashion. He points out that "the Lords, on average, hold over 27,000 acres each. Ten acres per family means all the land, good and bad, of the United Kingdom. Evesham has about 10,000 families. Four average Lords grip 10,000 more acres than all Evesham's average shares put together! The weekly rent from this land to each average Lord exceeds £140. Ten years ago the Lords, by a majority of 39, voted 2½ hours a week to be quite enough work for them, and that three Lords out of 563 was enough to make a quorum! The Lords hold nearly 4,000 church livings. . . ." He appeals to Evesham to join the grand united army of labour and change all this.

On Thursday, January 17, the Court of the Protestant General Synod opened the investigation of a most extraordinary charge of heresy against Rev James Hunt, Rector of Dunegore, in the diocese of Connor. The basis of the charge is a series of letters written by the clergyman in question to the *Irish News*, in which he maintained that the sacrifice of the Mass was not repugnant to Protestant doctrine, and severely criticised the Protestant Archbishop of Dublin regarding his proceedings in connection with the consecration in Spain. In one of the letters the following strong passage appeared—Now, sir, bring any Zulu to Belfast during the present week. Let him spend three days in the Catholic churches; let him see there the penitents crowding to the confessionals to make their preparation for Christmas Communion; let him note the earnestness of the rest who are kneeling in all parts of the church. Then let him spend the rest of the week in walking round the Protestant churches, marking well their bulwarks and telling the towers thereof, for inside the barred and locked gates he would not be able to enter, and then ask him whether the devil, knowing that his time is short, could devise a greater cruelty than to endeavour to seduce the congregation of the former into the latter. And he further added—Let me say frankly that rather than that the horrible history of Protestant ascendancy in this country should be re-enacted among the blue hills of Spain I would prefer that the new conventicle in Madrid should be filled to the roof with dynamite even though half the city were blown into fragments along with it.

The acute distress which prevails in Donegal owing to the failure of the potato crop is most pointedly brought under the notice of the Chief Secretary by a letter from Mr Swift MacNeill, M.P. It is unnecessary to emphasise the points of Mr MacNeill's remarkable statement of what he himself has seen and heard during his recent visit to his constituents. The case is not one for picturesque word-painting. The simple facts are eloquent of misery, and call loudly for prompt action by the Government. Mr Morley cannot hope to deal suitably with this, or indeed any other Irish matter, if he confines his inquiries to the public officials. He will, we are sure, extend his investigations further, and put himself in touch with the facts by consulting men of all creeds and classes familiar from personal experience with the wants of the people. Mr MacNeill's letter fixes him, with knowledge of a very serious state of affairs in Donegal, and measures to alleviate as far as may be the acute distress now prevailing in the Western Highlands will, we trust, be taken with promptitude and energy.

Ulster is beginning to speak out. There was no uncertain sound at the meeting mainly composed of Presbyterian clergymen

and farmers, which was held at Saintfield, County Down, on Saturday. The meeting was presided over by a deputy-lieutenant of the county, and no Irish member was present. Yet there was no mistaking the grit of the meeting. One of the speakers, Rev Mr Thomson, of Castlereagh, declared that he honoured Mr Russell for his services, but he honoured equally Mr J. Morley, the chairman, for his services, and he gave his thanks to Mr M'Cartan and Mr Sexton. He was prepared to give his thanks to any man, be he Jew or Gentile, Pagan or Christian, who would advocate the cause of the tenant farmers. He further declared that "they had a battle to fight, and they must fight it at the polling booth. They had been made free by the Ballot Act and the Land Acts of 1870 and 1881—they had been made free by the genius of the grand emancipator, William Ewart Gladstone. He told them, without saying a word of his latter-day policy, but remembering the days of old, he would be ashamed to be present at a meeting of farmers where the name of Gladstone was not honoured with an ovation."

A venerable figure has disappeared from the Irish episcopate, of which he was the *doyen*, in the person of the most Rev Dr Gillooly, Bishop of Elphin, who died at The Palace, Sligo, at 11 o'clock on Tuesday night, January 15. He had been ailing for a considerable time, and during the last two days all hope of his recovery had been practically abandoned. The sad tidings, needless to say, were received with the utmost sorrow in the town and district. Dr Gillooly, before his elevation to the See of Elphin, had been a priest of the Congregation of the Mission. He was elected Coadjutor to the late Most Rev Dr Browne on the 18th February, 1856, was consecrated on the 7th September in the same year, and succeeded to the See on the 1st December, 1858. The departed Bishop was a man of commanding presence, of great grace and dignity of appearance, and a man of ripe learning and convincing eloquence, and a strict disciplinarian. He made the diocese a model to Ireland in the perfection of its ecclesiastical equipment. His silver jubilee some thirteen years ago was a demonstration worthy of his career. Four Bishops took part in the ceremonials, and he was overwhelmed with innumerable gifts and congratulations. The gifts he passed on to the most needy and meritorious charities in his diocese; the congratulations he received with dignified humility. The Most Rev Dr Gillooly was not merely a great Bishop, but a good Irishman. But, after all, it is as a great bishop, a born ruler and guider of men, an organiser of untiring devotion and boundless resources, a liberal and powerful patron of religion, education, and charity, that the Most Rev Dr Gillooly will be remembered. Among his ecclesiastical colleagues he was held in the profoundest respect and esteem, and they will sorely miss his voice from their councils. The gifted and energetic young bishop who succeeds him on the episcopal throne of Elphin has a noble example before him of what zeal and energy can effect. The work of organising the diocese has been practically accomplished, and it remains for the successor of the Most Rev Dr Gillooly to utilise the equipment that has been placed ready to his hand. That this will be done, and that the new bishop will be a worthy successor of the old, no one who knows him can doubt.

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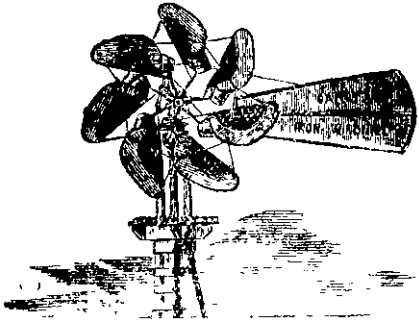
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LET us now hasten to consider the nature of the sufferings borne by the souls in Purgatory. "The Catholic Church, instructed by the Holy Spirit, has taught in her councils from Holy Writ and the ancient traditions of the Fathers, and this ecumenical synod has now recently declared, that "there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar" (Bess Trident xxv Decret de Purgat). Furthermore, the Church pronounces a formal condemnation against those who shall maintain that, "After receiving the grace of justification, the guilt and eternal punishment are remitted to every repentant sinner in such a way that no temporal pain remains to be endured, either in this or in the world to come, in Purgatory, before an entrance into heaven can be obtained." Thus it is of faith that there is a middle state which we call Purgatory, where some souls are punished for a time till they are sufficiently purified to enter into the kingdom of heaven. But where Purgatory is, what is the nature of the punishment? the Church has not defined. Yet it is the commonly-received opinion of theologians, grounded on the authority of the Fathers and Doctors of the Church, that there is a fire in Purgatory, and that this is no other than a real, material fire. The Catechism of the Council of Trent, a work of the highest authority, says, speaking of the abode of the dead: "Among them is also the 'fire' of Purgatory, in which the souls of the just are cleansed by a temporary punishment in order to be admitted into their eternal country, 'into which nothing defiled entereth.'" The truth of this doctrine, the holy Council declares, demands "diligent and frequent exposition." The Angelic Doctor St Thomas asserts that the same fire torments the damned in hell and the just in Purgatory, adding, that the least pain in Purgatory exceeds the greatest that can be suffered in this life. The Ven Bede declares that the fire of Purgatory is more intolerable than can be felt or conceived here below. Being disengaged from matter, the faculties of the holy souls in Purgatory are far more perfect than when they depended on the exercise of corporeal organs. Hence there is an especial, an undefinable horror to the disembodied soul in being subject to this material agony. So keenly do they feel the intense pain they undergo, that were it not for the assured hope of one day entering upon the joys of heaven, their place of torments would be a very hell itself. Their souls are a continual prey to the most excruciating torments amid devouring flames ever fed and fanned by the avenging breath of the Almighty. The active executioners of God's awful justice are no other than the angels of heaven. Some theologians have gone so far as to maintain that the very demons of hell are suffered to harass and ail of those chosen ones of Christ amid the flames of Purgatory. And we, dearly beloved brethren and children in Christ, remain insensible to all this, instead of hastening to relieve their fearful distress! We seem to breathe the very atmosphere of Purgatory, and yet remain unmoved at the sight of our fellow-brethren who suffer therein. We deem it a happy thing if they escape the fire of hell, whatever pains they may endure in Purgatory. But have we ever seriously dwelt on their intensity? Have we ever tried to realise what it is to be a victim of the wrath of an Omnipotent God? Come in spirit, for a moment, to one of the many infected hospitals at Home, where, with its hundreds of inmates, the most loathsome discussion of humanity present themselves under every hue and form. Traverse its pestiferous wards, approach that lowly couch, gaze for an instant on that emaciated form, those bleeding wounds, the sunken cheeks, those glassy eyes, the look of agony of that wretched life slowly ebbing away amid racking pains, as often the fruit of sin as of sickness and sorrow. The sight is too much for you. You cannot bear it and live. Know, then, that the sickness and sorrows and sufferings of thousands and millions of such ones as naught compared with the sufferings of the poor souls in Purgatory.

A few years ago there reached us from across the Atlantic a cry of distress which resounded throughout the length and breadth of the

whole world. It told us how one of the most dreaded of earthly scourges had swept over and laid in ruins one of the fairest cities of the New World. How, in a few moments, more than thirty thousand human beings had been hurled from the heights of plenty into the depths of wretchedness and woe. Many of you can doubtless recall to mind the appalling scenes of that awful calamity. Try and bring back the appalling sight. Thousands, some perhaps of your own race, and relations, perishing amid billows of flames from which there was no escape. Children suddenly bereft of their parents, fathers unable to save their families, mothers, like Rachel of old, bewailing the loss of their offspring and refusing to be comforted because they are not. Among the touching incidents recorded at the time, there is one still fresh in our memory, one the bare thought whereof moves us to-day as deeply as when it was first related. A father had rescued his wife, in spite of herself. Looking around she missed her two little children whom she had sought to save. The poor man understanding that look rushed amid the flames. He succeeded in bringing the dear little ones to the top of the burning building, when suddenly a crash was heard. The roof gave way, hurling the father and his children into the flames beneath. The poor heart-broken mother burst like a maniac from the grasp of a friendly crowd, and dashed headlong to share the fate of her own flesh and blood. For miles and miles doleful sounds were borne from the living masses whom the fiery waves now hemmed in on all sides. Harrowing groans and sighs, the utterances of anguish were everywhere heard, mingling with the voice of despair, appealing in vain for pity from hundreds buried alive beneath the ruins of their once happy homes. To add to the horror of the scene demons in human form, hastening like vultures to the prey, went about ransacking the smouldering ruins. Nor did they shrink from stripping the dying and the dead. Nay more, not a few ruthlessly slew many who might have been saved from the wreck! This brief recital fills you with horror, yet, dearest in Christ, the frightful sufferings brought about by this awful calamity, frightful though they be, are but a drop in the ocean, compared with the sufferings of Purgatory. Ponder over all the tortures the countless martyrs of Christ have endured by rack, and fire, and sword. Unite these to the sufferings arising from bodily diseases, what a terrifying idea shall we have of their violence? And yet it was revealed to St Magdalene of Pazzi that the sufferings of the holy souls in Purgatory are greater, far greater, than all those of the most violent diseases, united with all that could be inflicted by every possible instrument of torture! Besides the martyrs and all who suffer on earth suffer in body only, and we know well that the sufferings of the soul are far more keenly felt than those of the body. For the body, separated from the soul, is incapable of pain, whereas the soul, disunited from the body, suffers with the utmost intensity. Again, for the martyrs of Christ, the very love which burned within them served as a sweet balsam so powerful to assuage the violence of their tortures that often, under the scourge, upon the gibbet and the rack, he who suffered and he who spoke to the bystanders seemed not to be the same. Thus, as cruelty is the measure of the martyrs' torments, so nothing but love is the measure of the agony of the poor souls. Hence it follows that as much as their burning love surpasses the cruelty of the tyrants, so much the more their sorrows and sufferings exceed the torments of the martyrs. If this fail to give you an idea of the dreadful sufferings of the souls in Purgatory, think of all that the Son of God underwent for us. Follow Him scene by scene through the bitter drama of His Passion. Recall the bloody sweat and agony in the garden of Gethsemani. Count the weary steps and tears, the wondrous shedding of His precious blood. Behold the sharp thorns wherewith the diabolical hatred of His enemies hath encircled His sacred brow. See the marks of those cruel stripes which, to the number of five thousand, lacerated His adorable body. Contemplate the man of sorrows bending beneath the weight of His cross, goaded on by brutal blows, amid the blasphemous yells and curses of an infuriated rabble. In fine, look upon the Saviour of the world as He lies bleeding upon the wood of the cross. An unbearable three wrings from His parched lips words of agony as He expires on that infamous tree, O God! to what a fearful state hath occurred sin reduced

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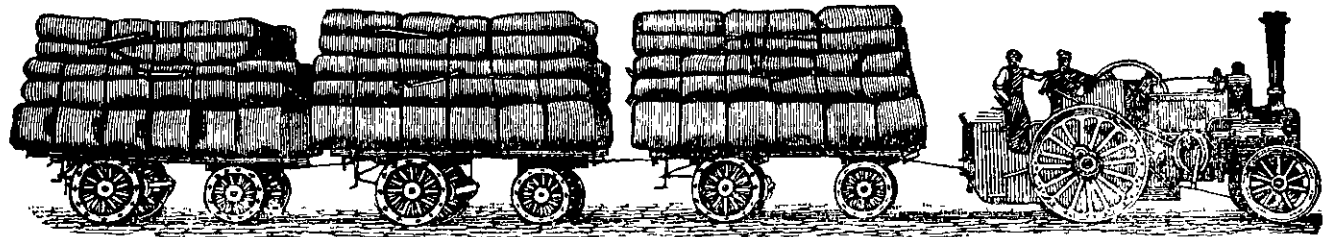
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Thine only begotten Son And yet, dearly beloved brethren and children in Christ, oh! appalling thought! one to which we would never dare give utterance had we not the authority of the prince of theologians, the angelic Doctor St Thomas, who ventures to assert that the very sufferings of our dearest Lord are surpassed by those of the poor souls in Purgatory! Well, then, may we represent these afflicted souls crying to us from their fiery prisons: "O all ye that pass by this way, attend and see if there be sorrow like my sorrow, for He hath made a vintage of me: as the Lord spoke in the day of His fierce wrath" (Lam. 1-12)

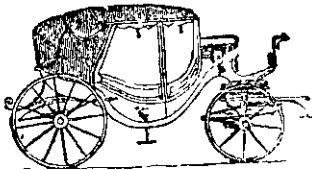
Though the bare thought of the pain of sense be of itself more than enough to make us cry out with the Apostle "It is a fearful thing to fall into the hands of the living God" (Heb 10 31), there is yet one other torture endured by these holy souls which we have not yet considered, though far greater than all the rest. It is that of the terrible "pain of loss." Though assured of the beatific vision the souls in purgatory suffer the privation of God, which, according to the Council of Florence, is the most dreadful of all imaginable torments. The beauty of God's majesty is unchanged. It remains the same supremely desirable object it ever was, but the soul is changed. As Father Faber beautifully puts it, all that in life and in this world of sense dulled its longings after God, is gone from it, so that it seeks Him with an impetuosity which no imagination can conceive. When summoned before the tribunal of their heavenly Judge ere they were assigned to the cleansing flames of purgatory, one momentary vision of the Godhead was granted them, momentary, yet so engraven on their souls, that not even centuries of earth's slow time, centuries during which many are doomed to suffer, can ever efface it from their memory. But this very remembrance serves only to increase their torments. Though willingly submissive to God's judgment in their regard, they long, nevertheless, to be united to Him Who is their last end. They sigh for the happy day, when, through our prayers and good works, it shall be given them to burst asunder their fiery fetters, and wing their flight to the land of rest where they shall see and enjoy Him without whom all else is nought. No tongue can express, no mind adequately conceive the agony of the disembodied soul whilst striving to obtain the sight of God, its true and only centre. In their holy impatience they continually breathe forth eager aspirations of love and sorrow. "Out of the depths I have cried to Thee O Lord! Lord hear my voice. Let Thy ears be attentive to the voice of my supplication!" (Ps. 129). "How lovely are Thy tabernacles, O Lord of hosts!" "My soul longeth and fainteth for the courts of the Lord" (Ps. 83). "My God, my God, why hast Thou forsaken me! O God, my God, for Thee my soul hath thirsted. For Thee I sigh and mourn in this fiery vale where there is no way and no water; as the hart panteth after the fountains of water, so my soul panteth after Thee, my God. My soul hath thirsted for the strong living God, when shall I come and appear before the face of God!" (Ps. 41) Such is the piercing cry which, wrung from these poor souls, ascends as a wail of lamentation to the throne of the Most High. Could any appeal be more piteously eloquent? And what is the answer to this burning appeal? Alas! alas! the only answer they receive is that the time of mercy is past, that the night has come wherein no man can work; that they must wait and suffer till the Divine Justice be satisfied to the last farthing. Well may we apply to them these words of the inspired writer, "To what shall I compare thee? To what shall I liken thee, O daughter of Jerusalem! To what shall I equal thee that I may comfort thee, O virgin daughter of Sion, for great as a sea is thy destruction: who shall heal thee?" (Lam. 2. 13)

From this fearful, though but feeble picture of the torments of purgatory, let us consider who are they that are tormented therein. They are the friends of God. Whilst on earth they fought beneath the standard of the Cross and triumphed victoriously over the devil, the world, and the flesh. Champions in the Christian warfare, they have left us in the continual martyrdom of their lives the noblest examples of love and devotedness. Bearing about them the burden of our frail nature, they have been cut off before they had time to pay the debt due to some slight fall. They are souls every one of

whom has been redeemed by the blood of a God Man. Sons and co-heirs of Christ Jesus, their are destined to attain their royal inheritance yet so as by fire. Unlike the reprobate, who from the depths of hell hurl forth the most horrid blasphemies against the Divine Justice, these poor souls, despite their intense sufferings, continue to bless and praise the hand that so grievously afflicts them. Though momentarily separated from their heavenly Spouse, they are of the happy number of the elect, and bear the badge of their dignity upon their nuptial robe with which, as with a refulgent light, they are clothed. Ought not their grandeur and dignity claim for them our compassion as well as our love and veneration? Fellow-members in Christ Jesus, and, therefore, allied to us by the closest bonds of friendship and charity, they are our spiritual brethren, everyone of whom we are bound to love as ourselves. Yea, more, besides the bonds of religion, many have claims upon us arising from the natural ties of flesh and blood. Who is there, however young he may be, who has not had already to deplore the loss of a beloved father, of a self-sacrificing mother, of a fondly devoted sister or brother, of a faithful spouse or friend? Are we not moved at the dread uncertainty of their fate? True, we cannot draw aside the mysterious veil which shrouds from our view the decrees of the Almighty, yet may we not safely presume that many, heretofore the nearest and dearest to us on earth, are now pining amid the flames of Purgatory, where they are doomed to suffer twenty, thirty, one hundred—nay, hundreds of years, even, as was revealed to a great servant of God, until the day of judgment, unless we hasten to their relief? Which of you could bear the sight of a fond parent, of an affectionate brother or sister, of a darling child exposed to devouring flames, and be so hard-hearted as not to rush to their rescue, though at the risk of your own lives? And yet you remain cruelly insensible to the sufferings of those dear souls who are ever burning without being consumed! You know how inflexible is the justice of God in chastising even His most privileged servants. You know, too, the fearful state of dereliction His horror of sin reduced His only begotten Son to. If such be the excess of His wrath in the day of His mercy and love, Oh! what must now be the severity of His infinite justice when no longer softened by the voice of love and compassion? Ought not this thought rouse our sympathy in behalf of these poor souls, especially when we know that, as prisoners and debtors of God's justice, they are unable to help themselves, though they probably can and do intercede for and help us? Let us borrow the soul-stirring thought of a writer who, though not a member of Holy Church, may be followed when he bids us recall to mind our deep-felt emotions when summoned to the death-bed of those we fondly cherished, there to receive the last testimony of expiring love. When we felt the thrilling—Oh, how thrilling!—pressure of that wasted hand so often clasped in ours, when we beheld the livid eyes of a dying parent struggling in the midst of stifled grief, to bend upon us from the very threshold of the grave, one more, one last assurance of tender love and devotedness. When, at length, the vital spark had fled, and we saw ourselves alone beside the lifeless corpse, Oh! if our stricken conscience then smote us with the remembrance of any unkind word or deed, with having caused one single pang to that silent heart, one only furrow to that lifeless cheek, would we not have given all the world over were we able to recall to life that beloved one whose eyes were now closed upon us for ever? As we bade a last farewell to the cold remains stretched lifeless before us ere they were consigned to their final resting-place, did we not, at every ring of the fatal knell, feel our very heart breaking within us? In an outburst of grief, did we not even wish that they who were about to commit the lifeless body to the tomb would perform the same sad office for ourselves? Fruitless desires, vain sighs and tears! It cannot be. We must part. The object of our love is gone, never, never to return. What are we saying? They are gone! It is true. But all is not gone with them. No, no. The Church of Christ bids us hope on even against hope O holy Church! Thrice holy Church! we salute thee and bless God who has given thee to be our tender mother. Unlike thy ungrateful children, who, having strayed from thy maternal fold, follow not their dead beyond the grave; unlike those who coldly preach that

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the funeral rites are the last sad duties to be fulfilled, thou, O holy mother Church, consolest us with the assurance of a land of fiery suffering, indeed, but a land of confiding hope. Guided by that holy Spirit ever enlightening and vivifying thee, thou unceasingly urgest us to pray for and do all in our power to help those whom thou representest crying to us "Have pity on me! have pity on me! at least ye, my friends, for the hand of the Lord hath touched me" (Job. 19, 21).

The countless souls in Purgatory are the chosen spouses of Christ, yet to what a prodigious abandonment of suffering His love has left them? Still He loves them with a love immeasurably more intense than the wildest passions of earth. Never did fond mother yearn so ardently to clasp to her bosom her long-lost child as Jesus yearns for these holy souls to be united to him in the realms of endless bliss. And yet, Oh marvellous dispensation! O mystery of condescension! The rigorous claims of His awful justice—shackles, if we dare say it—the hands of the Almighty; and we alone, anticipating by our charitable intercession, the term of their fiery exile, can give these beloved ones to the chaste embraces of their heavenly Bridegroom; Well do they know it. For to us they turn repelled from the throne of the Most High. Listen, we implore you to the burning appeal addressed you from the depths of suffering and woe, "Have pity on me, have pity on me, at least ye, my friends, for the hand of the Lord hath touched me." Listen to a father's voice as he exclaims: "Have pity, O my child, on thy father, who now mourns and sighs in the midst of devouring flames. Have pity on him who gave thee the life thou now enjoyest, on him who reared thee by the sweat of his brow, who sacrificed his every comfort for thy happiness. Thou art the cause why the hand of the Lord weighs so heavily upon him. He is punished for the excess of his tenderness, his immoderate indulgence and complaisance towards thee. Have pity, Oh! have pity on thy father who suffers for having loved thee too well." Harken to the voice of a beloved mother: "Remember my child, that mother who, for nine months, bore thee in her womb, who so long nourished thee with her own substance, who did for thee all that human love could suggest, whose every thought, day and

your power, and yours alone, to open to them the gates of the heavenly Jerusalem? Will you longer remain callous to their earnest supplications? You are surely actuated by nobler sentiments of piety and devotedness. Look around you and see what passes before your eyes day after day. See how many thousands labour and toil, even wear out their lives, for many, alas, too often unworthy of their affections. Will you not do for God and for the friends of God what is done by poor frail creatures for the very demons of hell? Few there are, dearest in Christ, very few of God's elect, that enter heaven without passing through the dread ordeal of Purgatory. Sooner or later, we too, shall become familiar with that fiery prison. A day will come and that sooner than we expect, when we may stand in need of the same help the holy souls so earnestly crave of us to-day. A day will come when our plaintive cries shall rise in vain to the throne of the Almighty. God grant that they may not turn in vain to the hearts of those we shall have left behind! How happy shall we then be to have secured for ourselves friends and advocates, who, entering heaven the sooner through our prayers and good works, will intercede for us before the throne of the Most High! Let us remember that "with what measure we (now) meet it shall (then) be measured to us." That "Blessed are the merciful for they alone shall find mercy. If a cup of cold water given in the name of a disciple shall meet with a reward for all eternity, think what must be the everlasting reward of those who give the happiness of heaven to the disciples and spouses of Christ Jesus? God Himself declares that our lot will be decided according as we shall have been thus merciful or not. Then the shall Judge say to the merciful: "Come ye blessed of My Father, receive the kingdom prepared for you from the beginning of the world, for I was hungry and you gave Me to eat, thirsty and you gave me to drink, I was a stranger and you took Me in, naked and you covered Me, sick and in prison and you visited Me. When, O Lord, did we see Thee thus, and prove ourselves merciful unto Thee?" Then turning to the Holy Souls redeemed by us, the Sovereign Judge will answer, "Amen I say to you, as long as you did it to one of these My brethren you did it to Me."

Thus, you see that your own dearest interests, no less than those of God and of His suffering souls, demand a practical love and

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night, was for thy welfare. Amid the most dreadful flames she now expiates her unbounded love for thee, her too many and affectionate caresses formerly lavished on thee. Oh! if thou hast one spark of filial love in thy breast, hasten, I beseech thee, to help thy suffering parents!

Approach poor bereft one, to that valley of suffering expectations and listen to the harrowing voice of thy departed spouse, "O beloved spouse, hast thou so soon forgotten the day whereon we plighted our mutual love at the foot of God's holy altar! Art thou no longer mindful of the many marks of affection thou gavest me on earth? Why dost thou cease to pray and ask the prayers of others in my behalf? Ah! I see too well my name is no longer mingled with thy prayers, my memory no longer cherished in thy breast. If ever thy love for me was a true genuine one, now is the time to prove it by helping me in this the day of my need."

How many of your kindred and acquaintances have you, one and all, seen cut off from life? Remember those dear relatives, those kind friends and benefactors who loved you so fondly, who served and protected you so faithfully. Can you any longer remain so cruelly deaf to every feeling of compassion towards those souls who in their agony cry to you in the plaintive words of Holy Writ, "Have pity on me, have pity on me, at least ye, my friends for the hand of the Lord hath touched me. His wrath is kindled against me, and he hath counted me as his enemy. He hath put my brethren far from me and my acquaintances like strangers have departed from me. My kinsmen have forsaken me. They that knew me have forgotten me. They that dwell in my house and my maidservants have counted me as a stranger. I have been like an alien in their eyes. I called my servant and he gave me no answer. I entreated him with my own mouth. My wife hath abhorred my breath. I entreated the children of my womb, even fools despised me. He whom I loved most is turned against me. Behold I cry sorrowfully, and no one will hear me. Oh! then have pity on me, have pity on me, at least, ye my friends, for the hand of the Lord hath touched me."

Dear ye beloved children and brethren in Christ, what is your answer to this heartrending appeal of the poor captive souls? Will you suffer them to linger amid such frightful torments, when it is in

devotion for the dead. Can you refuse such powerful motives? Surely not. A single one would suffice to rouse your love and compassion for those dear departed souls. Want of reflection alone makes us do so little for those beloved objects. There are priests and religious, and many of the laity, too, who keep no single indulgence for themselves, who have made a solemn compact whereby they strip themselves of all their spiritual treasures, which they offer, through the hands of our Blessed Lady, for the poor souls in purgatory. If you have not the courage to make this heroic act, which is no less useful to yourselves than pleasing to God and profitable to the suffering souls, at least offer for them a greater part of the many indulgences you may gain every day of your lives. Give an alms from time to time in their honour: Offer in their behalf, the many acts of mortification you will love to make during this holy season of Lent. Remember them when performing the Way of the Cross, or reciting the holy Rosary. Above all, do not forget them in the adorable Sacrifice of the Mass, and every time you have the privilege of receiving the Body and Blood, the Soul and divinity of Christ Jesus in the adorable sacrament of His love. Teach your children, servants, and friends to have the like sentiments of compassion for the dead, so that one day they may have the same for you when you shall be no more of this world. Let us beg our loving Saviour to apply to the holy souls the infinite merits of His passion and death. Let us ask forgiveness for so long neglecting the interests of those souls so dear to His Sacred Heart. Let us promise, from this day forth, to be the true champions of the suffering souls, not only helping them ourselves, but obtaining for them the prayers and good works of others, too. By our faithful promises and fervent prayers this holy Lent may be the last in Purgatory for many a poor soul. Mary, with her glorious Spouse St. Joseph, will descend into these fiery realms to release those whom our prayers and good deeds shall have delivered. She will present them to her Divine Son, who will crown them with eternal glory. And one day the same holy souls will come and meet us at the gates of heaven. Then, indeed, shall we rejoice, as we shall then fully realise what a holy and a wholesome thought it is to pray for the dead.

Breathing out our last in the arms of Jesus, Mary, and Joseph, and of the whole court of heaven may it be granted us to be helped

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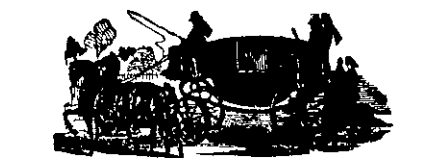
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29 and 31 PRINCES STREET, DUNEDIN.

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by these Holy Souls. May they snatch us from the hands of Satan, in that dread hour whereon our eternity depends. May they lead us to that land of bliss where, for all eternity, we shall enjoy a recompense immeasurably increased from our love and devotion for the poor suffering souls in Purgatory.

Before concluding this Pastoral, we have to make an appeal to you, dearly beloved children in Christ, chiefly in behalf of our devoted clergy, though indirectly in the interests of yourselves, as well as those of your pastors.

Every year, during Holy Week, the priests of Canterbury come to Christchurch to assist, as prescribed by the Church, at the Consecration of the Oils used in the administration of the sacraments. In the month of January all the priests of the diocese assemble in our episcopal city to make their annual retreat. This, as you are well aware, is a time of great grace, a time most fruitful in blessings for themselves and the flock committed to their keeping. But very few of you know under what trying difficulties they make this retreat, or remain in a place where they find neither suitable nor even the absolutely necessary accommodation. Our long experience proves that a retreat cannot be successful unless each priest has a room to himself where in he may commune alone with God, read and write, and give himself up to holy meditation and reflections undisturbed. The Presbytery, our actual residence, adjoining the pro-Cathedral, though sufficient for ourselves, can barely accommodate more than the Vicar-General and, at most, two assistant priests. It has not even the convenience of a private oratory. It has always been our wish that our priests make themselves at home with us when they come to Christchurch. This would have been impossible had not kind friends in the parish hitherto offered them hospitality for the night. For this kindness we and our priests are deeply grateful. But we all feel, and you will readily agree with us, that it is time to put a stop to the grave inconveniences so long experienced.

Hence, we deem it our duty to appeal to you to help us in making the necessary provisions to receive all our priests at the pro-Cathedral. We are confident that our zealous priests and our devoted religious communities will vie with you in generously responding to this appeal.

What more fitting occasion could be chosen than the holy season of Lent, during which all are exhorted to make compensation, for their abundant sins, for the many mitigations granted to the once rigorous laws of fasting and abstinence?

Wherefore, we appoint the second Sunday of Lent whereon to make the necessary collection. On that day the priests in each parish, or district, will be good enough to have lists made with the names of the subscribers and the amount of their subscriptions. These lists they will forward as soon as everyone in the district has had time to give in their names and donations.

Let us once more exhort you, dearly beloved brethren and children in Jesus Christ, to continue the noble efforts you have hitherto made in the divine work of Catholic education. Rally round us and your priests, and the devoted religious and other teachers that we may even, if possible, increase the efficiency of our schools. Wherever it is question of the glory of God and the good of immortal souls, especially of those dear to the Sacred Heart, our beloved children, be at one with us. Help us by your words, by your deeds, above all by fervent prayer, to bear the burden of the episcopate, which we feel weightier day after day. This is the year wherein we should give, in person, an account of our stewardship to our Holy Father the Pope. However, we have asked Rome to allow us to defer our visit, *ad limina*, till later on.

THE FOLLOWING ARE THE LENTEN AND OTHER REGULATIONS.

In virtue of faculties received from the Apostolic See:—
1st. Flesh meat is allowed at the chief meal on all days, except Wednesdays and Fridays and Ember Saturday, which falls this year the second Saturday in Lent, and Monday in Holy week.

2nd. The use of dripping and lard is permitted at dinner on all days of fast and abstinence during Lent, and also throughout the year except on Ash Wednesday, the first Wednesday of Lent and Wednesday and Friday in Holy week.

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

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

5th. Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on the Sundays in Lent, nor on the Feast of St Patrick, unless it falls on a Friday.

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

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

OTHER REGULATIONS.

The following are the dates appointed for the various collections:—

1. For the Holy Places in Palestine, on Good Friday, April 12th.
2. For the Seminary Fund on Whit Sunday, June 2nd.
3. For the Peter's Pence, on Sunday within the Octave of the Feast of SS Peter and Paul, June 30th.
4. For the Diocesan Charities, on Rosary Sunday, October 6th.
5. For the Aborigines, on the Sunday after the Feast of St Francis Xavier, December 6th, 2nd Sunday of Advent.

These collections must be made on the appointed days, or the earliest occasion afterwards, when the priests visit other churches or chapels in their district. They will be good enough to send the proceeds to us directly without delay.

Collections taken up in the various parishes of the diocese during 1894:—

Peter Pence	...	...	...	£67	3	3
Seminary Fund	...	...	...	61	13	0
Holy Places	...	...	...	43	11	6
Aborigines	...	...	...	37	18	0
Diocesan Charities	...	...	...	141	0	0

Given at Christchurch on the Feast of the Commemoration of the Sacred Passion of our Lord, and appointed to be read and afterwards placed in a conspicuous place in the churches and chapels of the diocese.

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D. MURPHY.

King Street, Roslyn.

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The Undersigned begs to Intimate to the Public that he has SOLD the BUSINESS he has carried on at the above Stables to Mr JAMES JEFFS, of Palmerston, whom he with pleasure recommends to his numerous constituents. Mr Taggart has confidence in recommending Mr Jeffs to the Dunedin public from his knowledge of the satisfactory manner Mr Jeffs has carried on a Livery and Stable Business at Palmerston for a great many years.

W. H. TAGGART.

In taking over the above Business, I shall make every effort to please those who may honour me with their patronage, and may mention that I intend to carry on the Criterion Stables in connection with the Empire Stables at Palmerston, and with my business as Coach Proprietor on the Macraes, Nenthorn, Naseby line from Palmerston.

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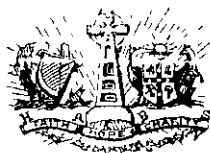
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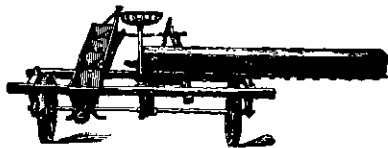
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