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Current Topics

AT HOME AND ABROAD.

ODDS AND
ENDS.

OBVIOUS enough, Mr Dean, if that is your meaning, but not obvious otherwise. We allude to a remark made a day or two ago at the Anglican Synod of Dunedin by the Very Rev Dean Fitchett.

The Very Rev Dean said:—"It was obvious that the desire of the Roman Catholic Church was to get complete control of the child's life and to prevent it from associating with children of other religious bodies." Undoubtedly the Church desires to control the religious life of all her members, adults as well as children. To do so is her privilege and her duty. So far, therefore, as that was Dean Fitchett's meaning his assertion was true. Quite as undoubtedly, however, the Church does not desire to prevent her children from associating in everything lawful, except religion, with the children of other denominations. So far as the contrary was Dean Fitchett's meaning he was mistaken. It is charitable to hope that the Dean was mistaken and not actuated by malice prepense.

It is further obvious to Dean Fitchett that the Catholic Church could not provide its own schools. "He should imagine, therefore," he said, "that the New South Wales system"—a system providing for religious teaching in the schools by ministers or other religious teachers—"might there do something for the Roman Catholics." The imagination, nevertheless, is a hazardous thing to rely on. A divine of Dean Fitchett's standing might be expected to follow a surer guide.

As a matter of fact, the Church will accept no compromise. No doubt she finds a difficulty in providing her own schools, but her members, recognising their religion as worthy of sacrifice, will continue as heretofore—and not without a considerable measure of success to do their best.

Mr Dean proposes, too, that the block-vote should be called into play to bring about the mild dilution of godlessness that would satisfy the easy consciences of which he is himself a representative.

He explains that nothing can be done in the matter until the laity of the Church of England understand that the clergy are in earnest, and make the question paramount at the hustings. If the matter depends on this, then, secularists may still possess their souls in peace. We may give so much credit to the understanding of the laity of the Church of England.

A lay member of the Synod, meantime, put the matter very simply indeed—in more, perhaps, than one sense of the words. In the Bible," he said, "there was not any occasion to mention any sect but simply to put before the pupils the truths contained therein." The question, nevertheless, is to determine what those truths are. What else, we should like to know, has brought the innumerable sects into existence?

Dean Fitchett had drawn on his imagination. This speaker—Mr A. M. Barnett, drew on his recollection. In certain schools where the Bible was read and which he had attended as a child—beginning at the tender age of six—he said, "so far as his recollection served him he had never heard a word that would hurt the feelings of anybody."

The speaker drew a contrast between the teaching of the Bible and that of history. When, four years ago, he entered the Waitahuna Gully school as its master, he added, every Roman Catholic child left the room when he opened the history book.

He further mentioned that Sir Robert Stout had been his first Biblical instructor. It will be interesting to know who gives him his first lesson in common sense.

Mr Barnett's recollection of the happy hours of childhood, nevertheless, may be compared, and not altogether unfavourably, with the imagination of the Very Rev Dean Fitchett as that of a fully developed and doubly qualified divine.

Never before was the like of it heard—never, at least, since, as Father Prout chronicles, Danny Mullins made leather breeches and other fittings of the same material in the town of Cork.

Denny Mullins said he knew little about the ancient Greeks, "except what he had read in an author called Pope's 'Homer.'" There, explained Denny, he had read that they were 'well-gaitered' and he had learned to respect them.

Our allusion, we need hardly say, is to our festive friend "Civia," who, in one of his notes this week, expresses a somewhat similar sentiment—and, in fact, may we not rank Dean Fitchett as a kind of modern Greek? For that we have the oft repeated claim of Dr Nevill—"Dean Fitchett's gaitered calves," says "Civia," "have become an institution." Surely a privileged and familiar hand alone should thus playfully deal with dignitaries.

A curious people, too, are the French—a writer of notes hard up for matter, be it understood, must say much that is *à propos* of nothing. We have, for example heard among these French people of strange instances of bravado. Here is a couple. The one is rather grim; the other is of a lighter kind.

It is some thirty-five or forty years ago since all Europe was horrified by a murder which had been committed in Paris by a man of high rank. He had, under circumstances of especial brutality, murdered his wife. In after years the son of this unhappy pair—knowing the stigma that lay upon his name, and determined to brave it out—was wont to distribute among his friends and acquaintances his photograph, with the title he had inherited from his red-handed father written in red ink beneath the picture.

The other instance was that of a lady, also of high rank—a distinguished leader of fashion under the Third Empire. It happened that one of her admirers at his death, bequeathed to her a valuable collection—antiquities, curiosities, objects of art—something, at any rate, choice and rare. The lady's tastes, however, lay in a different direction, and the money value was what she prized. Accordingly she had an auction called and the whole lot sold off. But this provoked the derision of the set in which the lady moved, and of which she was a leader. She faced the situation bravely. She issued invitations for a fancy-ball—and herself appeared on the occasion as a personification of *La Vente*.

To return, however, to Denny Mullins, "Civia," and Dean Fitchett. If our festive friend has not performed for the Dunedin public towards Dean Fitchett's "gaitered calves" the same office that an author called Pope's "Homer" performed for Denny Mullins towards the ancient Greeks and taught his public to respect them, he has at least placed them beyond the reach of other wits. The Dean's gaiters are now his exclusive property.

Whatever may be the outcome of the existing situation—one of great confusion and no little menaces—in Turkey—there is hardly any sign of the times more notable than the formation of a Young Turkish party. It will be curious to watch the leaven of progress thus introduced into the stagnation of Mohammedanism and the results which it may bring about. The advanced spirit by which the party in question is actuated appears evident in the manifesto which they have issued—and in which, we are told, they appeal to the nations to assist in a reform of the Turkish Empire—without regard to race or to religion. This, indeed, marks a departure from the time-honoured tracks.

History has once more repeated itself—fortunately, nevertheless, with some modifications. A man has been drowned at Melbourne in

COMPARE SIZE AND WEIGHT OF STICKS.
Smoke T. C. Williams' JUNO. Smoke.

a beer-vat. The appropriate recollection is necessarily that of the unfortunate Duke of Clarence in his butt of Malmsey. In Melbourne, we need hardly add, the drowning was accidental. The vat belonged to the Metropolitan Brewery and contained 1000 gallons.

There seems to be still increasing danger that societies set on foot for good and useful purposes, may, by going to extremes, identify the causes they represent with crazes. Temperance, for example, is a good cause. But have we not heard among ourselves certain of its advocates denouncing the cultivation of the land for grape-growing purposes, as tending towards drunkenness and demoralisation? The Society in London for the Prevention of Cruelty to Animals now calls out against the Australian cattle traffic as inhuman. Nothing more cruel, meantime, can be imagined than the fate of a brute-beast left to die a natural death. Pierre Loti himself, with infinite qualms, felt impelled by mercy to inflict the euthanasia on a dying cat. Prohibitionists who forbid grape-growing may be matched by humanitarians who insist that the lower animals must be allowed to live, until, on their showing the first signs of a decline, they are painlessly despatched by means of anaesthetics.

M. Zola, driven to bay by the cure at Lourdes of cases precisely similar to those he has described in his notorious book as incurable, takes refuge in declaring that his characters were of his own creation, and therefore impossible to identify with real persons. That is, he admits in substance that his work was purely imaginary and therefore worthless. He says in conclusion, "Indeed, if I should see all the sick recover their health I would not even then believe in a miracle." A madness of scepticism such as this far exceeds the incredulity of the Scribes and Pharisees. It places M. Zola *hors de combat* as a witness.

We see new wonders every day—but here is the realisation of an old one.—In Miss Vanderbilt, Miss Kilmansegge appears to come in *propria persona* on the scene. His Grace of Marlborough, indeed, has won a golden bride. The church adornments for the wedding we are told will cost 100,000 dols. And this it would seem is news of importance to all the world. It would be well if that were recognised as the greatest wonder of all.

Mr Chamberlain can be wise enough when he likes—if, when he does not like, he can be foolish, no doubt good reason also can be found for that. Mr Chamberlain is reported, in speaking the other day of the relations between Great Britain and her colonies, to have said that, as the possibility of separation was increased the desire was lessened and patriotism was evidenced. Mr Chamberlain, nevertheless, where Ireland is concerned, denounces Home Rule as increasing the very power whose salutary effects on the colonies he recognises. His only excuse must be that he attributes to the Irish people the defect made famous by Mr Gladstone—that is a "double dose of original sin."—There is evidently rack folly here. Mr Chamberlain, however, as we have said, has, no doubt, his reasons for it.

Our contemporary the Dunedin *Star* quotes what he calls a "notable conversion." It took place in Brazil—or rather out of Brazil—for the intending convert, one Dr Honorio Benedicto Ottoni, a Catholic priest of course, had to go to the United States before he could find the sanctifying grace he was banking after. He caught the infection there from a Baptist missionary and the Salvation Army combined—from a small-pox and a typhus patient, let us say—and returned home to work wonders among his benighted fellow-countrymen. We all know the old yarn.

But here is a sample of the stuff our evening contemporary finds it advisable to quote. A queer class of readers our contemporary evidently has somewhere or another to provide for. Let us make all allowances for his necessities.

The convert, after the manner of such among the Yankee, had "got religion" all of a sudden—in a manner whose description is rather more blasphemous than we care to repeat.

"He then," says the yarn, "delivered his priest's clothes to the hotelkeeper, and asked him to guard them till called for. They are there yet, so far as is known."

But by this it may be seen, either that the convert emerged from his conversion in his shirt and drawers only, if not altogether *in puris naturalibus*—or that, expecting the sudden stroke of grace at a given hour, he had previously furnished himself with a layman's suit.

He is now, to be sure, like the rest of them, doing an immense work as a Baptist missionary in Brazil.

This Dr Ottoni, we are told, had gone to the United States to discover—presumably on religious grounds—the reasons of their

prosperity. Had he, for example, been made acquainted with the peculiar accompaniments, if not results, of Baptist piety that had recently occurred in San Francisco—the outrages and atrocious murders, for example, committed there some months ago, in a Baptist church by a Sunday-school teacher?

The moral of the yarn which, by the way, is narrated by one Rev Taylor, in the *Independent*, is, so far as the narrator is concerned, nothing. The yarn is merely a sample of the snuffle and cant by which those who know such narrators best declare them to be characterised.

There is, however, a moral where our contemporary the *Star* is concerned. It is—as indeed we had ere this seen reason to believe—that our contemporary has a certain number of readers for whom he must provide pabulum that would suit the pious moments of a Betsy Prigg or a Sairey Gamp, supposing those dames to have such moments. Our contemporary, after all, is more to be pitied than blamed.

THE TREASURE-TROVE.

(*Edinburgh Catholic Herald.*)

(*Concluded.*)

And so the weeks rolled by until St Anthony's Day; and our prayers seemed as little likely to obtain fulfilment as they had done nearly three months before. It was the thirteenth of June, as I have said: Phil was out with Callaghan on business connected with the estate; Denis and Egbert had gone down to the trout stream whither I had promised presently to follow them, and I was alone in the library.

With hands clasped behind my head I reclined in grandpa's easy chair and lovingly noted every detail in the pleasant room. The great open window facing westward showed green slopes and waving woods beyond; the quaint carving, the rows upon rows of books, how familiar they were, and how dear to me who had known them from earliest childhood. Soon, very soon, I said to myself, strangers would stand at rose-embowered lattice; strange hands would touch those ancient volumes over which Denis and I had been wont to pore in raptures of silent sympathy; strange forms would occupy the curious old chairs; strange feet would tread the wide, shallow staircase; strange voices waken the slumbering echoes in high roofed hall and silent corridor.

Yes, it was too true; in a few days the home we loved so passionately would know us no more; and with tear-dimmed eyes and bursting hearts we should have bidden an eternal farewell to wood and stream and distant hill.

Only those I think, who have been through a life experience can fully understand how acutely painful this sense of up-rooting—this final severance of tender associations can be. Truly such a parting is bitterness of death.

All at once a sudden remembrance flashed across my idle musing. I bethought me of a book I had promised to find for my favourite brother. Denis, despite, or perhaps because of his excessive cleverness was as keen about play as he was about work. When he studied, he studied hard, but lessons he cordially detested. And, therefore, it was my pleasure as well as my privilege to look up any subject he specially required, and make notes for my own amusement and his future use. As I lay back in the deep cushioned chair, a volume upon one of the upper shelves on the wall opposite caught my eye and recalled the promise I had made that same morning.

Hastily crossing the room I ascended the library steps on studious thoughts intent. The book not happening to be the one I wanted, I was preparing to put it back, when a piece of parchment attracted my attention. I stretched out my hand to draw it from its dusty hiding place, but to my unbounded astonishment a portion of the ledge on which my fingers rested began to slide slowly forward! All unknowingly I must have touched some secret spring, and this was the result. Hardly daring to breathe I leant eagerly over and peered into the depths below.

A somewhat disappointing spectacle met my anxious gaze.

The hiding-place was apparently filled with nothing more interesting than musty old papers—documents yellow with age and packets of what at first sight looked like letters. "All utterly valueless!" I decided, with the contemptuous and rapid decisiveness of youth and inexperience. Nevertheless I felt impelled to take one of the little bundles into my hands just to prove the truth of my verdict. I had scarcely done so, however, when a low cry escaped me. Excited, trembling and almost afraid to believe the evidence of my own senses, I unfastened the tape which held them loosely together and found—not letters, as I had foolishly imagined, but notes! £10 notes! How many I waited not to count; this parcel was only one amongst numerous others, and the possibilities opening out before me were surely enough to have confused a steadier head than mine.

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panel and restores the volume lying on top of the ladder to its accustomed position was the work of a few seconds. I would move nothing—examine nothing till Philip had been told and the darling boys. How could I enjoy this unheard of discovery unless they were present to share my wonder and delight.

With steps that might have rivalled Atalanta's for swiftness I darted into the hall, snatched up a straw hat—whether my own or one of the boys I did not wait to see and took my way across the lawn. Egbert and Denis would be expecting me at the trout-stream, but how little guessed the news I was hastening to bring.

"What an age you've been! they both cried in aggrieved tones as I emerged from the wood.

"Do hurry up; the afternoon is almost gone."

"Your displeasure is highly complimentary," I replied, sitting down on a prostrate beech trunk; "but I could not come sooner, I've been busy."

"Busy, indeed," quoth Egbert scornfully; "I wonder where the business came in; you went to sleep more likely, while we've had tea ready and the kettle boiling for hours."

"I am very sorry," I answered meekly, "especially as I have only come to ask you both to go back with me at once. Oh, boys, boys, such an extraordinary thing has happened!"

I proceeded to give a hurried description of my adventure in the library, and when I had finished Egbert threw his cap into the air.

"Hurrah," he cried in the wildest excitement, "hurrah, St Anthony has not forgotten us after all."

"St Anthony," I echoed remorsefully, and then stopped abruptly. How could I, in the face of what had just occurred, confess that since the morning I had never once remembered my holy patron?

The sharp pangs of well-merited self-reproach wrung my heart and dimmed the brightness of my joy. I felt humiliated, convicted of supreme ingratitude, and entirely unworthy of the happiness which seemed within my grasp. Surely it was nothing short of contemptible to rejoice as I had done in my own unaided discovery, when perhaps all the time my hand had been guided in the search. I scarcely heard what the boys said to me as I eagerly pursued the

MICHAEL DAVITT IN NEW ZEALAND.

(Southland Times, November 7.)

THE lecture delivered by Mr Michael Davitt, M.P., in the Theatre yesterday evening was largely attended, probably four or five hundred ladies and gentlemen being present. The City Guards Band played a number of selections on the balcony before the time appointed for Mr Davitt's appearance before the audience.

The Mayor (Mr W. B. Scandrett) presided, and in introducing the lecturer, said most of those present were no doubt more or less familiar with British politics, and especially with the politics of Ireland, an island containing so much that was beautiful in nature and so much that was of interest in history; an island of warm-hearted men and women full of patriotism for the land of their birth, who, go where they might, always continued loyal and patriotic Irishmen and Irishwomen. Ireland had given to the world many of its most notable men, men who had in all times occupied the highest positions in British and foreign countries. Amongst those in power and those seeking power in our own times there many able legislators, administrators and public men. The people were not required to agree with all these men said or did, but one thing generally would be admitted and admired, and that was their patriotism. The gentleman who would address the audience that evening was a man brimful of patriotism, a true-hearted Irishman who had never yet tried to serve his own interests, but was full of zeal for the welfare of his native-land.

Mr Davitt was received with prolonged applause, and began by expressing his deep gratitude for the hearty reception he had met with in Invercargill, a reception which had satisfied him that the people of New Zealand were not behind those of the other colonies in extending courtesy and kindness to visitors from Europe. From what he had already experienced he was confident that whether the people of New Zealand agreed with his opinions or not he was certain to receive a fair hearing and considerate treatment. He thought he would only be anticipating the wish of his audience if, before proceeding with his lecture, he said a word or two with regard to the subject

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train of thought Egbert's words suggested, and I registered an inward vow that, from that day forward, heartfelt love and humble confidence should prove the sincerity of my devotion to my saint.

Philip joined us on our way back to the house, and ere half an hour had passed the hiding-place had been thoroughly searched. The notes that seemed so valuable in my eyes were not by any means the most important part of the treasure-trove. There were bonds also, and securities—dingy-looking papers which represented no inconsiderable amount of wealth, as Phil presently proceeded to explain, while I listened like one in a dream.

It was of this secret impromptu bank that grandpa had doubtless wished to speak. And in truth it seemed hardly possible even now to believe in such good fortune. But nevertheless the happy fact remained. Our dear old home was saved. No need now to leave the roof we loved so well, and wander forth into a world whose kindness we certainly had no desire to put to the test—no need to separate; no need to picture a contemptuous stranger reigning in Phi's stead.

"St Anthony's hiding-place, as Egbert called it, contained, if not untold gold, at least amply sufficient to ensure absolute freedom from all pecuniary cares.

For the future we have no anxiety either for ourselves or for the estate. We possessed not only the "moderate competency" of which a well-known spiritual writer speaks, but something over and above, wherewith we hoped to brighten the lives and lessen the poverty of those around us. And I think four happier or more grateful hearts never beat that ours on that memorable June day when, as Egbert stontly affirms, St Anthony found us our treasure-trove!

P.P.P.—Pacific Pain Palliative cures all Sprains, Neuralgia Rheumatic, and similar ills. To be had from all chemists.—ADVT.

Mrs Jane Barlow is an Irish lady whose work bids fair to take a prominent place in the literature of the day. She is daughter of the Rev Dr Barlow, Fellow of Trinity College, Dublin, and, although as yet she has written comparatively little, her work bears the stamp of indubitable power. Her most important public book is "Irish Idylls," published in 1892. All her works reveal deep insight into Irish peasant life.

of the recent English elections as bearing upon Home Rule. Many of his countrymen felt incensed to be discouraged at the results of the elections, but he argued that there was no reason for loss of hope and that in the end, despite the present temporary triumph of Lord Salisbury and Mr Chamberlain, the great end the Irish Party had in view would be gained. He then proceeded with his subject "The Trend of the Labour Movement in Great Britain," and at the outset quoted statistics to show the small proportion of the wage-earning classes that belonged to any of the labour organisations. He described the evils at present existing in large centres of population in Great Britain, attributed those evils to the laws which governed the production and distribution of wealth, quoted figures to show how unproportionately labour was represented in the House of Commons as compared with vested interests, and outlined, in contrast the remedies proposed by the Tory and Liberal parties. He discussed the platforms of the advanced Liberals and Socialists, and in concluding an able and instructive lecture—a lecture avowedly intended to impart information rather than to carry an audience away by means of oratorical and declamatory effect. He expressed the opinion that, pleasant as socialism might be to regard from a Utopian point of view, it could only be a dream until all mankind were on the same level of capability, self-restraint, and brotherly love—until indeed there was a new humanity. At the close of the lecture Mr Davitt, by way of illustrating the old methods of electioneering, read two bills, an English and an Irish one, presented to successful candidates after the poll, and thereby created roars of laughter. He was frequently applauded, and resumed his seat amid enthusiastic demonstrations of approval.

In answer to a question Mr Davitt indignantly repudiated any insinuation as to the administration of the Irish Evicted Tenants Fund, stated that the accounts of the fund had been submitted not to their own auditors but to public accountants in Dublin, and quoted Mr Balfour's statement that however he might disagree with the opinions of the Irish Party he gave every credit for honesty of motive.

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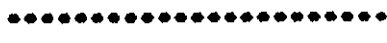
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A vote of thanks to Mr Davitt, ably proposed, by Mr J. W. Kelly, M.H.R., and seconded by Mr J. P. Joyce, was carried without dissent.

Mr Davitt expressed his acknowledgements, and the usual compliment to the chairman closed the meeting.

(*Southern Standard*, November 8.)

The Town Hall at Gore was filled with an enthusiastic audience last evening, when Mr Michael Davitt delivered a lecture on "The Trend of the Labour Movement in Great Britain."

His Worship the Mayor (Mr T. H. Brewer) occupied the chair, and there were also on the platform the Rev Fathers O'Donnell and O'Neill, Rev A. H. Wallace, and Messrs M. Carr, D. L. Poppellwell, J. B. Ker, T. Ambrose, D. Ryan, Fogarty, and others.

In introducing Mr Davitt, the Mayor said that all had read or heard of that gentleman, and it would give them all great pleasure to hear that evening a man who had battled for the welfare of his fellow-countrymen and for the rights of humanity (applause).

A middle-sized man, dressed in a somewhat sombre garb, with a dark complexion, beetling black eyebrows, piercing eyes, sunken cheeks, and a vigorous and impressive manner, stepped forward.

Mr Davitt has been well described as an orator. His voice is powerful and melodious, and he is pre-eminently endowed with those gifts so frequently found in the race to which he loves to belong—an easy and imposing presence, a perfect flow of language, a keen wit, and a vivid imagination.

Mr M. Carr proposed a vote of thanks to Mr Davitt for his address, and expressed sympathy with the words which the lecturer had spoken.

The Rev A. H. Wallace seconded the motion, and eulogised Mr Davitt and the cause of the workers.

The motion was carried with acclamation, and after Mr Davitt had replied, the meeting terminated with a vote of thanks to the chair.

(*Tuapeka Times*, November 9.)

The lecture delivered by Mr Michael Davitt, M.P., at the Town Hall last evening, was attended by a large and sympathetic audience. The following gentlemen occupied seats on the platform:—Messrs Smyth, J. K. Simpson, Cogan and Arbuckle, and Rev Fathers O'Leary, Coffey, Ryan (Milton), Howard (Dun-dun), and O'Donnell (Gore).

The Mayor (Mr James O'almers) presided, and in introducing the lecturer, said Mr Davitt, at the request of several gentlemen, had decided to speak on the subject of Home Rule, instead of on that previously announced. He had no doubt every person in the large audience present was familiar with the name of Mr Davitt. He had occupied for many years past a distinguished place in British politics, but his greatest prominence had been attained in the political affairs of his own country. Though Mr Davitt might be a stranger personally to the audience, his name and his works certainly were not. He (the Mayor) had heard and read much of Mr Davitt, and believed him to be a very able man and well qualified to deal with the subject of his lecture.

Mr Davitt was frequently applauded during the course of his lecture and resumed his seat amid enthusiastic demonstrations of sympathy and approval.

A vote of thanks to Mr Davitt was proposed by Mr J. C. Arbuckle and seconded by Mr W. F. Smyth and carried by acclamation.

Mr Davitt briefly expressed his acknowledgements, and the usual complement to the Mayor for presiding brought the meeting to a close.

Mr Davitt arrived in Lawrence soon after seven o'clock last evening, having driven from Clinton during the day. He passed through Clydevale, thence through Greenfield estate, and on to Waitahuna, where he was met by a string of vehicles, containing a number of sympathisers, by whom he was accompanied into Lawrence, and taken to Laffey's Railway Hotel.

P.P.P.—The great remedy for Sciatica, Sprains, Neuralgia. To be had from all chemists.—ADVT.

The oldest golf club in the world is the Royal Blackheath, founded by James the Sixth of Scotland and First of England in 1608, it being one hundred and twenty years earlier than any other one. There are now nearly five hundred clubs in the United Kingdom, with half a million of members. Scotland has two hundred and sixty, of which thirty are in and around Edinburgh; England has one hundred and eighty-three; Wales, four; Ireland, five; Channel Islands and Isle of Man, twenty-eight.

Mr Gawne, of Dunedin (says the *Southland Times* of April 13 1891), has just been on a visit to Livercaigill to push business a little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcester'shire 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 with a bottle or two.—ADVT.

WEST COAST GOSSIP.

(From our own Correspondent.)

October 30, 1895.

ALTHOUGH a purely mining community, we are not forgetful of the higher avenues of life. I notice with pleasure that a museum is to be started in Greymouth. We have no antiquities, from an historic point of view, but we have material enough to let our progeny see of what calibre the pioneers were who opened up the "Golden West." The crude processes by which the old digger used to wrest from nature her golden store are fast giving way to the modern labour saving machinery and appliances of the gold-fields. Why not have these photographed? The tin dish and the cradle that have done so much to build up our country, will be an unknown factor to our children's children. Specimens of these could be retained, and would form an interesting branch of the museum. The promoters will pay due regard to the other branches of museum curios. I throw out my suggestion, in case the matter might be overlooked. May the energetic gentleman meet with all success and co-operation in his praiseworthy undertaking.

The Marist Brothers of Greymouth have started a night school, under the supervision of Brother Charles. Young men who had to leave school before they had time to finish in the higher standards will thus have an opportunity of completing their studies under such competent teachers as the Marist Brothers have proved themselves to be.

The Greymouth Catholic Band took advantage of the phonograph at present exhibiting in the town, to play a selection in the machine. The wax cylinder of the instrument has scrupulously received the selection. This is the first time on the Coast where a band has taken advantage of the marvellous recording powers of the phonograph.

I regret to announce the death of another of our old pioneers in the person of Mr Michael Drennan, who died at his residence at Nelson Creek, on the 20th inst. Deceased leaves behind him a sterling, upright career, and was a splendid type of that "golden legion" who helped to develop the resources of our country. The funeral took place on Tuesday last, and was largely attended, the Rev Father M'Manus, of Abaura, officiating.—R.I.P.

The visit of Mr Michael Davitt to the Coast is looked forward to with much interest. Kumara is the first town in making a move to ask the eminent patriot to come amongst us. It is to be hoped the sister towns will not be long in following in her wake. Mr Davitt will find when he does come, that severed by distance as we are from the old land, the digger is the warmest in his affections for the tried and trusted sons of Ireland. One of Erin's most gifted and noblest sons Mr Davitt undoubtedly is, and we all give him a hearty *ceud mile faillte*.

The roseate hues of Coolgardie and the mushroom growth of the South African goldfields are attracting our stalwart natives. Several have packed their swags, and cried, "Westward ho." Like his fathers, the young Colonial is not afraid to migrate when sufficient inducement offers. Sorry as we are to part with him, he will go. May they all prosper, say I.

The Westland Catholic schools are to be examined by the Government Inspector, Mr Moreton. It is many years since a similar concession was granted. It is to be hoped the Board will repeat the favour, if favour it can be called.

Greymouth seems to be always hedged in with difficulties and obstacles in the internal harmony of her local affairs. The citizens cried out for the pan closet system. They got it, and now they are crying out to have it repealed. They purchased a steam fire engine, which for a long time stubbornly refused to work. When they got over the working difficulty they burned out the tubes of the boiler, and had to get a new set. At the last practice of the fire brigade the horse "jibbed," and the gallant firemen had to take the animal out of the shafts, and trundle the engine along themselves. Truly the fates are abetted against Greymouth.

Beef is at present fetching what is for the Coast a phenomenal figure, 28s a hundred lbs.

The lady bicyclist is becoming strongly in evidence on the Coast of late. The mania will soon be as acute among the daughters of Eve as it is in the opposite sex. An incident that shows how ludicrously the female cyclist may oftentimes be placed occurred in Kumara the other day. One of the fair cyclists was disporting her machine up and down the main thoroughfare, when she came to grief, through her dress becoming entangled in the wheel. Luckily, the young lady escaped without injury. I sound this note of warning for the benefit of intending female bicyclists. However healthy be the exercise, the "new woman" will never be at home on a bicycle.

Footballers and Cricketers use nothing but P.P.P. To be had from all chemists.—ADVT.

LUCAS BROS., General Engineers, Boiler Makers, Iron and Brass Founders, etc., Kilmore Street, CHRISTCHURCH Second-hand Engines, Boilers and other Machinery on Sale. Correspondence invited.

RAINBOW & SONS' INVIGORATOR for New Life. Try it and be your own judge. RAINBOW'S INVIGORATOR is the best all-round medicine in the world, and cannot be beaten by any skill in existence as a Blood Purifier. DIRECTIONS—Take a half-teaspoonful after meals, in a little sugar and water. To act as a purgative take one and a half to two teaspoonfuls at bedtime.

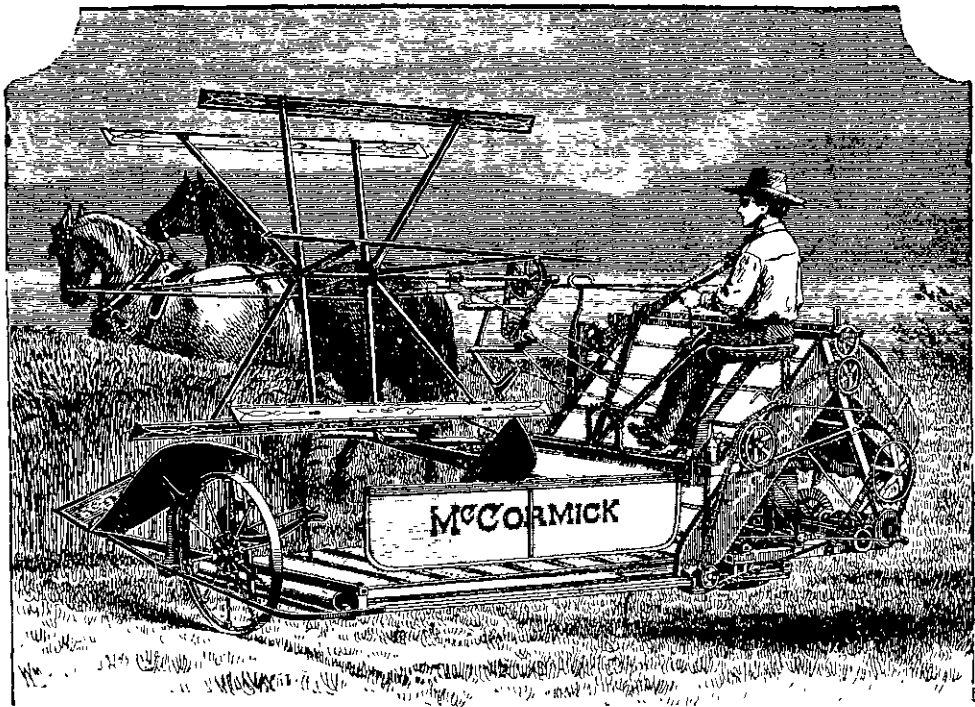
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 which I look upon as a great compliment to
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I am, yours truly,
 A. J. S. HEADLAND.
 Oamaru, September, 11, 1893.

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JAMES NISBET,
 PAINTER AND PAPERHANGER,
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Oamaru	...6d	9d	1s 0d	1s 6d	2s 0d	3s 6d	
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 lessness. She was pale, had no appetite,
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Dublin Notes.

(From contemporaries.)

THE return just issued regarding the amounts deposited in the various saving banks of the United Kingdom shows some curious results. Comparing the Irish counties, Dublin comes easily first with £876,000, held by 66,000 depositors. Antrim is second with 40,000 depositors, holding £734,000, and Cork third with 23,000 depositors and £450,000. The counties which come next are, in order of amount, Down, Tyrone, Tipperary, Derry, Limerick, Galway, Mayo, Armagh, Donegal, and Kerry. It is a curious fact that five counties on the Western seaboard are among the 13 Irish counties which get into six figures, as holding over £100,000, while Dublin is the only Leinster county holding that amount.

Lovers of oysters will be interested in knowing that there is an oyster fishery containing about 700 Irish acres flourishing at Connemara, County Galway. The beds, which are forty miles from any town, are placed in small estuaries or bays, and surrounded on three sides by high hills, thus forming a natural protection from severe winds, and are supplied with water at every tide direct from the Atlantic Ocean. Absolute guarantee is therefore obtained as to the purity of the water and its freedom from every sort and condition of contamination from town sewage or other causes. The average winter readings of the thermometer in the district are higher than those registered in the Riviera, a fact to be accounted for by the beneficial influence diffused by the Gulf Stream.

A most extraordinary prosecution was on Monday, September 16, heard at Sligo. As the public are aware, a gang of street preachers infest that town, and insist upon occupying the streets to the great annoyance of the people. The latter, whose beliefs are assailed in the sermons which are sought to be delivered have adopted the expedient of beating drums and playing instruments, so that the preachers are not heard. The Crown took the extraordinary course of prosecuting the people and leaving the preachers alone. The magistrates very properly refused information, the removable alone dissenting. It is hard enough that preachers should be allowed to disturb the locality, but that the law should attempt to enforce a hearing for them is impudence.

Mr Minch, M.P., has put his finger on a real Irish grievance—one from which sentiment is altogether excluded. At a meeting of the Athy Board of Guardians he pointed out that the rate of interest charged by the Treasury on Labourers' Acts loans—3½ per cent—was altogether excessive in view of the state of the London money market, where loans can be negotiated at 1 per cent. One of the stock arguments against Home Rule has been the great deprivation that Ireland would suffer were anything to occur to prevent the issuing of Treasury loans, but, as Mr Minch asserted, the Government instead of acting the part of philanthropists in this matter are making a handsome profit out of the transaction. They can borrow plenty of money at 2½ per cent, and they farm it out to the Irish ratepayers at 3½ per cent. It is now hoped that Mr Minch's advice will be acted on, and that public boards will protest against being mulcted in this exorbitant rate of interest.

Lord Crewe, the ex-Lord Lieutenant of Ireland, has contributed a very thoughtful article to the *North American Review* on the outlook in Ireland. The sum of Lord Houghton's experience is made up in three conclusions (1) that the Castle system is most inefficient for the government of Ireland; (2) that any mending or patching of it will only make it worse; and (3) that the Home Rule demand will come to the front again and again, and cannot be either bribed or coerced out of existence. Lord Crewe thinks that the disputations in Ireland between sections of Nationalists will tend to decrease, and his view of the policy of the new Tory Government is that it will result in the "loyal" party being driven to the wall. The singular thing about Lord Houghton's article is its frankness, and we can forgive the mistakes which he makes in admiring the freedom with which he expresses what are his honest impressions.

Trinity College, Dublin, is a landlord of the most bloodless and soulless type. Its dealings with its own direct tenants have often been the subject of the public protest and public comment. We are likely soon to have another scandal in which it will be one of the chief actors. The Fermanagh property of the College is leased to a middleman at a rent of £2,500 a year. At the beginning of the century the rent was only £800 a year. The College never invested a pound to develop that increment. It has all come out of the property and labour of the unfortunate under-tenants. At the present moment they have to support a double set of landlords, and have in vain appealed for some relief. The middleman is willing to do his part, if the College authorities do theirs. But they have steadily refused to make any concession. They stand by their bond, even though it entitles them to three times the rental they ought to receive. The result must be disaster to the unfortunate people. But what care the dons?

An excursion party of Ballymacarrett Orangemen is not the pleasantest of parties to meet by the wayside. On August 31st such

a party left Belfast for Donaghadee. When about half way they picked up a farmer's turkey. The farmer ventured mildly to protest. He was attacked, kicked, and knocked senseless. Two Protestant clergymen arrived on the scene on bicycles. One of them interfered in the interests of peace. He was also immediately assailed. He defended himself so vigorously that the brakes had to be emptied before Ballymacarrett triumphed over the church. Then they broke his bicycle, and a lady happening to drive up in a pony trap at the moment was also assaulted and threatened with outrage. The rowdies were brought up at Bangor Petty Sessions and punished. The leader received the same sentence as the evicted tenant sent to gaol for informing a man that certain cattle had been raised on his evicted farm. They will be all out in time to vote for "law and order," however, and to cheer Lord Cadogan when he goes north. On such a foundation is the fabric of Unionism in Ireland laid.

Another Irishman has won his way to distinction. Sir Nicholas O'Connor, who has been appointed British Ambassador to St Petersburg, comes of the family of the O'Connor Don, and in Bulgaria his Roscommon servants used to do good work in the occasional street rows. Thanks to the good understanding he was able to effect with the Peking Government, the frontier line between China and our Indo-Burmese possessions has been definitely settled. The war with Japan made the post at Peking one of the most difficult in the diplomatic service, and the abstention of England from the action of other European Powers on behalf of China, at the close of the struggle, necessarily meant a decline of British influence with the Peking Government. Sir Nicholas O'Connor has admittedly had to fight against overwhelming odds. The appointment is one of much interest, and keen curiosity will be felt as to Sir Nicholas O'Connor's successor at the Chinese Court. He is related by marriage to the Duke of Norfolk, his wife being a niece of that nobleman. He was born in 1844, and entered the diplomatic service at the age of twenty-two. For the next fifteen years he acted as secretary in Berlin, Washington, Paris, Madrid, and Rio de Janeiro, conducting while in Brazil a special mission in the province of Rio Grande del Sol. In 1883 he was sent to Peking, where for a year he was Acting Charge d'Affaires, and did important work by concluding the Tibet agreement and negotiating the Anglo-Chinese treaty respecting Burmah. He was again sent to Washington for a time, and in 1887 was made Consul-General in Bulgaria. Here he negotiated the Anglo-Bulgarian treaty of 1889, and was then sent again to China with the rank of Minister.

OPENING OF A MAORI CATHOLIC CHURCH.

(Translated from the Maori.)

THE opening of the Maori Catholic Church at Kai iwi (Feilding) took place last Sunday. This church is really a credit to the tribe. It was built by Raika, son of the much esteemed chief Keresama Paoe. It has a large vestry and graceful little spire. The painting inside and decorations of flags, bannerettes, and pictures make the church look charming. Beautiful Maori mats, made by Mereaina Keresama over the sanctuary. The Stations of the Cross have been given by Mrs C. Pascal. The Maori wahines gave this generous lady a hearty welcome, and Teara Takana, the well-known chieftainess, presented her with huia feathers and a precious mat. The opening was to have taken place a week earlier, and the Maoris have been during that time dismissing their great store of food, but ample remained. His Grace the Archbishop was greeted by lusty welcomes and "Haere maite manubiri Ka ora Ka ora."—"Come and bless us." His Grace the Archbishop, accompanied by the Rev Fathers Meln and Patterson blessed the building, and congratulated the natives upon showing their faith by building this altar to God. It was then dedicated to St Peter and St Paul. The holy Sacrament of Confirmation was administered to fifteen natives. The building was far too small for the numerous visitors, who were regally entertained by these open-handed people. The natives will gladly show visitors over the church. Kai iwi is about three miles from Awahuri.

The Archbishop's arrival had been hailed by song of welcome (powhiri) of which the following is a translation.

Welcome, noble visitor coming from Heaven! it is our young child (the Church) who has fetched you from the other side of the land. Welcome! welcome! welcome! welcome!

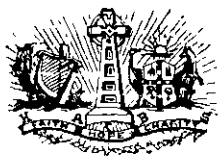
Welcome, your Grace, the bright star sent by God! Come and bless the resting place of the sheep gathered into the flock by your priests. Welcome! etc. etc.

Why suffer when you can be cured by P.P.P. To be had from all chemists.—ADVT.

The Fabian Society was founded in 1883 among the middle classes for the purpose of carrying on a Socialistic propaganda. According to its manifesto, the society "aims at the reorganisation of society by the emancipation of rent and industrial capital from individual and class ownership, and the vesting of them in the community for the general benefit."

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. R. Williams' JUNO. Smoke.



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P. KEARNEY,

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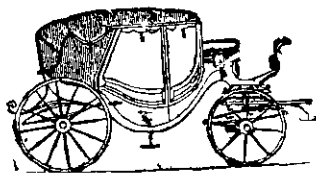
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Vide Jurors' Report N.Z. Exhibition. The above was given, with TWO FIRST-CLASS AWARDS, after most thorough tests by experts, proving our Cement to be equal to the best the world can produce.

Having recently erected extensive works, supplied with the most modern plant obtainable, which is supervised by a Skilled Cement Maker from England, with confidence we request Engineers, Architects, and others to test our Cement side by side with the best English obtainable.

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61 PRINCES STEET (Opposite Braitewarthe's). The regulation of Children's Teeth a speciality.

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KAY'S COMPOUND a demulcent expectorant. For Coughs, Colds, and Chest complaints.

KAY'S COMPOUND for Coughs and Colds, is equally serviceable for Horses and Cattle.

KAY'S TIC PILLS, a specific in Neuralgia, Face-ache, &c. Contain Quinine, Iron, &c.

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Country Visitors cannot find a better home in Dunedin.

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A Good Table. Good Liquors. Moderate Rates.

Yours faithfully,

W. H. HAYDON,

Late of Criterion Hotel.

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JAMES DEALY Proprietor.

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

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Sole Authorised Vendors, South Island.

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Small Goods a speciality—fresh daily. Cooked Mince Beef, Cooked Hams, Cooked Ox Tongues got ready on the shortest notice for Picnics and Parties.

Families waited upon day for orders.

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WOOL.

The Company have pleasure in intimating that WOOL SALES will be conducted as usual at their
Conspicuous, Convenient and Well Lighted DUNEDIN Stores throughout the Season, the
principal Sales being held on following dates:—

THURSDAY, 19th DECEMBER, 1895

THURSDAY, 9th JANUARY, 1896

FRIDAY, 31st January, 1896

THURSDAY, 27th FEBRUARY, 1896

NO CHARGE

is made for Cataloguing, Advertising and Fire Insurance. The only Selling Charges are as
under:—

Receiving and Classifying ... ½d per lb
Commission ... 2½ per cent on first £200 and 1½ per cent on balance

FAT STOCK.

Sales conducted every WEDNESDAY at Burnside Yards.

OUR COMMISSION CHARGE IS NOW REDUCED TO 2½ PER CENT.

ANDREW TODD, Manager.

Commercial.

MESSRS DONALD REID AND Co. report as follow:—

Fat Cattle—141 head yarded, and only about half prime. Prices throughout were fully 10s a head lower than the previous week. We quote—Extra prime bullocks brought up to L11 2s 6d; prime, L10 5s to L9; medium, L8 to L6 10s; light and inferior, L5 10s to L4; best cows, L9 to L7 10s.

Fat Sheep—The entry consisted of 2,427, of which only 70 were merinos. Except for extra prime wethers prices showed a drop of 1s a head. Extra heavy crossbreds sold up to 22s 6d; prime do, 21s to 19s; medium, 17s 6d to 15s; light, 14s 6d to 12s 6d; best crossbreds ewes brought up to 18s; merino wethers, 14s 3s to 11s.

Fat Lambs—380 penned. Prime well-grown lambs had a good sale, medium and small were poorly competed for. Best pens brought up to 10 6d; medium, 8s 6d to 6s 6d; inferior 5s to 4s 6d.

Pigs—160 of all sorts penned. Baconers sold at 27s 6d to 24s; porkers, 23s to 19s 6d; stores, 16s to 14s 6d; slips, 13s 6d to 12s; suckers, 10s 6d to 4s.

Country Sales—We report having held our usual monthly sale at the Tairi salesyards, Allanton, on Tuesday. Three and four-year-old bullocks sold at L4 to L6; two-year-old bullocks and heifers, L2 9s to L3 6s; yearling bullocks and heifers, L1 5s to L2 15s; springing, L3 5s to L4 7s 6d; dairy cows, L2s 15s to L5 5s.

Oats—At to-day's sale we cleared about 3,000 sacks at an advance of ½d to 1d per bushel on last week's quotations. Prime milling, 2s 2½ to 2s 3d; good to best feed, 2s 1d to 2s 2½; medium, 1s 10d to 2s per bushel (sacks extra).

Barley—Prime malting is in good demand, with little offering. Milling and feed, 1s 11d to 2s 4d per bushel (sacks extra).

Potatoes—Best derwents, L2 17s 6d to L3; medium, L2 10 to L2 15s per ton (sacks in).

Chaff—Best oaten sheaf, L3 7s 6d to L3 10s; medium, L3 to L3 5s per ton (bags extra).

STRONACH BROS AND MORRIS report for week ending 13h inst as follows:—

Fat Cattle—53 yarded—Values 15s to 20s per head higher. Best bullocks, L10 to L11

Fat Sheep—2,675 brought forward, quality, generally speaking, was inferior. Best crossbred wethers, 16s 6d to 19s 3s; medium do, 16s to 19s.

Fat Lambs—342 offered and sold at 5s 6d to 10s 6d.

Pigs—148 all descriptions submitted, prices all round were very and sales disappointing.

Rabbitskins—Consignments are getting smaller and winter skins becoming scarce. Best selected winters to 14½d; good winter greys, 11d to 1s.

Sheepskins—Owing probably to the continued wet weather, Tuesday's auctions were rather easier than usual.

Wheat—Fowls' wheat sold at 3s 9½d

Oats—Decided improvement. Prime milling to 2s 2½d.

Potatoes—Strong demand at increased values. Best derwents, L3 5s to L3 7s 6d per ton.

MESSRS LAERY AND CO, Wellington, report as follows:—

Wheat—Prime milling, 3s 6½d to 3s 8d; f.o.b. southern ports, whole fowl wheat, 3s 8d to 4s (ex stores) Wellington.

Barley—Prime malting hominally, 2s 9½; good feed (second malting) 2s 3d to 2s 6½; medium, 2s to 2s 1d; Cape, 2s 8d per bushel.

Pollard—In fair demand at 87s 6d to 90s per ton.

Maize—Market quiet at 2s 6d to 2s 7d per bushel.

Chaff—We quote prime bright heavy 95s; medium, 85s; straw chaff, 65s per ton.

Pressed Straw—In good demand at 57s 6d to 60s per ton.

Cocksfoot—Prime bright machine dressed, 4½d to 5d; bright heavy undressed, 4½d to 4½d; rough heavy undressed, 3½d to 3½d; medium and inferior, 2d to 3d per lb.

Ryegrass—Prime bright machine dressed, 4s 3s; medium to good, 3s 6d to 3s 9d per bushel.

Potatoes—Choice Oamaru derwents, 55s to 60s; Canterbury, 55s to 60s; Wanganui, 52s 6d to 55s per ton.

MR F. MRENAN, King street, reports:—Wholesale price only—Oats, feed: 2s to 2s 3d; milling, 2s 3s; Good demand Wheat: Milling 4s to 4s 2d; fowls' 3s 6d to 3s 10d, both in quiet demand. Chaff: Fair supply offering, inferior, £2 5s to £2 10s; good, £3 to £3 10s; Hay: Oats, £3 10s; ryegrass, £3 to £3 5s for good; Straw, pressed, 35s; loose, 35s per ton; glutted. Potatoes: Dull demand 50s to 60s; Flour: sacks, £10; 50lbs, £10 10s; Koller, stone, 10s; less according to brand; Oatmeal, 25lbs, £11; Fresh butter 6d to 9d; Factory, 10d; salt, medium to good, 5d to 8d; Eggs, 7d; Bran, L3 15s, scarce.

MR MICHAEL DAVITT IN DUNEDIN.

MR DAVITT arrived in Dunedin from Lawrence on Saturday evening. He had been met at Mosgiel by the Very Rev Father Lynch, Mr J. F. Perrin and Mr John Murray—representing especially the NEW ZEALAND TABLET. Mr Lee Smith and Mr Slater joined the train at Abbotsford and the Rev Father O'Neill of Milton came in at Burnside. At Mosgiel too, several of the settlers there came to shake hands with the Irish leader. The evening was wet—the rain coming down in a manner that Mr Davitt said reminded him of the County Mayo, but, notwithstanding, a large crowd had assembled at the terminus and on alighting from the train the visitor was heartily cheered. He was welcomed in a few appropriate words by Mr J. B. Callan and then conducted to a carriage which was in waiting, and in company of Father Lynch and Messrs Armstrong and Callan, drove to Mr J. Linton's Criterion Hotel where it had been arranged that he should stay.

On Sunday afternoon Mr Davitt in company with the Hon Mr Ward and Mrs Ward, Fathers Lynch and O'Neill, and Mr J. B. Callan paid a visit to Mr A. Lee Smith at his residence at Green Island, where also Mr Davitt passed the night. On Monday he was the guest of the clergy of the mission—being accompanied in the forenoon by Fathers Lynch, O'Neill, Murphy, and Hun, in a drive to see the scenery surrounding the town and afterwards dining at the Bishop's palace. In the evening Mr Davitt lectured at the Garrison Hall—taking for his subject the "Trend of the Labour Movement in Great Britain."

For many years Mr Davitt has been before the public. The history of his life is known to all of us. With his personal appearance, too, so far as pictures of one kind or another could make us acquainted with it, we have been familiar. Were it not so, those among us who should meet him—were they possessed of any discernment or penetration—must be conscious that they were in the presence of a man of note. The marks of a man with a history are inseparable from him, and he could by no means pass unnoticed in the crowd. He has the heavy eyebrows with which his pictures have made us familiar, but a higher art only could give us the expression, keen but kindly, of the deep set eyes. Their owner is evidently a man whose notice little can escape, but whose judgment is not likely to be harsh. If we were left to judge from sight only, and had no other guide, we should say that this was a man of whom a helpful pity might be confidently expected. Michael Davitt's tone is that of a strong man—a man evidently possessed of an infinite power of resistance—patient and calm, but not to be bent or turned aside. To see this man and hear him speak brings to the heart a throb of indignation. This is the man, one says to himself, they threw into gaol. The man whose intellect they tried to ruin—one of those rare men of whom the world so sorely stands in need, who, having the

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Overland from MARSEILLES via PARIS, Steamers under Postal Contract with the Government of France,
Calling at MELBOURNE, ADELAIDE, KING GEORGE'S SOUND, MAHE, SUEZ, and PORT SAID.
Passengers Booked to BOMBAY, REUNION, MAURITIUS, & EAST COAST OF AFRICA

Steamers	Tons	Leave Sydney	Leave Melbourne	Leave Adelaide
Amerique Ville	5500	Aug 27	Aug 31	Sept 2
Catalpa	2560	Sept 27	Oct 1	Oct 3
Palmyre	6700	Oct 27	Oct 31	Nov 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:—

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Available nine months	£105	£70	£42

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

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

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SYDNEY, MELBOURNE and ADELAIDE to SOUTHAMPTON, ANTWERP, and BREMEN, Via Colombo and Suez Canal, Taking Passengers for London, Connecting from Alexandria by Direct Mail and Passenger Line To BRINDISI and GENOA.

Will be despatched as follows (if practicable):—

Steamers	Tons	Leave Sydney	Leave Melbourne	Leave Adelaide
Gera	5319	Oct 9	Oct 12	Oct 17
Darmstadt	5500	Nov 7	Nov 9	Nov 15
Byern	5343	Dec 4	Dec 7	Dec 12

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.

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HOTEL, ARLINGTON. 15 Hds. Beer monthly. Trade, £60 week. Centre of the City. 10 years lease at £6 wk.

ROYAL HOTEL, OHINGAITI, near HUNTERVILLE. A very large amount of money on public works now being spent in this district.—£300 Cash down required; balance of purchase money on easy terms.

MAKURI HOTEL, near PAHIATUA, on easy terms.

HOTEL, FIELDRIDGE. Long Lease, easy Rental, splendid Trade.

Also see other Hotels. DWAN BROS, Wellington.

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MANUFACTURER OF

Bricks, for the Mansion, Cottage, Stable Warehouse and Factory; Drain and Sanitary Pipes, Traps, Syphons, Chimney Pots, Chimney Lining, Air Bricks, Tiles, Vases, Open Channelling, etc.

Sole Agent for the celebrated Grey Valley Fireclay Goods, Tiles of all sizes, Bricks of every shape, Blocks, Lumps, Boiler Seats, etc.

Sole Manufacturer of Outhbert's Patent Disconnecting Gully Trap.

Also Stock For Sale—Colonial and English Cement, Hydraulic and Stone Lime, Plaster of Paris, Cowhair, Atha, Nails, Sand Shingle, Rubble, Clay, Grotto, etc.

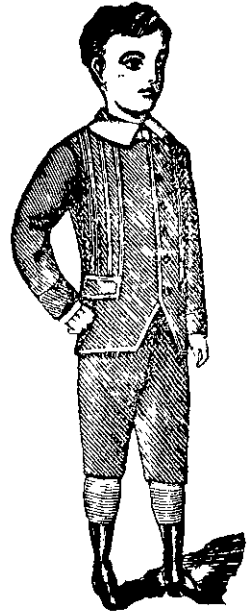
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H. G. PARSONS & CO.,

30 LICHFIELD STREET EAST, CHRISTCHURCH (Opposite J. Lamb and Son), UPHOLSTERERS, CABINETMAKERS, FITTERS AND POLISHERS, Furniture Packed and Removed. TERMS CASH. Private Residence: 23 Armagh Street.

IN INTIMATING TO THE INHABITANTS OF DUNEDIN AND SUBURBS that for the future we intend making a specialty of the Cash Trade in connection with our Business, we also inform them that, on account of want of room at main shop, we have had to arrange to OPEN A BRANCH in GEORGE STREET, in those Premises lately occupied by Nelson, Moate, and Co, which will OPEN for Business on FRIDAY AFTERNOON, July 13th, and trust that our efforts to meet the requirements of the public in direction aimed at will receive recognition. The Terms at Branch will be all cash. Our counter prices at both shops as under:— BEEF, ROAST, fr m 2 1/2 to 5 1/2; RUMP STEAK, 6 1/2; BEEF STEAK from 4d; STEWING BEEF from 4d; CORNED BEEF fr m 2 1/2; MUTTON from 2d to 3d per lb; CHOPS, 4d; KIDNEYS, 6d per dozen. Civility and Full Weight Guaranteed. GARDEN WATSON, CITY COMPANY, RATTRAY STREET, DUNEDIN

W. A. TRIBE AND CO.



Manufacturers Of all Classes of MEN'S, BOYS' AND JUVENILE CLOTHING.

A GOOD SOLID TWEED SUIT Made to Measure, 42s 6d

TROUSERS, 14s 6d.

TROUSERS AND VEST, 22s 6d.

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

AYER'S Sarsaparilla

IS THE GREAT Blood-Purifier, NERVE TONIC, and STRENGTH-BUILDER.



It attacks and breaks up every humor, cures skin eruptions, restores exhausted vitality, and drives out every element of disease. Sufferers from indigestion, general debility, or any other ailment arising from impure blood, should take Ayer's Sarsaparilla. It gives strength to the weak, and builds up the system generally. By its use food is made nourishing, sleep refreshing, and life enjoyable.

Ayer's Sarsaparilla

HIGHEST AWARDS AT THE World's Great Expositions.

Made by Dr. J. C. Ayer & Co., Lowell, Mass., U.S.A. Beware of cheap imitations. The name - Ayer's Sarsaparilla - is prominent on the wrapper, and is blown in the glass of each of our bottles.

HUGH GOURLEY

desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan street, Dunedin. Funerals attended in Town or Country with promptness and economy.

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—

Corinna	Mon, Nov 18	3 p.m. D'din
Hauroto	Tues, Nov 19	4 p.m. D'din
Manapouri	Thurs, Nov 21	2 30 pm tra

NAPIER, GISBORNE, and AUCKLAND—

Manapouri	Thurs, Nov 21	2 30 p.m. tra
Waihora	Thurs, Nov 28	2 p.m. D'din

SYDNEY, via WELLINGTON—

Hauroto	Tues, Nov 19	2 30 pm train
Tatone	Tues, Nov 26	2 30 pm train

SYDNEY, via AUCKLAND—

Manapouri	Thurs Nov 21	2.30 pm tra
Tarawera	Thurs, Dec 5	2 30 pm train

MELBOURNE, via BLUFF and HOBART—

Tarawera	Mon, Nov 18	4 pm D'din
Mararoa	Mon, Nov 25	3.35 pm train

WESTPORT, via TIMARU, AKAROA, LYTTELTON, WELLINGTON and NELSON—

Brunnens*	Friday, Nov 22	5 p.m. D'din
Omapiri †	Frid, Nov 29	5 p.m. D'din

* Calls Nelson. † Calls Taranaki.

GREYMOUTH, via OAMARU, TIMARU. LYTTELTON and WELLINGTON— Herald Wed, Nov 20 10 p.m D'din NAPIER WHARF, via OAMARU, and TIMARU—

Steamer early TONGA, SAMOA, FIJI, and SYDNEY— Taviuni About Nov 23 from Auckland FIJI (SUVA and LEVUKA)— Upolo Tues, Dec 10 From Auckland

RINK STABLES CHRISTCHURCH.

Carriages, Cabs, Landaus, Broughams, Dog Carts, Buggies, Daisy Carts, &c., always ON HIRE at the Shortest Notice. Horses Bought and Sold on Commission, and Broken to Single and Double Harness. Satisfaction Guaranteed. Vehicles and Harness of every description Bought, Sold, Exchanged or Stored. W. HAYWARD & CO., Rink Stables, Gloucester Street, Christchurch. Telephone 197.

will to do good, and knowing how to do it, was shut out from the light of day, and thrust beyond the reach of those he would serve, and who were perishing for want of such services as he could bestow upon them. But, on second thoughts, has not good come out of the evil? Great are the purifying influences of suffering, and Michael Davitt has palpably undergone them to their fullest extent. He is now a keen man, a strong man, but a patient man. What he might otherwise have been it would perhaps be difficult to say. As things are, he is a man eminently and exceptionally fitted for the part he has to play. That, at least, we may conclude the hand of tyranny has happily, though with unhappy intentions, brought about.

In manner Mr Davitt is genial and quietly friendly—a man of genuine simplicity, with whom from the first, honest and single-minded people must feel at home.

As a public speaker he possesses many advantages. His voice is soft but sonorous and powerful, and his enunciation is clear and distinct, every word he utters can be plainly heard. His style is graphic, vigorous and terse, and he speaks with all the freshness and force characteristic of a speaker who deals with his personal experiences, or the independent conclusions of his own mind. He speaks as a wise and moderate man—of great earnestness and of a sincerity that it is impossible to question.

The lecture on Monday night was delivered in the Garrison Hall to an audience, whose frequent applause in several instances became enthusiastic and broke out into cheering. The people some two or three times rose from their seats as, for example, they had risen when the lecturer made his appearance.

The chair was taken by Mr J. B. Callan and the following gentlemen also had seats upon the platform:—The Very Rev Father Lynch Adm; the Rev Fathers Newport, O'Neill (Milton), O'Donnell (Palmerston South), Hunt and Ryan, the Hon J. G. Ward (Colonial Treasurer), Hon W. M. Bolt, Messrs D. Pinkerton, W. Hutchison, J. A. Millar, and A. Morrison (M.H.R.'s), and Messrs Slater, Crow, Ferguson, Bodda, Carroll, Armstrong, Lee Smith, Liston, Judge, Colclough, and Barclay. The Rev Father Howard, who had accompanied the lecturer on Saturday from Lawrence to Mosgiel, was in the front seats—where were also Mr and Mrs F. Meenan, Mr P. Cotter, Mr and Mrs C. S. Chapman and many others of our well-known citizens.

The lecturer, who was introduced in a few suitable words by the chairman—referred to the reputation that Dunedin had deserved by its hospitality to visitors from the old country. He instanced the receptions given here to Mr John Dillon, and others. He refused to acknowledge the recent defeat of the Liberals as fatal to Home Rule for Ireland. The cause indeed, he said, had been set back for a little time. Circumstances, nevertheless, were such that success could not even be delayed for very much longer. Two million British voters, he explained, had cast their votes in favour of it. This, with the steadfastness of the Irish people at home, and the support of their friends abroad, gave strong reason for hope. The lecturer also dealt with the question of the divisions among Nationalists—of which so much has been made. He showed by comparison that they were of little consequence—and of far less extent than those prevailing in other countries—England, France, Germany, the United States. Even in New Zealand, he added in effect, it was possible for such things to be. To find Mr Davitt posted up in our politics, as proved to be the case, so far as to be able, without hesitation, to name our Seddonites, Sturtites, and Russellites, was very amusing to the audience.

Mr Davitt then entered upon the subject of his lecture, and gave a very full, exact, and most interesting account of the condition of labour in Great Britain—with telling allusions to, or vivid sketches of its leaders. John Burns, or "Honest John," as he is called, he especially placed before his hearers in a very attractive light. Mr Davitt disclaims sympathy with the programme of the extreme Socialists. Their views he looks upon as Utopian and impossible to fulfil.

The lecturer spoke for about an hour and forty minutes—all the time keeping the attention of the audience fixed, and obtaining an interested and sympathetic hearing.

A vote of thanks was moved by the Hon Mr Ward—who alluded to the lecturer in highly appreciative terms—describing him as no firebrand, but a cultured and intellectual gentleman. Mr Ward, too, spoke a word in defence of disension—which he described as possibly a chaos, out of which came progress. Here, no doubt, all those who have read our recent Parliamentary reports will be inclined to look upon the hon gentleman as an authority. Of chaos, at least if disension be chaos, he has had his share. Let us hope he may have a proportional part in the progress so evolved.

The vote of thanks was carried by acclamation. Mr Davitt, in acknowledging the vote, and the manner in which it had been responded to, alluded to Mr Ward's late visit to London and its happy results. He suggested also that the hon gentleman had slyly crossed the channel and kissed the Blarney stone. In this case, however, the audience for once withheld their sympathy. Mr Ward in their opinion—a very just opinion too—had said no more than the lecturer

well merited. A vote of thanks to the chairman, proposed by Mr Davitt terminated the proceedings.

Our regret, meantime, is that instead of one lecture, Mr Davitt was not able to remain here and deliver his whole course. The only fault we have to find with him is the shortness of his stay—but that, as we have said before, was inevitable. Mr Davitt's one fault must necessarily be held excused. May the utmost success, in every way attend upon his tour in New Zealand.

Correspondence.

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

MR DAVITT'S VISIT.

TO THE EDITOR N.Z. TABLET.

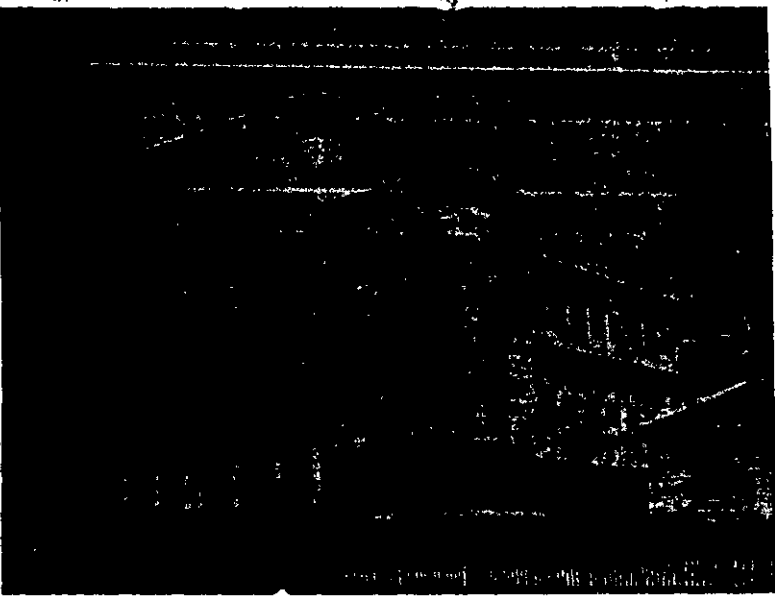
Sir, — Mr Davitt's visit recalls to my mind 1879, for in that memorable year I left home. In Ireland there was a settled gloom, the gloom of despair, and it penetrated the humblest homes of the poor. A cry of distress could be heard from many a mud wall cabin, ay, even from the more stately cottage of the well-to-do farmer, for the old enemies, landlordism and famine were engaged in the congenial task of destruction. In the large cities, too, the suffering was, if possible, more intense, owing to the continued dullness in the various trades. Ireland at that time fully merited the appellation of *Mater Dolorosa*. The heavy hand of the landlord, backed up by England's power, was squeezing the life blood from her veins. No wonder many a young Irishman, seeing no prospect of better days, turned away from the saddening sight, and sought in other lands that freedom and happiness denied him at home. These adventurous exiles, ere their departure, had, however, the happiness of witnessing a ray of hope that was destined to blossom into happiness and peace for those they left behind. Michael Davitt, the son of an evicted tenant, a man who had suffered for his opinions in many a British dungeon, anxious to see once more the home of his fathers, came in 1879 to his native County Mayo. The distress which he witnessed there stirred up all the manhood of his noble nature, and stimulated him to exercise his fertile brain for a remedy. It is true experience taught him the utter futility of a physical encounter, and his logical mind soon decided that, for Ireland at least, the voice and pen were more formidable weapons wherewith to meet their enemies. Davitt at once commenced his mission of teaching those glorious truths, that God made the land for the people, not for the landlords; to shun the land-grabber as you would the plague, and to pay a rent, or so rent at all. I remember well the consternation amongst the landlords when they heard of these things. Too long accustomed to consider the tenants as having no rights, they lost no time in denouncing as traitors Davitt, Parnell, and others, and they used the most powerful means in trying to have those gentlemen summarily dealt with. On the other hand, these doctrines were received with joy by the great body of the people, and Mr Davitt from that moment was looked upon as a second Liberator. It is a regrettable fact in the history of land tenure in Ireland, that there should be recorded a detestable habit of land grabbing, and I am sorry that in the year 1879 there could be found amongst Irishmen some who scrupled not to pay a few shillings extra in order to acquire their neighbour's land. We owe it to Michael Davitt that this infamous practice, so long a disgrace to the Irish people, has been abolished. So much for social ostracism when applied in a just cause. When we consider the deplorable condition of Ireland previous to and in 1879, the broken and despairing spirit of the nation, the paralyzing effects on trade, and when we contrast this state with the present hopeful, manly, self-reliant attitude of its people, we cannot help exclaiming, in the words of that mighty chief, Parnell, "There can be no bar placed to a nation's greatness," but we should remember also the noble man to whom in great measure this happy change is due. Before this reaches the TABLET office, New Zealand will have an opportunity of welcoming him to its hospitable shores. *Cord mile failte*, Michael Davitt.

I am pleased to see the TABLET taking the part which befits an exponent of Irish National sentiment on this occasion, thus proving once more the solid strength of its patriotic texture. Apologising for intruding upon your valuable space, — I am, etc,

Auckland, November 3, 1895. EUGEN O DALAIGH.

Little's sheep dips are acknowledged as the best by all competent judges.

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



OAMARU BASILICA ART-UNION.

I have to express my sincere thanks to the undermentionees, who have sent in blocks and remittances:— Mrs Duffy, Mrs Smith, Mrs Delargy, Mr Treahy, E. Healy, A. Chiaroni, Junr, D. Dineen, Mrs J. O'Neill, Michael McGrath, Mrs Foss, J. Shiell, Murdoch McRae, Christopher McRae, Nora Curran, P. J. Heriby, Mrs McRae, Mr Middleton, J. McNally, Mrs J. S. MacDonald, P. Flannery, Mrs Brophy, J. McCartney, D. A. Cameron, T. Cotter, T. Mulvihill, J. Murchland, Martin Power, J. Downey, Mrs Flannagan, Nora Sheehan, N. Sweetman, Miss Collins, Thos. Walsh, M. Rooney, Mrs Collier, Miss Allen, J. Watterson, Jno. Dwyer, Mrs Boland, Mrs Mulline, Mrs Wille, T. Curran, Miss Collings, Mrs Gilligan, Tom Moloney, Mrs Seagrif, Jas. O'Donnell, Mrs J. Carroll, Jas. Teague, Miss Stock, T. McMahon, Mr Hannon, Mrs Hanley, Mrs Drake, Mrs McDonald, His Grace Dr Carr, Fr. Bagnault.

JOHN MACKAY.



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One cwt. makes make 100 gals.

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MILTON ART UNION.

TO meet the wishes of a number of friends who have not yet disposed of all their tickets in the above Art Union an EXTENSION of TIME has been agreed upon. The drawing will take place accordingly on the 31st day of December.

All friends are requested to exert themselves in the interval, and make the Art Union as successful in a financial way as it is admitted to be in the matter of valuable prize. J. O'NEILL.

PETER BARR, M.I.A.N.Z. SIDNEY COOPER LEARY. BARR, LEARY AND CO., PUBLIC ACCOUNTANTS, FINANCIAL, ESTATE, MINING AND INSURANCE AGENTS AND TRADE ASSIGNEES, CRAWFORD STREET, DUNEDIN.

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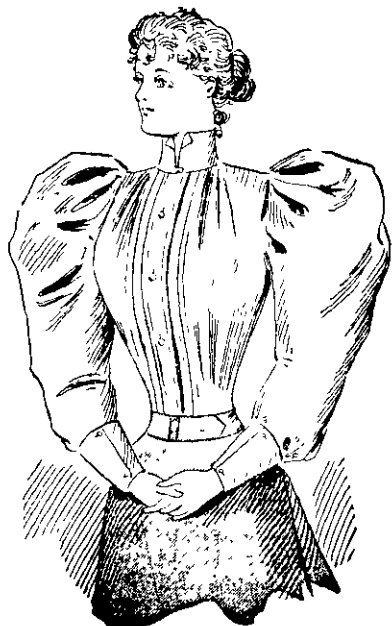
Try it and it will give you satisfaction.

THE LATE BISHOP MORAN. SPECIAL NOTICE

ANY ONE becoming a SUBSCRIBER TO THE NEW ZEALAND TABLET for 12 MONTHS will be presented with a copy of the BEAUTIFUL CHROMO LITHOGRAPH PICTURE of the late MOST REV. DR. MORAN recently presented to our SUBSCRIBERS.

DRINK ONLY "SPRING BLOSSOM" TEA.

Packed in 1/2lb, 1lb, 5lb and 10lb air-tight (net weight) Tins. RICH AND DELICIOUS IN LIQUOR.



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K L O S T E R G E S A N G V E R E I N .

A SINGING CLASS FOR LADIES has been opened by the DOMINICAN NUNS at St. JOSEPH'S SCHOOLROOM, Dunedin.

The Class will meet EVERY MONDAY EVENING at 7.30 p.m. The fee fixed is very moderate. Ladies wishing to join the Class are invited to attend.

O T A G O A G R I C U L T U R A L A N D P A S T O R A L S O C I E T Y .

GRAND NOVEMBER SHOW

OF SHEEP, CATTLE, HORSES,

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TAHUNA PARK, DUNEDIN.

WEDNESDAY AND THURSDAY, NOVEMBER 27 and 28.

ENTRIES CLOSE on SATURDAY, NOVEMBER 23, At 12 o'clock.

APPLICATIONS for SPACE received up to WEDNESDAY, NOVEMBER 20.

Catalogues and full particulars on application to ED. F. DUTHIE, Secretary.

N O T I C E .

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.

By Special Appointment to His Excellency Lord Onslow.



R. R. TUCKER,

SHOEING SMITH, begs to inform his numerous Customers and the Public that he has removed from his late premises, Montreal street, to more central premises in MANCHESTER ST., CHRISTCHURCH, opposite the Union Steamship Co.'s Offices.

T H E B I S H O P M O R A N M E M O R I A L F U N D

	£	s.	d.
Most Rev Dr Redwood, S.M., D.D., Archbishop of Wellington, ...	5	0	0
Patrick Henley, New Headford, Lincoln ...	5	0	0
Rev J F O'Donnell, Palmerston South ...	2	2	0
John Murray, Dunedin ...	1	0	0
Hugh McGill, Ahaura ...	1	0	0
K Claffey, Macraes ...	1	0	0
Patrick Phelan, Macraes ...	1	0	0
Mrs P Phelan, Macraes ...	0	10	0
James P Phelan, Macraes ...	0	10	0
James Phelan, Macraes ...	0	10	0
Andrew Phelan, Macraes ..	0	10	0
Francis Phelan, " ...	0	10	0
John Phelan, Macraes ...	0	10	0
One Subscription, Macraes ...	0	5	0
C E Johnston, Moeraki ...	0	10	6
Mrs Joyce, Hampden ...	0	10	0
A Mewbinney, Hampden ...	0	10	0
One Subscription, Hampden ...	0	5	0
Mrs Culling, Hillgrove ...	0	10	0
Mrs McGregor, Hillgrove... ..	0	10	0
One Subscription, Kartigi ...	0	4	0
Two Subscriptions, Moeraki ...	0	5	6
" " Waianakarua ...	0	10	0

Correction.—In the Oamaru list last week "Mr Matherson, £1" should read "Mr Watterson."

V I S I T O F

M R . M I C H A E L D A V I T T

T O N E W Z E A L A N D .

MR. DAVITT will lecture in the following centres on dates given below:—

GREYMOUTH, Nov. 16	WESTPORT, 21
KUMARA, 18	WELLINGTON, 23
HOKITIKA, 19	NAPIER, 25
BEEFTON, 20	AUCKLAND 29

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, NOVEMBER 15, 1895.

P R O G R E S S A N D J U S T I C E I N T H E N I N E T E E N T H C E N T U R Y .

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.

S Y N O D A L H A N S A R D I S I N G .

TWO Synods met and MARK TWAIN had "At Homes" in Dunedin last week. Though the attractiveness of the American humourist bears the palm, the Anglican and Presbyterian Synods were not wanting in amusing episode. We feel compelled to associate TWAIN and the Synods because the evening sederunt of the grave fathers seemed to be held in the City Hall instead of the ordinary Synod halls. MARK appeared to address his lay sermons in the first instance to an appreciative front rank clerical audience. The humour bottled up at the feet of the genial TWAIN possibly influenced subsequent

meetings of Synodists. The discussion on religion in schools in the Anglican Assembly, from a certain point of view, was decidedly amusing. We are always tempted to regard the annual discussion on the question of religious instruction in schools as a Synodal farce. Two sentences will express what we feel in this respect. The laity clearly do not want the secular system changed. The clergy vainly hope, by mere annual resolution, to alter the views of congregations who have gone beyond control. To let the reins go and then call on the horses to turn is certainly not characteristic of a good driver. The education coach, for nearly twenty years, laden with Christian passengers, has been directed by a secular driver. Driver and the vast majority of occupants seem to be of the one mind as to the road to be traversed. The non-Catholic clerical driver to succeed must oust his secular, and now powerful rival, size again, if he can, the ribbons, and take off his coat in the attempt to stop the obstinate runaways. Apparently, the Anglican Fathers begin as at dawn to realise the true position of affairs. Dean FITCHETT, in tabling his motion that "in the opinion of the Synod it is desirable that the Education Act should be so amended as to provide for religious instruction in schools on the plan embodied in the Education Act of New South Wales," referred to the feeling of many church people as "one of hopelessness." After stating that "nothing could be done practically but to educate opinion," the Dean declared "it was notorious that intelligent laymen of the Church of England held that this question was outside the field of practical politics." He believed that "they would not succeed until their laity understood that the clergy were in earnest." Canon HOWELL showed his earnestness for religious education by establishing and carrying on a day school. Dean FITCHETT shows his earnestness by annual motion! Christian ministers, whether they call themselves Anglican or Presbyterian, must figuratively take off their coats by self-sacrifice before the "laity understand that the clergy are in earnest." The Very Rev Dean this year advocates the New South Wales system, in which he says "there was no friction and no educational difficulty." The two things to be commended in the system of the sister colony were, "the Irish text book in the hands of the teacher and an hour a day during which a religious teacher might present himself in the school and give the religious teaching authorised by the Church. We are quite sure that Mr A. M. BARNETT, a State school teacher present, voiced more than the feeling of the body of teachers when he declared he "would rather stand to a secular system than have clerical interference." We are not surprised that clergymen have occasionally to listen to some straight, if rough, talk. What really have they done for the religious education of the youthhood of the Colony? Their efforts seem mainly directed to trimming the social tree, or rather to crying from the housetops that humanity has gone far astray and vice is rampant. Their efforts for drastic legislation for drunkenness, gambling, and the social evil, will not remedy the effects of a noxious system of education where the sanctions of virtue are ignored and the God of virtue practically regarded as an interfering, or at most a tolerated, stranger. Non-Catholic denominations have indeed their Sunday-schools, but if Mr HAWTHORNE be correct in saying that "the clergy had very little opportunity of going into the Sunday-schools and giving religious instruction," what is to become of the children? *Fin de siècle* pagans? The Bible-schools party in the Presbyterian Synod must have been edified by what Mr State-school BARNETT said. Three Dunedin schools—the Arthur street, Union street, and High street are opened every morning "by an extempore prayer, and by the Bible being read by the individual scholars in the classes and explained by the masters." Mr BARNETT gravely informed his audience that "Sir ROBERT STOUT was his first Biblical instructor." No wonder the members of the Synod laughed. No wonder Secularists laugh at the efforts of their Synodal antagonists. The only fruit the annual attempt at a few hours' earnestness bears is to give opportunity to say that if aid be given to Catholic schools, Anglicans and Presbyterians will demand it. Is there real earnestness in the demand for a change in the existing Godless system? Judging by the fruit, or more correctly the absence of serious work, one is inclined to think that the Synodal fathers imitate the politicians whom they so often unmercifully condemn, and do their own share of what may be called "Synodal hansardising."

OUR VISITOR.

MICHAEL DAVITT has won golden opinions and wonderfully impressed all who have met and heard him since his arrival in New Zealand. Many went to his lectures with the idea that their curiosity would be gratified by the sight of a half-converted political firebrand and an irrational labour advocate. All came away from his addresses with the conviction that they had listened to a highly-cultured, well-informed, eminently moderate gentleman. We have had the great pleasure of listening to the distinguished Irishman in ordinary conversation and have heartily joined in the applause which greeted his public utterances. One cannot help feeling, at all times, that truth and principle are ever before his mind. Whether he pleads the cause of Ireland or proposes his remedies for social troubles, intense earnestness, begotten of love of truth and principle, characterise his manner and speech. We can, as we write, speak of Dunedin and the southern towns. All who have heard him are, we believe without exception, of opinion that an unselfish patriot, an intellectually and morally strong man has visited our Colony. His advent will dispel prejudice and intensify the desire that justice should be done to a long-suffering people. Possibly a tinge of self might make his tour a greater financial success. The evident absence of self has, however, without doubt advanced the first object of his mission. We are, unfortunately, too much accustomed in the history of nations to those who "occupy public places with private spirits," "who set kingdoms in the fire that they may roast their own venison in the flames." Hence when an earnest man with the hall mark of unselfishness clearly stamped on his honest face comes the way, people stifle misconception, listen with interest, and are readily convinced when sound reason calls upon them to lay down preconceived notions. If MICHAEL DAVITT returns, as we have reason to think he will, in three or four years, he will meet with even a heartier reception than is now being accorded to him. He has made many friends. It is an evidence of keen appreciation, of sterling honesty, as well as a sign of the times that not a single newspaper has attacked MICHAEL DAVITT since he landed in Australia. In common with many of our fellow-citizens, we noted and admired the earnestness of the sincere Irish patriot and the sincere lover of humanity. We had also reason to note with pleasure the earnestness of Mr DAVITT in the matter of Catholic education. He confesses and does not deny that he is enthusiastic in the cause of Catholic education. The boys of the Christian Brothers' school, Dunedin, will long remember a visit, all too short, of the distinguished Irishman to their halls. Addressing the lads, he complimented them on their appearance and power of entertaining, thanked them for their welcome, and warmly eulogised their teachers. They were, he said, in excellent hands, and should avail themselves to the utmost of the great advantages which the well-tried and high class system of the Christian Brothers always carried with it. He exhorted them to persevering industry. Over-indulgence in football and cricket to the neglect of school duty was seen to bring remorse in after life. Mr DAVITT spoke of the Old Land as being under a deep debt of gratitude to the Christian Brothers, who were in the forefront of the educational battle. He called them "the most successful educators in English speaking countries." At Home they taught their pupils the true history of their native land; at the Antipodes they filled their pupils with a great love for the land of their forefathers. Lovers of the Old Land, then, were under great obligations to the devoted Christian Brothers. Mr DAVITT also warmly congratulated the Dunedin Catholic people in having their girls taught by the Dominican Nuns, who, as educators, were held at Home in highest appreciation. The greatest educational needs should be satisfied by the intelligent work of these most successful teachers. Mr DAVITT will everywhere in the Colony behold the same good work bearing the same glorious fruit. Mr DAVITT will find throughout this fair land flourishing Catholic schools, erected by struggling people, alongside the pampered palaces of godlessness. He will describe at Home the education struggle at the Antipodes. A cause of great regret is that he has not met the late patriot Bishop of Dunedin, and fearless champion of the sacred cause of Christian schools. He will meet numbers of devoted men and women who carry on the great work, and he will be able to disabuse those at Home who, otherwise well informed, seem to know so little of our country, of the idea that "the New Zealand system is fairly satisfactory." The keen mind of our visitor will take

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in all the injustices which Catholics have been compelled to meet. He will see, doubtless, the reasons which actuated the fearless Bishop MORAN to call it a system of "tyranny, oppression and plunder."

MR MICHAEL DAVITT left Dunedin for Oamaru on Tuesday morning by the Christchurch express. A large number of his friends and admirers had assembled on the platform to take farewell of the visitor and bid him God-speed. The Very Rev Father Lynch, and Messrs James Liston and John Murray accompanied Mr Davitt as far as Waitati.

By the departure from Dunedin for the North Island of Mr Nicholas Smith and his sisters, the Misses Margaret and Jane Smith, this city loses residents who have been long and most deservedly respected here—and the Catholic congregation loses members whose absence will be deeply felt and generally regretted. On Sunday evening in the vestry of St Joseph's cathedral, the Very Rev Father Lynch, on behalf of the choir, of which for over twenty years Mr Smith had been a member, presented him with a handsome souvenir in testimony of the regard in which he had been held, and the regret caused by his impending departure. We wish Mr Smith all possible happiness and prosperity in his new sphere of duties.

THE Agricultural and Pastoral show, to be held at Tahuna Park, Dunedin, on the 27th and 28th inst., is expected to come off with a success hitherto unattained. It will be found well worthy of a visit by all who are interested in the progress of the colony.

ON the conclusion of Mr Davitt's lecture in the Garrison Hall on Monday night the lecturer was presented, on behalf of the Dunedin branch of the Hibernian Society, by the president, Mr J. Hally, with a miniature harp of gold in testimony to their respect and esteem. Mr Davitt returned thanks in suitable words.

THE dates at which Mr Davitt will lecture in the various places to be visited by him will be found in another column.

PRESSURE on our space obliges us to hold over to our next issue several communications and reports.

THE PEOPLE'S FAVOURITE REMEDY

For disorders of the stomach, bowels, and liver, and a medicinal every way renowned for its delightful flavour—Wolfe's Schnapps.

Steadman, the wrestling champion, has been interviewed. Steadman began wrestling as soon as he could walk. At 16 he weighed 12½st, and could flatten out anything in Westmoreland. At 21 he went to Manchester, and astonished the world by laying the giant Jamieson on the broad of his back. In 1868 Steadman figured in the great wrestling tournament at the Agricultural Hall, London, and bore away the palm from 60 competitors. He has repeatedly defeated Cato, Duire, and Pierre, "the Ferriole Greek." He is a great all-round wrestler, but prefers the Cumberland style. He has won over 100 trophies and innumerable money prizes.

A curious and pathetic sight was witnessed at Treves during the recent Sedan anniversary. While the Germans were decorating their houses and organising themselves as a group of Frenchmen, visitors to the town, were seen bearing through the streets a crown of laurels. They were on their way to the cemetery, where they placed it on the grave of their compatriots killed in 1870 and buried there. A "De Profundis" was recited by a young priest who accompanied the strangers. With them also was a veteran of the war, an old Grenadier of the Imperial Guard, who before the party left offered a brief prayer over the grave of his dead brothers-in-arms.

DEATH OF A DOMINICAN NUN.

WE record with deep regret the death of the Sister Mary Hyacinth, sister of the Rev Father O'Neill of Milton, which occurred at the house of her Order, St Dominic's Priory, Dunedin, about midnight on Monday last, the 11th inst, in the 31st year of her age. The deceased nun had been for some years an invalid. About six years ago she began to suffer from her head, and was placed under the skilful care of Dr Lindo Ferguson, who did all that science could do for her relief but without effectual results. Dr Batchelor was also called in and with no better success. Some twelve months ago, the head trouble still continuing, symptoms of chest complaint made themselves manifest, and resort was had to the aid of Dr Coughtrey, who continued to attend on the sufferer to the last, and whose devotion and kindness towards her evoked her warmest gratitude, and can never be forgotten by those to whom she was dear. She was also kindly and skilfully treated at Oamaru by Dr de Latour and at Milton by Dr Stewart. She had been sent, in hopes of amelioration, to the houses of her Order respectively at Oamaru, Queenstown and Milton, finally returning a few months ago to Dunedin, where she awaited the divine call, awaited it impatiently, it might be said—if patience and submission to the will of God had not been made perfect in her. But it is on record in the hearts of those who knew and loved her best that, from her earliest years, she had been favoured by special graces, and had led a life devoted to God and to religion. Her end was that of a saint—her soul being breathed out in fervent prayer.

Sister Hyacinth came to New Zealand in the year 1881, forming one of a band of six nuns who were sent out by the late Bishop from Ston Hill Convent, Blackrock, on his first visit from Dunedin to Dublin. Two of the number had preceded her to the grave—namely the Sisters Mary Evangelist and Mary Columba. She came here a postulant, at the age of 17—bearing in her person all the traits of innocence and beauty that have made the name of the Irish girl renowned throughout the world. Her face, too, beamed with bright intelligence, and it seemed plain to all who saw her that the Order had gained a member destined to become a nun indeed. The foreshadowing was soon fulfilled. It was but a little time till the name of Sister Hyacinth was familiar in every Catholic home as a household word. Those true discerners of character, the children, had found her out and made her famous. By her illness and death the community have lost a member who cannot easily be replaced.

Sister Hyacinth was a native of the city of Limerick, where she was born in the year 1865, on March 25, the feast of the Annunciation of the Blessed Virgin, fit natal day for one who was to become a saintly religious. She was the daughter of Mr Thomas O'Neill, of Gerald-Griffin street—formerly Cornwallis street—a well known citizen of the town in question, and the proprietor of an extensive house property—among it the house in which Gerald Griffin was born, and in which the present owner himself also first saw the light of day. Mr O'Neill is likewise a man of remarkable attainments—a ripe scholar, and still a constant reader. His knowledge particularly of the history and traditions of the city of Limerick is so full and rare, that his friends are anxious that he should record it in a book. He is also a man of noted public spirit. When for example, some eight or nine years ago the Munster Bank was in danger of failure, he came forward, and, with the conjunction and advice of the Very Rev Joseph O'Brien, contributed to its reconstruction, and prevented the lamentable effects of a panic. The undertaking involved risk and crushing anxiety, but it resulted in a splendid success. Such men as this are worthy of children like the nun who has passed away. Sister Hyacinth had inherited her father's talents. Her education was conducted first at the school of the Presentation nuns, and afterwards at the college of Madame de Prins—both in her native city.

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On Tuesday the body, exposed in the coffin, lay before the altar in the chapel of the convent. The expression of the dead nun's face, though her features had been worn by illness, was that of ineffable peace—well suited to the holy calm of the sanctuary where she lay. Large numbers of the people came to show their respect and sympathy, and to offer their prayers. In the evening the men of the confraternity of the Holy Family came in by sections after their weekly meeting in the cathedral, and recited the rosary of the Blessed Virgin for the departed soul.

On Wednesday morning the remains were borne in procession by the nuns to the Cathedral, and placed upon the catafalque—the coffin being closed, and covered with wreaths of flowers. Solemn office for the dead and High Mass of *Requiem* were commenced at 11.30, the celebrant of the Mass being the Rev Father O'Neill; deacon, Very Rev Father O'Leary; sub-deacon, Rev Father Vereker; master of ceremonies, Rev Father Newport; assistant master of ceremonies, Rev Father Murphy. Lessons were read by the Very Rev Father O'Leary, and the Rev Fathers Vereker, O'Donnell (Gore), Hunt, O'Donnell (Palmerston), O'Neill (Gore), Coffey, Ryan, and Howard. The music of the Mass was sweetly and touchingly sung by the nuns' choir. The Very Rev Father Lynch, who was preacher, spoke as follows:—

Your prayers are requested for the repose of the soul of Sister Mary Hyacinth O'Neill. Your prayers and communions will be freely offered up for her whom the children of the schools loved, whom all those who met her highly respected, and whom her Sisters in Christ revered as a good and faithful *religieuse*. It is my duty to respectfully offer the Dominican Nuns of this diocese your sincere sympathy. A few days ago they celebrated the feast of "all the saints of the Dominican Order," and a commemoration of all souls was afterwards made. Since then another member of the Order has left earth to join—quickly join, I believe,—the throng of spiritual daughters of Dominic who have exchanged the sweet *Salve* of supplication for the glorious *Te Deum* of victory. One who has been regarded as a saint by those who witnessed her daily life has passed away. The recollection her years wholly devoted to the Almighty and of her heroic patience on the bed of sickness assuages grief at the loss of a sincere friend and dear sister. It is my duty to offer in name of my fellow-priests as well as the people our heartfelt sympathy to Father O'Neill in the great sorrow which he must naturally feel at the death of his sister. In his presence I should not speak of the respect in which he is deservedly held by us all. We join in his sorrow and ask him to convey to the father and mother in the far-off Old Land the expression of our most sincere condolence. Heaven does not destroy natural affections. It elevates, it purifies, it takes away what is inordinate. Holy religion, which should be heaven in miniature, does not sunder the links of fond affection which bind the members of a family together. Separation, even with an ocean between them, does not diminish the love which nature implanted, which reason inculcates and the great God blesses. The Catholic child who enters a convent, the Catholic parent who gives a loved daughter to God, continue to love each other, and ever pray and work for each other that all may one day be re-united before the throne of the Most High. It will be a consolation to the fond Irish father and the true Irish mother to learn that the child whom they gave to the Church to become the Spouse of Jesus Christ never faltered in her vocation, till, with a prayer of conformity to the adorable will of God upon her lips, she gave up her pure soul to her Creator. In reading the office for the dead a certain verse which the clergy recited seemed to me most appropriate to the departed. Substituting merely feminine for the masculine, it can be read, "Blessed is she whom Thou hast chosen and hast taken, she shall dwell in Thy courts." We have all, in one way or other, witnessed the holiness of her life, and her intense devotion to duty. We have every reason for believing that a high place in the House of the Master will be the reward of the faithful labourer in the vineyard of Him who declared that those who instruct others into justice shall shine like stars for ever in His kingdom. She was chosen by God when the baptismal waters were poured upon her brow, and her child life, and her girl life and her maiden life was characterized by the same piety, the same spirit of faith, the same charity and unselfishness, the same fervour, which in the cloister—no doubt in greater measure—constantly edified the whole community. Words of commendation were distasteful to her in life. She looked to God and never sought the world's ephemeral praise. Now, when she has gone, we can, without offence to Christian humility, say that her sole aim in the convent was to become a perfect religious and a faithful imitator of the meek and humble Heart of Jesus. How she succeeded even the children of the schools—you before me, whom she patiently and lovingly taught—can bear eloquent witness. God called her to leave home and friends. She obeyed. The call of God required her to leave the native land she dearly loved. She obeyed. Her vocation required constant self-sacrifice and, in the last years of her life, heroic patience to bear intense physical sufferings. She obeyed. "*Fiat voluntas tua*"—"Thy will, O Lord, be done," was the first answer to the call to holy religion. "May the most just, the

most high, the most adorable Will of God ever be in all things done and praised and for ever magnified" was the prayer of the last moments of her life. Mary had been proposed to her by her good Irish mother as a model of every virtue. "*Inspice et fac secundum exemplar quod monstratum est tibi*," was said to her on her entry into the religious state. "Look, fashion your life according to the pattern which has been shown to you." She learned well the lesson and constantly and successfully strove to follow Mary in imitation of the Sacred Heart of Jesus. Like Mary she detested pride, and in the words of the Imitation, "loved to be unknown." The natural kindness of her heart was intensified and more and more supernaturalised as the years went on. Consideration for others—the mark of a generous, charitable mind was a salient feature of her conduct during a long and most trying illness. She was eminently a good and faithful servant of God. Her years were short, but her merit, we all believe, must be very great. She was faithful to duty and her high vocation even unto death. When we consider her life and bear in mind the heroic patience with which she endured her final illness, we cannot but feel that if not actually with God in heaven she is united to God in the home of the dear departed souls. The Church inspired of God alone may canonise. However great our appreciation of a beautiful life, our duty is not to praise but rather to pray. God is an all Holy God, and nothing in the smallest way defiled can enter heaven. Before she died she thanked all those who had prayed for and lovingly attended her, and requested a continuance of prayers then and after her death. I need not ask you to pray this morning, you will do so of your own accord. You will continue to pray for one who, by her work in the field of Christian education has a special claim upon us. You will pray also for yourselves that you may die a happy death. *Hodie mihi oras tibi*. "To-day for me," she says, "to-morrow for you." May we too have the consolations of religion at our death-bed. May the priest of God be there to comfort us and give the final absolution. May our last prayer be like hers—"My Jesus mercy, Mary pray." She frequently invoked the Mother of Perpetual Succour to help her. We can well believe that Mary was at her bedside, and that Jesus, who favoured her in His mercy and goodness in life, received her pure soul at death, you will pray as the remains are borne to the last resting place, that eternal rest may be granted to her. O Lord let perpetual light shine upon her. May she rest in peace. Amen.

At 2.30 the remains were conveyed from the cathedral to the burial ground of the Dominican community in the Southern Cemetery, the *cortège* being of great length. Besides the members of the clergy whom we have already named, the Very Rev Father Mackay, Adm and the Rev Father MacMullan, who had just arrived by the train from Oamaru, took part in the ceremonies at the grave. May the soul of the departed nun through the mercy of God rest in peace.

DOMINICAN CONVENT SCHOOLS, QUEENSTOWN.

GOVERNMENT INSPECTOR'S REPORT.

(Examined 18th October, 1895.)

THE pupils of this school have attained a very creditable standard of proficiency. Their oral answers were ready and intelligent, and their written exercises are models of neatness and careful arrangement. Conduct and manners are entirely pleasing; grammar, very good indeed; history, excellent in standard III, fair in standards IV and V, very good in standard VI; geography, standard II very good; object lessons, very good; science, very good, especially in standard VI; mental arithmetic, excellent; repetition and recitation, very good; drill exercises, very good; singing, has been nicely taught; needlework, very creditable; comprehension of the language of reading-lessons, excellent. The pupils promoted to standards II and III respectively made very creditable passes. The infant department of this school (examined 5th November) is in every respect excellently conducted.

(signed) GEO. D. BRAIK,
Inspector.

Messrs Herbert Haynes and Co are now holding a sale, enforced by the necessity of making preparations for rebuilding. The opportunity thus offered is not likely soon to occur again.

Sarah Bernhardt is to act the part of the Empress Josephine in a play written for her by Emile Bergerat and called "Le Divorce Imperial."

Verdi has just finished a mass for the 7th centenary of St Anthony of Padua. He is setting to music a number of hymns to the Blessed Virgin written by Signor Buitto.

President Cleveland's administration has accomplished the very undesirable feat of increasing the nation's debt by over three millions of dollars. It is a big record but a bad one.

Irish News.

(From the *Irish World*.)

Antrim.—Belfast Trades Council had under discussion at recent meeting the subject of the mail contract with the Dublin Steam Packet Company which had been signed for twenty-two years, on condition that four new vessels would be constructed. Members urged that a resolution should be adopted requesting the company to have the steamers built in Ireland, there being some report that they were to be constructed on the Mersey.

The Right Rev H. Henry, the newly appointed Bishop of Down and Connor, recently president of St Malachy's College, was born in Loughgal parish, Ballymony, May 22, 1847. From the local college he passed on to Maynooth, and in 1865 entered the logic class. On the Feast of Pentecost, 1870, he was ordained in Maynooth by the Right Rev Dr Quinn, Bishop of Bathurst, Australia. His appointment as president of the college was made in May, 1876, by Bishop Dorrian.

Armagh.—James Tamney, of the Beeks, near Armagh, was lately charged with having in his possession a six-chambered revolver, with five chambers charged. Two pounds fine was imposed.

St Patrick's Band of Armagh on August 15 attended the Nationalist meeting at Collegelands. Police were drafted from other points, but they were not required. The people know how to transact their business in peace even without the bluecoats and their guns.

Cork.—Rev Jeremiah O'Hea, Rosscarbery, has in the quietest and most unostentatious manner, succeeded in having reinstated in the homes of their ancestors two families named Tobin, who were evicted from their farms at Barley Hill, Rosscarbery, recently for non-payment of seven years' rent, on the estate of Mrs Coghlan, the agent being Captain Anthony Morgan, Bunahon, Skibbersen, brother to the landlady. Father O'Hea also interested himself with Captain Morgan on behalf of a third tenant named James Tobin, who was under notice, owing eleven and a half years' rent. A settlement was arrived at by the tenant paying two years' rent and getting a clear receipt.

Donegal.—Laborers quarrying stone at Letterkenny a few days ago struck a quantity of silver ore.

Galway.—The Galway Town Board at recent meeting passed a resolution which stated that no land legislation will be effective until the extensive grazing tracts are broken up and divided among the poor tenants in the congested districts. Mr M. A. Lynch presided at the meeting.

Recently the poor-rate collector of Clifden, protected by a party of police, proceeded to Cleggan, Russidhiak, Claddaghduff, &c, for the purpose of effecting seizures for non-payment of seed rates. No seizures of consequence were made. With the exception of a couple of pigs the expedition was fruitless. The people in the localities mentioned are exceptionally poor.

Since the general election there has been a steadily increasing influx of tourists to Connemara. McDonald's and Mullarkey's hotels have been full. The opening of the new line of railway to Clifden promises to be a boon, and it is safe to prophesy that at the next half yearly meeting of the directors this popular line will be shown to have yielded a fair dividend. The waterworks have been opened and the hotels are thus afforded an additional advantage.

John Nesbitt and Thomas McAuley, who fractured the skull of Con Tully, Luscaun, recently, are in Galway gaol. What led to the affray is given under:—Cornelius Tully, squire, owns a farm at Luscaun, near Doodford, close to the Shannon. Some years ago his next door neighbour agreed with him to make a road down to the Shannon, half of it to be on his land and half on his neighbour's. It was made and used by the people as a means of access to the Shannon to cart their turf to the boats. It was a great convenience, and enabled them to carry on a struggling existence. Lord Clanciarde took it into his head to throw on the roadside Con Tully's neighbour, and then made a row about the road. Old Tully had an interest in that, and expected to be commended instead of assailed for improving the property. But the landlord's displeasure was aroused and the road was blocked. The old man defended himself with success before the County Court Judge at Loughrea, and again at the Galway Assizes. The emergency men, under Mr Tener's directions, proceeded to fence off the little roadway that the poor farmers used in earning a livelihood. Old Tully at first remonstrated, but to no effect, and the more impetuous son, burning with indignation, seized one of the stakes and tore it from its place. Then he was beaten on the head with a mallet until the police sergeant interfered.

Kerry.—Many eviction notices have been served on the tenants by Lord Ventry and Mr Dickson in the Castleisland.

Kildare.—John Heffernan, aged 60 years, gatekeeper at the De Burgh estate, Oldtown, Naas, was lately run down by a bicyclist

and instantly killed. John Smith, butler with General McMahon, Craddocktown, was arrested.

Kilkenny.—Eleven years ago the Sisters of Mercy at Callan opened a missionary school, the only institution of its kind in Ireland. It was founded to meet the demand of the missionary progress of late years, and it fully realised the expectations of its founders—Cardinal Moran, Archbishop of Sydney, and Most Rev Dr Murray, Bishop of Maitland. St Brigid's missionary school is intended to prepare and qualify girls to enter convents at Home and abroad. Religious from this school are doing good work in Australia, New Zealand, Brazil, Newfoundland, Ireland, England, Scotland and France. New applications are daily arriving from some countries, also from the East and West Indies, the Greek Islands, and the "Black Belt" in America.

King's County.—The line from Clara to Banagher, twenty-two miles in length, has been opened for traffic by the Great Southern and Western Railway Company.

Leltrim.—In Carrick-on-Shannon district potatoes promise a fine crop, but are somewhat light in boglands, result of June frosts. The main crop variety imported into this union by guardians from Scotland have produced a heavy yield. The blight has not made its appearance but the heavy rain of the past week has caused uneasy feelings. Oats, mangolds, turnips, carrots and parsnips promise a heavy yield, and all that is now required is a spell of fine weather to realise an abundant return of the different roots. Cabbages are also good. Turf in the districts about Mohill, Carrick-on-Shannon and Ballinas more can be had almost for a song, as the remarkable dry season enabled three cuttings to be made.

Limerick.—J. and G. Boyd of Limerick have written to the Rev Mr Walter Castletown, Pallaskey, requesting him to make inquiries for the next of kin of James Hartney, formerly employed in the East India service, and who died possessed of £30,000, which he left to his three sisters or their heirs.

The Knight of Glin died on August 17 at Glin Castle. The deceased, Desmond John Edmund Fitzgerald, was the twenty-seventh knight in succession, and the family has uninterruptedly retained its seat at Glin Castle for seven hundred years. The late knight was 55 years of age, and his son, Mr Desmond Fitzjohn Fitzgerald, succeeds to the title.

Mayo.—Patron of Orlar was held in honour of St Dominick, on August 4 near Ballaghaderreen. The place rises gently from a lake three square miles in area, and convenient are ruins of a monastery. Castlerea, Charlestown, Kalkely and Ballyhaunis were well represented at the patron.

A singular find was made in Ardnaree church lately. Men were putting in a new heating apparatus, for which excavations had to be made in the floor and during the operations they came across parts of a human skeleton. The skull, which was almost perfect, was that of a powerful man. The bones of the middle portion of the body were missing, but the thigh and leg bones were complete. One of the workmen measured the thigh bone with his own, and found it to reach up to his middle, so that the deceased must have been of great stature and strength.

Roscommon.—At recent meeting of the Castrea Board of Guardians Colonel Irwin referred to the extraordinary number of very old people receiving outdoor relief. Their ages varied from 80 to 100, several topping the century. Mary Byron, he knew himself, must be well over a hundred, because when he was a small boy she was as old-looking as she is to-day. Relieving Officer Hussey said this woman possessed all her faculties and did not seem to suffer much from her great age.

Mrs Gorman and her nine children are on the roadside, having been evicted by Lord de Fieyne. It is a heartrending sight. Her husband is in England trying to earn as much as will feed his little ones during the harvest season. The people of Castlerea are highly indignant at the cruelty of the landlord.

Mr Hayden, M.P., Mr Pat O'Brien, M.P. and Mr John Fitzgibbon, held a meeting at Loughgiynn on Sunday to denounce the evictions and offer their sympathy to the people who are out. But what good is their sympathy? The government that would have done anything for the evicted is *non est*.

Tipperary.—Mr James O'Meara, G. F. Corbett, solicitor, and B. P. Gill recently arrived at Nenagh after an extended tour in the Holy Land, Armenia, China and Japan, and were given a rousing reception.

Nenagh Board of Guardians at last meeting passed a resolution to the effect that it was impossible for farmers to pay their rents under present circumstances, and that judicial rents ought to be re-fixed.

Patrick Ryan, a native of Tipperary, recently returned from America, died in Stephen's Hospital, Dublin. Thirty-five years ago he proceeded to America, and when the civil war broke out he joined the army and fought throughout the war. Recently he visited his native place with the object of tracing his relatives, but failing to find them he went to Dublin and entered Steven's Hospital

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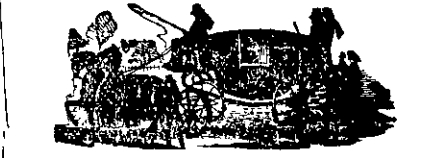
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Deceased was possessed of over £500 in bonds and ready cash, of which the police have taken charge, awaiting an inquiry as to his next of kin.

Tyrone.—The crops in Stewartstown district never looked better, and the farmers will have a bountiful harvest. The potato crop promises to yield an abundant supply. In fact farmers say that this crop has not been so good for forty years, and there is no sign of the much-dreaded blight. The corn crop is a pretty good one all around, being long in straw and great in yield.

Benburb Castle has been carefully repaired by Mr James Bruce. This ancient and historic structure is in a condition to resist the ravages of time for ages.

Some Unionists and Orangemen of the county recently visited Stewartstown and conducted themselves in a most outrageous manner, smashing the windows in the dwellings of Catholic residents. On the way out, and when passing the Catholic Church in West street, they destroyed the windows with stones and did considerable damage to the woodwork of the sacred edifice. Still there is no mention made of these violators of the law being under arrest.

A meeting of tenants on the estate of Mr C. G. B. Kennedy Mullintain, Stewartstown, was held at the residence of Mr James Martin, Aughalargo, for the purpose of making an offer for the purchase of their holdings under the provisions of the Ashbourne Act. Mr John Kennedy, Mullintain, was moved to the chair. William Abernethy, James Coyle, John Kennedy, John Kavanagh, James Martin, Owen Corr, Thomas Corr, David Elder, William Abernethy, Robert Martin, etc, were present. It was unanimously agreed to offer seventeen years' purchase on the judicial rents.

Wexford.—Kilmore fishermen have had real good luck recently, the "harvest of the sea," in the mackerel line, being truly abundant.

Wicklow.—Two young men named Shepard, visitors to the town of Wicklow and staying with Mrs O'Reilly, distinguished themselves lately by saving the lives of two lads. Peter Mitchell of Kilmartin Hall was walking along the rocks at the Black Castle when, losing his footing, he rolled down the precipice into the sea. The Shepards were near the Black Castle, and one, divesting himself of a portion of his clothes, jumped into the sea and saved the lad, who was so dangerously near death that his recovery was doubtful, but he is now all right. The other Mr Shepard was the hero of a similar exploit the previous Friday. A boy 6 years of age and son of a reporter on the Wicklow *News Letter*, was trying to fish with a long string at the north end of the breakwater, near the lighthouse, when he fell into about twenty feet of water and a strong current. While two skiffs were making preparations to go in the direction of the lad, and while another was making loose the life buoy at the lighthouse, Mr Shepard, without taking off even his coat or hat, sprang into the sea and supported the lad until both were rescued by a boat.

RE-UNION OF CHRISTENDOM.

(A Series of Lectures delivered in St Joseph's Church, Temuka, by the Very Rev Father LE MENANT DES CHESNAIS, S.M.)

LECTURE X.—THE EARLY CHRISTIAN CHURCH (continued). HOLINESS OF THE CHURCH.

"Christ loved the Church and delivered Himself up for it, that He might sanctify it: a Glorious Church, not having a spot or wrinkle." (Ephes, V, 25-27.)

By the Holiness of the Church we mean that it is holy in its Founder, Jesus Christ; holy in its object, which is the teaching of the doctrine of Christ, in all its integrity, simplicity, and sublimity; holy in the instruments of sanctity, the seven Sacraments, its liturgy, its soul-thrilling ceremonies, its religious Orders, its charitable institutions, the writings of its Doctors, the lives of its Saints, whose heroic virtue has been attested by the most evident miracles, and the admirable life of thousands of its living members. Sanctity is two-fold: (1) Personal sanctity, and (2) real sanctity. (1) Personal sanctity is a living union of man with God, by which he refers to Him all his thoughts, words, and actions, with a view to please Him, to glorify Him, and thereby reach his immortal destiny and secure heavenly bliss: it is practical Christianity or Christianity reduced to action; it is the very essence of Religion, as we observed at the very beginning of these lectures. (2) Real sanctity may be material, instrumental, or effectual. 1st—Material sanctity is anything set apart for the service of God, *v.g.*, a monastery, a church, a sacred Calice, etc. 2nd—Instrumental sanctity is a means instituted by God to give grace to our souls and lead them to perfection, *v.g.*, the sacraments, the evangelical counsels, etc. 3rd—Effectual sanctity is the manifestation of interior sanctity, and of the in-dwelling of the Holy Spirit, *v.g.*, the gift of miracles. The Christian Church must have both personal and real sanctity. She is consecrated to God, the Fountain-head of all holiness, and entirely devoted to His service. She has in the Sacraments, especially in the adorable sacrifice of the Mass, in her religious Orders, in the writings of her Doctors, in the examples of her saints—powerful instruments of

sanctification. She always had, has, and ever shall have miraculous manifestations, as a proof of the in-dwelling of the Holy Spirit within her. She will also always have among her living members persons of heroic virtue and sublime perfection. Indeed, it is not necessary that all her children should be actually holy; it is sufficient that they should have all the means of becoming so if they chose, that is, if they would follow her guidance and obey her voice, but, at all times, there must be holy persons, real living saints, among the members of her flock. The Church is holy in her efficient cause, which is God; in her final cause, which is heavenly bliss, and in her ministerial cause, the bishops and priests of the Catholic Church, who are assisted by the Holy Ghost to discharge properly their sacred functions. She is holy in her exemplary cause, the word incarnate, the angels and saints. She is holy in the formal interior cause, sanctifying grace, and the assistance of the spirit of God. She is holy in her material cause, the whole human race redeemed by the precious blood of Christ. Although sinners are members of the Church by baptism and faith, yet, the just are the most noble portion of the flock of Christ. The Church must always encourage perfection and the practice of evangelical counsels, she must always shine by the heroic virtues of her faithful children; the reason is that the practice of the evangelical counsels and heroic virtues is the most faithful imitation of Christ, and the imitation of Christ is the principal object of the solicitude of the Church, *Christo autem maxime illorum consiliorum observantia placet, qua perfecta ejus imitatio continetur*—(Hurtel, Theol. Dog. I, 411—414).

Miraculous manifestations of the sanctity of the Church have never and never will be wanting in any age. Read the history of the Church and the Lives of the Saints and you will see, in every age, not only one but many whose sanctity was attested by manifest miracles; a Church which has not the gift of miracles cannot be the true Christian Church established by Jesus Christ. The Catholic Church is the Church of all the most illustrious Pontiffs, Doctors, virgins, self-sacrificing monks and nuns, martyrs, and zealous and heroic missionaries. The Church is holy because she is united with the triumphant Church in heaven, and strives to emulate her; the same Jesus Christ rules over the angels and saints of Paradise, and His faithful followers on earth. He is loved, adored and served on earth, with the same love, adoration, and zeal which animated the citizens of heaven, with this difference, that the Blessed see Jesus Christ face to face in all His glory, and enjoy His visible presence, whereas we behold Him only by faith, and enjoy only His Sacramental presence on our altars. In heaven all are holy, perfect, immaculate; on earth there is a mixture of good and bad people, fervent Christians, and careless and negligent ones. The Church is holy because every day in thousands of places Jesus is mystically offered and becomes really, truly, and substantially present, and remains in our tabernacles a prisoner of love, and at every hour of the day and night, in some part of the world or other, there is a priest saying Mass, and devout worshippers forming around him a crown of glory, uniting themselves with Him in holy Communion, singing His praise in alternate choirs, as the angels do in heaven, thanking Him for all His benefits, praying to Him for the sick and dying, for those who are in pain and affliction, and making acts of reparation for the unbelief and ingratitude of many of His ungrateful children. How beautiful to see thousands of holy monks, devout nuns, pious priests, and exemplary Christians surrounding the tabernacle, at every hour of day and night, like the stars shining around the sun, and forming as it were a crown of glory around the throne of our loving and amiable Saviour. As in heaven you have a celestial hierarchy consisting of the nine angelical choirs, the choirs of the patriarchs, prophets, apostles, martyrs, confessors, virgins, etc, so in the Church on earth you have the Ecclesiastical Hierarchy, consisting of the Supreme Pontiff, the cardinals, patriarchs, archbishops, bishops, and priests. You have also the choirs of the Benedictines, the Dominicans, the Franciscans, the Redemptorists, the Passionists, the Jesuits, the Oratorians, the Carmelites, the Trappists, the Vincentians, the Marists, the Oblates of St Charles Borromeo, the Oblates of Mary, etc. You have also the choirs of the Benedictine Nuns, the Clarists, the Ursulines, the Carmelites, the Sisters of Charity, the Sisters of the Good Shepherd, the Ladies of the Sacred Heart, the Sisters of the Missions, the Sisters of Charity, the Little Sisters of the Poor, the Sisters of Mercy, the Marist Sisters, the Sisters of St Joseph, etc.—all of whom, by their admirable lives, are the brightest luminaries of the Church, her comfort and her joy, and of whom our Blessed Lord may say:—"You are the light of the world," *Vos estis lux mundi* (Matthew v, 14). And, as among the inhabitants of paradise, there is an admirable union and harmony, so in the Church of Christ, from the beginning, there is a most wonderful union and harmony, all forming, as it were, one heart and one soul, having no other ambition but to promote the glory of God and obtain heavenly bliss. The Christian Church must encourage everything which is calculated to elevate men and lead them to perfection; this the Catholic Church does. (1) By the seven Sacraments, through which sanctifying grace is infused or increased in our souls. (2) By the example of the saints and martyrs, whose lives she continually places

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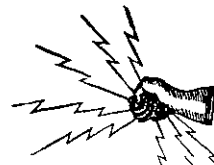
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before her children, in order to encourage them to walk in their footsteps and imitate their virtues. (3) By the writings of her doctors—St Jerome, St Augustine, St Ambrose, St Basil, St Gregory Nazianzen, St John Chrysostom, St Gregory the Great, St Thomas Aquinas, St Bonaventure, St Bernard, St Francis of Sales, St Alphonsus Mary de Liguori, etc.—in which are to be found the most admirable rules of Christian perfection and the most clear explanation of the doctrine of Jesus Christ, and the most edifying examples of all virtues, by which they are encouraged to conquer their passions, overcome the temptations of the spirit of darkness, and the snares and dangerous maxims of this deceitful world. The Church exhorts her children to pray night and morning, to say grace before and after meals, to examine their conscience every evening, and never to retire to bed without asking pardon for their faults, and saying from their heart an act of perfect contrition. In every Catholic Church Mass is said daily, and those who can are invited to assist at it and pray to our Lord to apply to them the infinite merits of His passion and death. Many fervent Catholics, particularly religious and nuns, receive Holy Communion several times a week, in order to live in closer union with our Divine Lord. Catholics are taught to keep purity even in thoughts. Rich Catholics are reminded that, according to the ordinance of Divine Providence, they are to employ in works of mercy, a considerable portion of their income, otherwise they cannot expect salvation, for our Blessed Lord will say to them:—"I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you covered me not; sick, and in prison, and you did not visit me. Then they shall answer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer: Amen, I say to you, as long as you did it not to one of these least, neither did you it to me, and these shall go into everlasting punishment" (Matthew xxv. 41-45). "Catholics are told, if they commit a grievous sin, to repent at once, promise never to do it again, repair it as far as possible, and wash it away in the precious Blood of Jesus applied to them in the sacrament of penance. They are commanded to abstain every Friday in commemoration of the passion of our Lord, to fast in Lent and Advent in union with Him, who, being innocence itself, fasted for us forty days and forty nights, and commanded his disciples to fast and abstain" (Acts xiii., 2-4, xiv., 22). Catholics are taught obedience to the civil power in temporal matters; to ecclesiastical superiors in spiritual things; love, affection, obedience and assistance to parents and to all legitimate superiors. They are instructed to love their enemies and return good for evil. They are exhorted, according to their means, to instruct the ignorant, to relieve the poor, to nurse the sick and infirm, to visit the afflicted and comfort the aged and dying. The Church commands us to make restitution and reparation for any injury done to our neighbour, and she teaches that except we do so, when it is in our power, the sin will never be forgiven; she forbids all that is wrong and commands or encourages all that is good, holy and perfect. If many of her children lead criminal and sensual lives, the fault is not with her; it is the result of their obstinacy in refusing to listen to her voice and follow her guidance, consequently she cannot be answerable for their conduct, which she laments and rebukes. If a Catholic does wrong, acting in opposition to the teaching of Jesus Christ and His Church, he is, whatever name he may take, an anti-Christ, says St Augustine. "*Quisquis Christo contrarius anti-Christus est*" (S. August. Trac. III. in Epist. Joan). When St Blandina was interrogated about her religion, she replied: "I am a Christian, pledged to practice every virtue and avoid the very shadow of evil"—"*Christiana sum, nec mali quidquam a nobis committitur*" (Acta. Stæ Blandinae). A constitution is to be judged by those who keep it, not by the conduct of law-breakers, who despise it and set it at defiance. Read the lives of the saints, the writings of the doctors of the Church, behold the conduct of fervent Christians, and you will be able to form a fair judgment of the standard of sanctity and morality of the Christian Church. Who could refuse his meed of praise and admiration to those heroic ladies and gentlemen daily visiting the poor, nursing the sick, instructing the ignorant, giving work to the unemployed, and spending all that they can spare of their riches in works of mercy, without being deeply affected, and cry out, as the Pagans did on witnessing the charity and zeal of the early Christians: "How great is the God of the Christians, who from men has transformed His disciples into earthly angels"—"*Vere magnus Christianorum Deus, quales constituit homines? Quales æqualiter fecit? Angelos ex hominibus ipsos reddidit*" (Tert. Apol. S. Agu. Ps. XLXII). So earnest are true Christians that their persuasive eloquence, exemplified in their admirable life, no one can resist. A Christian slave converted the Iberians; St Frumentius, a young boy, carried away by some Ethiopians, converted them to Christianity; he returned to Alexandria, was instructed, ordained priest and consecrated bishop by St Athanasius; other Christian slaves converted the Goths on the banks of the Danube. Ireland was converted by St Patrick, who had been taken there as a slave, and being set free, studied at Marmoutiers, Lerins and Rome, and returned to them with the Episcopal dignity. St Otilda contributed

powerfully to the conversion of the Franks. St Theodolinda assisted greatly the conversion of the inhabitants of Burgundy. Under Pope Gregory, the Great Queen Bertha of Kent influenced Echebert to welcome St Augustine and give him liberty to preach the Gospel. St Margaret, Queen of Scotland, considerably advanced the civilization of the Scots. St Catherine disputed with fifty learned philosophers; she so ably defended the Christian cause, that she converted every one of them, and they shed their blood for their faith. The Church is holy, because she always encouraged the spiritual and corporal works of mercy. She established infant asylums for helpless babies; homes for aged men and women, hospitals for the sick and insane, and the treatment of the blind, the deaf, and dumb, and every other kind of disease. She sends her Sisters of Charity and of Mercy on the battlefield, and in the plague-stricken cities and villages. She has instituted Magdalen Asylums for our fallen sisters, to reclaim them from a life of sin and infamy, and make of them angels of piety and self-sacrifice. The Congregation of the Good Shepherd of Angers alone has 150 houses, where 20,000 women are sheltered and preserved from the contamination of the wicked world. The Catholic Church has sanctified labour by the example and teaching of Jesus Christ, and of His Apostles and saints. Owing to the benign influence of Christianity slavery has disappeared in all European countries and in America. The works of benevolence outside the Catholic Church are only a feeble imitation of what she has done and is still doing, where she is in number, on a gigantic scale, and without her example, they would in all probability never have existed. The primitive Christians established means for the relief of the poor, the sick and travellers, and hospitals for lepers, and religious orders for the redemption of captives. The reformers of the xvi century suppressed convents, which had been the asylum of the poor. St Ignatius Loyola, St Francis of Assisium, St Vincent de Paul, etc, took them under their protection, and provided for them all the comfort which Christian Charity can devise. Another very striking proof of the divinity and sanctity of the Catholic Church is the care she always has taken to preserve the innocence of little children and have them taught the doctrine of Jesus Christ. Jesus, in order to win the heart of little children and become their model, would Himself become a little child. He declared that those only who imitate their candour, simplicity, and innocence can be admitted into heaven. He commanded His Apostles to take special care of them, and they did so. From the earliest days of Christianity bishops established everywhere catechetical schools, taught personally by them or by some learned priest or doctor. To these were added philosophical schools, where the Christian Doctrine was scientifically taught, and the objections against the Christian revelation explained and refuted, such as the school of St Justin, in Rome; Aristides, at Athens; Athenagoras, at Alexandria; Anatolius, at Laodicea; and the famous school of Alexandria, founded by St Mark, and celebrated by its learned professors, such as Pantænus, Origen, Pierius, Achilles, Didymus, Macarius, Serapion, Rhodon, etc. The great monastic schools of the Augustinian and Benedictine monks, and later on, those of the Dominicans and Jesuits, also the Catholic universities of Italy, Spain, France, Germany, Switzerland, England, etc, the schools of the Christian Brothers, of the Little Brothers of Mary, of the Patrician Brothers, etc, the Conventual schools for girls, of the Benedictines, Dominicans, Ursulines, the Sisters of the Visitation, of the Presentation, of Mercy, of the Missions, of the Sacred Heart, of St Joseph, etc, the confraternities of the Blessed Virgin, of the Guardian Angels, of St Aloysius, for the sanctification of youth, the Catholic guilds, and literary societies for young men. Are not these glaring proofs of the sanctity of the Catholic Church? Do not these facts show how anxious she is to preserve children and young people from the snares of the world? For this noble work she shrinks from no sacrifice and spares no pains; and it is a fact worthy of notice that Catholics are the only ones in all parts of the world who never neglect, cost what it may, the religious instruction of their children; who consider it more important than any secular knowledge, and the only solid foundation of morality; does not this prove that the Catholic Church is animated by the spirit of her holy Founder, assisted by Him, and truly holy indeed. It may be objected that many Catholic youths turn out bad; we do not deny it; this is owing to the evil influence of home, the want of watchfulness of parents, dangerous company, the reading of immoral books, and other such things over which the Church has no possible control; where parents are pious and prudent this is not generally the case; the Church can only advise that which is good and right; she can compel no one to do it, except by exhortation, and in this respect she is never wanting in her duty; can the same be said of the other denominations? I pass now to another proof of the sanctity of the Catholic Church, namely, her untiring efforts for the sanctification of the Christian family. 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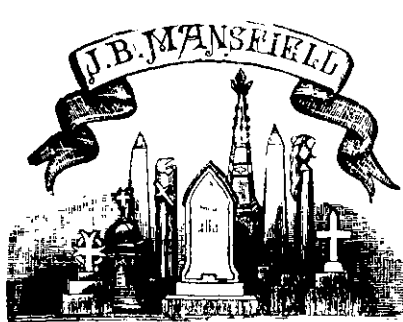
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Zealand Public.Indigestion, heartburn, pains in the side
and back, sickness, sensation of fulness after
meals, or oppression on the chest, costiveness,
occasional relaxation of the bowels attended
with griping pains, bitter taste in the mouth,
and furred tongue, want of appetite and
irregular craving for food, with (frequently)
a dislike to it when procured, flatulence or
wind on stomach, hardness and distention of
the bowels, nervousness, headache, giddiness,
dizziness of the eyes, drowsiness during the
day, and troubled sleep at night, want of
energy to pursue the ordinary business of life,
attended frequently with extreme lowness of
spirits, etc.Any one or more of these symptoms indi-
cate some disarrangement of the most impor-
tant organ, the Liver, and disturbance of the
digestive system.**MITCHELL'S**
PODOPHYLLIN, TABAXACUM
PILLS.

pleasure; by giving His holy Mother as a model to all Christian mothers; by commanding little children to be consecrated to Him in holy baptism; by declaring them candidates of paradise, and giving each of them a guardian angel to watch over them. The child is no longer at the mercy of its father, a parent who would destroy his child, as sanctioned by Plato, Aristotle, Solon, Lycurgus, etc., would be thought guilty of an atrocious crime. The Church has also condemned the horrible doctrine of Malthus for preventing the multiplication of children. A tree is known by its fruits; the Christian Church, which has effected these things through her divine Founder, must certainly be most perfect and holy. The last proof I shall give of the sanctity of the Church is that, without hesitation, irrespective of persons or temporal consequences, she has always courageously condemned any error against faith or the moral law. In the East, when the Empire was translated from Rome to Constantinople, the Byzantine Emperors, wishing to have absolute and independent spiritual and temporal authority, encouraged the Patriarch of Constantinople to claim the same privileges as the Roman Pontiff, on the plea that Constantinople was a second Rome, and, therefore, its Patriarch should hold supremacy of honour next to the Roman Pontiff. In vain did the Pope protest. Though acknowledging externally the Supremacy of the Vicar of Christ, the Patriarch of Constantinople acted frequently without his sanction. In 484 Acacius, a creature of the Emperor, wily, proud and obstinate, effeminate and unprincipled, suppressed the name of the Pope from the diptychs, or lists of the Popes, patriarchs and bishops, linked with one another by apostolical succession and legitimate mission, and exercised independent authority, being supported by the weak-minded and ambitious Emperor Zeno. The orthodox bishops and priests were removed from their sees or churches, and intruders put in their place. The Pope was asked to ratify these acts of violence and usurpation. He courageously declined to do it. Who could help admiring the fortitude of Pope Simplicius on this occasion? The energy of this holy Pontiff in affirming that the Papacy is the source of all ecclesiastical power and jurisdiction by the ordinance of our Lord Jesus Christ does him great credit. In 519 the Formulary of Hormisdas, affirming the supremacy of the Holy See, and the necessity of communion with it for all important Church matters, was signed by 2500 bishops. This fact shows how the supremacy of the Roman Pontiff was at that time universally acknowledged. In spite of all this, in 691 the Council of Trullo, affirmed again the equality of jurisdiction of the Patriarch of Constantinople and the Roman Pontiff, and permitted priests, deacons and sub-deacons to marry. Pope Sergius condemned the decrees of the uncanonical Council of Trullo, and John VIII condemned all those contrary to the rights of the Holy See and good morals. Under the Byzantine Emperor Michael III, the "drunkard" Bardas, a favourite of the Emperor, led openly an incestuous and immoral life. Ignatius, Patriarch of Constantinople, refused to give him Communion. He complained to the Emperor, who deposed Ignatius, and appointed in his place as Patriarch of Constantinople, Photius, a layman. He asked the Pope to confirm his election. The Pope, though he knew the consequences, absolutely refused to sanction it. Michael III and Photius then entirely separated from Rome; the breach was torn from the trunk and doomed to wither away, according to the prophecy of our Lord. A Greek Church was established instead of the one Catholic Church established by Jesus Christ with His Vicar as first representative and visible head. Michael Cerularius took the title of (K)enonical Patriarch of Constantinople, Antioch and Alexandria. He closed all the Latin churches and expelled all the Latin monks from Constantinople. The schism was completed 1055. Is not that Church holy which consents to lose a whole empire sooner than sacrifice a principle or approve of any immoral practice? Which other church would do the same? Let us turn to Germany. Martin Luther, disappointed not to have been chosen by the Pope to preach for subscriptions for the building of St Peter, attacked the Dominicans. He preached erroneous doctrines. Being rebuked by his superiors, he refused to submit and appealed to the Pope. The Pope tried every means of kindness to bring him to a sense of duty. Luther would yield to no reason. Being condemned by the Pope he became furious. He denied the infallibility of the Church and of the Pope, the supremacy of the supreme Pontiff, the celibacy of the clergy, penance, fasting, religious vows. He said that the Bible should be interpreted by private reason. Luther was supported by many princes, who, being rebuked by the Pope for their tyranny and immorality, were glad to have an opportunity to throw off his authority. They also hated the monks who frequently denounced their abuses. The pretended laxity of the monks, which has been greatly exaggerated, was only a pretence to suppress them and seize upon their property. Ulrich de Utten, a sensualist and a sceptic of the type of Voltaire, and Carlstadt, Archdeacon of Wittenberg, an immoral man, who took a wife, had the Bible read to him by working people, espoused the cause of Luther, and excited the people to plunder churches and monasteries. The Hussites of Bohemia, bitter enemies of the Pope, priests and monks, gave also to him their support, and encouraged the people to throw off the supremacy of the Pope and of the Church, suppress monasteries, and take the Bible

alone as their guide. To these we may add many outlaws, who thrived after plunder. Of all the friends of Luther the most moderate was Schwarzerde, surnamed Melancthon, a famous Greek scholar, but having a great contempt for monastic orders, which he knew only through incorrect and magnified reports. In Prussia Pope Adrian VI empowered Albert de Brandeburg to rectify some abuses of the Teutonic monks. Albert de Brandeburg was the Great Master of the Order. Although a monk he was very worldly and lived like a prince. The Teutonic Knights were founded in Jerusalem, 1138. They took care of the poor in the hospitals, and also fought for the defence of the Church. They were divided into three classes—the priests, the knights and the lay-brothers. They wore a white cloak, with a black cross. They were so very rich that in Germany alone they were the owners of a whole province. At first they were very fervent, charitable, and excellent landlords, but, little by little, they relaxed. The Pope wanted to remedy these abuses. Luther advised Albert de Brandeburg to throw off the supremacy of the Pope, to get married and appropriate to himself the properties of the Order and embrace Lutheranism. It was a tempting bait. Albert followed to the letter the advice of Luther. He had himself proclaimed Duke of Prussia, under the protection of Sigismund, King of Poland. He married the daughter of Frederick I, King of Denmark, encouraged his monks to embrace the Reformation and get married, and expelled all the priests and monks who would not imitate him. Pope Adrian protested, and died of sorrow and of grief. Is not the conduct of the Roman Pontiffs admirable? They never sacrificed justice or truth, and preferred to lose many kingdoms than to compromise it. Is not this a proof of the sanctity of the Church, and of the assistance of the Holy Spirit, who guides and strengthens her? She is not a time-serving Church, trying to please civil rulers or to be popular at the cost of truth or morality. Let us now come to England and Henry VIII "Tudor of Richmond," was at first a fervent Catholic. He was a bitter enemy of Lutheranism. He wrote a book in defence of the Catholic religion and the seven sacraments, which he dedicated to the Pope, and which obtained for him the title of "Defender of the faith" *Defensor Fidei* still held by her Majesty, Queen Victoria. After having been married 18 years to Catherine of Aragon, and having had by her several children, one of whom was Queen Mary, he took a fancy to a lady of the court of Margaret of Navarre, named Anne Boleyn, and wished to repudiate the Queen, and marry her. The Pope opposed this adulterous union. Wolsey and a few servile courtiers encouraged it. The King was married. He had himself appointed head of the Church by a servile Parliament, and who so ever refused to acknowledge his spiritual and temporal supremacy, had his goods confiscated and was put to death as a traitor, as was the case with Fisher, Bishop of Rochester, and Sir Thomas More, Chancellor of England. Had the Pope yielded to Henry VIII's desire, he would probably have lived and died a Roman Catholic, and England to-day would be a Catholic country; but morality and truth admit of no concession, and the Pope preferred to lose the British dominions, where so many saints and doctors had flourished, than sanction an adulterous union. To my mind, this inflexibility of the Church, in matters of faith and morals, irrespective of any worldly consideration, is the greatest proof of her sanctity. I do not mention these facts to give pain to our separated brethren, yet it should make them think, and attentively consider whether they have not been misinformed about the doctrine and doings of the Catholic Church. In our next lecture, we shall examine: (I) How was the Christian religion propagated? (II) How was the integrity and purity of the Christian doctrine preserved? Two most interesting historical problems.

ST MARY'S CATHOLIC SCHOOL, GORE.

(*Southern Standard*, November 1.)

THE above school was examined by Mr Hendry, Inspector for the Southland Education Board, on Monday last. The Inspector's report is now to hand, and is a very favourable one. It says that the results were good, considering that the children were only nine months in their respective classes. The percentage of passes was 90. In class subjects the Inspector reports: Grammar, rather weak in most standards; reading, very good; composition, very creditable; repetition and recitation, excellent; drill and exercises, good; singing, very good; needlework, excellent; comprehension of the language of reading lessons, satisfactory; and the conduct of children during examination, excellent. The following pupils passed:—Preparatory Class: Girls—M. O'Rourke, D. McMullen, K. Mills, B. Heslin, J. Monaghan; boys—T. Fogarty, M. Monaghan. Standard I: Girls—M. Carr, P. Fleming, M. Daly, D. Fleming, A. Klusbosky; boys—E. Fergusson, J. McMullen, F. Booth, J. Carmody. Standard II: Girls—B. McGowan, J. Sullivan, M. Henry, M. A. Booth, L. Sparks, M. Kearney; boys—V. Carroll, J. Fogarty, P. Carmody. Standard III: Girls—M. Heslin, A. Fogarty, E. Johnson, N. Heslin; boys—J. O'Neill, P. Daly, W. Carroll. Standard IV: Boys—P. O'Neill, T. Carmody, J. Biechiskie. Standard V: Girl—B. O'Neill; boy—J. O'Kane. Standard VI: Girl—M. O'Kane; boys—M. Carroll, M. Dennehy.

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Catechism of Perseverance, by Monsignor Gaume, 3s. Children's Mass (with music), by Maber, 3s.

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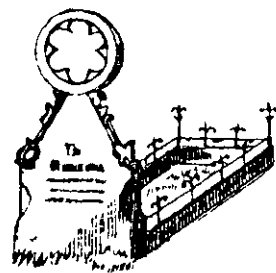
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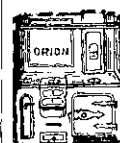


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MIRACLES AT LOURDES.

FATHER BAILLY, Superior of the Peres de la Croix, who organised the pilgrimage now in progress to the Sacred Grot to Lourdes, has (according to the Paris correspondent of the *Daily Telegraph*) assured an interviewer that the miracles which have been already accomplished this year are exceedingly numerous. "We are constantly receiving telegrams," he said, "stating that the cry, 'I am healed! I am healed!' resounds at each instant under the roof of the Grotto. The cures that have been witnessed by medical men have a special importance this year because these doctors include several foreign practitioners, and notably three English doctors, all three Protestants who have come as a result of the miraculous cure last year of a young girl who had been for a very long time vainly treated in the London hospitals." Pressed for particulars of the latest miracles, Father Bailly declared that Jean Mabe, a young man twenty-six years of age, living in the Rue des Chantiers, Versailles, had, following an attack of typhoid fever in April, been unable to walk until yesterday morning, when he entered the well. When he came out the pain had gone and the patient was able to use his limbs freely. M. Schurr, a resident of Charenton, who was a victim to chronic rheumatism, and who for fourteen years had relied upon crutches, had been able to throw them away upon leaving the bath. The Father cited other cases, and said that the miracles were to be reckoned by hundreds, and the railway servants of the Orleans line could testify to the fact that on the journey to Lourdes the beds in the pilgrim trains were full of invalids, but that on their return the couches were empty. The grotto is now being visited by about 18,000 pilgrims a day. A special service for the English-speaking pilgrimage will be held on the 29th inst., at the British and American Catholic Church, in the Avenue Hoche. It may be added that 1,200 Alsace-Lorrainers have passed through Paris on their way to Lourdes, the total number of pilgrims having this August exceeded 25,000.

Of especial interest, in connection with the above, is the following from the *Medical Record*:-

An exhibition of miraculous "cures" has been taking place in Paris. Fifteen persons who declare that they were miraculously cured at Lourdes of terrible diseases presented themselves for inspection at a lecture given by Dr Boissarie, of the Bureau des Constata-tions at Lourdes. Dr Boissarie's object was to refute various statements made by M. Zola in his book on Lourdes, and in order to prove that the cures which take place at the scene of Bernadette's vision are truly miraculous he brought from various parts of France fifteen persons healed within the last two or three years at Lourdes of diseases which medical science had pronounced incurable. Among these was the young woman, Marie Demarchand, who figures in M. Zola's book as Elise Bouquet. She went to Lourdes horribly disfigured with lupus, which had partly destroyed her whole face. Zola gives a realistic description of her appearance, which is anything but pleasant reading. It was, nevertheless, read at the meeting, and then Marie was asked to stand up and show her face. As she did so there was a general exclamation of wonder. The victim of lupus whom the doctors had abandoned had become again quite a pretty, fresh-faced country girl, whom medical men declared to be perfectly healthy.

Another subject was a man who was pronounced at the Salpêtrière Hospital to be suffering from paralysis and blindness, caused by atrophy of the optic nerves. He went to Lourdes and recovered his sight and health instantaneously. Then there was a girl who was cured of a cancer which was so bad that a surgeon refused to operate upon it, and another of a wound in the foot caused by caries of the bone. The procession of "miracles," and the medical diagnoses and

certificates which were read, produced an extraordinary impression. The audience was largely composed of doctors and medical students.

WHAT EMPEROR WAS THIS?

HE was one of the greatest monarchs that ever ruled in Europe. He was always at war, yet—but wait; let us take one thing at a time.

He was an enormous eater. He breakfasted at five on a fowl seethed in milk and dressed with sugar and spices. After this he went to sleep again. He dined at twelve, always partaking of twenty dishes. He supped twice; first early in the evening and again about one o'clock—the latter the most solid meal of the four. After meat he ate a great quantity of pastry and sweets, washing them down with vast draughts of beer and wine. Then he would gorge himself on sardine omelettes, fried sausages, eel pie, pickled partridges, fat capons, etc, etc.

Finally he abdicated, did this omnivorous Emperor, and a friendly courtier thus described the power that compelled him to do it. "This a most truculent executioner," said the orator; "it invades the whole body from head to foot: It contracts the nerves with anguish, it freezes the marrow, it converts the fluids of the joints into chalk, and pauses not until it has exhausted the body and conquered the mind by immense torture."

He was crippled in the neck, arms, knees, and hands, and covered with chronic skin eruptions; while his stomach occasioned him constant suffering. He was a wreck at an age when he should still have been active and vigorous.

This is not fiction, it is history; without a syllable of exaggeration. How many of our readers will write and tell us what man this was? A thousand, no doubt.

Speaking of an experience of her own, a woman says: "My hands became stiff and numb. There seemed to be no feeling in them. I was so crippled that I could not even cut a round of bread. A little later it attacked my legs and feet, the soles of the latter being soft and sore. The pain was so severe that I often sat down and cried on account of my sufferings and my helplessness. I used rubbing oils and embrocations, but got no relief. In this way I went on month after month, never expecting to be well again. I felt the first signs of illness in February, 1889. At first I had merely a bad taste in the mouth, no appetite, and was low, tired and languid. Following this came the agonies of rheumatism, as I have said. I owe my recovery to a suggestion of my husband's. He advised me to try Mother Seigel's Curative Syrup, and got me a bottle from Mr W. Simpson's, in North street. After taking it for a fortnight my hands got their right feeling, and I suffered no more from rheumatism nor from indigestion and dyspepsia, which I now understand to be the cause of rheumatism. From that time to this I have been in the best of health. (Signed) (Mrs) Elizabeth Ann Cook, Southwell lane, North street, Horncastle, Lincolnshire, February 1st, 1893."

"In the year 1879," writes another, "rheumatism attacked me, one joint after another. The pains were all over me, although the worst was in one knee. For two years I suffered with it—the doctor's medicines doing no good. In 1881 I read in a little book that rheumatism was caused by indigestion and dyspepsia, and that the true cure for it was Mother Seigel's Syrup. This proved to be true, as after taking three bottles I knew no more of stomach disorder nor rheumatism. I have since recommended this wonderful remedy to hundreds of persons. (Signed) Mrs E. Schofield, 10 West Hill, Southampton street, Reading, October 26, 1892."

The great Emperor was driven to abdication by rheumatism and gout, caused by his ruined digestive powers. His outraged stomach filled him with poison from top to toe. Yet he never lost his appetite, which was all the worse for him. Not long afterwards he died, having asthma and gravel, with the other consequences of dyspepsia. But one needs not to be a gourmand to have dyspepsia, with its trailing troubles. Any one of fifty causes may provoke it. Watch out for the earliest symptoms and arrest them at once by using the Syrup. It stops the mischief on the spot where it begins, and then purifies the blood.

By the aid of common sense and Mother Seigel the Emperor might have stayed on his throne, might he not?

Yes, but unluckily she wasn't born in time to help him.

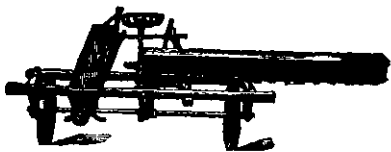
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