

New Zealand Gabel

TWENTY-THIRD YEAR OF PUBLICATION.

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Current Topics

AT HOME AND ABROAD.

TWO ELECTION BILLS.

MANY of our readers have desired to see in print Mr Davitt's "Two election bills," which "brought down the house" wherever he related them. It were unfair to give them while the lecturer was here. He is gone. There is no harm in making an attempt at giving them now. During one of his lectures in Dunedin, Michael Davitt said he had copies of election agents' bills which were sent in after the contests which took place about forty years ago—one an English agent's bill, and the other that of an Irish agent.

The English Agent's Bill.

To 4 roasters of the word "Church," £40; to 400 gallons of Tory punch, £30; to brandy, £30; for a street show with which to dazzle the mob, £200; to 2 riots in the interest of the candidate, £200; and for a set of notorious liars, £50.

Irish Election Account.

Prior to reading the Irish agent's bill, Mr Davitt said the original copy of it could be seen framed in the drawing-room of Somerville House. It was presented to Sir Mark Somerville after a contest in Meath. The writer was an innkeeper in the town of Trim (time fifty years ago), who had been instructed by Sir Mark to look after the freeholders. "Looking after 16 freeholders for Sir Mark upstairs is to me £2 12s; to eating 15 more below, and two priests after supper is to me £2 15s 9d; to 18 horses and two mules about my yard all night, feed to every one of them, is to me £6 5s; to 6 beds in one room and 4 beds in another is to me £4 4s; to more than four voters in a bed at any time, cheap enough God knows, it is to me £22 15s; to breakfast and tea any of them as they liked to bring in with them as far as I can give is to me £4 12s; to breaking a pot above stairs and for other glasses and delf I am not sure, but as little as I can call it in all or thereabouts, to speak fairly and not to be particular, is to me £79 1s 8d; for a man for Tim Kernan, who was not expected to live, with everything done so as to keep him alive so as to get his vote in the morning is to me £1 1s. Total, with other matters not mentioned, and not to be too particular, say, and God knows I do not get much out of it, £149."

RUMOURS OF WARS.

WAR between America and England! Not at all. Neither nation desires it. American politicians are not apprehensive about external wars. What they fear in the not distant future is internal war—

civil war. A race conflict between whites and blacks is pretty sure to come. The negroes are increasing. The whites do not show proportionate increase. Of course immigration adds to the population. Natural increase, however, except in the case of Irish and German citizens is small. The detestable Malthusian doctrine has permeated American society. New comers, unrestrained by religion, are quickly affected. The consequence will be that the blacks, in a few years, will equal, and then soon outnumber the whites. Negro families are large—12 is a very common number, 19 and 20 in the household not uncommon. In the race conflict ignorant brute force will be worsted. But the horrors of war will long be remembered, unless the civilising influence of real Christianity avert a threatened danger. The conversion methods of the Methodist camp meeting will not turn into a softening channel the emotional nature of the ignorant negro. There is work for the Catholic Church to do. It is high time for her to be actively up and doing. A Catholic University is a noble work. So, too, in view of the future, is the Catholic school for the neglected negro child.

EDUCATION QUESTION IN BELGIUM.

THE *Lyttelton Times* makes a vain attempt to minimise the effect of the recent victory in Belgium of the advocates of religious education. It gives its readers to understand that there is general dissatisfaction among the people "against the return to clerical control." The *Lyttelton Times*, without doubt, gets his information from secularist and anti-Catholic sources. It is notorious that wealthy Jews in France and Belgium have vast power

through the Press, which in very many cases they own or control. The Jews, with their allies the Masonic Liberals, leave no stone unturned to regain the influence they have recently lost in Belgium. It is not difficult with the news agencies under their thumb to make the outside world believe that "popular demonstrations" against religious education "have taken place all over the country." A few men in the back parlour of a country hotel can constitute an indignation meeting and make "newspaper history" for those who live at a distance. That the National Liberal Association "has entered strong protest against the clerical policy" means about as much as if a numerically weak Association in New Zealand solemnly protested against the verdict of the mass of the people. The *Ligue de l'Enseignement* makes an appeal "to Belgian Constitutional law against the effort to control the religious opinions of the people." Six and a quarter millions of Catholics, coercing 14,000 Jews and Protestants, "protected by a conscience clause"! Absurd! Association of ideas recalls the action of Bagnault de St Jean d'Angely, 27th September, 1790, who called Rewbell and the opponents of giving civic rights to the French Jews to order on the ground that "they were opposing the Constitution." Louis XVI. signed the decree which placed the French Jews in a position to foster revolution and every movement which had for its object to unchristianize France. Catholic France has much matter for reflection, when in this connection she reads some pages of modern history. Few in numbers, the Jews are rich and powerful in France and the adjoining countries. "M. de Rothschild and his co-religionists (said the *Univers*, 11th May, 1889) are in our day more really masters in France than the president of the Republic and his ministers." What with reason is said of France is true *mutatis mutandis* of Belgium. The same anti-Christian forces, powerful in material resources and social influence, are at work. Will they again succeed? Success is difficult when the plotter is discovered, and his machinations unveiled. The enemies of Christian education are determined, if possible, to bring about a return to godless schools. The people, however, have opened their eyes to the fact that they were being skilfully manipulated by the lodges. They have expressed their *fiat*, and religion must henceforth be at the head of the educational programme. The *Lyttelton Times* does not understand the trend of Continental Freemasonry, which, controlled by Jews and atheists, wages war against the Church, by dechristianising education. The lodges may, through powerful members, control the news agencies and deceive those at a distance. The recent elections have shown all but the wilfully blind that they cannot long hoodwink a faithful Catholic people.

ODDS AND ENDS.

ATTENTION has lately been called to the fact that the Rev Father Calendoli, a member of the Dominican Order, has invented a type-setting machine that will compose fifty thousand letters an hour—a task equal to the labour of thirty-six compositors. The difference in speed, as compared with existing machines, lies in the fact that, instead of letters being made to fall separately into the composing stick, entire words can be composed in an instant by the simultaneous application of the fingers of both hands. It is a kind of harp, whose cords are replaced by metallic tubes adhering to each other in four series. All these tubes communicate through an ingenious electrical device with a key-board, or rather chess-board, divided in twenty-one small squares covered with electrical knobs. Each letter is printed on the little knobs. In these squares consonants are not repeated, but the vowels are triplicated and surround the consonants in a very ingenious way, which permits the composition of most of the syllables with a single finger in touching two knobs at the same time, as be, bi, bo, bu, etc. Practically, a skilful operator plays the parts of a pianist, who, by the use of his ten fingers, is able to strike fifty-thousand notes an hour; letters replace the notes in the type-setting scheme. An electrical current is produced at the precise time the compositor raises his finger from the knobs, and instantaneously the letters drop from the tubes on the inclined wire, which is placed in full sight of the operator on the right side of the chess-board. "Justification" is accomplished by the foot of the operator, and the beauty of it is that the copy is always in sight, which renders the

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. R. Williams' JUNO. Smoke.

correction practicable on the spot. It is claimed that the invention means a complete revolution in printing.

An Old Story.—A priest was standing at a corner of a square about the hour of dinner, when one of his congregation, observing the worthy father in perplexity, thus addressed him: "Oh, Father O'Leary, how is your riverence?" "Mightily put out, Pat, was the reply." "Put out! who put out yer riverence?" "Ab! you don't understand. This is just it, I am invited to dine at one of the houses in this square and have forgotten the name, and I never looked at the number, and now it's 7 o'clock." "Oh! is that all?" was the cry. "Just now be aisy yer riverence, I'll settle that for yer." So saying, away flew the good-natured Irishman round the square, glancing at the kitchens, and when he discovered a fire that denoted hospitality, he thundered at the door and enquired, "Is Father O'Leary here?" As might be expected, again and again he was repulsed. At length an angry footman exclaimed, "No! bother on Father O'Leary, he is not here, but he was to dine here to-day and the cook is in a rage, and says the dinner will be spoiled; all is waiting on Father O'Leary." Pat, leaping from the door as if the steps had been on fire, rushed up to the astonished priest and cried, "All right yer riverence, you dine at 43, and a mighty good dinner you'll get." "Oh! Pat," said the grateful pastor, "the blessings of a hungry man be upon you!" "Long life and happiness to yer riverence! I have got your malady; I only wish I had yer cure," returned Pat.

It may not be generally known to our readers that the Dominican Nuns of Florence were among the very first to set up a regular printing press.

Literary pastime.—Once a gentleman who had a marvellous gift of shaping a great many things out of orange peel was displaying his abilities at a dinner party before Theodore Hook and Mr Thomas Hill, and succeeded in counterfeiting a pig. Mr Hill tried the same feat; and after destroying and strewing the table with the peel of a dozen oranges, gave it up, with the exclamation, "Hang the pig! I can't make him." "Nay, Hill," exclaimed Hook, glancing at the mess on the table, "you have done more; instead of one pig, you have made a litter."

Sacrilege at a New York Church.—A priest chases the thieves. —New York journals relate that as the Rev Father Wood, rector of the Church of the Holy Cross in that city, was leaving the pulpit after delivering the daily instruction, he heard a suspicious noise proceeding from a lobby or vestibule of the church. On hastening to ascertain the cause he found two thieves in the act of ransacking the poor-boxes, who, on perceiving the priest, immediately made off. Father Wood, however, vested as he was in cotta and stole, gave instant pursuit, and chased the pair through one or two adjacent streets, when, finding themselves too closely overtaken, one of them threw away the alms-box which he was carrying, and while Father Wood stopped to recover it they succeeded in effecting their escape. The case is in the hands of the police, to whom the priest has given a description of the culprits. Fortunately, in consequence of the Father's quick arrival on the scene, the bulk of the money was saved.

DOMINICAN CONVENT HIGH SCHOOL, DUNEDIN.

(By a special reporter.)

On Wednesday afternoon, the 18th inst, the distribution of prizes to the pupils of the Dominican Convent High School, prior to their separating for their Christmas holidays, took place in St Joseph's Schoolroom in Dowling street. A large number of ladies and gentlemen assembled on the interesting occasion, among the number present being the Very Rev Father Lynch, administrator, the Very Rev Father Ginaty (of Mount Magdala), the Rev Father Howard, and the Rev Father Murphy, Dr Coughtry, Messrs John Carroll, James Liston, Peter McArdle, F. W. Petre, Douglas Larnach, and J. A. X. Reidle: Upon the walls of the room were hung examples of painting and other work done by the pupils during the year, and the plain and fancy needlework was also shown in the room: The visitors had an opportunity during the afternoon of inspecting this work and from one and all there was nothing but words of praise and expressions of surprise heard concerning it. The landscape painting from the brushes of Miss M. Gudgeon, Miss Kate Lynch, Miss Maud Liston, and others whose work was of a less pretentious character extorted much favourable comment from the lips of competent judges. Of the needlework there was a large display. Every kind of fancy-work was represented, and the whole of it was noticeably good in regard to its execution. Many of the articles were of an elaborate description, and among these may be mentioned a drawing room chair in plush, skilfully worked in flosselle by Miss Donnelly; a lady's chair in arrasene on plush, the working of which was very creditable to Miss Hille; a Spanish lounge in which a "Lily of the

Nile" design had been cleverly represented by Miss Heenan, and a pair of occasional chairs, the design of which comprised ox-eye daisies and Japanese lilies, the working in this instance being executed by Miss de Beer, and, like the other examples, showing the influence of careful instruction. Misses E. Hille, N. O'Neill, A. Freed, and Alice Meenan had worked various designs on plush and satin as fire-screens. The names of Misses M. Burne, Heenan and Hungerford were attached to panels worked either in the design of foxglove and Canterbury bells on pinsh or in the design of asters on satin; and there were ottomans in applique floral designs executed by Misses E. Hart and E. Hille. In all the above-mentioned cases the work was of a highly satisfactory and indeed remarkably clever description, but that remark may be fairly applied to all the examples which were displayed of the results of the pupils' industrious efforts with the needle. Besides the work which has been already enumerated there were campstools, worked in poppies on plush by Miss O'Driscoll; piano drapes and table centres in Alhambra work and French embroidery by Misses Gudgeon, L. Cross and Cissie Woods; a variety of fancy cushions by Misses Wood, Howell, Bain, Brookes, E. Hille, Garr and Guinness; a very choice mantel drape, applique in poonah with side drapes by Miss K. Lynch; a mantel drape in a papinacea design by Miss O'Kane; and brackets and satchets in great variety worked by Misses Price, Brett, Howell, and Hilliard. Then there was an admirable collection of Mountmellick work, comprising afternoon tea cloths, pillow cases, toilet cloths, and other such articles, by the Misses Wood, Hille, Blaney, Lynch, Delaney, Donnelly, Gudgeon, Lawrence, Heenan, Garr, and N. Martin, and some very fine drawn thread work by Misses Nellie Martin, Ettie Bain, Ethel Freed, and others. The plain sewing, consisting of useful articles of under-clothing, was beautifully worked and extensively admired. Besides all this there was abundant proof offered, by a tempting display of eatables shown on a neatly set table, that many of the pupils, besides possessing all the drawing-room accomplishments, are also thoroughly well versed in the art of cookery. From the Kindergarten branch of the school there were exhibited specimens of children's work showing embroidery, colouring, drawing, paper cutting and folding, pricking work, braiding, interlacing, modelling in clay, mat weaving, mosaic tile work, stick laying, beading, house building, and leatherette work, including wall pockets, bouquet holders, book markers, watch pockets, photo frames, napkin rings, brackets, dolls' houses, and furniture.

Prior to the distribution of the prizes an entertainment was given by the pupils, whose performance of their respective shares in it showed once again how thorough must be the training imparted within the school of the Sisters. The programme was an ambitious one, but the performers made comparatively light of the difficulties it presented, and all deserved the plaudits which the various items evoked. Taking the little ones first, the kindergarten drill, an interesting item, was well executed by the children engaged in it, and a gipsy song and dance by eight children, who were dressed in costumes such as gipsies are supposed to wear, and who carried either a tambourine or a triangle or castanets, was given without a mistake of any kind, a special word of praise being due, however, to the two little girls who contributed a recitation in connection with the item. The expressive singing of "The harp that once thro' Tara's halls," by a chorus of fresh young voices was much enjoyed, and a glee "Here is cool grot," by Misses Miscall, G. Larnach, Dawson, Robinson, L. Cross, Maggie O'Driscoll, and M. Blaney also afforded unqualified pleasure. In Miss Miscall, who gave a vocal solo, rendering Piccolomini's laet song, "O Maria Stella," the school has a young vocalist whose sweet and pure soprano was heard to charming advantage, and who bids fair to do great credit in the future to an institution which has in the past produced many vocalists of a high order. A duet, in which Miss Miscall was joined by Miss Maggie O'Driscoll, the song being Jude's "Memories of home," was delightfully rendered, the voices blending charmingly. The instrumental items were also exceedingly good. Miss Maggie Gudgeon proved herself to be a pianiste of considerable promise by her playing of Deissell's "Consolation." The pianoforte duet, by eight performers—Misses K. and N. Marton, C. Weeks, L. Cross, A. and E. Freed, and M. and A. Meenan, who played a selection of airs from "Faust"—was a capital item, which reflected credit alike on the performers and on their teachers, and a pianoforte duo de concert on four pianos, by Misses Gudgeon, S. and N. Hall, E. Lawrence, Delany, Liston, Burke, and Scanlon, who played Ascher's "Concordantia"—a piece which is believed to have never been previously played in the Colony, and which the nuns, at the cost of a good deal of trouble, procured from Great Britain—was one of the gems of a programme in which every item was remarkably well rendered. The importance of a knowledge of modern languages is coming to be more and more recognised by the public at large, and that the teaching staff of the Dominican Convent are fully alive to its value is manifested in the fact that great pains are taken to instruct pupils in such languages as French, German, and Italian. Recitations of these items were included in the programme, and, though to many in the audience this part of the entertainment may have been "all Greek," it could not escape the attention of any present that the

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young ladies spoke their lines intelligently, and with an evident appreciation of their meaning, and to those who were qualified to express an opinion it was a matter for gratification that there were to be observed a correctness of pronunciation, and an appropriateness of emphasis, while no one could possibly help admiring the facility with which the ugly-looking polysyllabic Teuton words were spoken by the pupils who gave the German recitations. These latter were Messrs Remshardt, Nettie de Beer, L. Remshardt and G. Larnach; a scene from Molière's comedy, "Les femmes savantes," was rendered by Misses O'Neill, M. Gudgeon, Miscall, and N. O'Neill; and the Italian recitation was given by Miss Miscall. There was also an English recitation, the reciter being Miss Isabel Seelye, and it was matter for general comment that "The rationalistic chicken," which was the name of the poem she gave, was admirably rendered in every respect. The programme being exhausted, the successful pupils were called up to receive their prizes, the bulk of which were distributed by Father Lynch.

The following is the list of merit:—

SENIOR SCHOOL.

Christian doctrine—Silver medal, Maria M'Carthy; prize, Katie Woods; honourable mention, M Gudgeon, K Donnelly, M O'Driscoll, T Morkane, M Scanlan, M Delaney, M Bradley, M Blaney, N O'Neill, B Hungerford, M Walls, M Miscall, A and E Freed, A Meenan, M Meenan; second prize, M Ross; honourable mention, T. Connor, M Flanagan, M and Margaret M'Ardle.

English history—Hannah Price.

Pedagogics—Tessie Morkane (Father Lynch's prize); honourable mention, Misses W. Blaney, Freed, Garr, Burns, Grealish, Robinson, O'Driscoll, Bradley, N Scanlan.

Botany—N O'Neill (Father Howard's prize), N De Beer, Blaney, Delaney; honourable mention, Misses Burns, Remshardt, K Woods, Garr.

Freehand drawing—Annie Garr.

Penmanship—K Donnelly and M Grealish; honourable mention, Misses Liston and Cross.

Attendance—A Meenan.

Punctuality—Misses Walls (Mr Solomon's prize), Miscall, Bradley, Burns, Morkane, Blaney, Hungerford, M and Margaret Heenan, Hart, C Wood, L Cross, Herbert, K Woods, G Larnach, M Meenan, A Meenan, N Martin, N de Beer, M Flanagan, T Connor, C Woods.

Diligence—Mary Heenan.

CLASS PRIZES.

Class B (intermediate grade)—Silver medalist, May Flanagan.

Class A (intermediate grade)—Silver medalist, Mary Meenan.

Class B (civil service)—Silver medalist, Nellie Scanlon.

Class A (matriculation)—Gold medalist and dux of the school, Mary Walls.

Good conduct—D. Delaney (nun's prize); hon mention, Misses Walls, Remshardt, Donnelly, McCarthy, Bradley, N Scanlon, M Grealish, M Brookes, J Connor.

Wreath, awarded by the votes of the pupils for amiability and good conduct.—Kate Donnelly (Mrs Liston's prize).

JUNIOR SCHOOL.

Christian Doctrine—Prize, Gerty Meenan; hon mention, G O'Connell, F Bernech, N Lavery, L Lavery, E Cahill.

English, Class B, Nora Lavery; Class A, Molly Cattan.

Arithmetic—Class B, L Lavery; Class A, F Bernech.

French—Prize, Molly Cattan.

Writing—Prize, Josephine Griffen.

Needlework—Prize, Florry Dawson.

General information—Prize, Amy Cattan.

Good conduct—G O'Connell (prize) E Cahill, I Edmunds, G Pollock, M and A Cattan.

General improvement—Ida Edmunds.

Diligence—Gerty Pollock.

MEDALISTS OF 1894.

Dux	...	...	Maria M'Carthy.
Class V	...	...	Mary Bradley.
Class IV	...	...	Maggie O'Driscoll.
Class III	...	...	Maggie M'Ardle.

Excellence in music—Misses O'Reilly and M Gudgeon.

OUR WORD FOR IT,

The tide is setting strongly in the direction of a Prosperous Season. Yet, some will complain. There is no use in complaining. If we were to sell people common Boots and charge a big price for them they would not return. We sell Boots that fit well, look well, and wear a reasonable time, and customers are anchored thereby. They are "ours," so to speak. They come a second and a third time, and steadily on. Our profits are squeezed down to the lowest point, so don't fear on that score.

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Needlework—Plain work—Tessie Connor; honourable mention, M Meenan. Art needlework—K Donnelly, M Meenan, E Hille; honourable mention, Misses De Beer, A Meenan, L Cross, E Hart, E Bain, L Howell, N O'Neill, M Brooks, Guinness, Hungerford, O'Kane.

Mountmellick work—J Wood; honourable mention, Misses Donnelly, O'Kane, Gudgeon, Martin, Margaret Heenan, M Blaney.

Mending and darning—M Burns; honourable mention, Misses Hart, G Larnach, Donnelly, Delaney, O'Kane, A Freed, M'Carthy, Hille.

German—Ida Remshardt and Nettie De Beer; honourable mention, L Remshardt

Cooking and domestic economy—K Woods (Father Howard's prize), M O'Driscoll, J Wood, M Gudgeon, E Hart, A O'Kane, L Herbert, G Larnach, M Miscall.

Music—Piano—Senior grade—Silver Medal, M Gudgeon (Mr Riedle's prize); honourable mention, N Hall. Intermediate grade—Misses Scanlon, Delaney, Burk, M Woods, M Liston, Lawrence. Junior Grade—N Martin, L Cross, A Freed, M Meenan. Primary grade—I Seelye, G O'Connell, A Meenan, E Freed. Violin, M Woods. Singing—M Miscall (Father Murphy's prize); honourable mention, I Remshardt, M O'Driscoll, H Robinson, L Dawson, L Cross, G Larnach. Class Singing—Prize, Gladys Larnach.

Painting and drawing—Painting in oils—Prize, M Gudgeon (Father Howard's prize); honourable mention, Misses Liston, Dickenson, Donnelly, O'Kane, Hart, Hille, Lawrence, O Driscoll. Model drawing—Prize, M Gudgeon; honourable mention, Misses Garr, Liston, Hille. Drawing—J Wood; honourable mention, Misses Garr, G O'Connell, L Herbert, M Morkane.

Order—Misses I Remshardt, K Donnelly, Grealish, O'Driscoll, Morkane, Bradley, Delaney, Freed, L Remshardt, Brooker, N Martin, E Freed, T Connor, M Brett.

Politeness—Misses I Remshardt, Liston, G Larnach, Seelye, N de Beer.

Gymnastics and deportment—M Blaney (Father Murphy's prize); hon mention, E Lawrence.

SUCCESS IN VARIOUS EXAMINATIONS.

Matriculation (1894)—Misses M M'Carthy, S Hall, and M O'Neill.

Junior Civil Service (1895)—Misses M Walls, I Remshardt, and J Connor.

Harmony (Trinity College exams)—Junior grade (pass)—Misses Margaret and Mary M'Ardle, L Remshardt, L Cross, M Meenan, M Woods, A Dickenson, M Blaney, C Wood, G O'Connell. Junior grade (honours)—Misses Margaret M'Ardle, M Blaney, A Dickenson. Intermediate grade (pass)—Misses M O'Reilly, M Miscall, A Freed. Intermediate (honours)—Misses M O'Reilly and M Miscall.

KINDERGARTEN.

Preparatory class A—Application, Hilda M'Kay; arithmetic, Allie Connor; plain needlework, Lucy Freed; catechism, Rosie Rossiter; mental arithmetic, Ethel Wood; spelling, Kathleen Mooney; general improvement, Margaret Collins.

Preparatory class B—Singing, Ethel M'Donald; catechism, Kathleen Connor; French, Norah Murray; spelling, Cissy Heffernan; arithmetic, Mary O'Rourke.

Kindergarten class (third grade)—Word-building, May Allen; recitation, Flossy Smith; pricking work, Nina Heatley; embroidery, Nora M'Carthy; colouring, Maggie Black; card-sewing, Nellie Lavery; mat-weaving, Mary Gilligan; mosaic tile work, Madge M'Donald; figur-laying, Mary Carter; paper-folding, Mary Murphy; paper-plating, Mary A. Tobin; drawing, Clara Hughes; stick-laying, Winnie Power; embroidery pictures, Nellie Smith; picture-perforating, Annie Rodgers; beading, Mary Callan; counting, Mary Smith; forms, Doris Benjamin; colours, Margaret Gawn; marbling, Jessie Guinness; bricklaying, Oberon Carter; stick-designing, Robert Lavery.

Medals were presented by Very Rev P. Lynch, Mr J. A. X. Riedle (Dresden Company), Mr A. J. Shaw, and Mr Solomon; book prizes by Rev P. Murphy, Rev M. Howard, Mrs Liston, and Mr J. Connor.

All the prize-takers were cordially applauded as they advanced to receive the awards of merit, a special ovation being reserved for

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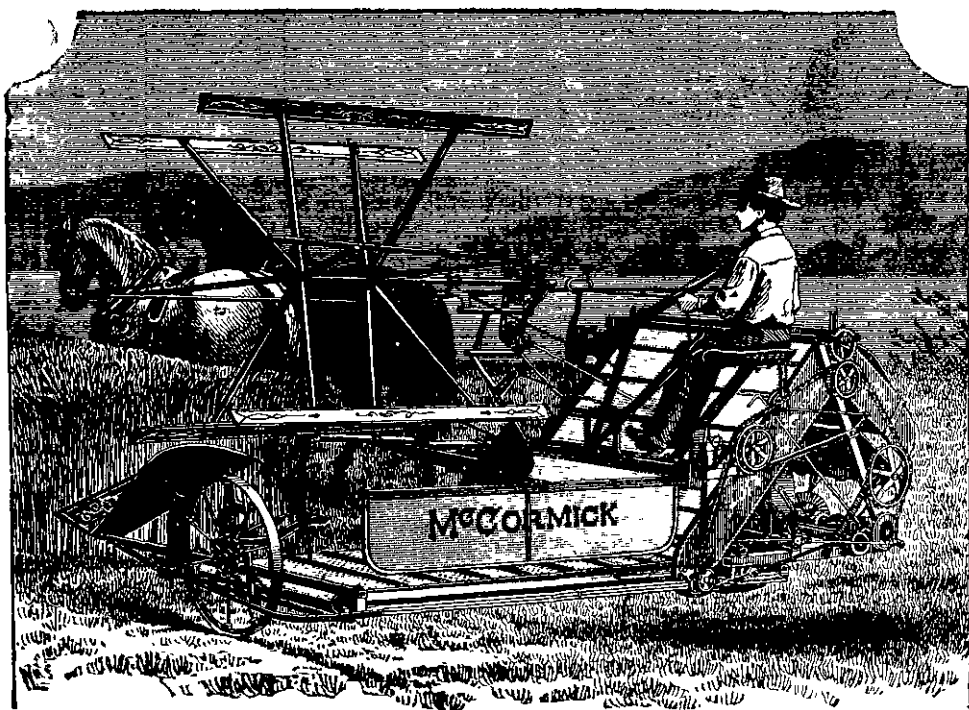
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the dux of the school, for the winner of the prize for darning and mending, and particularly for the young lady who, by the votes of her companions had been declared to be the most amiable pupil in the school. Father Lynch, who had acted as scrutineer, mentioned that a large number of pupils voted, and that the selection of Miss Donnelly for the honour of receiving the wreath was practically unanimous.

The distribution of the prizes being over, the Very Rev Father Lynch said —

"My dear children,—An entertainment of a high order of merit has been given to-day. We cannot but feel gratified. You have rendered exquisite music. The old traditional excellence of the Dominican Musical School has been well maintained. I am inclined to think ex-students have no reason to be ashamed of present pupils; and furthermore I am inclined to think if representatives from the *Sion Alma Mater* at Home were to compete with the young ladies taught in this ladies' college at the Antipodes, New Zealand would not fare very badly in the contest. The break-up of a school is always a joyous scene. Bright happy faces, delightful music, choice elocution, beautiful work of every pattern—all add to the enjoyment of the "day before the holidays." It may seem unkind to mingle sorrow with joy, but I cannot help saying that to-day I heard distinctly all through your music a note which I never heard before in this hall—a note of sadness. It was not a jarring note. By any means. It was a note of fond regret and filial sorrow that I am sure was experienced by many in this room. We miss the Father whom our fellow-citizens admired and we loved. On a day like this the kind words of genuine praise and wise counsel, which, for a quarter of a century, encouraged a devoted band of teachers, are sadly missed. You know I refer to our late beloved Bishop, Dr Moran. We all ardently desired that he might be spared to join next February in the celebration of the silver jubilee of this school. The Almighty willed otherwise, and we must let memory of his dear face stand for actual presence. From habit and well grounded confidence in his wisdom I almost unconsciously on these occasions try to imagine what he would say were he addressing you. He would, I am sure, say to-day words of sincerest congratulation and hearty encouragement. He would urge you to spend the time of vacation in a thoroughly enjoyable but truly ladylike manner. He would warn you against the boisterousness and "new woman" tendency of the fin de siècle girl. He would exhort you to cultivate obedience, and industry and economy, in your homes—to be a help and solace to your good parents. He would to-day tell his people to remember the great work done for education by the Dominican Nuns in Dunedin during the past twenty-five years and he would ask old pupils to form with new in worthily celebrating the coming event. I feebly re-echo his words and bid you to be true to the traditions of this school. The ladies who have been trained in these halls are remarkable in social life for refinement and culture. Here the whole child is sent to school. The Dominican Nuns have brought to the antipodes the system which, in its application, has put them in the forefront of educational institutes at Home. The very last mail brought news that Miss Kathleen Murphy, who from first to last has been a pupil of the Sisters in religion of your nuns, has obtained a junior fellowship of the Royal University of Ireland. Other pupils of the Ladies' University College, founded by Archbishop Walsh and conducted by the Dominican Nuns, obtained very high honours. What the Dominican Nuns are doing at Home the Dominican Nuns are doing here. 'Tis true they have not in this colony the same educational opportunities, but the same training of mind and heart is sedulously imparted. Now, children, I have made a longer speech than I at first intended. I offer you hearty thanks on behalf of the audience for your delightful entertainment. Enjoy your vacation, come back in full numbers, and work hard to make the Silver Jubilee Year a record year for industry and ladylike conduct.

ADDRESS BY FATHER GINATY, S.M.

The Very Rev Father Ginaty, S.M., who was then invited to address the gathering said, he had little thought at that time on the previous day, when the *Botomahana* was steaming into Dunedin, and he was admiring the sunny slopes with their snug cottages and nice mansions, that there was such a treat in store for him as he had just enjoyed. It had been a special treat to him for the reason that for a number of years the special duties which he had to discharge in connection with the Mount Magdala Asylum had taken him a great deal away from home and consequently he had almost always been absent at the time of the break-up of the schools in Christchurch, and therefore he had not had the opportunity of listening to anything similar to what he had heard that afternoon. Even if he were inclined to criticise, he thought he expressed the feelings of all who were present when he said that from the drill of the kindergarten to all the recitations in English, German, French and Italian—he had almost said Irish too—everything would be full criticism. As he said, he had little thought there was such a treat in store, and he was grateful to the parish priest and administrator, under whose fostering care he had placed himself on the previous evening, and through whose kindness it was that he came

to take part in the proceedings of that afternoon. He was grateful to Father Lynch, and he need hardly say that he more than endorsed all that the Father had said, respecting the Dominican Nuns who were engaged in conducting that establishment (applause). Then his memory went back, for he could claim intimate relations with the daughters of St Dominic under whose care he had had the good fortune to have a sister of his own placed for education, and she had received the education which had fitted the Dominican Nuns to choose the life recommended in the tenth chapter and forty-second verse of St Luke: "Mary hath chosen the best path which shall not be taken away from her." He had always recognised the superior nature of the education which was imparted not only at the particular convent on the banks of the Boyne referred to but also in all the institutions which were elsewhere under the care of the daughters of St Dominic. He trusted that every child from the youngest to the oldest would take deeply to heart what Father Lynch had said, recalling the sentiments of their beloved Bishop. He had no doubt that Father Lynch had said exactly what the Bishop would have said or a great deal of it. He might be permitted to remind the children that they were to return at the beginning of the year with fresh courage and fresh determination, and he would ask them to come back with a prize. The prize he alluded to was a prize they might be proud of. The prize he asked them each to bring back was a fresh pupil. Let each pupil, as she returned, lead by the hand a fresh pupil who should participate in the benefits of the education of that institution (laughter and applause).

This concluded the formal proceedings, and the visitors then took advantage of the opportunity to examine the works of art and specimens of needlework that were set out for their inspection.

MR DUANE, OF AUCKLAND.

We shall print the whole of Mr Isaac Duane's letter, only regretting that it is not longer. He might have mentioned that June, the month in which he wrote, is the coldest month in the year in his country, and January the hottest. He might also have reminded us that New Zealand is almost as large as Great Britain, with a much more desirable climate. He might further have said that it is a wholesome place to live in, as it contains few physical sources of disease, and possesses no insect so noxious as the English wasp. Yet on reading his letter we shall find that those attractive islands in the far Southern Sea are not free from an enemy we are called upon to fight here in England as elsewhere throughout the world.

"I have much pleasure in writing you," says Mr Duane, "as to me it is a privilege as well as a duty to describe an experience in which I am confident you will be interested.

'Ever since I was a boy I have not only suffered from indigestion in its worst form, but I have been a martyr to it. Such success in life as I have achieved has been in the face of the constant opposition set up by this miserable complaint. All its symptoms are familiar to me as the smoke of London is to a dweller in that rather grim old city. The bad taste in the mouth, the fitful appetite, the distress in the stomach after eating, the pains in the chest and back, the dull headache, the sense of weariness and fatigue, the depression of spirits, the want of ambition to take hold of any labour, the weakness resulting from lack of sufficient nourishment, &c.—all these were part and parcel of my life from my youth to a time I am going to speak of in a moment.

I can only account for it by assuming that I must have inherited a tendency to this disease. At all events it cast a gloom over my whole history up to the date of my recent happy deliverance. The record of the sleepless, wretched nights I passed would make almost a volume by itself. Times beyond counting I have arisen from my bed in the morning, glad the night was gone, and yet in no frame of mind to welcome the day. To the chronic dyspeptic rest does not bring strength as it does to others.

You will hardly need to be told that I made every effort to obtain a cure. I tried medicine after medicine—now something I thought of myself and then something advertised in the newspapers. And as to doctors (against whom I desire to say not a word), I tried one after another, and faithfully used the prescriptions they gave me; but nothing more than temporary relief came of it.

"About four years ago a friend spoke to me of the great reputation of Mother Seigel's Syrup in curing all ailments of the digestion, and urged me to make a trial of it. I might as well say frankly that I had little faith that it would do me any good; but I was in such pain that I was in a mood to try anything that offered the remotest chance of a cure. So I bought a bottle, and the very first dose made me feel better. This was so cheering and hopeful that I continued taking the Syrup, and to my surprise I grew better and better until I was cured. All the symptoms which made my life a burden for so many years are now gone, and I am a different man. If ever, from any cause, I have a temporary recurrence of indigestion, a few doses of Mother's Seigel's Syrup produces immediate relief, and leaves me in good health. You have my full consent to publish this letter. I am well known in Auckland, and always glad to tell any one by word of mouth what a wonderful cure your remedy worked in my case (Signed) Isaac Duane, coachbuilder, Karangahope Road, Auckland, New Zealand, June 25th, 1895."

Our home readers will perceive that not in England alone but in far distant quarters of the globe this celebrated medicine is known, and is successful where others do not avail. It is the most commonplace of truths that its praises are sounded wherever civilisation extends, and almost in every written language the name of Mother Seigel's Syrup finds an acknowledged place.

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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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 (late Carroll's),
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Oamaru	...6d	9d	1s 0d	1s 6d	2s 0d	3s 6d
Timaru	...6d	1s 0d	1s 6d	2s 9d	4s 0d	4s 6d
	3lb			20lb	50lb	100lb
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Irish News.

(From contemporaries.)

Antrim.—OLE GYMAN THREATENING TO SHOOT.—In Belfast Custody Court on Thursday, before Messrs Garret Nagle, R.M. (chairman), and James Jenkins, J.P., the Rev John James Brown, described on the charge book as of Manor street, Oliftonville, was placed in the dock and charged at the instance of Constable M'Manus with drunkenness that morning and with threatening to shoot, as alleged, Mr Thomas Maguire, solicitor, of the firm of Messrs Maguire and Biordan, Donegal street, on the previous evening. Constable M'Manus deposed he arrested the defendant at 1 o'clock this morning for being drunk and in possession of a loaded revolver. The weapon was loaded in five chambers with one empty. Witness found 13 cartridges in Mr Brown's pocket. The latter said "he went into Mr Maguire's office yesterday evening, and that it was a good job he wasn't in the house or he would have shot him as dead as mutton." Mr Thomas Maguire deposed that about 5 o'clock yesterday evening he was in his own office in Donegal street when the defendant came in and asked witness to deliver up a policy of assurance as to which he alleged a grievance. Witness informed him, as he had on previous occasions, that his firm would not give up the policy nor change the position they had taken in reference to that. Mr Brown said threateningly that "he would make it a very serious thing for me." He then went out and returned again about 6 p.m., when witness was in his own private office, and he (the defendant) inquired for witness in the front office. One of witness's clerks told Mr Brown that he (Mr Maguire) had gone. Witness overheard this conversation as one of the doors was open, and Mr Brown then said: "Had he been here I would have shot him"; and he then said, "By — I will shoot him in the morning. Unless I have my money before 10 o'clock I will shoot him in the street the first time I see him." Mr Brown then went out and returned again in about five or ten minutes, when he repeated the above threats substantially. Mr Brown had threatened in a general manner on several occasions to take witness's life. In consequence of these threats witness considered his life in danger. He (the defendant), in witness's presence, threatened to commit suicide on former occasions. The accused was remanded in custody for eight days.

Cork.—DEDICATION OF A NEW CHURCH IN CORK.—The dedication of the new church attached to the Convent of Marie Reparatrice took place at Summerhill South, Cork, on Tuesday. The ceremony was performed by the Most Rev Dr O'Callaghan, O.P., Bishop of Cork, attended by a large number of priests. At the High Mass his Lordship presided, and was attended at the Throne by the Very Rev Canon Murray, P.P., Douglas, and the Rev Father M'Carthy, P.P., Ballincollig. The Celebrant of the Mass was the Very Rev Canon Maguire, P.P., St Finbarr's. The Most Rev Dr Browne, Bishop of Cloyne, has made the following appointments in his diocese: Rev P. J. O'Callaghan to be P.P. of Charleville, Rev. B. M'Carthy to be P.P. of Inniscarra, and Rev T. Bowles to be C.C., Youghal.

Clare.—VAGARIES OF A MASKED MAN.—John Walsh, J.P., of Ayle House, Feakle, with Mrs Walsh and their two daughters, were driving to Maas to Feakle chapel, on Sunday, October 13, when, at the crossroads, a masked man carrying a gun, jumped over the road wall and ran after the trap. He waved a white paper, and then muttering some words he flung it into the trap. It was, however, blown out, and fell to the ground. Picking it up, the individual again tried to fling it in, but failed. Then picking it off the road he jumped over the wall and made off.

Derry.—A SUCCESSFUL COAL-MINING INDUSTRY.—The coalpits at Derry, in the neighbourhood of Coalisland, which were opened some time ago by Mr John M'Nally, of Cookstown, have proved very successful. The coal is of a good quality, and the demand is far in excess of the supply. The price is very reasonable, being 11s 8d per ton at the pit head.

Down.—DANGER OF ARTIFICIAL TEETH.—Mrs H. M'Neil, proprietress of the Royal Hotel, Bangor, County Down, was suffocated on Saturday by a couple of false teeth becoming detached and sticking in her throat whilst she indulged in an afternoon "nap."

Dublin.—MAX O'RELL AND DUBLIN.—Max O'Rell says that it was in the streets of Buda-Pesth and in the drawingrooms of Dublin he found the finest and the most beautiful types of womanhood.

MR HEALY'S NEW PAPER.—The latest rumour regarding Mr Healy's proposed newspaper venture in Dublin is that he is to have the financial backing of Mr "Barney" Barnato, of the "Kaffir market" speculative crowd in London. Mr Barnato has no connection whatever with Ireland or Irish politics. One report has it that Mr Healy's paper will be called the *Nation*.

JOHN DILLON'S WIFE.—Miss Mathew, who was to be married to Mr John Dillon, M.P., in November, 18, says a correspondent, some

twenty years younger than her future husband. She is a well-known figure in West End society; is fair, and wears a pince-nez. Mr Dillon, adds the correspondent, has considerable "expectations" from a relative, a lady.

VISIT TO "INVINCIBLES."—Mr James Mullet, of Dublin, paid a visit to three of the prisoners at present confined in Maryborough prison undergoing life sentence in connection with what was known as the Invincible conspiracy. The prisoners he visited were Joseph Mullet, James Fitzharris, and Laurence O'Hanlon. These men have now served no less than thirteen year's imprisonment, and notwithstanding the fact that they have gone through this terrible ordeal, Mr Mullet found them all in fairly good spirits.

Galway.—DEATH OF MR JOSEPH KELLY.—Joseph Kelly, third son of the late James Kelly, of Newtown, and brother to Judge Kelly, died on October 6. Mr Kelly married in 1852, Mary Anne, fifth daughter of the late Sir Michael Dillon Bellew, Bart, of Mount Bellew. By Mr Kelly's death some of the principal families in County Galway are thrown into mourning; among them, the Earl of Westmeath, the Bellews, of Mount Bellew, Lord Saltorm, the Fitzgerald-Kenneys, and the Dalys, of Esford.

A NEW COUNTY JUDGE.—It is reported in Irish political circles that Mr E. M. Dane, M.P., has accepted the County Court Judgeship of Galway. This would mean a vacancy for North Fermanagh and a by-election.

Kerry.—CAPTAIN MOONLIGHT.—At the Killarney Quarter Sessions recently, William F. Ryan, of London, applied on behalf of his sister, Honoria Ryan, for a seven-day license for the Lake Hotel, near Killarney, on the shore of the Lower Lake. After the surrender of the Lake Hotel premises on April 1, notices appeared on the gate and walls of the hotel threatening any person who would occupy the premises. The notices were signed "Captain Moonlight." Mr Downing, Miss Ryan's solicitor, had these notices removed, but the effect on her nerves was such that she practically abandoned the undertaking, and was about withdrawing from the venture. The license was granted.

Leitrim.—A DOUBLE FATALITY.—A fatality occurred on October 17, on the Cavan, Leitrim and Roscommon Light Railway, between Drumshambo and Ballinamore. The incline on this branch has often been a cause of complaint, as there is no protection on it. The line runs along the public road and across at the cross-roads without any gate being provided. John Mulvey and four friends were riding from Drumshambo on a car, and were crossing Corrahaun cross-roads when the 2 p.m. train ran into the cart, and killed Mulvey and his cousin. The two others were injured seriously.

Limerick.—LETTER FROM JOHN DALY.—John Daly has sent a long letter to the chairman of the Limerick Amnesty Association regarding his recent election and the prospects of the release of himself and other prisoners in Portland prison. The question of Amnesty was, he says, a matter of expediency with the last Government, but the Conservatives are strong enough to be generous, and all hope must fail if the Home Secretary does not do something before winter sets in. His health is impaired. The doctor adds a note to the communication that Daly's imprisonment does not tend to diminish his chances of longevity.

Monaghan.—INSULTING A PRIEST.—In Monaghan, on the fair day, the Very Rev L. I. Canon O'Neill, P.P., Clones, was subjected to an insult of the grossest character by a drunken Orangeman. This individual when he saw the very rev gentleman approaching him executed an Orange war dance, and, approaching the rev gentleman in stentorian tones shouted "To h—l with the Pope."

Queen's County.—PITCH AND TOSS ON SUNDAY.—At the fortnightly petty sessions in Mountmellick on October 14, four young men named Owen Neill, William Keegan, John Lalor, and James Coss were prosecuted by Humphrey Smith, J.P., for a breach of the Sabbath Act, having played pitch and toss in complainant's fields on October 6. A fine of 1s and costs was imposed on each of the defendants.

Sligo.—MORE ABOUT STREET-PREACHING.—The attempt to uphold the right claimed by the street-preachers of Sligo to insult the peaceable and orderly inhabitants of that prosperous Irish town by attacking their religious beliefs in the most offensive and provocative fashion is apparently to be abandoned by the Tory administration. A few days ago the Crown Solicitor, representing the Attorney-General expressed the hope that the practices would cease. The Executive, Mr Fenton declared, would find it impossible to preserve order if the street-preaching was continued. It would long ago have ceased if the present administration imitated its two predecessors in dealing with the situation. But Mr Balfour II. and Mr John Atkinson thought they could assist the "soupers" by a display of bayonets and muskets. They now recognise their mistake. We trust, too, they will drop those senseless prosecutions of decent people whom Mr Atkinson had to invent a new-fangled procedure to indict.

Tyrone.—DEDICATION OF CHURCH.—Cardinal Logue recently dedicated the Catholic church at Moortown, Ardboe. It

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

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POWDER (Poisonous).

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was the first he dedicated in the Archdiocese of Armagh. The church has reconstructed, and what two years ago was but a poor and dilapidated structure is to-day a splendid edifice.

Waterford.—BISHOP SHEEHAN ON EDUCATIONAL INJUSTICE.—The Most Rev Dr Sheehan, Bishop of Waterford and Lismore, distributed the prizes in connection with the Christian Brothers' pupils on Wednesday. He referred at length to the inferiority which Catholics held in Ireland in regard to University education. They wanted no superiority in the land. They had too long groaned under an unjust superiority to wish to desire to have it over others, but they demanded their rights and they would never cease to demand them. They paid their share of the taxes, they discharged their share of duties as good citizens, they supported the State in peace and in war equally as their fellow-countrymen of other religious denominations; then why were they to be denied the same educational rights and privileges as other denominations possessed and have possessed for many and many a long day in this land? One thing, however, is certain. The Irish Catholics, their bishops and priests, would never be satisfied as long as Catholics occupied a position of inequality in the land. As he said before, they did not demand any superiority above others, but they never would be satisfied to be inferior to others in Catholic Ireland.

CHRISTIAN BROTHERS' SCHOOL, DUNEDIN.

(By Special Reporter.)

THE pupils attending the Christian Brothers' school, Rattray street, Dunedin, were dismissed for their summer vacation on Friday afternoon last. The Very Rev Father Lynch presided, and the ceremony, which took place in the large classroom, was witnessed by a large number of visitors, amongst whom were the Rev Father Murphy, the Rev Father Howard, Dr A. J. Fergusson, Dr Stenhouse, Messrs Hugh Gourlay, J. B. Callan, D. W. Woods, and J. J. Connor.

As is customary at the annual break-up of the Christian Brothers' school, an enjoyable programme was gone through, and what is also usually the case, the boys, one and all, acquitted themselves with the utmost credit. The singing was especially praiseworthy. The Brother who has charge of the singing not only aims at effective vocalisation, but he also employs the art of voice production with exceedingly happy results. The choir of young Cecilians was to the fore, and their performance proved beyond a doubt that they have in no wise deteriorated since they last appeared in public. Their contributions were "O Sanctissima" (Sicilian mariners' hymn), "The harp of Tara" (Moore), "Rocked in the cradle of the deep" (Knight), "The minstrel boy," "The village choristers" (Moschelles), and "The convent bells." In each instance the singing was marked by capital time and tune, the voices were well balanced and the delicate gradations of the *crescendo* and *diminuendo* passages were brought out with capital effect. The solo items—songs and recitations—were also gone through in such a manner that no room was left for adverse criticism. The singularly sweet soprano voice of Master Joseph Ward was heard to every advantage in the two numbers,—"The Isle that's crowned with shamrock," and "The cottage by the sea." The recitations were all delivered with such elocutionary skill that it would be invidious to particularise, and consequently we but append a list of the performers and their contributions:—Master John Callan, "A Christmas tale," and, as an encore piece, "The woman of three cows"; Master Daniel O'Neill, "Hurrah for New Zealand," and "The boys of Tipperary" (the latter being in response to demands

for an encore); Master George Cotter, "The brigade at Fontenoy." "The downfall of Poland" was also simultaneously recited by the whole class. During the afternoon one of the Brothers wielded the conductor's baton, and the accompaniments were played by Master James Walsh (piano) and Masters George Cotter and J. Lawrence (violins).

THE LATE BISHOP MORAN AND THE CHRISTIAN BROTHERS.

The Very Rev Father Lynch addressed the boys as follows:—

My dear boys,—It is my duty to thank you for the pleasing items you have so well rendered. You give decided evidence of careful tuition. Once again in many times the Christian Brothers merit heartiest congratulation. I have presided at five break-up entertainments during the past three days. This is the sixth. On each occasion I felt, compelled to allude to the loss the children have sustained in the past year through the death of their beloved Bishop. In this school, so dear to Dr Moran's heart, I must open the wound afresh and once more express sorrow that your father is no more. You remember well that in December last, though very ill, he was present on speech day, and gave you counsel and encouragement. His people treasure his parting words, and have since shown the old determination to be true to his wise teaching. In recalling the memory of one who truly deserved the title of father of this school, I must allude to the relations of Bishop Moran and the Christian Brothers. He knew well what he was doing when he invited these religious to Dunedin. He had experience of their work in other lands. He foresaw that a superior education would be given to the boys of his flock. The Brothers came, and during the lengthened period of their labours in Dunedin a quarter of a particle of friction never showed itself on either side. When Dr Moran died the Christian Brothers in Dunedin felt with us that they had lost a loving father. The Christian Brothers throughout Australasia declared that they had lost a true and most steadfast friend. He was a firm believer in the excellence of their system which has stood the test of time and experience. He was an admirer of the constancy with which as teachers and religious they observed the regulations of their institute. The Brothers always repaid the fatherly interest of the Bishop by heroic devotion to the work which was so dear to his heart. Boys, I congratulate you on having such teachers. Here the whole boy is sent to school, and the whole boy is trained. You do not receive a truncated education. Mind, and heart and physique are carefully attended to. You are in most capable hands. Need I tell you that the Christian Brothers at Home and abroad are in the forefront of educational institutes. I need not refer to Ireland where this year conspicuous success was achieved by the Brothers' pupils at the Intermediate Examinations, or to England where, as at Bath, they have opened splendid colleges, or to Gibraltar and India when severe public tests have showed their system is full abreast of the times. The Brothers are progressive. They advance with the age. Hence they are invited to spread their houses far and wide. If you go to Melbourne you will find some of your old teachers in the splendid College of Victoria Parade. The Christian Brothers' colleges of Ballarat, and Brisbane, and Adelaide, and Perth, are doing great work for higher education. What the Brothers are doing in Australia they are doing on this side of the Tasman Sea. The secret of their success consists in their leading, by their excellent system, the young child slowly onward from the lowest rung of the school ladder to the high educational success. On the honour roll of colonial universities are many students of the Brothers' schools. It is your duty to avail yourselves to the fullest extent of the advantages you enjoy. I believe you respond well to the care and zeal of your devoted teachers. A strict

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Huroto	Mon, Dec 30	2 30 pm	D'din
Waikora	Thurs, Jan 2	4 30 pm	D'din
NAPIER, GISBORNE, and AUCKLAND—			
Flora	Friday, Dec 27	3 pm	D'din
Waikora	Thurs, Jan 2	4 30 pm	D'din
SYDNEY, via WELLINGTON—			
Huroto	Monday, Dec 30	2 30 pm	D'din
Waikora	Thurs, Jan 2	4 30 pm	D'din
SYDNEY, via AUCKLAND—			
Waikora	Thurs, Jan 2	4 pm	D'din
Wakatipu	Wed, Jan 15	4 pm	D'din
MELBOURNE, via BLUFF and HOBART—			
Mararoa	Monday, Dec 30	3 35 pm	train
Talune	Mon, Jan 6	3 35 pm	train
WESTPORT, via TIMARU, AKAROA, LYTTELTON, WELLINGTON and NELSON—			
Brunner	Frid, Jan 3	5 pm	D'din
Omahere	Frid, Jan 10	5 pm	D'din
GREYMOOUTH, via OAMARU, TIMARU, LYTTELTON and WELLINGTON—			
Herald	Mon, Dec 30	10 pm	D'din
NAPIER WHARF, via OAMARU, and TIMARU—			
Steamer early			
TONGA, SAMOA, FIJI, and SYDNEY—			
Ovalau	About Jan 15		From Auckland
FIJI (SUVA and LEVUKA)—			
Upolo	Tues, Jan 2		From Auckland

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examination is made every year according to the rule of the Institute by the Brother Inspector appointed to visit all the Brothers schools in Australasia. The Brothers are conscientious teachers, their inspector is a conscientious and most capable inspector. His report of the school for this year is highly satisfactory. We do not, however, require even his assurance as to the efficiency of St Joseph's. A long experience and the esteem in which old boys are held in the community make parents feel that their children in school life, have exceptional advantages. The memory of our dead Bishop naturally recalls the noble manner in which the Christian Brothers ever seconded his efforts in the sacred cause of religious education. My dear friends—I speak now to the parents—you have to make many sacrifices to give your children a Christian education. Look around, observe the growing indifference to holy religion, the open infidelity of the age and you will thank God who has inspired you and given you courage to do your duty. We are engaged in a hard struggle. Our conscience compels us to give our children a Christian education. We have, moreover, to contribute to the free and godless education of other people's children. We have to bear a double burden. How long will this injustice last? Until our fellow-citizens realise the mistake they are making. They will yet come to repent of their unwise policy and cruel conduct. Deny it who can, the public school system of this colony is, as far as we are concerned, a system of "tyranny, oppression, and plunder." The schools of the nation are godless schools—schools without God and His Christ. In the secular schools the name of God is banned or barely tolerated. Jesus Christ is God, and some Christians who profess belief in the divinity of Christ hesitate to call schools godless where the name of Christ, as the Son of God, must not be mentioned. There are signs of public awakening. The subject of religion in schools receives great attention. The number of colonists favourable to our just claims shows yearly increase. We have had to wait and suffer a long time. We are not disheartened. The good fight will still be fought. Those who think that the death of our Bishop will make the slightest difference in our attitude on the education question are hugely mistaken. The spirit of Bishop Moran will abide with the Catholic people till victory is obtained and justice done.

The Rev Bro Superior had previously read the following annual report for 1895:—

Very Rev Father Lynch—Before reading the annual report of our school I think it would not be becoming if I did not, on behalf of the Brothers and boys, express to you the deep regret we feel at the loss of our late and venerable bishop, Dr Moran. He was to us a kind friend and loving father. Hence we have every reason to deplore his loss. We can now only fondly hope that his successor may fill the void and thus somewhat compensate for his absence. I am glad to be able to inform you that the conduct of the boys during the year has been most satisfactory. I believe this is in a great measure due to the care and attention bestowed on them by our worthy and zealous priests at the monthly reception of the sacraments. The number on the roll is the same as usual—about 300. Besides the ordinary subjects, 35 are studying Latin, 40 French, 40 geometry, 40 algebra, and 36 book-keeping. This year there was an exceptionally close contest for the much-coveted position of dux of the school. The results of monthly examinations were duly recorded for the purpose. Three boys—Edgar Bush, Sheridan Columb, and William Miller—kept close together till the last test examination. When this had been examined it was found that the gold medallist and dux of the school for 1895 was Master William Miller, of Sawyers Bay (loud applause). A similar course was adopted to encourage the practice of English composition, a silver medal being the prize. The neighbouring towns seem to have it all their own way this time, for we find the successful competitor to be Master John Knott, of Mosgiel. The candidates sent up last year for the university examinations were Charles Morkane and James Hussey. Both were successful, Charles Morkane qualifying for medical preliminary. Andrew Costelloe and Hugh Mills passed the civil service examinations. I am glad also to note that the four young men attending the Otago University from this school have been successful each year at the annual examination held there. Mr E. O'Neill will probably finish his course next year, and will thus have the honour of being the first to secure his degree from that university as a pupil of this school. Others, I may add, have taken out their degrees already at Edinburgh. I have now to thank all very sincerely for their presence here to-day. It is a pleasure to us and our young friends to see that the work we are engaged in is appreciated by all classes. The following contributed to the prize fund:—Very Rev Father Lynch, Rev Father Murphy, Rev Father Howard, Dr Steinhilber, Speight and Co, Hibernian Society, Mr Gourley, Mr Lawrence, Mrs Cotter, Mr and Mrs O'Neill, Miss Murphy, Mr Lorie, Briscoe and Co, Mr Tynan, Mr Meenan, Mr Kempthorne, Mr Kelligher, Mr Woods, Mrs Roche, Mrs Bannatyne, Thompson and Co, Campbell and Crust, Mr Baxter, Mrs Haydon, Mr Chisholm, Brown, Ewing and Co, Mr Scott, Mr Thompson, Mr McFarlane, A. and T. Inglis, Nimmo and Blair, Mr Knott, Mr Callan, Mr E. Philip, Mr Morkane, Mr J. Connor, and Mrs Jackson (who sent a large quantity of sweets, etc).

The chairman then distributed the prizes, which were awarded on the aggregate marks scored at the examinations held during the year as follows:—

Matriculation Class—Dux of school and gold medallist: W Miller; B Bush 2, J S Columb 3, J Wilkins 4 Examination honours (first in subject): Christian doctrine—W Miller. Arithmetic J S Columb. Algebra—D Columb. Euclid—W Miller. English—E Bush and W Miller (equal). English composition—J Wilkins. Orthography—W Miller. French—W Miller. Latin—W Miller. Book-keeping—D Columb. Writing—C Hall.

Civil Service Class—J Hussey 2, J Mahoney 2, Leo Beardon 3.

Sub-Matriculation Class—Cecil Morkane 1, J Knott 2, J Callan 3, W McEvoy 4. Examination honours (C.S. and sub-matriculation classes)—First in subject: Christian Doctrine—J Knott. Arithmetic—J Knott. Algebra—J Callan. Euclid—O Bush. English—J Callan. English composition—J Knott. Orthography—J Mahoney; French—J Callan. Latin—C Morkane. Geography—J Hussey; book-keeping—J Callan. Writing—Leo Beardon.

Sixth Class—J Fox 1, J Dickie 2, N Ryan 3, J Hungerford 4, B McQuillan 5, J Chapman 6, J Whitty 7, J Cleary 8, J Murray 9, G Coughlin 10, D O'Neill 11, Austin Connor 12. Examination honours (first in subject): Christian doctrine—D Beard. Arithmetic—J Fox, G Coughlin (equal). Euclid—J Hungerford. English—J Dickie. English composition—D O'Neill. Orthography—N Ryan, J Fox (equal). French—J Whitty, J Hungerford (equal). Latin—J Murray. Geography—J Cleary. History—J Cleary. Book-keeping—J Fox. Writing—J Whitty.

Special distinction in senior classes—Gold medallist (dux), William Miller; silver medallists, John Knott (English essay), Daniel Baird (Christian doctrine), most popular boy (secret voting), William Miller; present every school day in 1895—John Wilkins, James Mahoney, John Fox, John Hungerford, Austin Connor, Dan Beard.

Fifth Class—Christian doctrine—Edward Freed (silver medal) 1, Oliver Swanson 2, James Griffith 3. Arithmetic—John Ryan 1, Edward Byall 2, Ronald Griffith 3. Reading—Francis Gaffney 1, George Cotter 2, Edward Clancy 3. Writing—James Griffith 1, William Whelan 2, Oliver Swanson 3. Grammar—James Griffith 1, Edward Freed 2, Thomas McQuillan 3. Geography—Edward Freed 1, Bertie Poppelwell 2, Augustine Miller 3. Drawing—William Donnelly 1, Ronald Griffith 2, James Griffith 3. History—Edward Freed 1, George Cotter 2, Oliver Swanson 3. Composition—James Griffith 1, Ronald Griffith 2, Arthur Connor 3. Home exercise—John Quelch 1, William Whelan 2, Edward Freed 3.

Fourth Class—Best all round—Leslie Woods (average 86.3 in 10 subjects) 1, Sylvester Whitty (85.2 in 10 subjects) 2, Albert Knox (84.1 in 10 subjects) 3, James Garvey (80.6 in 10 subjects) 4. Special prizes—Christian doctrine, Sylvester Whitty, silver medal (gift of the Very Rev P. Lynch), James Black 2; uniform good conduct, Patrick Webb; steady and efficient work, Leonard Stokes; regular attendance, Basil Crawford (present every day); ciphering and neat home work, Fred Woods; spelling, Lewis McCormack; home work, William Francis; recitation, Joseph Charles and Robert Stronach.

Third Class—Best all round—Edward Banwell 1, Sarsfield Clancey 2. Best at reading—John Banks. Writing—David Hefferman 1, Montague Litolf 2. Christian doctrine—Peter Bogan 1, Gerald McCormack 2. Regular attendance—Edward Banwell, Henry Poppelwell, James Beard, Joseph Flanagan, Henry Hungerford (present every day 1895). Good conduct—John Todd.

Second Class—First Division—John Francis, first in class examination, Frank Poppelwell 2, Joseph Swanson 3, Thomas Walsh 4, Charles McGrath 5. Arithmetic and reading, James Skinner; Christian doctrine and reading, Maurice Garvey, George Metcalfe, John Tobin; reading and writing, Richard Coughlan. Second Division—Christian doctrine and writing, E. O'Rourke; reading and writing, Raymond Ward; arithmetic and drawing, Fred Tanner, Oliver Lewis; arithmetic, Charles Woods.

Special Prizes—First Division—Christian doctrine (silver medal), Charles McGrath; regular attendance, Charles McGrath; best exercise, Maurice Garvey; best copybook, Arthur Davis; highest in weekly arithmetic examinations, Charles McClusky. Second Division—Best copybook, Charles Woods and O. Lewis (equal).

At the instigation of one of the Brothers three cheers for the visitors were given, and the singing of "The village choristers" (Moscabelles), by the Young Cecilians brought the proceedings to a close.

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Vacation is given twice a year, in June and December.

One term's notice is required before the withdrawal of a student.

The religious education of the students will be attended to as a matter of the first and greatest importance.

Non-Catholic students are required to attend the common exercises of religion, and conform to the ordinary rules of the College.

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Each Intern Student requires the following outfit:—

Two ordinary suits of clothing for week days, one dark suit for Sundays, six day shirts, three night shirts, six pairs socks, six pocket handkerchiefs, three table napkins, two pairs boots, one pair slippers, two pairs of sheets, four pillow cases, six towels, combs, brushes, and other dressing articles, one silver spoon, knife, fork, and napkin ring.

TERMS.

BOARDEES—All Intern Pupils, 40 Guineas per annum, Entrance Fee (payable once only), 3 Guineas.

DAY SCHOLARS—Preparatory School, 6 Guineas per annum. College, 9 Guineas per annum.

EXTRAS (per annum):—Music, 8 Guineas; Drawing, 3 Guineas; Shorthand, 3 Guineas; Washing, 1 Guinea; Stationery, comprising use of copy books, exercises, letter paper, etc. 1 Guinea.

A charge of Nine Guineas per annum extra is made for day scholars who dine at the College.

A reduction of 10 per cent is made in favour of brothers, whether boarders or day scholars.

No reduction may be expected in the case of absence or withdrawal before the end of a term.

For further particulars, application may be made to the President, the Rector of the College, the Marist Fathers, and the Local Clergy.

N.B.—Payments are required in ADVANCE at the beginning of each term:—1st February, middle of May, and 1st September.

F. J. WATTERS, S.M., D.D., Rector.

M R S W. W H I T L E Y
UNDERCLOTHING MANUFACTURER,
145 ARMAGH STREET, CHRISTCHURCH.
Gents' Shirts Re-cuffed and Re-collared. Babies and Children
Clothing a Specialty, Ladies' own Materials made up.
Dressmaking at Moderate Charges.

THE CATHOLIC BOOK DEPOT
CHRISTCHURCH,
Established 1880.

A New and Select Stock of Books, Rosaries, Statues, Pictures, Medals, Crucifixes, Scapulars, Wax Candles, Tapers, Floats, and Incense. Churches, convents and schools liberally dealt with. Catalogues forwarded on application. N.B.—Cabinet-Sized Photographs of Michael Davitt, Right Rev Dr Grimes, Very Rev S. Cummings, V.G., and Father Ginaty, Is. Telephone, No. 800.

E. O'CONNOR, Proprietor.

TRUST MONEY TO LEND
on
FREEHOLD SECURITY.
In large or small sums, for long or short periods,
AT LOWEST CURRENT RATES OF INTEREST.

CALLAN AND GALLAWAY,
SOLICITORS,
NO. 2 JETTY STREET, DUNEDIN.

J. W. FAULKNER AND SONS,
DUNEDIN,
ENGINEERS AND IRON FOUNDERS,
WIRE-WEAVERS AND GENERAL GALVANISERS.

Iron Castings for Verandahs, Railings, and General
Work at reduced prices.

Manufacturers of Wire Nettings for Sheep, Pigs, and Rabbit-
proof Fences, Ornamental Iron Grave Railings, Concrete
Kerbing, Garden Seats, etc.

DRINK "SPRING BLOSSOM" TEA.
ONLY

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.

CALEDONIAN SOCIETY OF OTAGO ANNUAL GATHERING.

JANUARY 1st AND 2nd, 1896.

SOCIETY'S GROUNDS, KENSINGTON.

£350 GIVEN IN PRIZES.

Admission—Grand Stand and Grounds, 2s; Grounds, 1s; Children,
Half-price.

RUNNING AND WALKING	...	...	£135
BAGPIPE MUSIC AND DANCING	...	...	70
CYCLING	...	...	62
WRESTLING	...	...	50
HAMMER, CABBIE, AND BALL	...	...	13
VAULTING	...	...	6
QUOTING	...	...	8

For details see Handbills.

Entries for Running and Walking Close at the Society's Office, Manse street, at 5 p.m. on SATURDAY, the 14th December; Cycling on FRIDAY, the 27th December.

Entry Money for the Caledonian and Dunedin Handicaps, 2s 6d for each distance; all other events, 2s 6d. Youths' Running and Walking, 1s.

Programmes can be obtained from the Directors or at the Society's Office.

The SWITCHBACK RAILWAY will run throughout
the Gathering.

JOHN CLEGG,
Secretary.

THEY RITCHIE'S Staffordshire House, 29 George street,
for

LAMPS of every description, from 1s each to 40s each.

LAMP Fittings of the very best quality—Burners, Wicks, Chimneys, and Globes. Lamps repaired.

DINNER WARE.—A splendid Dinner Set of 50 pieces (new patterns) from 20s.

CHINA Tea sets of 40 pieces, from 17s 6d to 60s; all new patterns.

BLACK-AND-GOLD Teapots, from 1s 4d each; Jugs in endless variety.

BEDROOM WARE SETS of five pieces, from 5s 9d to 7s 6d; full size sets from 12s to 30s.

CUPS and SAUCERS.—Granite 4s per dozen; White and Gold China Cups and Saucers, 5s per dozen

SWING CRUETS (four bottles), 12s 6d each; Revolving Cruets (five bottles) 13s 6d each.

DESSERT KNIVES (white handles), from 6d each; Table Knives, from 8d each.

GOOD Table Spoons, 3s half dozen; Dessert Spoons, 2s 3d half dozen.

JUST a few Sugars and Butters left at 6d each.

SAUCEPANS, BOILERS, KETTLES, and Tinware at RITCHIE'S, 20 George street (next Wardell Bros).

J. MERRILL
(Late Mrs Loft's Manager).



If you want
GOOD BOOTS AND SHOES
Give
J. MERRILL
A TRIAL.

No. 16, ROYAL ARCADE, DUNEDIN.

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

VANNINI'S HOTEL,
MORAY PLACE, DUNEDIN.

I beg to intimate to my numerous customers that my large DINING ROOM is still open. Luncheon hours, 12 to 2 o'clock. All Meals, 6d; Board, 15s per week. Hot, Cold, and Shower Baths. The very Best Brands of Wines, Ales, and Spirits kept in Stock. Speight's Beer always on Tap.

PATRICK MOLONEY ... Proprietor,
MORAY PLACE, DUNEDIN.

WESTPORT ART UNION.

NOTICE.—The DRAWING of PRIZES in Aid of the Convent of Mercy, Westport, is unavoidably postponed from 1st January till about Easter:

J. SHERLOCK,
Hon Secretary:

N.B.—Circulars will be forwarded to those who have kindly undertaken the Sale of Tickets, and any persons desirous of assisting this praiseworthy object will kindly oblige by communicating with Secretary or the P.P., Very Rev Father Walsh, Westport.

MILTON ART UNION.

TO meet the wishes of a number of friends who have not yet the 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 prizes.

J. O'NEILL.

CATHOLIC ART-UNION

The following is the result of the Drawing of the Art Union in aid of St Patrick's Basilica, Oamaru:—

No.	Prize.	No.	Prize.	No.	Prize.
8072	58	1242	30	23670	68
30668	29	14923	15	4209	61
3400	26	47423	33	34089	50
2041	49	331	19	1448	56
409	51	1269	32	4804	3
9844	48	14159	70	578	6
40217	41	48806	63	7004	10
44742	12	24733	5	4277	25
28532	64	48100	57	5698	66
16278	47	28488	14	20888	11
44742	4	7460	7	47939	52
3938	38	1397	23	6365	53
41539	21	49271	22	5128	36
46165	24	47699	1	21473	43
49000	62	30581	31	16570	8
706	9	5320	60	1113	34
12708	67	47101	45	1690	20
13127	42	48801	59	4908	35
992	44	12614	28	6184	55
5084	16	13341	46	49006	17
48744	27	59749	69	16463	40
49299	54	48267	37	39794	13
5232	2	5223	18	12004	65
1143	39				

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.

NOTICE.

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

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

DEATHS.

SHEAHAN.—Died, on the 9th inst, at his residence, the Odd-fellows' Hotel, Westport, Timothy Sheahan, aged 65 years; native of Mallow, County Cork, Ireland.—R.I.P.

STRONACH.—On the 15th inst (accidentally drowned in Dunedin Harbour), Willie, the eldest beloved son of William Stronach and Margaret Enwright, aged 20 years 1 month; deeply regretted.—R.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, DECEMBER 27, 1895.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

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

SUGGESTIVE FACTS.

“ FENCES against the law are not to be attributed to the absence of religious training in schools, but to the neglect of the parents to bring their children up in the way they should go.” Who says so? A Mr CREAGH, at a school break-up in Oamaru. This gentleman, who is a lawyer, finds that New Zealand parents fall far short of their duty. He waxes eloquent on the poor look-out for the future generation, and yet does not seem to see that the absence of religious training in schools has heavy accountability. Taking human nature as we find it, where will children be trained if religious teaching be neglected in school? Mr CREAGH should have declaimed against the neglect of parents to secure their children the moral training given in religious schools, as being largely responsible for the evils of the day. When will our fellow colonists lay the cause at the right door? Surely they have sufficient matter for serious reflection. Take, for instance, the increasing number of suicides, even among the young. A few months ago a boy of 14 in Hull, England, committed suicide by placing himself on the rails as a train came dashing along. Crime only repeats itself. Some years ago an American lad, of the very same age, flung himself on a railway track. The brakeman, who looked on, powerless to save, saw the child of fourteen raise his head once, give a brief glance at the locomotive as it rushed madly towards him, and then, trembling, bury his face in his hands! Child suicides cease to be marvelled at. Out of 60,000 suicides in Europe, 2,000 are those of children. It is harrowing reading. We shall give only a few out of many terrible incidents. A boy of sixteen in Philadelphia shot himself over the grave of his pet dog. A European boy of nine drowned himself at the loss of his pet canary. A lad of seven drowned himself because his mother would not give him any lunch. A thirteen-year old son of a Southern States farmer committed suicide because his mother punished him for some trifling offence. The records show that from twelve to sixteen is the age when children without religious and moral restraint are prone to self-destruction. Americans can furnish more suicide horrors than other countries, and have more than their share of juvenile crime. Were it not for what happens in our midst we should scarcely credit the statement that “a thirteen-year old boy adroitly robbed his employer, and then started promptly for the far West to speculate with his stolen capital.” Someone has said, not without reason, that there are no children nowadays. A nine-year old boy killed his brother some time ago in the States. The infantile murderer coolly informed the Court that he didn't see “much good in a brother anyway”! Our ways are fast becoming Americanised. The children will soon imitate their

By Special Appointment to His Excellency Lord Onslow.



R. R. TUCKER, SHOEMING 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 Office.

American cousins if something is not quickly done to secure the moral restraint which religion alone can give. The evils we mention, the minor troubles mentioned by Mr CREAGH will not be remedied till parents realise and do their duty on the school question. Without doubt unhealthy literature is immediately responsible for much juvenile crime. A "penny-dreadful crusade" is much needed in New Zealand. Parents are to blame for allowing their boys and girls to purchase the worse than trash sold openly in bookstalls. But the remedy lies deeper. Unless restrained by the safeguards of religion, children will go wrong, and even anxious parents will be powerless. The child only a few hours in the day, on an average, under the tired, worried parental eye cannot advance much in that morality whose sanctions are not mentioned in the many hours of daily school life.

OWING to the Christmas holidays our issue is early this week—we go to press on Tuesday. Hence several school reports and other matter are held over till next week.

WE learn with deep regret of the death of Rev Brother Joseph (aged 45) who departed this life rather suddenly at Auckland last week. The *post mortem* examination showed death to have been due to aneurism of the heart. Brother Joseph was extremely popular, and deservedly held in highest esteem. The children and people of Christchurch will join their co-religionists of Auckland in sincerest sympathy with the Marist Brothers in the great loss sustained by the death of their amiable, energetic and most zealous *confrere*. May his soul rest in peace, and the great reward of those who instruct others unto justice be his portion:

THERE was a large attendance at St Joseph's school (says the *Oamaru Mail*) when the grand art union in aid of the basilica debt fund was drawn, the Mayor (Mr H. Aitken) presiding. The draw was conducted without any hitch amid the suppressed excitement which generally prevails upon so momentous an occasion. The result of the draw appears elsewhere. The prizes were widely distributed, Cromarty, Orepuki (Southland), Springbank (Christchurch), and Beeton being all represented, while several have gone to the Arrowtown district. The first prize is a handsome painting, together with a suite of furniture, while the second carries a free trip to Melbourne or Sydney at the will of the lucky holder. The Mayor, referring to the work exhibited by the girls, expressed his astonishment at its excellence: He had no idea that such work could be produced by the girls attending the Dominican Convent. In an interesting little glance at the past he referred to the time when he came to Oamaru to find it without churches, schools, or any other public institution. The young men of to-day had much to be thankful for in this respect: Although their fine basilica was still unfinished, he hoped that the art union would suffice to wipe off the small debt upon it and to do something towards its completion.

WORK FOR VACATION.

READ BOYS, READ GIRLS, READ.

1. Two Prizes—first, 10s; second, 5s—will be given
2. For the Best SHORT Anecdote (newspaper cutting not admissible). Originality as well as composition will be taken into account.
3. Competition open to boys and girls under 16.
4. Competition matter to be written on one side of paper, over *nom de plume*, and must not exceed twenty lines of this type.
5. Name, address, school, and age to be enclosed in sealed envelope which will not be opened till competition is decided. Age to be verified by parent or teacher.
6. We reserve to ourselves the right to use without payment all contributions sent in. MSS. will not be returned. Competitors taking part in the contest by doing so thereby accept these conditions.
7. Contributions (to be addressed "Tax," care Editor NEW ZEALAND TABLET, Dunedin) must reach this office by WEDNESDAY, 22ND JANUARY.

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

Mr Gawne, of Dunedin (says the *Southland Times* of April 13 1891), has just been on a visit to Invercargill to push business a little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcestershire 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.

CHRISTCHURCH CONVENT HIGH SCHOOL.

THE annual distribution of prizes to the pupils of the boarding and high schools, conducted by the order of Notre Dame des Missions, took place at the school (says the *Lyttelton Times*) in the presence of the Right Rev Dr Grimes, a large number of clergy from the surrounding districts, and a crowded attendance of parents and friends. As usual, the arrangements were highly effective, the different exhibits being shown in tasteful display. The specimens of needlework were, as in previous years, excellent, the collection embracing every form of art and fancy work. In the fine arts department, some artistic and tasteful work was on view, while the oil paintings were a marked improvement on last year's. The musical portion of the proceedings, always a noticeable feature, if anything, surpassed in merit that of last year. There were some fifteen items, including duets for four pianos and organ (eighteen hands), for three pianos and organ (fourteen hands), violin and harp solos, instrumental trios and quartettes, vocal choruses, an action song and a recitation. All the items went smoothly and well, the most pleasing feature being the way in which the young performers entered into the spirit of the compositions essayed. Special mention must be made of the "Sans Souci," arranged for four pianos and organ, in which the nine performers kept admirable time, and played with a crispness that elicited the warmest applause. Sudd's "Innovation," played as a harp solo, showed careful training and technique and good attention to expression. Mention must also be made of Scotson-Clark's "Meditation," arranged as a quartette for violin, harp, piano and organ, as well as of a recitation very creditably given by a young lady of some nine summers. At the conclusion of the musical portion of the entertainment the Very Rev Father Cummings read out the prize list, after which the Right Rev Bishop Grimes gave an interesting address. He thanked the pupils for their excellent entertainment, and the parents for their attendance, and paid a graceful tribute to the nuns, the result of whose earnest labours they had seen that day. He hoped the pupils would have pleasant holidays, and wished them a merry Christmas and a joyous New Year. The proceedings then terminated.

INSPECTION OF CATHOLIC SCHOOLS.

HOKITIKA (Sisters of Mercy).

THIS school was examined on the 3rd and 4th of December by the Government Inspector of the Westland Education Board. Ninety-seven pupils were presented, three only of whom failed to pass, giving an average of 96.9, or nearly 97 per cent. In the standards alone 60 were presented and 57 passed, giving a percentage of 95.

The Inspector's report is as follows:—

Apart from the fact that the average of passing in this school is considerably higher than that of the Western District, the results of the examination prove a very commendable state of efficiency. The failures were very few, and a number of pupils that passed did so with credit. This efficiency extends through the infant classes and all the standards, the only serious weakness appearing in the spelling of the Fourth Standard, and being due to the attempt to prepare the subject from the book of a higher class.

The vertical system of writing has been introduced successfully, although there are signs that the transition from the ordinary method is not yet complete.

The class and additional subjects have been well prepared, the instruction in needlework being especially good.—A. J. MORTON, Inspector.

KANIERI (Sisters of Mercy).

The branch school at Kanieri was examined on the 2nd of December, with the following results:—Out of 34 presented 28 passed, securing a percentage of 82.3.

In this school the work in the seven pass subjects, the class and additional subjects is satisfactory, the needlework being very good.—A. J. MORTON, Inspector.

KUMARA (Sisters of Mercy).

The Convent School was examined on November 22nd and 23rd by Mr Morton, Government Inspector. The supporters and admirers of Catholic education will be gratified to learn that the result of the examination is satisfactory. There are 111 pupils on the school roll. One hundred and eight were present during examination—of these twelve failed to pass. The percentage of passes in the whole school is 88.7. We quote the following from the Inspector's report:—"The general condition of this school is satisfactory. With the exception of Standard IV, which is weak, the various standards passed a credit-

NOW READY!

KIRKPATRICK'S

GOLD MEDAL

BRAND "K" BRAND

NEW SEASON'S JAM.

APRICOT CONSERVE, in glass jars (2lb nett weight) | RASPBERRY JAM, in glass jars (2lb nett weight)
 NECTARINE " | RED CURRANT JELLY, in stone jars (1lb nett weight)
 PEACH CONSERVE, in glass jars (2lb nett weight)

The above are made with this Season's FRESH Fruit and boiled within a few hours after being gathered and retain the FULL FLAVOUR and COLOUR of the Fruit. They are the MOST DELICIOUS and WHOLESOME Preserves in the market.

S. KIRKPATRICK & CO., Manufacturers, NELSON.

able number of pupils. The strongest class is Standard V, in which the results are even and good throughout. As far as Standard IV the writing of the school is weak, the defects being due partly to a want of sufficient attention to detail and partly to the recent and sudden adoption of the vertical system in all standards in place of its gradual introduction by commencing in the junior classes. The drawing is incomplete, and in reading much greater attention should be given to correct intonation and expression. The instruction in arithmetic, composition and geography is satisfactory. The results in the class subjects are fair, and in the additional subjects satisfactory. —A. J. MORTON, Inspector."

ROSS (Sisters of Mercy).

This school was examined by the Government Inspector on November 19th and 20th. The following is from the report:—"The four pupils presented in Standard VI passed very satisfactorily, but those in Standard V were each too weak for promotion. The failures in latter class and in the remaining standards were caused mainly by weakness in spelling, writing, drawing or composition. The reading, arithmetic and geography of the school are generally satisfactory. The instruction in the extra subjects, except that little work has been attempted in science or object lessons, is satisfactory, and in history, drill, singing and needlework good results have been achieved.—A. J. MORTON, Inspector.

Commercial.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY, LIMITED, report for the week ended December 24 as follows:—

Wheat—Prices on par with late quotations. Prime milling (velvet), 4s 4d to 4s 5d; best tuscan and red wheat, 4s 2d to 4s 3d; medium to good, 3s 9d to 4s 1d; broken and inferior to medium, 2s 6d to 3s 8d; ex store, sacks weighed in, terms.

Oats—Best feed and milling are held for 2s 2½d to 2s 3½d; medium to good, 2s 1d to 2s 2d; inferior to medium, 1s 10d to 2s; ex store, sacks extra, net.

Barley—Prices well maintained. Prime milling, 3s to 3s 3d; extra do, 3s 4d to 3s 6d; medium, 2s 9d to 3s; inferior, 2s to 2s 6d; ex store, sacks extra, net.

Grass Seeds—Best dress perennial ryegrass seed, 4s 3d to 4 6d; medium, 3s 6d to 4s; best un-dressed, 2s 6d to 2s 10d; medium 2s to 2s 3d; cocksfoot, best dressed, 4½d to 5d; medium, 2½d to 4d; ex store, sacks extra, net.

Potatoes—Old Derwents un-saleable. New kidneys, fresh, 6s 6d to 7s 6d; stale, 3s 6d to 4s 6d per cwt; ex store, sacks weighed in, net.

Chaff—Market glutted, best only fetching £3 7s 6d to £3 12s 6d; retail lots up to £4; medium to good, £2 17s 6d to £3 5s; inferior, £2 to £2 15s per ton; ex truck, sacks returned, net.

Sheepskins—Best dry crossbreds, 4½d to 5½d; do medium, 3d to 4d; best do merino, 3½d to 4d; medium do, 2d to 3d per lb; green crossbred pelts 9d to 1s 3d; best green lambskins, 1s 6d to 2s, medium, 9d to 1s 1d each.

Babbitkins—Market firm; none offered this week. Quotations —For prime winter greys, 1s 1d to 1s 2d; picked does, 1s 2½d to 1s 3d; medium to good, 10d to 1s; best spring, 8d to 9½d; medium, 6½d to 7½d; summer, 3d to 5½d; suckers and inferior, 1d to 2½d per lb.

Hides—There is no alteration to note. Best, 2½d to 3d; extra heavy, 3½d to 3½d; light, 1½d to 2½d; inferior, 1d to 1½d per lb.

Tallow and Fat—Market unchanged; last week's quotations apply.

LARRY AND CO, LIMITED, Wellington, report as follows:—

Wheat—The volume of business passing is small, and values generally are without change. We quote—Prime milling, 4s 2d to 4s 3d f.o.b. Southern ports; prime whole fowl wheat, 4s ex stores, Wellington; inferior fowl wheat, 3s per bushel.

Oats—Although Southern markets display increased firmness transactions locally are small, and at relatively lower prices. We

quote—Prime short, 2s 6d to 2s 7d; duns, 2s 6d; Danish, 2s 6d; seed tartarians, 2s 6d to 2s 9d per bushel.

Barley—Unaltered. We quote—Best feed, 2s 7d to 2s 8d; prime malting nominally, 3s; cape, 2s 8d per bushel.

Beans—In poor demand at 3s per bushel.

Pollard—Moderate enquiry at 90s per ton.

Maize—Satisfactory business is passing at 2s 9d to 2s 10d per bushel.

Chaff—The demand generally is slackening, but prices meantime are without quotable change. Prime bright heavy, 95s; medium, 85s; straw chaff, 65s per ton.

Pressed Straw—Moderate demand at 60s per ton.

Cocksfoot—Without change. 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—Market firm. We quote—Prime heavy dressed, 4s 3d to 4s 9d; medium, 3s 6d to 4s per bushel.

Potatoes—Holders show a strong disposition to force sales, and prices in consequence have a downward tendency. We quote—Prime Oamaru derwents, 75s to 80s; Canterbury, 75s; Napier, 60s per ton.

MESSES DONALD REID AND CO. report as follows:—

Fat Cattle—There was a moderate entry, 152 head being yarded. Best bullocks sold at L9 10s to L12 5s; medium, L7 15s to L9 5s; light, L6 to L7 10s; best cows and heifers, L6 15s to L7 17s 6d; ordinary, L4 5s to L5 15s.

Fat Sheep—This week's entry was the smallest on record at Burnside, on 761 being penned. Crossbred wethers (in the wool) sold at 16s 6d to 18s 9d; do ewes (in the wool), 16s to 17s 6d; do wethers (shorn), 13s 3d to 16s 6d; do ewes (shorn), 12s 6d to 15s 3d.

Fat lambs—There was a good demand, but the supply was rather more than was required, and prices were from 1s to 1s 6d lower than last week. Best sold at 10s to 12s; medium, 8s 3d to 9s 9d; small, 6s 6d to 7s 9d.

Fat Pigs—Suckers sold at 4s to 8s 6d; slips, 9s to 13s 6d; stores, 14s to 16s; porkers, 20s to 22s.

Sheepskins—Green crossbreds sold at 3s 10d to 5s 9d; do merinos, 3s to 4s 1d; do lambs, 1s to 1s 2d; dry crossbreds, 2s to 5s 7d; dry merinos, 1s 5d to 3s 11d.

Hides—Prime heavy, 2½d to 3d per lb; good to medium, 2d to 2½d; light, 1½d to 1½d; inferior, 1½d to 1½d per lb.

Tallow—Prime rendered, 17s to 18s 6d; medium, 15s to 16s; inferior, 12s to 14s; rough fat, 9s to 11s 6d per cwt.

DUNEDIN HORSE SALEYARDS.

WEEKLY REPORT.

MESSES WRIGHT, STEPHENSON, AND CO report as follows:—

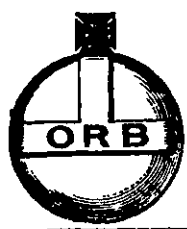
We quote:—Heavy draughts, four to six years, L22 to L27; do, eight to ten years, L15 to L20; light and small do, L8 to L12; aged and inferior do, L4 to L7; upstanding spring-cart horses, young and sound, L12 to L16; well-bred upstanding hacks and harness horses, L16 to L20; upstanding hacks and harness horses, L10 to L14; aged and inferior, L2 to L5.

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LECTURE XV.—ON PURGATORY.

"It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins" (II Macchab. xii, 46).

THE word "purgatory," from the Greek *pur*, which signifies "fire," and the Latin *purgo*, to cleanse, to purify, 'to expiate, implies the idea of cleansing and purifying by fire. Purgatory, therefore, is, according to its etymology, a place or state of purification and expiation by fire. According to the Catholic teaching, it is a place or state of temporary expiation, where souls, leaving this world with sanctifying grace and in friendship with God, yet with the guilt of small sins or without having sufficiently satisfied the divine justice for the sins of their former life whose guilt and eternal punishment had been forgiven, finish their expiation, and get perfectly cleansed and purified in order to become fit to enter heaven and appear before the divine Majesty. Voltaire, Diderot, D'Alembert, and the sceptics of the last century say that purgatory was a fiction, a pious fraud of the monks. The first attack against purgatory was made in the fifth century by Arius, who denied the efficacy of prayers for the dead, and was refuted by St Augustine (St Augustine, l, 2; De Haeres., c, liii), which evidently shows that until then never did any Christian entertain any doubt about the existence of purgatory or the efficacy of prayers for the dead. This fact alone is a strong presumptive argument in favour of the Catholic doctrine on this point. The next attack was not made until the twelfth century, by Peter de Bruis, an apostate monk, who renewed the error of Aetius, and was refuted by Peter of Cluny (Peter Cluniac Epist. ad Episc. Arslatens). In the same and two following centuries the Albigenes, the Waldenses and the Hussites violently denounced the dogma of purgatory. Luther, at first, firmly believed in it. In his disputation at Leipsic in 1519, he publicly declared his conviction: "I firmly believe and I am not afraid to confess that I know that there is a purgatory; I am easily persuaded that the Scriptures mention it; I have no doubt about this matter, and I do not wish to favour heretics or the Bohemians." "*Ego credo fortiter, imo ausim dicere, scio purgatorium esse facile persuadeor in Scripturis de eo fieri mentionem; nolo mihi fieri suspicionem, quasi faveam haereticis aut Bohemis.*" He further added: "All that I know about purgatory is that the souls detained in it are assisted by our prayers and good works" "*Ego nil de purgatorio novi, nisi animas sibi patientes nostris operibus aut orationibus juvandas*" (Disput. Lipsicae. anno 1519 publice habita). From this public declaration it cannot be controverted: (1) That Luther most firmly believed in the existence of purgatory. "*Ego credo fortiter, imo ausim dicere, scio purgatorium esse.*" (2) He was persuaded that purgatory was mentioned in the Scriptures. "*Facile persuadeor in Scripturis de eo fieri mentionem.*" (3) He considered the contrary opinion as heretical. "*Noli mihi fieri suspicionem quasi faveam haereticis aut Bohemis.*" (4) He believed that the souls of purgatory could be helped by the prayers and good works of the faithful. "*Ego nil de purgatorio novi, nisi animas sibi pati, nostris operibus aut orationibus juvandas.*" Can anything be more clear, explicit or straightforward be desired. What are we to think of a man, who, a little after, at the Diet of Smalcald, declared quite the contrary, and affirmed boldly "that purgatory was only a mask of the devil." "*Purgatorium mera diaboli larva est*" (Ex Art. Convent. Smalcald). Is it not apparent that when Luther, at the Conference of Smalcald, called purgatory "a mask of the demon," "*mera diaboli larva,*" he said so not through conviction but to suit his new and favourable fiction of justification by faith alone; for if we are justified by faith only, there is no need of purification of any kind either in this world or the next. I leave you to decide if a man who through expediency thus contradicts himself is worthy of credit? if he be an honourable man? And what are we to think of the thousands and thousands who still stick to his opinion? With regard to purgatory, two things only have been defined by the Church, namely, (1) that there is a purgatory, and (2) that the souls in purgatory may be assisted by the suffrages of the living "*Purgatorium esse, animasque ibi detentas fidelium suffragiis potissimum veri acceptabili altaris sacrificio juvari*" (Conc. Trident. Sess. xxv). The Church has never defined what is the quality, intensity, duration of the pains of purgatory. She has not defined where purgatory is situated, what amount of suffrages is sufficient to deliver a soul out of purgatory. The only way to get an approximate idea of those things is by the writings of the Fathers and eminent theologians, and the value of their opinion rests exclusively on the proofs they give to substantiate or defend it. Let us now fairly and impartially examine whether purgatory exists or whether it is a fiction, a pious fraud of the monks, as Voltaire pretended, or, again, a mask, a snare of the devil, as Luther would have it, or a gross superstition, as most separated Churches do still hold, or as modern rationalists think: Is it a pagan custom adopted by the

Church? a pious illusion invented to console the living, who are loth and reluctant to believe that they are separated altogether from their departed relations and friends, and can have no communication with them? Is it, in fine, a fond illusion without any solid proof to justify it? Let us see. Although it is historically certain that ancient nations believed in a place of temporary punishment after death, it does not logically follow that Christians borrowed their belief in a middle state from the pagans. The Jews had in horror and abomination all pagan customs, yet they firmly believed in a place of expiation in the next life because this belief had been handed down to them by an immemorial custom or tradition resting on primitive divine revelation. The dogma of purgatory was revealed by God from the beginning of the world. It was anterior to paganism, which only disfigured and transformed it by adding to it ridiculous fictions. The universal agreement of all nations about this dogma cannot be satisfactorily explained without a primitive divine revelation, which, in process of time became confused, and was shrouded in fictitious fables, through which, however, the fundamental original revelation may be clearly discerned by an observant eye. That we all love our departed relations and friends, and cannot easily be persuaded that we cannot hold any communication with them, is, also, a universal belief. The tears we shed over our dead friends, the pompous funeral, the prayers we offer for them, etc., are but the expression of that intimate, universal, irresistible sentiment; the question is: Who gave us that sentiment? Is it not God, the Author of our nature? As this sentiment existed at all times and in all places, its origin must be Divine, and from it we may infer that the bond of union between the living and the dead is not a fiction but a reality. This beautiful thought is borrowed from St Augustine in his book "On the care of the dead,"—"St. Aug. Liler De Cura pro Mortuis." This bond is an article of faith, and is contained in the Apostles' Creed, and formulated in these words:—"I believe the Communion of Saints." The souls in purgatory are holy, having died with sanctifying grace; they are in friendship with God, although not pure enough to appear before His Divine Majesty, and are included in the Communion of Saints; whence, we are to conclude that it was not the love for our deceased friends which made us invent purgatory, but it is the dogma of the Communion of Saints which intensified this universal sentiment, given us by God from the beginning, as we shall directly prove. It is historically certain that the belief in purgatory and in prayers for the dead is universal, both as to time and place. Let us give a few proofs. The Stoic philosophers believed in a state of expiation after death, which they called "Empyresin," or purification by fire. Plato, in his book on the soul, admits of the purifying fire of the next life, proportionate to the guilt of each, "*Ratione delictorum diversa ignis flamma comburendi conjiciuntur.*" The doctrine of transmigration of souls of Zoroaster is a kind of purgatory or purification before souls can be admitted to final bliss. The Ismaelites believe in prayers for the dead, which they call "El-Katma." The Mahomedans frequently visit the tombs of their dead relations and friends, and offer prayers for them, as may be seen in the Arabic version of the "Aikoran,"—"Mahometani defunctorum corpora adveniunt ac pro ipsorum salute orant" (Maraccius in Aikoran Arabico Lib. III. C. xxx). The Romans, as appears from the VI Book of the Aeneid of Virgil had the same tradition (Aeneid V. 441). Homer, in his III Book of the Iliad declares it was likewise the belief of the Greeks in his time (Homer, Iliad iii). Who has not heard of the love of the patriarchs of old for their dead? The Jews offered a sacrifice for the dead four times a year. On that day, the High Priest, from a platform, read, out of a scroll of papyrus or parchment, the names of the dead, and invited the people to unite with him whilst he would be offering a sacrifice for the repose of their souls. Modern Jews have kept up the tradition of their ancestors and still pray for their dead. We read, in the Old Testament, that after a great battle Judas Macchabeus had an expiatory sacrifice offered for his fallen companions; whence the inspired penman concludes that: "It is a holy and wholesome thought to pray for the dead that they may be loosed from sin" (II. Macchab. XII.; xvi). But where were those dead for whom it was a holy and wholesome thought to pray? Not in heaven; if they had been there, they would not have been in need to be prayed for. Not in hell; had they been in hell, prayers for them would have been useless; therefore, they were in a place of temporary expiation, and this purifying place is what the Catholic Church calls purgatory. All writers on sacred Hermeneutics consider this passage of the II. Book of the Macchabees as perfectly authentic. (See Natal. Alex. Hist. Vet. Test. VI. a Dissertat. art. VIII. D. Calmet. Praefat. in II. Lir. Macchab.) It is found in all the ancient manuscripts and printed copies, and the Church has received the II. Books of the Macchabees among the Canonical Scriptures. St Paul, in his first Epistle to the Corinthians, speaks of the custom, which existed among the Jews, to offer purifying sacrifices for the dead, and he makes use of this custom to confirm the dogma of the existence of a future life (I. Cor. V., xxiv). Again, we may ask: what are those dead for whom we may profitably offer sacrifices? It cannot be the saints, nor the damned; it must, consequently, be the souls in purgatory.

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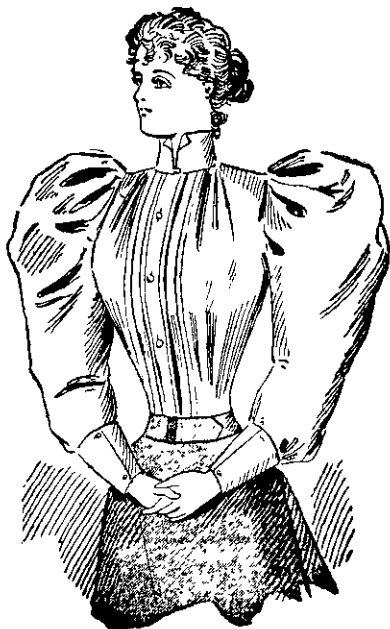
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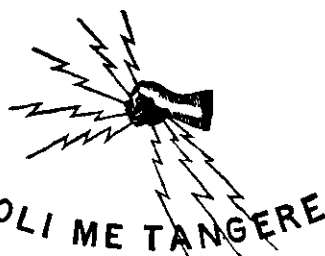
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"*Acedens venerandus Antistes preceam sacram super mortuum peragit; precatur divinam clementiam, ut cuncta dimittat per infirmitatem humanam admissa peccata defuncto, cumque in luce statuat et regione vivorum*" (Dion. De Eccles. Hier. C. vii). In the Apostolical constitutions, we read: "We pray for our brethren who are resting in the Lord, that He may forgive them every sin, and, through His kindness and benevolence, place them in the region of the living." "*Oremus pro fratribus nostris, qui in Christo requieverunt ut Deus qui animam defuncti suscepit, remittat ei omne peccatum, et propitius ac benevolus ei factus, colloset eum in regione vivorum*" (Apost. Constat. L. viii, C. xli). "We hold," says St Clement, "that fire purges and sanctifies sinful souls." "*Nos dicimus ignem sanctificare animas peccatrices*" (Clement Strom L. vii, C. vi). Which sinful souls are purged and sanctified by fire, according to St Clement? Not those which die in mortal sin, and are lost for ever, but those which, for small transgressions, are being cleansed in purgatory. Tertullian informs us that in his time, through an immemorial custom, a collection was made from door to door, and the proceeds sent to the Bishop, to have it distributed among his priests and have Masses said for the repose of the faithful departed (Tert. De Cor. Mil). "*Oblationes pro defunctis annua die facimus,*" and "Hermas in the II. Vision of the I. Book of his pastor, confirms what we said. We have also the testimony of Origen, St Cyprian, Lactantius, St Cyril of Jerusalem, etc." (St Cypr. Ep. LII. ad Anton, Lactant Institut. I. vii, C. XXI., Origen, Hom. XVI. in. Jerem. S. Cyr. Hier. Cat. v. Mystagon 9). "The evidence of the early Christian Fathers in favour of purgatory and prayers for the dead is simply unanswerable; this is why the innovators of the Sixteenth Century rejected the authority of the Fathers and tradition, because it manifestly condemned their false doctrines, which were contrary to the belief and practice of all ages, past and gone, from the days of the apostles. Let me ask you candidly, if their innovations were not rather a deformation than a reformation of the Christian religion. I do not wish to offend any one in so speaking, but truth, though at times bitter and painful, must be told, because unless people see clearly that they have been deceived and led astray by false views and gross misrepresentations of the true doctrine of Jesus Christ, they will remain as they are, and the mischief done by the reformers will be continued. If you saw a traveller taking a wrong road, you would consider it an act of kindness to warn him of his mistake, because if he went on, the more he would advance, the more he would recede from the place of his destination; in like manner, is it not a true act of charity and kindness to warn, in a friendly manner, those who, innocently, have embraced a false religion, which they thought to be the right one? Does not our Blessed Lord tell us that he who will convert a sinner from the error of his way shall save his soul, and shine like a star throughout the endless eternity? "*Qui converti fecerit peccatorem ab errore viae suae salvabit animam ejus*" (Jac. v. 20). "*Qui ad justitiam erudiunt multos fulgebunt quasi stellae in perpetuas aeternitates*" (Dan. xii, 3). St Augustin, summing up the tradition of the early Christian ages, has written a whole book on the care of the dead, the existence of purgatory, and prayers for the souls of the faithful departed. He declares that the custom of praying for the dead, as sanctioned by the Church, is spread everywhere, that it is an immemorial, constant, and universal practice, which can be traced back to the very times of the apostles (St Aug., Liber., *De Cura pro Mortuis*). This dogma, besides, is so consoling and so much in harmony with the aspirations of our reason, that it is hard to conceive how any one should have any difficulty to admit it. In order to understand the doctrine of the Catholic Church about purgatory, we must remember that which we have already so often repeated, namely—that in forgiving the guilt and eternal punishment due to grievous sins committed after baptism, there generally remains a temporal punishment which must be paid either in this world by the penitent himself, or in purgatory. God has so ordained it, lest by too great an indulgence sinners might be emboldened in doing wrong, and that by the temporal punishment they have to perform, in order to repair the past, they might not only satisfy His divine justice, but be more prudent and careful for the future to avoid every wilful sin, and also the dangerous occasions which might lead them into sin, and be stimulated to acquire more merits for heaven. The pains of the souls in purgatory are twofold: (1), The pain and loss; and (2), The pain of sense. 1. The pain of

Loss.—It is the temporary privation of the sight of God and of the company of the holy angels and saints. No sooner has a soul departed this life than it beholds God. This sight of God produces in the soul so deep and vivid an impression of the surpassing beauty, loveliness, charms and perfection of the Divine Majesty, that thenceforth it is utterly incapable of thinking or loving aught else except the Divine transcendental beauty and loveliness of the Almighty; it thirsts, its pants for God, it yearns after Him, like a hart after a fountain of limpid waters. It cries out unceasingly: God! God! God! I long to be with God! This temporary separation from, and privation of the sight of God, is for the unfortunate soul a cause of most intense grief. But it knows it cannot possibly go to God and be admitted into His presence until it be perfectly cleansed and purified, spotless and immaculate; and the thought that it is through carelessness and negligence, whilst on earth, that it is, for a while, deprived of the Beatific Vision, of the joys of Paradise, and of the most agreeable and charming company of the Blessed Virgin, and the holy angels and saints, greatly increases its grief and anguish; yet it is perfectly resigned to the Divine will, and would not wish to appear in the presence of the infinite, uncreated beauty, and the glorious assembly of all the brilliant court of heaven without every stain or defilement, even the smallest, being removed from it. It is hard for us here below to fully realise the intensity of this pain of loss, because our ideas of the Divine beauty, of the glory of the inhabitants of heaven and of the delights of that lovely abode are so dense and imperfect; it is not so with the souls in purgatory, which fully comprehend that to lose God even for a moment is a loss which no earthly thing could compensate. However, they are greatly consoled by the certainty they have that this privation is to be only a temporary one, and that they may be helped and assisted by the prayers and good works of the faithful on earth, especially by the oblation of the adorable sacrifice of the Mass, as has been defined by the Council of Trent, we have quoted above. The opinion of Luther that all the souls in purgatory are not certain of their salvation has been condemned by Leo X. (Bulla in 1520, edita Prop. Lutheri xxxviii. *Animae in purgatorio non sunt securae de earum salute, saltem omnes*) The same Pontiff has condemned another proposition of Martin Luther, who said "That the souls in purgatory had a horror of their pains, and continually sinned in trying to obtain final rest—(*Animae in purgatorio peccant sine intermissione, quamdiu quaerunt requiem, et horrent poenas*)—(Propos. xxxix, Lutheri damnata a Leone x, 1520). It is, therefore, the Catholic belief that the souls in purgatory are perfectly resigned to their state, never give way to impatience or murmuring, and adore the just decree of the Divine Majesty, although they are most anxious that we should intercede for them, and most grateful to us for any alleviation we obtain for them from Almighty God by our humble supplications and the good works we offer to Jesus for their intention. According to St Thomas (1 Pars., Tit. v., C. v.), Venerable Bede (Beda Sermo xviii, De Sancto), Suarez (Tract. De Purgat. Sect. iii), the pain of loss far surpasses anything we can endure in this world. Bellarmine (Bellarminus C. xiv.), St Bonaventure (St Bonavent. In iv, Dist. xx, art. i. Question. 2.) and a few others do not believe that the pain of loss surpasses anything we may suffer in this world. The opinion of the angelic doctor is the most probable and the one generally followed; yet those who hold the other opinion could not be condemned because the Church has defined nothing about this point.

(To be Continued.)

A SHORT REPLY TO THE REVEREND JOHN DICKSON, PRESBYTERIAN MINISTER, TEMUKA, TO HIS ATTACK AGAINST THE CATHOLIC CHURCH.

(By the VERY REV FATHER THROPHILUS LE MENNANT DES CHESNAIS, S.M.)

Temuka, December 17, 1895.

THE following letter was refused publication by the editor of the *Temuka Leader* :—

If we were to judge of the Reverend John Dickson's intellectual attainments by the letter which appeared in the last number of your paper (*Temuka Leader*) we should indeed form a very low estimate of them. Hear his wonderful utterances :—(1) "All Protestants stand or fall by the Bible, as we find it in the original Hebrew or Greek, or, at least, as we have it translated from the original tongues into our own, with all the light and knowledge of the nineteenth century." Does the Rev John Dickson forget that our Blessed Lord, the Divine Founder of the Christian Church, has not written a single word of the Bible? That even after the coming down of the Holy Ghost, on the day of Pentecost, the Apostles established Christianity by oral teaching, and, for many years, not one of them wrote a line, because they did not consider it necessary? They preached the Divinity of Jesus Christ and confirmed their preaching with miracles. Can the Rev J. Dickson deny this? Can he point out one single early Christian Church which was established or converted by the diffusion or reading of the Holy Scriptures? It was nearly four hundred years before the Bible was collected together and put into

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book shape as we have it now; can the Rev J. Dickson controvert this? During that time—and this was the golden age of Christianity—how could people have formed their religion from the reading of the Bible which was not yet published? Yet, millions of persons professed Christianity at that time, although they had never so much as opened a Bible. This is not all. For 1440 years, that is, before the invention of printing, every copy of the Sacred Scriptures had to be made with the pen; it took many years to complete it and a fortune to buy it. During these 1440 years, when the majority of the faithful could not possibly get a complete copy of the Bible, how could they have been saved, if they had had to form their religion from the reading of the Bible? Before the invention of the printing press, if anyone had spoken of forming his religion by the reading of the Holy Scriptures, he would have been taken to a lunatic asylum. During these 1440 years, I challenge my reverend friend to point out one single church in the Christian world, whether in the East or in the West, which believed that Christianity was to be propagated or preserved by the diffusion, reading and private interpretation of the Holy Scriptures? If he cannot do it, then his rule of faith, "The Bible and the Bible only," is a false rule, a thing unknown to all Christian peoples until the so-called Reformation of the sixteenth century. This is not all: from the time of the Apostles until the Reformation, the Church of Rome was the sole custodian, translator, and interpreter of the Holy Scriptures, especially those of the New Testament; if the Rev J. Dickson does not believe in the infallibility of that Church, how can he be sure that, during that time, she may not have corrupted the Scriptures to suit her system? Has he not every reason to suppose so; and, as it is only through the Roman Church the Scriptures have been preserved to us, how can the Rev J. Dickson or any other Protestant be sure that the Bible is the Word of God at all. How can they be certain that it is not the work of the infernal spirit, since it came to them through a Church which they believe to have been steeped in error and superstition? Can the Rev J. Dickson solve this difficulty? Catholics believe in the divinity and infallibility of the Church. The Church tells them the Bible is the Word of God and they accept it as such, but Protestants who deny the divinity and infallibility of the Church have no certainty at all that the Bible which they read is not a falsehood from beginning to end. (2). "The writer of these articles," he says, "dissatisfied with the Bible, and apparently unable to find there sufficient support for his doctrine, appeals to and often takes his text from what is known as the Apocryphal (doubtful) Books. These Books are not written, like the other Old Testament Books, in ancient Hebrew, but suspiciously in modern Greek, are never quoted from by Our Lord and His Apostles, and are ostensibly as full of folly as an egg is full of meat." It is painful in the extreme to see a Christian minister use such impious, blasphemous language of the Divine Word, for, bear it in mind, the authority, integrity and inspiration of the Books, which the Rev J. Dickson and the Reformers call "Apocryphal," is as great as that of the Holy Gospels of St Matthew, St Mark, St Luke or St John, since we have them on the authority of the same Church: The Canon of the Bible, that is, the list of the Books which were to be considered as authentic, veridic and inspired, was fixed by the Church at the Council of Hippo, 393, the third Council of Carthage, 397, and confirmed by the sixth Council of Carthage, 419, at which 200 bishops and two apostolic legates, sent by the Pope were present. Were not those holy pontiffs and doctors in a better position to judge which Scriptures were genuine and really inspired than the innovators of the sixteenth century? Yet, because those Books which have since been acknowledged by all the Churches of the East and of the West, were rejected by the Reformers of the sixteenth century, the Rev J. Dickson styles them as being "as full of folly as an egg is full of meat." Munscher, Berthold, Bretschneider, etc. acknowledge that it was through party spirit that the Reformers rejected the Deuterocanonical Books, which have the same authority as the other Books of the Bible (see Munscher, *Hanbuch der Christ. Dog.* 1802, Berthold *Hist. Kritik*, T. II. 1812, Bretschneider T. I.). If there is not an infallible tribunal, how can we be sure which are the true Scriptures at all? This can be known only by tradition, which the Rev J. Dickson repudiates, for he says (3), speaking of me, "He resorts for support to tradition and the decrees of Councils and the writings of the early Fathers . . . which, being uninspired, all Protestants consider of small importance." The Rev J. Dickson is calumniating even some of the most enlightened Protestants who admit the authority of the first four Oecumenical Councils, namely, that of Nice, 325, which condemned the heresy of Arius; First of Constantinople, 381, which condemned the heresy of Macedonians; of Ephesus, 431, which condemned the heresy of Nestorius, and the Council of Chalcedon, 451 which condemned the heresy of Eutiches. Many learned divines of the Anglican Church admit also the authority of the Fathers of the four first centuries, and, therefore, he calumniates thousands, nay, millions of honest Protestants who do not, like the Rev J. Dickson, consider oecumenical councils and the testimony of the early Fathers as of small importance. Admitting each Father is fallible, yet if all the Fathers of the early ages agree about any particular matter, although they lived in different countries, spoke different languages

and did not communicate with each other, there being no railway, no telegraphs, no steamers in those days, their joint testimony is simply unanswerable, because each was a witness of the faith and customs of the country he lived in. If their universal testimony can be traced back to the time of the Apostles, it shows apostolicity of origin for that particular thing, which is of the utmost importance no matter what Rev J. Dickson may say to the contrary. Wherefore, I am perfectly right to quote the early Fathers and counsels which knew apostolic truths much more accurately than my reverend friend. (3) He goes on "More than this, the Bible itself, though founded on reason and addressed to reason and bearing the internal injunction 'Search the Scriptures,' must not according to this writer be interpreted by each man privately, but by the so called 'Infallible Church.'" Where does the Reverend J. Dickson find in the Bible that that it is to be interpreted by private reason? Why did not our Blessed Lord write a Bible? Why did he not say to His Apostles: "Go and distribute this book everywhere, I will give men intellect to read it and understand it, it is the only guide they want to secure heavenly bliss? Instead of that, He said to them: (1) "To preach to all nations" (Matthew xxviii, 29), even to the utmost parts of the world" (Acts, i, 8) and that this ministry was to be continued by their successors until all be united in faith (Ephes. iv, 2). (2) He promised to preserve them and their successors from error by the assistance of His holy spirit till the end of the world (3) He commanded all to hear them and be guided by them "He that heareth you, heareth Me, he that despiseth you despiseth Me," (Luke, x, 16). What was the utility of the preaching of the Apostles, if every one was to believe what he liked and to do what he pleased? If all were commanded to hear the Apostles, as Christ Himself, therefore the doctrine of private judgment is unscriptural, misleading and false. When again Jesus said to His Apostles: "All power is given to me in heaven and on earth, going, therefore, teach ye all nations whatsoever I have commanded you" (Math xxviii, 19, 20,) that is, to preach and explain to the people His doctrine. Is not this a clear proof that he did not want the Scriptures privately interpreted to be our only rule of faith, but the living authority of his Church; Private interpretation is the floodgate of error and immorality; for how can you convince of error or of wrong-doing a man who believes that his private reason is to be his only guide and that he is to believe and practice only what suits his reason? Will you claim for everyone the infallibility which you deny to the Church and to the Pope in matters of faith and morals? The contradictions of the various sects which all quote the Scriptures in support of their opinions, show the fallacy of this assumption. The text, "Search ye the Scriptures," is not an injunction to interpret the Scriptures by private reason as the Rev J. Dickson does pretend. These words were addressed by our blessed Lord to the Pharisees, whose duty it was to study the Scriptures and explain them to the people; neither did He allow them to put their private interpretation on them, but interpreting them Himself, He declared that they gave testimony of Him. He refers them to the Bible as proof of His divinity, not as to the source from which they were to form their religious belief. Is it not a great perversion of this text, on the part of my opponent, to say that in it there is an injunction to read and interpret privately the Bible? If the Rev J. Dickson believes, as he pretends he does, that every one is to form his belief from the private reading of the Scriptures, why, Sunday after Sunday, does he inculcate his Presbyterian principles to his congregation, instead of leaving them to read the Bible privately and put any construction they please upon it? Why does he write pamphlets to propagate his opinions? Why does he teach little children his private views, as if they were infallible definitions? This shows that, in theory, he believes in private judgment, but, in practice, he acts by authority—that is, he contradicts himself. A Catholic does nothing of the kind; he believes he is to receive the explanation of the doctrine of Jesus Christ from the Church, and that the Church is guided by the Holy Ghost to explain it to him with infallible accuracy. A Catholic is logical, the Rev J. Dickson is not. All Catholic priests preach the same doctrine everywhere; every non-Catholic minister, like the Rev J. Dickson, has a system of his own, and tries to persuade people his system is the best of any and the most approved by God; this is how people are permitted to practice private judgment. With the doctrine of private judgment, how can the unity of faith be kept? "Be careful to keep the unity of the Spirit, one faith"—(Ephes iv, 3). How could we speak the same thing, be of the same mind and of the same judgment? "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, that you be perfect in the same mind, and the same judgment"—(I. Cor. I, 10). Do the advocates of private judgment speak the same thing, be perfect in the same mind and in the same judgment? Can God be indifferent if we follow truth or embrace error, do good or evil? Yet He must be, if the doctrine of private judgment be true. Let the Rev J. Dickson know that all Catholics believe the same things, are perfect in the same mind and in the same judgment in matters of faith and morals; it is a wicked calumny on his part to suppose that I or any other Catholic priest do not believe what we preach; we believe it, and we are ready to die for our faith any day. Would the Rev J. Dickson be willing to do the

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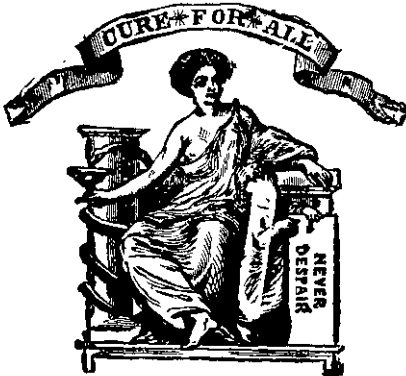
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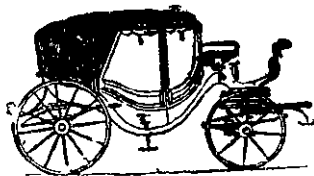
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same? Catholics do not condemn to "the Blackness of Darkness for ever" those who differ from them; they say their Church is the only true Church; that Jesus established no other Church but the Catholic Church; that all who can see bound to become members of it to secure salvation. But they judge no one personally; they leave them to God, who will punish them only if their refusing to enter His Church was wilful; if it was not, and if they led a good life, according to the light that was in them, they shall be saved. I do not intend "cutting my stick" and going to other regions when those lectures are over. I have been over fifteen years in New Zealand, and do not think of leaving New Zealand. Let it not be imagined that Catholics despise the Holy Scriptures. The early Christian Fathers explained them from the first chapter of Genesis to the last verse of the Apocalypse, and clearly answered all the objections of pagan philosophers and sceptics. Origen, St Jerome, St Augustine, Arnobe, Athenagoras, Hegesipus, St John Chrysostom, St Gregory Nazianzen, St Irenaeus, St Hilary, etc, have left us many admirable comments on every part of the Bible, shown its veracity, integrity and inspiration, and composed magnificent discourses on the principal truths it contains. These men of genius were in a better position to know the true meaning of the Bible than we are, and their testimony is most precious to us. The reason why the reformers rejected the Fathers is because they all teach the same doctrine as Catholics do to-day, and if people were to read them, they would be bound to return to the Church of their ancestors and the primitive Christians. This is why, like the Rev J. Dickson, they try to prejudice the mind of the people against them. What is J. Dickson when compared to these men of genius who astonished the world by their erudition, wisdom, judgment, as well as by the sanctity of their lives, about which non-Catholics know almost absolutely nothing. Before the Reformation it was out of extracts of the Bible that little children learned to read and write. Learned doctors studied the Holy Scriptures, the explanations given of them by the most famous doctors, the traditions and customs of the early Christians; they arranged the Christian doctrine in a systematical form. They had a short abridgment made of what is most necessary to be known and practised, and it was taught verbally to the children and illiterate people. For the learned they had large, complete, scientific and historical explanations. These being approved by the Church, everywhere the same doctrine was taught and the unity of belief preserved, and people had an infallible certainty that whatever they believed was what Jesus Christ and His Apostles taught. Is not this preferable to the doctrine of private judgment advocated by the Rev J. Dickson? If this method had been preserved, should we have the hundreds of contradictory sects which surround us, each pretending to have the true doctrine of Christ and quoting texts of the Bible in support of its assumption, and thus make Christianity a Tower of Babel and religion a mockery? Without the authority of the Church we cannot be sure we have the true Bible. Witness the Rev J. Dickson, who styles as "full of folly" certain books of the Bible because they are a condemnation of his false teaching; we could not be sure to have a true translation since the original texts and early translations have, for more than fifteen hundred years, been exclusively in the hands of the Catholic Church, except the Old Testament, of which the Jews have been the custodians; we would never be certain of having the right meaning of it, and faith would be impossible. What has the Rev J. Dickson to say to this?

Dublin Notes.

THE PROTESTANT ARCHBISHOP OF DUBLIN ON DENOMINATIONAL SCHOOLS.

LAST week, at the annual Protestant Synod, held in the Synod Hall, Christchurch-place, his Grace the Protestant Archbishop of Dublin delivered an interesting and broad-minded address in which he ably justified the proposed relaxations in the rules of the National Board by which the Christian Brother's schools and the schools of the Church Education Society would be allowed to participate in the State grants. The great principal to be vindicated in this matter, he said, was the principle of religious liberty, and he did trust that no one would object to the grant merely because it was a grant asked for by Archbishop Walsh, or because opportunity would be given to Roman Catholic schools in a greater proportion to receive that grant than to them. So long as they were dealt with fairly on the same basis, and the same liberty dealt out to them, he did not see that they could object.

AN OLD BUT GOOD YARN.

An Englishman who, under the guidance of a native Irishman, has recently been admiring the scenery on the other side of St George's Channel tells a correspondent of a Manchester paper a good story of Hibernian repartee. The visitor and his guide were in a hilly district in the South of Ireland, and the guide, pointing to a high hill, said that it was known locally by the name of "The

Devil's Table." Another and less lofty hill close by was known, he said, as "The Devil's Chair." "Indeed," remarked the Englishman, "the Devil seems to have a good deal of property in these parts." "Yes, sir," rejoined the Irishman, "but he is an absentee landlord, and lives in England."

SUGGESTION OF THE ARCHBISHOP OF TORONTO.

"My suggestion is this, said his Grace in a letter to Hon E. Blake, M.P. Let a great National Convention be held in Dublin, composed of chosen representatives of the clergy and people of Ireland and of an advisory representation of the Irish race abroad. In that Convention let Ireland speak out her mind, let not her voice be like a broken musical instrument emitting discordant notes and jarring sounds, but let it, on the contrary, be clear, loud, and emphatic, insisting on unity and condemning faction. Let her point out and uphold the Parliamentary representatives whose methods and conduct she approves, and let her mark out and condemn those whose intolerance of control, personal jealousies and animosities have done so much to break the unity and waste the strength of the National Party. Dissensions and feuds have, in the past, been the ruin and curse of Ireland. Let her stamp them out and cast them from her as things more noxious than the serpents St Patrick banished from her shores.

HON E. BLAKE, M.P., ON UNITY.

Mr Blake, in the course of his reply to a letter of his Grace the Archbishop of Toronto, said:—Every hour's experience gained since I joined the Parliamentary Party has deepened my conviction that the solution of the Irish question in our time depends upon the observance—in letter and in spirit—of the fundamental principles on which the Parliamentary Party was organised—complete independence of every political party without, and thorough unity, discipline and subordination within its ranks.

HOW AN IRISH MINER GOT A CALIFORNIAN MITRE.

In 1854 Pat Minogue appeared at the mines at Moore's Flat, Cal, and for three years was a miner, in no ways distinguished from the other miners except that he was more moral and conscientious than most of them. He saved money and went to Paris, to the Seminary of St Sulpice. He came back a priest and was assigned to Virginia city, which was then a roaring camp. The principal street was a line of saloons, gambling-houses, and worse. While Father Minogue did not make everybody a saint, he showed himself to be a man of heroic and saintly mould, and it would have gone hard with any one who harmed him. Then he was made Bishop of Sacramento, and when he died the other day many a gutter loafer in Virginia city who used to know him shed tears for the first time in years.

A DISTINGUISHED IRISH DOCTOR.

Sir Christopher Nixon, the distinguished Dublin physician, recently knighted by the Queen, was entertained at a complimentary dinner a few nights ago, the Right Rev Monsignor Molloy, Rector of the Catholic university of Ireland, presiding. Several Catholic prelates and dignitaries attended. Sir Christopher, in his speech, paid high testimony to the work of the Catholic University School of Medicine and the famous Mater Misericordia Hospital. The Vice-Chancellor of the Royal University of Ireland (Mr Bedington) spoke in like terms.

A NEW USE FOR BICYCLES—A HUNT.

A large number of ladies and gentlemen assembled outside the courthouse, Nenagh, for the purpose of having a hunt on bicycles. There was a very big muster of residents in the neighbourhood, and Mr Edward B. Jones of Richmond, and Miss B. Poe, of Riverston, were despatched as "hares," being accorded ten minutes start. The pack which followed was composed of the following:—Miss Wolfe, Rockfort; Miss Galwey, Lisduff; Mr George B. Smithwick, Youghal House; Miss Poe, Riverstown; Mr S. Parker Hutchinson, Ballyvalley; Mr Herber Koer, The Lodge; Mrs Willie Finch, Kilcoleman, etc. The evening was beautifully fine for the time of the year and the roads were in good order for cycling. The chase was very much enjoyed by all who took part in it, and being a complete novelty in this part of the country, was watched with interest by the people from various points of vantage along the route. The run covered over seven miles and occupied a little over thirty minutes, so that the pace must have been somewhat of a scorcher.

IRISH GAELIC LOVE SONG.

(By Alfred Percival Graves.)

"I'd roam the world over and over with you,
O Swan-neck and Lark-voice and Swift's-wing in shoe;
My Violets and Lilies and Rose-without-rue,
I'd roam the world over and over with you."

"If I roamed the world over, fond lover, with you,
And we met the rude mountains, now what would we do?"

SMOKE "ROYAL COLORS" TOBACCO.

(IMPROVED AROMATIC.)

THE EVENT OF THE SEASON.

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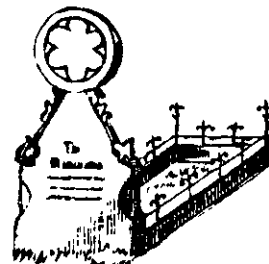
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"They would smooth themselves straight at one stroke of your shoe,
And I'd course their crests over and over with you."

"My food, foolish lover, still roaming with you,
To ford the rough river, now what should we do?"

"To one great shallow glass it would shrink at your view,
And admire and admire and admire you step through."

"But, ah! if still roaming, rash lover, with you,
We reached the dread desert, say, what should we do?"

"O, your sigh of soft balm would the wilderness woo,
To break into blossom so heavenly of hue,
That we'd rest at long last from our roaming, aroo!"

ST. MARY'S UNIVERSITY COLLEGE, (Dominican Nuns.)

On Friday his Grace the Archbishop of Dublin distributed the prizes to the successful students of St Mary's University College, Merrion square, which owes its existence to his zeal and energy in the cause of Catholic education. During the two years of its existence, St Mary's has made wonderful progress, as the report which was read by the Very Rev Mgr Molloy shows. The Archbishop, after tendering the hearty congratulations of those present to the college authorities, its professors and students on the brilliantly distinguished position to which he has attained, referred to the success of Miss Murphy and Miss Hayden, who won junior fellowships in the Royal University at a competition open to all graduates of not less than two years' standing, irrespective of sex or age. The success of Miss Barnville in winning the first of the scholarships in modern literature was also referred to in graceful terms. In conclusion, his Grace said:—"Three successes such as these—to say nothing of the army of university honours and of intermediate exhibitions and prizes that now stands to the credit of St Mary's—are surely sufficient in themselves to prove that we are no longer open to the reproach of having failed to provide for Catholics a college in which they can pursue with the most eminent success, and up to the very highest grades, the study of the various branches of secular learning, without being subject to the evil influences of a system of instruction vitiated from end to end by its unnatural ostracism of religion from the place which it is the inalienable right of religion to hold in every system that is worthy of the name education."

NUNS AS NURSES—NEW REGULATIONS.

In a letter addressed to the Birr Board of Guardians, and read at the meeting of the latter, the Local Government Board for Ireland point out that nuns must be appointed under the regulations applying to the appointment of all union officers and their tenure of office. The letter continues:—"It will be observed that under the terms of Article 2 of the Order of 28th June last the guardians are required to appoint a nurse to the workhouse, and it therefore becomes necessary, when nuns are in charge of the hospital, that one member of the Community should hold the office in question and be the responsible head of the nursing staff. The other nuns must rank as assistants to the nurse of the workhouse and discharge their duties under her directions." The chairman (the Earl of Rosse)—"There are four nuns in the hospital, but they are changed from time to time. The clerk (Mr H. Dooly)—"Yes; two of them are paid £30, but the other two are not. It was then decided to appoint Sister Marcella M'Grane to be the responsible head nurse, provided the Rev Superiress of the community to which that lady belongs approves. The effect of the new order is that members of religious Orders seeking the office of nurse in union workhouses must be appointed individually, the same as in the case of any other officer. Hitherto it has been the rule to give the appointment to the Community, whose Rev Mother selected the ladies to discharge the duties. At the meeting of the Longford Guardians the Local Government Board wrote regarding the status of the nuns as nurses in the workhouse infirmary, with the request that the Guardians would be good enough to appoint one of the Sisters head nurse of the infirmary. It was ordered that the nuns in charge of the infirmary to good enough to submit one of their names for this position."

A COUNTRY WHERE NO IRISHMAN RULES.

Mr Maguire, the American labour delegate, at a meeting recently told a funny story of the Chinese capitalists in California, who, when threatened by the trades unions approached Mayor O'Brien. Their leader, Sing Lung, came to the Mayor and said: "Chinaman afraidee; property burnt onttee; Chinaman get kildee, afraidee Irishman." Mayor O'Brien said that he would do all in his power for their protection, but the Chinese should respect the feelings of the Irish labour organisations. Then Sing Lung said: "We mustee go to some other country where no Irishman rules," "And where is that?" quoth Mayor O'Brien. "We will go to Irolandee, for there no Irishman rules," said Sing Lung.

THE "CONVERTED PRIEST" CASE.

On Thursday in the Northern Divisional Police Court before Mr Keys, Frederick C. Edwards, who was attired in the garb of a

clergyman, and wore a full beard, was charged, on remand, with a series of offences, including a charge of having stolen a number of articles the property of Mr James M'Naughton, of 16 Mountpleasant square, Bathmines. He was further charged with having, by means of false pretences, unlawfully obtained from Messrs Pohlmann and Co, of 40 Dawson street, a harmonium worth ten guineas. There were other charges of having obtained, by the same means, from Messrs Tallon and Co, of 11 Aungier street, a book-case value for £2 15s on the 3rd August, 1894, and of having obtained from Messrs Hyam and Co, of 29 Dame street, a clerical suit of clothes value £4, a silk hat and case value £1 6s, and an umbrella value 15s, on the 22nd August, 1894. Mr Tobias prosecuted on the part of the police, and the prisoner was defended by Mr M'Cune. The evidence of further witnesses was now given against the prisoner. The Rev Joseph Bickerdyke, of 45 Upper Rathmines road, a clergyman of the Protestant Episcopal Church of Ireland, stated that he knew the prisoner, and gave him shelter in the early part of last year. The prisoner stayed with him for three or four months, he (witness) believing the statement he made to him, and that he was deserving of shelter. He never gave him any authority to use his name as a reference. Mr M'Cune said he would reserve his defence. Mr Keys sent the prisoner for trial to the City Commission.

IMPORTANT PRONOUNCEMENT BY THE HIERARCHY OF IRELAND.

The following statement was unanimously adopted by the Roman Catholic Archbishops and Bishops of Ireland at a recent meeting in Maynooth College:—"We are painfully compelled by a sense of duty to our flocks to warn them against certain newspaper writings and other utterances in which the clergy and the bishops of this country are treated with a total disregard to the reverence due to their sacred office and character, and in a tone that is equally at variance with the traditional piety of the Irish people. For the most part those writings and speeches are connected with political discussions. With these as such we do not propose to deal; for we have no desire to interfere with the legitimate freedom of thought and action of those writers and speakers as long as they do not trench on God's law, and in this particular instance on the duties which it prescribes towards the ministers of religion. But we cannot tolerate under the pretext of political discussions, or any other pretext, the use of language which if allowed to be repeated without protest, can have no other effect than to weaken, and, if possible, in the end, destroy, the filial confidence which, at all times, has existed between the Irish people and their priests, and has been the natural outcome in God's providence of the sacred and intimate relations which exist between them. We trust that this admonition will be enough, and that we shall not be forced to an exercise of our spiritual authority for the prevention of this very grave evil."

THE BISHOP OF CLOGHER ON SECRET SOCIETIES.

The Bishop of Clogher spoke, at St Macartan's Cathedral, Monaghan, at some length upon secret societies and the evils which spring therefrom. He said he would address his words more particularly to the young men of the diocese, not because of the existence of secret societies in the community, but because they were entering upon a season which suited the purpose of designing individuals. To the young men, as he had said, he would address this special warning, but he would also caution those more advanced in years to abstain from involving themselves in any of those organisations which were condemned by the Church. Such societies might be classed under different heads. They might be named societies for advancing the cause of Ireland or they might be named benevolent societies. The society of Freemasons was a benevolent society, yet the children of the Church were precluded, under pain of most grievous mortal sin—under pain of excommunication—from becoming members of such a society. They knew as well as he did, that secret societies had done more in the past to rivet the links of Ireland than any other evil. He was sure they would believe him when he said that he yielded that day to no living man in his love of his country, nor was there anyone who was prepared to make a greater sacrifice than he to advance the welfare of his native land, but he would not have the material interests of his country advanced one iota by incurring the risk of excommunication by the commission of a deadly mortal sin.

HE NEVER TRIED IT AGAIN.

A sergeant-major serving in Gibraltar was in the habit of giving to soldiers who had indulged not wisely but too well a note addressed to the sergeant of the guard, in which it was written, "Please confine bearer." One day an Irishman happened to be one of his victims, and was handed the note and ordered to return to the barracks at once to deliver it. On the way he met the sergeant-major's groom, and, knowing the contents of the note, asked him as a favour to take it to the barracks, as he did not wish to return for an hour or two. On delivering it he was, of course, confined to the guard-room. The sergeant-major, on hearing the truth, chuckled over Pat's ruse and said no more about it, but he never again tried that method of discipline.

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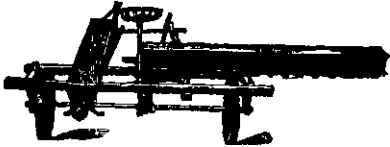
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it should, though I did not riddle my manures—five classes (5). I consider your drill as
supplied to me meets a long-felt want and it only requires to be known to those who wish a
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ZEALANDIARequires no Setting, and will burn any Coal.
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Catalogues on Application

BARNINGHAM & CO.,
VICTORIA FOUNDRY, GEORGE ST., DUNEDIN
Opposite Knox Church.