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Current Topics

AT HOME AND ABROAD.

THE BIGGEST SWINDLE EVER FLOATED. "The gunpowder plot was the biggest swindle ever floated." Thus Father Gerard, S.J. The gentleman who lectured recently in London proves by historical documents, that the famous plot of Guy Fawkes was nothing more or less than a put-up job on the part of Cecil, Earl of Salisbury. It is the old, old story. Cecil, the Prime Minister of King James was in danger of Court disgrace. The nobility were jealous of him, the common people hated him, and even the king disliked him. He did simply what Turkish officials are said to do in Armenia, and what has been done *passim* in Ireland. He concocted a plot, and then, "just in the nick of time," discovered it. Father Gerard says that the people of those days were more sceptical than the people of our days. Quotations from Goodman, Anglican Bishop of Gloucester, Archbishop Usher, Osborne and Lord Cobham show that the supposed plot was looked upon in much the same light as we regard "Jack the Giant-killer." We are told that for 78 years after the "discovery" the famous "cellar" was let in the same careless manner as before. It was only in 1678 that Sir Charles Wren reported the letting to be unsafe, and then the traditional search on the opening of Parliament was made.

BIGGEST BELL IN U.S.A. St FRANCIS DE SALES' Catholic Church, Cincinnati, America. Its weight is fifteen tons, while the cathedral bell in Montreal is twelve and a half tons. The *Irish World*, from which we culled this information, states that "its dimensions are: Diameter of the rim, 9ft; crown diameter, 5ft, from outside to outside; height, 7ft. The proportions of the curves are kept secret by the founders. The clapper weighs 640lbs, and the wheel, which will be fitted with a double rope for two bell-ringers, is 15ft in diameter. A large metal eagle will perch upon the yoke, and five engraved silver plates will be attached to the yoke, giving a history of the founding of the bell and of the personages whose medallions emboss the bell.

IS DIANA VAUGHAN A CATHOLIC? WE have had several communications of late from different parts of the Colony about the ex-Palladian, Diana Vaughan. Is she really a member of the Church? is frequently asked. It was reported that some months ago, she had expressed the desire of being received into the Catholic Church. A priest, Rev Father Delaporte, a missionary of our Lady of the Sacred Heart, who had offered his life for her conversion, was struck dead after celebrating Mass. The very same day Miss Vaughan announced her determination of resisting grace no longer. The following letter from Cardinal Parocchi Cardinal-Vicar of Rome, to Miss Vaughan herself, ought to set aside all doubt concerning the matter. His Eminence addresses her "Dear daughter in our Lord," acknowledges the receipt of a pamphlet, and goes on to say: "His Holiness thanks you and sends you his especial blessing. For a long time you you have had my entire sympathy. Your conversion is one of the most magnificent triumphs of grace that have come within my knowledge. At the present time I am reading your 'Memoirs' They are of thrilling interest. Rest assured that I shall remember you in my prayers, and especially at the holy sacrifice of the Mass. For your part do not forget to thank Our Lord continually for His great mercy and for the striking proof of His love that He has given you. Receive my blessing, and believe me to be yours in the Heart of Jesus,—L. M. Cardinal-Vicar."

ODDS AND ENDS. MRS Besant, in a lecture after her return from India, has stated that Theosophy is a "society," not a "religion." What about the doctrine of re-incarnation?

The Rev Haskett Smith, who lectured recently in New Zealand, has evidently a high ideal of the Catholic Episcopate in the Colonies as contrasted with the Anglican Bench. He is reported to have recently said:—The Roman Catholics, who attend to everything, send their best and ablest men; always active and always vigilant and up to date. Consequences? Actual supremacy of Rome in the Colonies, Anglicans not even second. I stood in St Patrick's Cathedral, Melbourne, densely packed an hour before services, and all to hear the Roman Catholic Archbishop of Melbourne—keen as a rapier and authoritative as the Pope—affect at least to demolish an Anglican Bishop (not the first who has ventured to dispute the Roman claims). I don't say he was unanswerable, but he was unanswerable; and his discourse was so effective that it elicited alternate laughter and applause from his otherwise reverent and absorbed congregation. This is the sort of thing the Anglican clergy have to reckon with."

Professor Beinkens, Bishop of the German "Old Catholics," died in January in Bonn. Joseph Hubert Beinkens was born at Bartsched, near Aix-la-Chapelle, in March, 1821. He was among the fourteen professors who at Nuremberg protested against the Vatican decree in August, 1870, and was excommunicated in 1872 by the Bishop of Breslau. He became a leader of the "Old Catholics," and was elected "bishop" in an assembly at Cologne of the German "Old Catholics." His "consecration" took place in August, 1873, the Dutch "Old Catholic" Bishop Heycamp, of Deventer, officiating. "Bishop" Beinkens is the author of numerous writings, chiefly on theological controversy.

A company of fishermen were seated on the sea wall at Oban, conversing. One of them, losing his balance, fell backwards into the sea. His companions took no notice, and went on quietly with their conversation. It was Sabbath. The fact seemed to be weighty in the mind, also, of their comrade in peril by the sea; for it was only after he had been floundering and eplashing about for a good many minutes that a weak voice called out from below, "Sanly, I'm thinking I wud be the better for a rope."

A nun a "notary public! Go? A member of the Order of "Sisters of Charity" has been commissioned a notary public by Governor Stone, Missouri. The commission was made out in the name of Hannah Sheehan—the name the nun bore in the world. Much inconvenience was occasioned by the remoteness of the asylum when taking affidavits was necessary, which the commission will obviate.

There was recently a warm controversy (says the *Bombay Catholic Examiner*) on the subject of vipers swallowing their young. Father Gerard writes to the current number of *Nature Notes*, putting on record a piece of evidence which seems to him particularly valuable, because the witness had never heard a word on the subject, and did not know that anyone had ever asserted the fact. The Jesuit Father de Smedt, long a missionary among the Red Indians, told the story to Father Gerard. Riding one day across the prairie, he came to a shallow hollow, at the bottom of which was a large rattlesnake and a number of young ones playing round it. As he advanced his horse made a noise, whereupon the youngsters scuttled off to their mother, who opened her mouth, and they disappeared down her throat. Much interested, he reined up and remained perfectly still, and presently first one and then another of the little ones hopped out of the mouth, until they were all again in sight. Then he struck his boot smartly with his riding whip, and again they vanished as before. He repeated the experiment several times, and always with the same result.

"Oh, for a year, a month, a day of Oliver Cromwell, Lord Protector of England!" exclaimed the *New York Independent* in an article on the Armenian massacres. The *Catholic Union* rejoins:—"You can't get even a minute of the wholesale and brutal murderer. The sea may give up its dead, but hell never gives up its damned."

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. C. Williams' JUNO. Smoke.

Why are our Brothers and Nuns so solicitous about the placing of pictures of our Divine Lord and His saints in conspicuous and honoured places in every schoolroom? The following poem gives the answer:—

THE FACE.

A master artist of the Christian School,
Held all his pupil's to the lofty rule;
"Who sketches Mary, Christ, a child, or saint,"
Must live above reproach, and free from taint."

One day there came a youth of noble name
(But sin's dark visage shadowed now his fame).
And begged the master give him place and time
To purge away the blackness of his crime.

The master asked if be the rule did know,
And would he bide it! Bowing very low,
While crimson blushes showed his direful guilt,
The novice said: "It shall be as thou wilt."

"Then sketch this face!" was all the artist said.
And placed before him guilty Judas' head,
Appalled by what the master there had wrought,
The pupil stood with troubled mein and thought.

That night the master reading, found this truth,
"Things often seen will change the life in youth,
And what we most admire will often be
The very things to shape our destiny."

"My rule is wrong!" the artist slowly mused;
"I'll change my plan, my pupil I've abused!"
So when, next day, the pupil took his place,
Instead of Judas, there was Jesus' face.

He could not lift his brush, but stood abashed
Before the matchless love that canvas flashed.
Day after day he pondered o'er his art,
Till that sweet love of Christ had won his heart.

Then, when the vision of his Lord had come;
And all the darkness of his life had gone;
He copied, not the lines the master made,
But those that on his very heart were laid.

Report has it that the Queensland police are shortly to be supplied with a new uniform—white trousers, neat coat, and white helmet.

The river Clyde, of which the Scotch are justly proud, was at the beginning of the century but a small, shallow stream, but by magnificent engineering at a fabulous cost it to-day floats the great ships of the world. An American sea captain at Glasgow was listening to a resistent dilating upon the Clyde, when he interrupted him rather contemptuously: "Rivers? Why, you haven't room enough in this country for rivers! The Mississippi, the Missouri, the Hudson, the Columbia are what we call rivers." "I know that," said the Scotchman, perfectly undisturbed, "but God Almighty made your rivers; we made the Clyde."

"What can you tell me about St Paul?" asked an examiner at Oxford. "He was also called Saul, and was brought up at the feet of Gamaliel." "Quite right. And who was Gamaliel?" This was too much for the budding B.A. "A mountain in Galilee," was the brilliant rejoinder.

The very latest "record" which the Yankees claim to have broken (says the *Glasgow Mail*) is for the biggest man on earth. The Yankee giant has been found dead at San Diego, Cal. He must have been about nine feet high in life. This makes allowance for the shrinkage, which may be pretty closely calculated. The mummy is that of an Indian. Its preservation is no matter for surprise. In that arid region the atmospheric conditions are such that a corpse buried in the dry season might very well become perfectly desiccated before the arrival of the rains, and thus be rendered perfectly proof against decay. The body was found in a cave by a party of prospectors. It has been stated that this man must have surpassed in height any giant of whom there is historical record.

Costaki Pasha Anthopoulos, who has been appointed to succeed the late Rustem Pasha as Ottoman Ambassador at the Court of St James's is like his two predecessors—Musurus and Rustem—a Christian. A Greek by extraction, he was born at Constantinople in the thirties, and was educated in that city.

The latest surgical feat.—We learn from a contemporary that a piece of steel was driven into the eye of Joseph Brown, of Plainfield, New Jersey. It was embedded deep in the eye, and could not be extracted by cutting without the entire loss of the eye. At the Eye and Ear Infirmary of New York they applied a powerful magnet, which will hold up one hundred pounds. When the magnet was

brought near the eye the piece of steel was drawn from its bed, and attached itself to the magnet, and the eye will be saved. That is scientific surgery.

Little Princess Ena of Battenberg (says the *Bombay Catholic Examiner*) is credited with a rather smart saying. Like other small Princesses, she has begun the study of European languages early, and already speaks French and German with considerable fluency. But the other day, when her patient governess began to teach her some Italian phrases, her Royal Highness very nearly struck. "Grand-mamma makes me say 'Thank you' when she gives me anything," she exclaimed, "and father 'Ich danke Ihnen.' Then you used to tell me to say 'Merci,' and now it's something else! What a lot of different ways there must be of talking!"

MICHAEL DAVITT, M.P., AT HOME.

IMPRESSIONS OF THE ANTIPODES.

OPINIONS UPON THE SITUATION AT HOME.

AN interview which will be read with interest by our readers throughout New Zealand has been granted by Mr Davitt to the *Freeman's Journal*. A representative of that paper called upon the distinguished traveller at his house in Ballybrack, County Dublin, with the following result:—

THE IRISH IN AUSTRALASIA.

Reporter—The readers of the *Freeman's Journal* will be much interested to learn something of your impressions of Australia, Mr Davitt, and your opinions on the situation here.

Mr Davitt—Well, "impressions of Australia" and "opinions upon the situation" make up what might be truly called "a large order." Unless you want me to occupy a whole page of the *Freeman* you must be satisfied with a much less ambitious interview. I could only hope to do justice to the first part of your request by attempting to write a book of travel, while the more pressing question could well demand all the space your paper can spare in these stirring "war" times. Allow me to say, however, that I have had a very good time in Australasia, and that I have come back delighted with these colonies; and especially with our people out there—the Irish part of their population and its offspring. I feel prouder of our grand old Celtic race and more hopeful of its future progress after my experiences at the antipodes. There is not on the face of the earth to-day a warmer-hearted or more generous people than our kith and kin of the colonies. And they are so true to the old Fatherland in feeling and in everything which goes to make the Celtic people conspicuous for their domestic virtues and social qualities, while at the same time they are showing themselves to be at least the equals of the other races represented in the seven Colonies in all the intellectual, professional and industrial pursuits of these new communities. One must come home strengthened and encouraged in the national struggle after seeing the two Irelands of Australasia and America, and counting all that this must mean in our battle for Home Rule.

IRISH FEELING IN THE COLONIES.

Reporter—What is the state of feeling in the colonies on the divisions in the Parliamentary ranks?"

Mr Davitt—Two words will fully answer your question—discouragement and disgust. Let me relate two incidents which occurred in my tour, to illustrate the depth of angry feeling on this matter among our friends. I was visiting some sugar plantations near Port Mackay, in Queensland, one day with the object of studying the Kanaka labour question. Driving along with some friends we observed an old man hailing us from a cane-field. We halted until he came alongside. He was an old Clare man, who had been in Australia for forty years. "In the name of God, sir," said the old fellow, addressing me right off, "have ye no thought for the Irish abroad in your minds at Home? If ye cannot stop your shameful wranglings and disensions on patriotic grounds, do spare us the shame and humiliation which it all inflicts upon the majority of the Irish race in the world outside of Ireland." The other incident happened while I was staying a brief time at Honolulu, in the Hawaiian Islands. Going down the main street of that lovely city I was stopped by a man who said he thought he knew me. He had attended a meeting which I addressed in Drogheda in 1881, which Clifford Lloyd had attempted to suppress. My friend's name was Hughes, I think. He spoke at once about the split at Home and repeated, in other words, the prayer of the old Queenslander, adding, "Surely, sir, all common sense has not left Ireland yet, and if there is any of it remaining in the minds of those who appear to have lost all true national feeling, there must be union soon, with Lord Salisbury and Mr Chamberlain in power." These incidents fully reflect all that is said and thought by our friends everywhere I went in my journeyings through the seven Australasian colonies and on my way home through America. And I can add this comment upon that state of feeling: I am convinced that unless there is union now, when everything seems to work by way of incentive for it, when our deadly political enemies are being arraigned before the bar of universal public opinion; no future constitutional movement here in Ireland will obtain sanction or support from the Irish race abroad.

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CARDINAL MORAN'S MESSAGE OF PEACE.

Reporter—That is a very strong statement, Mr Davitt, and I feel sure that it will have much weight with all the friends of Home Rule at this juncture. Was Cardinal Moran's message to Ireland not framed in a similar spirit?

Mr Davitt—I will say this much about that touching and beautifully worded appeal, which was so eloquently spoken at my last meeting in Sydney: Had the most rabid partisan of any section of Irish Nationalists, with a remnant of patriotic feeling in his heart, heard this great dignitary of the Church and true Irishman utter that message of peace and goodwill, he would never again lead voice or act on the side of dissension. The Parnellites of Sydney are a small body, but they are sterling Nationalists, and they were as eager for union after Cardinal Moran's speech as any among those who think that the majority were right at the origin of all the trouble. There are no parties or sections now among the Irish in Australasia. Their position is this: "We are all ready to give the movement the same instant help and constant support when there is union in Ireland and an end put to suicidal dissension. But until that work is accomplished there will be no assistance lent to faction fighting from this part of the world."

CURRENT INTERNATIONAL DIFFICULTIES.

Reporter—What direction do you think the work for reunion should take? Have you read Mr P. A. McHugh's letter and the comments thereon of the Parnellite Press?

Mr Davitt—Before replying to these questions directly I would like to emphasise a few facts which cannot be too strongly repeated at the present hour. They are these:—Dissension blocked the way of Home Rule in 1892. Practically, no other object but dissension now bars the way of success. Unity will spell victory for the national cause if unity can be brought about before Parliament meets or immediately after. Given this reunion among the national representation the Home Rule "stock" to make use of a common expression, would leap up instantly 100 per cent. For, what is the political situation from the present point of view of the Irish cause? The coalition Government is confronted with a sea of troubles of the most menacing nature. The very existence of the Empire stands imperilled through the bellicose blundering of Lord Salisbury over the Venezuela question and the conduct of the Jingo allies of the Tories in South Africa with reference to the frustrated attempt to add to the Transvaal goldfields to the plundered territory of Lobengula. America and Germany are confronting the Salisbury-Chamberlain Ministry with veiled threats of war against England, and England has not a single friend or sympathiser in her difficulties among the nations of the world. Nationalist Ireland cannot possibly lend a particle of sympathy to the deadly enemies of their cause in this emergency. We have no quarrel with the people of Venezuela or of the Transvaal Republic. The English interests that are concerned in both cases are those of the most sordid kind—the interests of plundering, money-mongering companies of kindred blood. It is land-grabbing of the worst kind on a gigantic scale. Let those who are concerned in this work stew in their own justice. Nationalist Ireland is concerned only in Home Rule. This is the position, and hence Ireland's opportunity. We need use no threats. That would be a foolish policy. But we can state a few plain facts, anyhow, and they read as follows:—

In 1893 there were in the United States something like 15,000,000 of people of Celtic blood and parentage. Most of them had the best cause for cherishing the bitterest memories against England's rule in Ireland. But had the House of Lords—that is, Lord Salisbury—indorsed Mr Gladstone's measure of peace and good will between the British and Irish peoples; had this moderate, just and wise plan for the cure of England's difficulties in Ireland been accepted by the present Prime Minister; those burning recollections of cattle rule and landlord ruin would have failed forever from the minds of at least 14,900,000 of these exiled Irish and their offspring. And what has Lord Salisbury got to face now, in the event of a war with the republic of the United States? I know what the feeling there is now. I have crossed from San Francisco to New York within the last three weeks. I have met representative men of all classes and races, and I have no hesitation whatever in declaring that there will be 500,000 American citizens of Irish blood ready to volunteer in a conflict with England, within a week after war is declared. I do not use this in any sense as a threat. I merely state what I know to be a fact, and allow those who can to draw their own inferences.

MR DAVITT'S PLAN.

And now I will go back to your question as to what plan or means I think would be best calculated to ensure union. I have not read Mr McHugh's letter yet, nor the comments to which you have referred. I have only gathered the tenor of them from yesterday's *Freeman*. I cannot, therefore, venture to express at present any original opinion in this connection. One thing is, however, most satisfactory, and that is the excellent spirit which it appears animates the letter and the newspaper references in question. All that we can hope to do immediately is to strengthen this sentiment of unity and build it up into such a body of national feeling as will wear and

bear down all sectional quibbling and personal prejudice that stand in the way of a reunited people and party. I believe myself in the methods of least friction and resistance. I think the work should be from the centre to the circumference rather than conversely; but this is only my view, and I am willing to be convinced of the wisdom of the other course. Try first to apply the remedy where the evil began. The split commenced within the ranks of the Parliamentary representation, and spread from thence to the country. Let us try first to heal the wound in the limb affected, and then, in case of failure, apply ourselves to the task of reaching the desired end by way of a great international convention in Dublin.

Let me suppose, by way of illustration, that a meeting of the whole nationalistic representation could be held to-morrow, or next week, or on the day Parliament opens. Let me imagine all the eighty-one or two members present. Allow me still further to suppose that the voice of our race abroad—the Irish in Australasia say—could be heard at the very onset of the proceedings; it would, in my judgment, speak substantially as follows:

VOICE OF THE IRISH RACE ABROAD.

"I propose, gentlemen, that no word about past differences shall be spoken here to-day. We are met to devise a way for reunion, and not to discuss who was right or who wrong in past disputes. Let all this be forgotten for the present anyhow. To-day we assemble to do a work, which, if accomplished, will win Home Rule for Ireland, but, if not done, will condemn our movement to destruction and your Irish members to political impotency and disgrace. How is this union to be brought about? That is for you, not for the voice of Australasia to say; but I will help you, anyhow, by a suggestion or two.

"Mr Justin McCarthy is about to retire, through ill-health, from the position of chairman of the Irish Party. He is more blameless in all this dissension than any other of the whole body of members. He has no enemies anywhere, and there is not a man of you who stands higher to-day in the estimation of the whole Celtic race than the retiring chairman. Now, which of the other 'generals' of the movement can hope to succeed in doing what Mr McCarthy has not had the happiness to see done during the past five years, namely, to reunite the Parliamentary forces? No one answers, your silence is right, and the inference follows. You will only agree, if agreement be possible, as I think it is, in an arrangement which will put the 'generals' out of the question for chairmanship for the present. For my part I will not vote now for a Dillon, or Sexton, or O'Brien, or Healy, or Redmond, or T. P. O'Connor, or Harrington, or Davitt. You were all actively concerned in the original split. You will all declare that you were right individually, and that the other fellow was wrong. This is not what is wanted. We want a rallying point for union. A second Parnell is not to be had. He will not be found in this political generation. We must, therefore, look for some one of humbler qualities, but of unquestionable Nationalist principles, who will occupy the position of a centre of unity as chairman of the national representation. He need not be an orator. There are eloquent speakers enough in the party to plead and defend our cause. He need not be 'a statesman'; there are men in the party of acquired Parliamentary skill and political experience who can be relied upon to meet the enemies of Home Rule on any ground in the House of Commons. Look through your ranks; go outside of your sections even, if necessary, and look around the Irish race, and agree upon two men, one for chairman, the other for vice-chairman of a united body, and give these men, or rather the National cause, that united support for the next twelve months which was accorded to Mr Parnell in the times when all laboured for the movement and none talked of parties or sections. All the 'generals' can find a field for their eloquence, Parliamentary skill, and statesmanship within the scope of such an arrangement. They will all be on a footing of equality, and let each and all try, by their labours, to convince the judgment of the country that no matter how they may have erred as sectionist leaders, they could sacrifice personal feeling and ambition in the sacred work of rescuing the Home Rule movement from the deadly peril in which divisions and weakness has placed it. This, gentlemen, is about all I am in a position to say for Australia. My suggestions are neither profound nor very original. You can easily improve upon them if you will only consider the subject in the spirit which now pervades the whole Irish race, namely, forgetfulness of past differences, and an honest, earnest resolve to win Home Rule by the only possible means of success, a reunion of all the Nationalist forces within the Home Rule movement. The question of 'policy' for a reunited party can offer no serious difficulty now. None but a determined policy in Parliament and in Ireland will now avail with the enemies of Home Rule in Power. Fight the Salisbury-Chamberlain combination all along the line, unless the Nationalist demand is conceded, and this demand ought to start with the Home Rule Bill of 1893, as an irreducible minimum. Gentlemen, I have done. I have expressed the view of your friends in Australasia, and I pray God that you may leave this room to-day a reorganised tower of strength for Ireland and a terror to her foes."

THE HOPEFUL OUTLOOK.

"I think," continued Mr Davitt, "I have said all I have to speak at present. I can only hope that I may contribute a little to the realisation of that which all the truest Irishmen alive are now demanding—the closing up of the ranks and the pushing forward of our cause. Just look at the hopeful prospects before us! Our enemies environed with dangers of the most serious kind; a splendid chance for winning a good land measure in the coming session, of obtaining some additional redress for the agricultural labourers, and for pushing the question of amnesty forward with the powerful voice of united Irish benches. All this, and more, is possible of realisation if the men who are Ireland's deputies to Westminster will only rise superior to personal prejudices and ridiculous quarrels, and prove themselves worthy of the cause they are elected to carry forward to victory."

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Irish News.

(From contemporaries.)

Antrim.—NUMBER OF TROOPS.—In the Belfast district there are now not far short of 5000 officers and soldiers, consisting of one regiment of cavalry, small detachment of artillery and engineers, four battalions of infantry, one company medical staff corps, detachment of army service corps, ordnance store corps and military police.

Cork.—NUMBER OF TROOPS.—There are about 9000 soldiers of all ranks in this district, which is one of the largest in the kingdom. There are now stationed in the Cork district two regiments of cavalry, three batteries of field artillery, three companies of garrison artillery, one fortress company royal engineers and one company submarine miners royal engineers: nine battalions of infantry, one company army medical staff corps, one company ordnance store corps, besides detachments of the army service corps and military police.

BITING A THUMB.—Michael Lynch has been remanded at Cloyne, near Middleton, on a charge of biting the thumb off one John Sisk on Christmas Eve. Sisk's life is in danger.

Clare.—SERIOUS ACCIDENT.—A farmer named Thomas Sheehan was admitted into Kildysart Union Hospital in a state of complete collapse, caused by his sliding accidentally on a hay fork placed perpendicularly against a bayrick. The fork entered the lower part of his body and passed out above the left hip, inflicting injuries from which it is scarcely probable he will recover.

Down.—ORGANIST FOR FIFTY YEARS.—The death, after a brief illness, of Mr John Russell, for fifty years organist of the Newry (County Down) Catholic Cathedral, is much regretted. Mr Russell belonged to the South of Ireland, held a very eminent position in the musical profession.

Dublin.—NUMBER OF TROOPS.—In the Dublin district there are now about 8000 soldiers of all ranks, consisting of two regiments of cavalry, three field batteries, one section of coast battalion R. E.; eight infantry battalions, four companies army service corps, one company medical staff corps, one company ordnance store corps and a detachment of military police.

THE IRISH NATIONAL MUSICAL FESTIVAL.—The *Musical Herald* thus speaks of the Irish National Feis:—"We learn from the hon secretary, Dr Annie Patterson, who has called at our office, that this scheme begins to take definite shape. It is hoped to hold it in May, and there seems no chance of completing the proceedings under a week. The Dublin Corporation have funds for promoting the national music of the country, and it is hoped they will make the Feis Committee a grant, as they are trying to revive national music. It is, however, difficult to keep politics out of these matters. Professor Stanford's scheme, which included Halle's band, is found to be too ambitious. The various towns will have something to interest them, and will probably send contingents of voices for the chorus. There will be a solo-singing competition. The local band will be supplemented by outside help. A day will be devoted to the ancient music. Almost all of the modern Irish composers will also be represented. A guarantee fund of £1000 is being raised.

Derry.—A STRANGE ANOMALY.—The industrial development of Ireland (says the *Sydney Freeman*) is slow and difficult. We have heard many reasons, therefore. One is palpable to the world—the enormous tax of transit in produce. *Erin* has this to say on the point:—"The question of the cost of transit dominates the whole industrial situation in Ireland. It costs more at present to send a ton of goods from London to the West of Ireland than to Japan. A ton of woollen goods can be forwarded from London to New York for 20s a ton; to Chicago, a thousand miles inland, for 35s, and to Japan for 50s. The same goods sent from Derry to London cost 70s, and from Gweedore, fifty miles inland, 120s.

Kerry.—ALLEGED MURDER.—A man named O'Connell, residing at Ballnakeelings, ten miles from Cahirciveen, has been arrested, charged with the alleged murder of a man named Grady, of the same place. It appears that Grady, after receiving a cheque from his daughter in America, visited Harren's publichouse in Ballnakeelings on Christmas Eve along with some friends. After spending some time there deceased, accompanied by some others, amongst whom was the man under arrest, wended his way homewards. A fracas occurred on the way, and deceased was badly wounded by a stone on the forehead, from the effects of which he died. It is alleged that deceased in his dying depositions charges O'Connell with having dealt him the deadly blow. The police subsequently placed O'Connell under arrest.

A PROTECTION POST.—A protection post has been erected at Dooneen, on the farm from which Mr John Daly has been evicted. In the immediate vicinity of Daly's house there are several farms from which tenants have been evicted. These include the farms of

Cornelius Leary, Laurence Healy, Michael Daly, all now under the protection of bailiffs and policemen.

ALLEGED AGRARIAN OUTRAGE.—An alleged outrage was recently reported between A. Keaton and Foynes. An explosive with a fuse attached was thrown into the house, and when a woman went to investigate it it exploded, causing much damage to the furniture and blowing the roof off. The woman was badly injured. The explosive was packed in the axle box of a car, and must have been very powerful.

A NOBLE MONUMENT.—Irish Catholics throughout New Zealand contributed generously to the O'Connell Memorial Church, Cabirciveen. The following clipping from the Liverpool *Catholic Times* will be of special interest to our readers:—Canon Brogan, the popular and patriotic parish priest of Cabirciveen, has lately been the recipient of numerous letters encouraging him in the great religious and national undertaking with which his name will ever be identified—the erection of a church in the native parish of the liberator of the Irish Catholics and their English brethren of the household of the faith. Sir John Harley Scott, Mayor of Cork, writes from his residence, Knockea House:—"I sympathise with you very much, and think it hard that you are so much pressed for such a good work. You can have, with pleasure, my patronage as Mayor of Cork." The Mayor of Limerick writes to say that it will afford him great pleasure to give his patronage to the bazaar the Canon intends holding in Dublin with the object of removing the debt still due on the O'Connell Memorial Church. "I trust," the Mayor adds, "that the undertaking will be completely successful, and prove the means of removing all anxiety and trouble from you on the score of the church debts. I am sure that the counties and towns with which the liberator was more closely identified will not fail to help in perpetuating the fitting and crowning tribute to his memory that is embodied in the Memorial Church by freeing it from the indebtedness with which it is encumbered." The Very Rev Dean Norris (Bretwood, Essex), enclosing £1, expressed a wish that he was rich enough to complete this great church. The Very Rev Canon O'Hanlon, P.P., Sandymount, also forwards £1, saying, "I most sincerely sympathise with you in your noble efforts." Surgeon-Major Falvey sends from Santa Lucia, West Indies, a cheque for £3 "as a tribute to his lofty conception to honour Ireland's greatest son, and to his own indomitable purpose to realise it; hoping that two years hence, on his return from the West Indies, to celebrate the completion of the noble edifice." Mr Macgillicuddy, J.P., B.L., Aghadoe House, Killarney, referred to a visit he and Mrs Macgillicuddy paid to the beautiful church, and how struck they were with it; trusting "that before many months he may have the workmen putting the finishing touches to the noble memorial he has undertaken, and which is so becoming to the bright and happy page of Irish history, across which the name of O'Connell is written in golden letters." Mr P. McPhillips, Royal Irish Constabulary, Downpatrick, sends five guineas, amount collected in five police stations of that district. The contractor's solicitor writes, on December 26th, that it is vain to expect his client to resume the works without further satisfactory guarantees or prepayment; and, as neither of them appear to be forthcoming, he must now carry out his instructions to institute proceedings for the recovery of the balance due upon the contract. Surely the Catholics of Great Britain and Ireland will not fail to come to the aid of Canon Brogan.

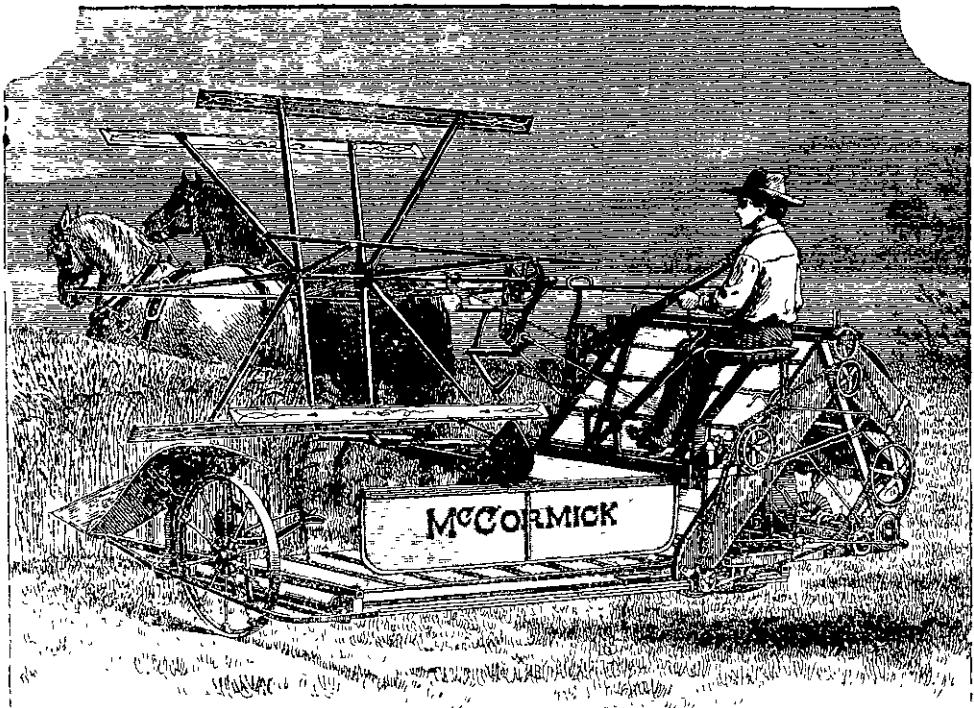
Kildare.—NUMBER OF SOLDIERS.—The troops in the Curragh district number about 4000 men, consisting of one regiment of cavalry, two batteries of royal horse artillery, two field companies B. E., three battalions of infantry, four companies of army service corps, one company medical staff corps, and detachments ordnance and military police.

Monaghan.—TIM HEALY ON AUSTRALIAN BUTTER AND N.Z. MUTTON.—At a meeting at Ballybay Mr T. M. Healy M.P., thus addressed the tenant farmers:—"The more I witness this problem of foreign importation, the opening up of foreign markets, the making of railways in foreign parts and the cheapening of steamship freights, the more I am satisfied that the land of Ireland and England will ultimately barely more than pay the taxes (hear, hear). I had an object lesson in this myself in London during the last summer. I was taken by an English Member of Parliament through a large produce house in the city of London, a house that supplies everything that people use to almost every town in the United Kingdom. And I certainly was startled. What did I see? This enormous warehouse was crammed with everything that man can eat and use, and not one pennyworth of it was produced in Great Britain or Ireland. I saw butter; from where? Was it from Tipperary or Limerick or Cork? No, it was from Australia (cries of Oh) landed in this gentleman's warehouse, at how much a pound do you think? Carriage paid at ninepence a pound (Oh). If you take the best test of all, how is the army fed? Soldiers must be fed. With whom does the Government make the contract for beef for the soldiers, and for oats to fodder the cavalry? It is not Irish beef or English beef that the soldiers eat; it is not Irish oats that the cavalry are supplied with; it is foreign, it is Russian (hear, hear). The soldiers eat Canadian or Australian or New Zealand mutton; in fact, they give it to us now in the House of Commons (laughter). You have got nine

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millions more money to pay in taxes, and I believe you have got nine millions more to pay in rent—I would certainly say five—than at the time of the Union. Lump the whole thing in rent and taxes, and let us suppose you are paying only ten millions more. You are paying that in the teeth of a competition that your forefathers did not dream of. They would have thought you a lunatic if you told them at that time that you would get butter from Australia or eggs from Canada or mutton from New Zealand, Australia then grew nothing but convicts; it was only known as a convict settlement.

Tipperary.—Mr Pierce Maher, Ballymoreen, near Lyttelton, has just reached his 80th year in splendid health. He is brother of the late Rev Michael Maher, parish priest of Ardagh, County Limerick; uncle of Rev Michael Maher, Australia, and father of a Sister of Mercy in England. Mr Maher is a member of one of the oldest and most respectable families in Moycarkey.

MISSING FRIENDS.—John, Michael and William O'Meara, natives of Killanafinch, County of Tipperary, Ireland. When last heard from, about 1868, were in Australia. Also James, who was in Ireland about same year. Information will be thankfully received by their sister, Ellen, now Mrs I. Morrissey, 14 Wall street, Charleston, S. C. 1,312.

Waterford.—**DEATH OF THE SISTER OF MR THOMAS SEXTON.**—The Irish papers publish accounts of the funeral of Miss Mary Sexton, sister of Mr Thomas Sexton, M.P., who died in her native city, Waterford. Much sympathy is felt with Mr Sexton in his bereavement. The remains were removed from the residence of the deceased lady, and conveyed to St John's parish church, where Office for the Dead was sung, and Solemn Requiem High Mass celebrated prior to the interment. His Lordship the Most Rev Dr Sheehan, Bishop of Waterford, presided, and the assistants at the throne were—the Very Rev J. F. Wogan, O.S.F., Guardian, and the Very Rev Father Barry, O.S.F., Prior. The following clergymen assisted at the Mass:—The Rev W. O'Donnell, Adm, the cathedral parish; the Rev W. Brown, Adm, St John's; the Rev T. Dooley, Adm, St Patrick's; the Rev Thomas Furlong, C.C., the Cathedral; the Rev Father Fitzgerald, C.C., St John's; the Rev P. Cadogan, C.C., do; the Rev Father Walsh, C.C., Trinity Without; the Rev E. Maher, do; the Rev Father Barron, C.C., St John's; the Rev Father Cheasty, Chaplain to the Little Sisters of the Poor, and the Rev Father Galvin, Chaplain to the Christian Brothers. At the conclusion of the High Mass the remains were conveyed to Knockboy Cemetery, where the interment took place. The chief mourner was Mr Sexton, M.P. The funeral, which was very large, was attended by the Bishop and clergy of Waterford, the Superiors of the Order of Christian Brothers, and the Order of the French Brothers, De la Salle, the Mayor, Alderman Smith, the High Sheriff, Mr Morrissey, T.C., and many members of the Corporation and other public bodies. The members of the National Club and a number of teachers and children at training at the De la Salle College also attended. The prayers for the dead were read at the graveside by the Rev Father Brown, Adm, St John's. The coffin was coffered with wreaths and floral decorations.

HON COLONELCY OF THE MILITIA.—An effort is being made to induce Lord Roberts to accept the Honorary Colonelcy of the Waterford Artillery Militia, which has fallen vacant by the death of the Marquis of Waterford. For generations the Roberts family have been settled in County Waterford, and when raised to the peerage Lord Roberts' title was connected with Waterford and Candabar. He is an artilleryman, and would appropriately be at the head of an artillery militia regiment. The appointment would be very popular locally, and would give the greatest satisfaction in the regiment. The present Lord Waterford could not hold the colonelcy. He is not yet of age, and he is a second lieutenant in the militia in Worcestershire.

GENERAL.

Mr Clancy's Bill to extinguish arrears of rent and reinstate the evicted tenants has been rejected in the Commons by a majority of 97 votes.

REDMOND'S MESSAGE TO AMERICA.—The following are the exact messages (according to the Dublin *Independent*) that passed between the New York *World* and Mr John Redmond:—
"From the New York *World* to John E. Redmond, M.P., Dublin.—
Craze here cannot be more surely checked than by expressions of goodwill from recognised leaders of British thought and politics. Can you not send to New York *World* a message of peace to the

American people? Reply prepaid without limit.—**JOSEPH PURITZER.**"
"The *World*, New York.—You ask for an expression of opinion from me on the war crisis as a representative of British thought. In this, as in all other matters, I can speak only as a representative of Irish opinion. If war results from the reassertion of the Monroe doctrine, Irish National sentiment will be solid on the side of America. With Home Rule rejected Ireland can have no feeling of friendliness for Great Britain.—**JOHN E. REDMOND, M.P.**"

POLITICS OF IRISH LORD MAYORS.—Mr R. M'Coy, Parnellite, is the new Lord Mayor of Dublin; Alderman Pirrie (of the firm of Harland and Wolff), Lord Mayor of Belfast; Sir John Scott, Unionist, Mayor of Cork; Mr Peter Lynch, Nationalist, Mayor of Drogheda; Mr P. A. McHugh, M.P., Mayor of Sligo; Mr W. M. Nolan, Parnellite, Mayor of Limerick; and Mr P. O'Leary, Nationalist, Mayor of Kilkenny.

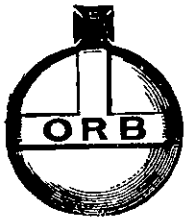
HOW JUSTIN M'CARTHY, M.P., WORKS.—Mr Justin M'Carthy, M.P., has retired, and Mr Dillon, M.P., holds the reins of party management. The following interesting description (from the London *Weekly Sun*) of how the late leader works will be read with interest:—Mr M'Carthy's literary life and work (says T. P. O'Connor) are known to the world, and there is little fresh to be said of them. Like all men whose time and attention are divided between their own work and that of other people, much of what Justin M'Carthy writes has to be done in brief, hurried and distracted intervals. And yet no scamped work ever appears from his pen. There is no man of his time from whom sentences—smooth, graceful and appropriate—proceed with greater ease. Whenever there is a ceremonial occasion in the House of Commons, it is the speech of Mr M'Carthy which is always the best. It was so when he had to speak after the death of John Bright. It was so the other day when he had to join in the valedictory address to Mr Peel. And those exquisite little speeches are all delivered without a moment's preparation and without a pause. I remember one positively astounding and almost incredible improvisation. It was during the great struggle with coercion in those far-off days when the Irishmen were fighting both political parties. It occurred during the historic 41 hours' sitting, when the small band around Parnell kept the House at bay during all that time. Every Irishman had to make the very longest speech he could possibly manage to drag out. Mr M'Carthy took his share of the work with that loyalty which is characteristic of him. The speech was delivered in the ungodly hour when the first faint streaks of day are still in conflict with the flying night. Suddenly, in the midst of the speech, I caught the words, "As the poet has said in lines of striking power," and then I heard several lines of stately blank verse which I thought belonged to some Elizabethan bard. The poet was Mr M'Carthy himself, and the lines were composed as he went along. I heard a shorthand writer, who was once employed by Mr M'Carthy, say that he spoke of his work as easily and as much without effort as if he were simply conversing. And there is no man sticks to work like him. Once I had to pay him a call on a Christmas Day. I found him in his study at his typewriter—he does nearly all his work on the typewriter. "Is this how you are spending your Christmas Day?" I could not help remarking. "Yes," said the imperturbable optimist, "and a very good way, too." Such are the life and character of this honest, high-minded, brave man. Ireland has had leaders of greater force of character—more made in the mould to sway and control men—but in all her history she has never been led by one of purer, truer, more self-sacrificing spirit. Fortune, friends leisure, himself, he has laid willingly, and without murmur, and almost without self-consciousness, on the consuming altar of an unhappy nation's service. . . . There is some compensation in the thought that he has, on the other hand, unquestioning respect—the warm and tender affection of millions of men and women to whom he is only a name and an abstraction; that in all anarchy and wreckage of the last sad years, trust in his honour, courage and patriotism is the great remaining bond of union among Irishmen—the anchor of faith and of hope against which tug impotently the forces of treachery and despair.

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

A gentleman had just succeeded in saving a big clothing merchant from drowning. "Ah," remarked he gratefully, "I see, in rescuing me, you have ruined your clothes. Permit me to hand you my business card. Ten thousand of the best suits in the city from £2 upwards."

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COMMERCIAL UNION

ASSURANCE COMPANY, LIMITED.
FIRE AND MARINE.

Capital - - - - - £2,500,000
Losses paid to date - - - - - £16,000,000
One of the Largest Fire Offices in the World

General Manager for New Zealand,
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ALL FIRE AND MARINE RISKS AT
LOWEST CURRENT RATES.

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Wellington Branch, G. H. Harbroe, Manager
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The Commercial Union also has Agents and Sub-agents in all principal Towns throughout the Colony.

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Pure Seas and all the Leading Brands

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N.Z. LOAN & MERCANTILE AGENCY COMPANY, LIMITED, DUNEDIN.

WOOL.

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

THURSDAY, 19th DECEMBER, 1895

THURSDAY, 9th JANUARY, 1896

FRIDAY, 31st January, 1896

THURSDAY, 27th FEBRUARY, 1896

NO CHARGE

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

Receiving and Classifying ... $\frac{1}{2}$ per lb
Commission ... $\frac{2}{3}$ per cent on first L200 and $\frac{1}{4}$ per cent on balance

FAT STOCK.

Sales conducted every WEDNESDAY at Burnside Yards.

OUR COMMISSION CHARGE IS NOW REDUCED TO $\frac{2}{3}$ PER CENT.

ANDREW TODD, Manager.

Commercial.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY, LIMITED, report for the week ended March 3 as follows:—

Wheat—A very considerable quantity of the new crop is now offering from the North, but buyers are not operating with any freedom at the prices asked. Quotations for prime milling velvet, 3s 9d to 3s 10d; extra do, 4s; best red wheat and Tuscan, 3s 6d to 3s 9d; inferior to medium, 2s 3d to 3s 3d (ex store, sacks weighed in, terms).

Oats—The business done in these is limited. Buyers decline to operate at higher prices than those of the past two weeks. Quotations for best milling, 1s 7 $\frac{1}{2}$ d to 1s 8 $\frac{1}{2}$ d; good to best feed, 1s 7d to 1s 7 $\frac{1}{2}$ d; inferior to medium and good, 1s 4 $\frac{1}{2}$ d to 1s 6 $\frac{1}{2}$ d (ex store, sacks extra, net).

Barley—There is no demand of any consequence, and any but prime malting is difficult to place. Quotations for prime, 3s to 3s 3d; medium, 2s 6d to 2s 9d; inferior, 2s to 2s 4d (ex store, sacks extra, net).

Grass Seeds—Ryegrass seed, when really prime, clean, short, shotty seed, is readily placed, but the bulk of the seed offering is not up to this mark and therefore difficult to place. Quotations for best dressed, 3s 3d to 3s 6d; extra prime, 3s 9d to 4s; farmers' best dressed, 2s 6d to 2s 9d; extra prime, 2s 10d to 3s; medium, 1s 9d to 2s 3d (ex store, sacks extra, net). Cocksfoot: slow sale, say for best dressed, 3 $\frac{1}{2}$ d to 4d; medium, 2 $\frac{1}{2}$ d to 3d per lb (ex store, net).

Potatoes—Market slightly firmer, kidney fetching, L2 5s to L2 17s 6d; derwents, L3 7s 6d per ton (ex store sacks weighed in, net). Chaff—The market being fully supplied prices show no improvement, say for best old, L3 to L3 2s 6d; best new, L2 12s 6d to L2 17s 6d; medium, L2 to L2 10d per ton (ex truck, sacks returned, net).

Sheepskins—The market remains steady. Best green crossbred pelts are now fetching 1s 9d to 2s 1d; medium, 1s 3d to 1s 8d; green lambskins, best, 2s to 2s 6d; medium 1s 4d to 1s 9d; best dry crossbred, 4 $\frac{1}{2}$ d to 5 $\frac{1}{2}$ d; medium, 3d to 4d; best dry merino, 4d to 4 $\frac{1}{2}$ d; medium, 2 $\frac{1}{2}$ d to 3 $\frac{1}{2}$ d per lb.

Rabbitskins—Market unchanged, best spring greys fetching 7 $\frac{1}{2}$ d to 9d; medium, 6d to 7d; summer, 3d to 5d; suckers and inferior, 1d to 2 $\frac{1}{2}$ d per lb.

Hides—No change to note. Best, 2 $\frac{1}{2}$ d to 3d; extra heavy, 3 $\frac{1}{2}$ d to 3 $\frac{3}{4}$ d; light, 1 $\frac{1}{2}$ d to 2 $\frac{1}{4}$ d; inferior 1d to 1 $\frac{1}{4}$ d per lb.

Tallow and Fat—All coming to hand is readily placed at late quotations.

MESSRS DONALD REID AND CO. report as follow:—

Weekly Auction Sales—Our weekly sales of grain and produce have been held as usual at our stores each Monday and continue to be patronised by the entire local trade. Our catalogues are now becoming more lengthy as the new season's produce comes to hand more freely. No material change has occurred in the market since our last report, oats have been somewhat neglected and sales somewhat languid. This week the demand was slightly stronger and values at Monday's auction sale ruled a shade higher. Most of the new wheat coming to hand has been readily placed at quotations. In barley there has been little doing, while potatoes and chaff have been steady at our last quotations.

Wheat—The new season's grain is now coming forward and is of excellent quality. Millers are not anxious to make extensive purchases at present believing that values will ease slightly before long, and most of the large lines sold have been prime velvet for mixing purposes, a large proportion of Tuscan and red wheat is being brought from Canterbury. We quote:—Prime milling velvet, 3s 11d to 4s; do Tuscan, 3s 9d to 3s 10d; do red wheat, 3s 9d to 3s 9 $\frac{1}{2}$ d; medium milling, 3s 8d to 3s 9d; fowl feed, 3s 3d to 3s 8d per bushel (sacks in).

Oats—Although the demand is not very strong, the tone of the market is slightly better this week. A fair quantity of the new season's grain has been placed for local consumption as shippers do not evince much disposition to operate at current rates, but we have every confidence that, at a very early date, the outside markets will offer more inducement to speculators. We quote:—Prime milling, 1s 8d to 1s 8 $\frac{1}{2}$ d; good to best feed, 1s 7 $\frac{1}{2}$ d to 1s 8d; medium, 1s 6d to 1s 7d per bushel (sacks extra).

Barley—No business of any importance to report. Most of the consignments of new grain forward are not the class to tempt buyers, who are at present only in need of prime, plump unchipped lines. We quote:—Prime malting, 2s 10d to 3s 3d; medium, 2s 7d to 2s 10d; feed and milling, 2s 3d to 2s 7d per bushel (sacks extra).

Potatoes—Kidneys are now going out of favour and the few coming forward do not meet with ready sale. Derwents are now enquired for and all forward are readily placed. We quote:—Best kidneys, L2 10s to L2 15s; derwents, L3 to L3 7s 6d per ton (sacks in).

Chaff—The supply of both old and new chaff has been fairly steady of late, and values have been well maintained. We quote:—Best oaten sheaf, old, L3 to L3 2s 6d; do do, new, L2 15s to L5 17s 6d; medium, L2 10s to L2 12s 6d per ton (bags extra).

Ryegrass—Samples of farmers' dressed seed are fairly plentiful, but as buyers are not easily persuaded to buy any but the choicest lines, there is not a large quantity changing hands. We quote:—Best undressed, 2s 6d to 2s 10d; medium to good, 2s to 2s 6d per bushel (sacks extra).

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

Fat Cattle—207 yarded, mostly cows which were dull of sale, Prime bullocks were in good demand, sold up to L9 5s; cows to L7 10s.

Fat Sheep—2583 came forward. The demand for prime wethers being rather better than last week's, but ewes, a large number of which were penned, were hard to quit. Best crossbred wethers brought 10s 6d to 11s; do do ewes, 8s 6d to 10s 6d; merino wethers, 5s 9d to 6s 9d.

Fat Lambs—There was an increased demand for the 905 forward, the best of which realised 10s to 11s; medium to good, 7s 3d to 9s 9d.

Store Sheep—Business in this line is improving and a fair number of sheep are charging hands.

Sheepskins continue to sell well at late quotations.

Wheat—The new crop coming to hand is selling at fair rates. At auction on Monday 3s 9 $\frac{1}{2}$ d was the best price obtained.

Oats are slightly better. Prime milling brings up to 1s 8 $\frac{1}{2}$ d; good to best feed, to 1s 8d; medium, 1s 6d to 1s 7d.

Barley—Very little doing.

Chaff—Prime old chaff, 6s 6d; other sorts in proportion.

Potatoes—Best kidneys, L2 15s; best derwents, L3 7s 6d.

DUNEDIN HORSE SALEYARDS.

WEEKLY REPORT.

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

The demand for all classes of horses was very slack this week—probably on account of the small number advertised. Most of the sales made were of draughts and spring-carters, for which there was a fair demand. We sold one very good draught gelding, on account of Mr George Robertson, at L22 5s; and a number of spring cart horses at market values. Hacks and harness horses were very poorly represented. There was no demand whatever for inferior sorts of this class, although good buggy horses were well competed for when they were forthcoming. 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.

MR F. MEENAN, King street, reports:—Wholesale price only—Oats, feed: 1s 5d to 1s 8d; milling, 1s 8 $\frac{1}{2}$ d; demand fair Wheat: Fowls' 2s 7d to 3s 6d; Fair demand. Milling, 3s 9d to 3s 11d; Chaff: new now in, £2 10s to £2 15s; old, £2 12s 6d to £2 3s 6d; market well supplied. Hay, oaten: None in market. Ryegrass, new, £3. The quality is good this season. Straw: 32s 6d to 35s, pressed and loose. Potatoes: kidneys, £2 15s to £3; derwents, wanted L3. Flour: sacks, £9 10s to £10; roller, stone, £8 to £8 10s; Oatmeal: in 25lbs, £9; butter, dairy, 6d to 8d; factory, 9d to 10d. Eggs, 1s. Onions, 7s per cwt. Christchurch bran, L3 5s.

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

HEART DISEASE, INDIGESTION.

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

LAW & ANDRELL

wish to inform the General Public that they have opened as HAIRDRESSERS & TOBACCONISTS, at No. 17 Willis Street, Wellington. All kinds of Hairwork done on the shortest notice. Country Orders promptly attended to.

MESSAGERIES MARITIMES.

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

Steamers	Tons	Leave Mel-bourne	Leave Sydney	Leave Adelaide
Polynesian	5500	Mar 2	Feb 27	Mar 4
Armand Bebie	2500	Mar 31	Mar 27	April 2

PASSENGERS BOOKED THROUGH FROM DUNEDIN.

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

RETURN TICKETS issued at the following rates:—

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

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

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

NEILL & CO., LIMITED, Agents, Dunedin.

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

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

Will be despatched as follows (if practicable):—

Steamers	Tons	Commander	Leave Mel-bourne
Oldenburg	5318	R Heintze	Feb 1
Gera	5319	W. von Schuck-mann	Feb 29
Darmstadt	5300	M. Eichel	April 1

And thereafter every four weeks. Passage from Dunedin to Southampton, Antwerp, and Bremen ... £18 to £67 10s.

SPECIAL RETURN TICKETS TO EUROPE. Passages from Europe can be prepaid in the colonies.

For freight or passage apply to NEILL & CO., LIMITED, Agents, Dunedin.

LANGLEY (Late Oxford Terrace), MILITARY HAIRDRESSER and TOBACCONIST, 126 Colombo Street (near Nason Struthers and Co), Christchurch.

HOTELS FOR SALE

Hotel in Wellington, trade £100 weekly. Price £2000.

Hotel, Wellington; trade £30. Price £350.

Hotel, Napier; trade £60

Hotel, Palmerston North, trade £80. Cash required £800.

Hotel, country; trade £45. Cash £400.

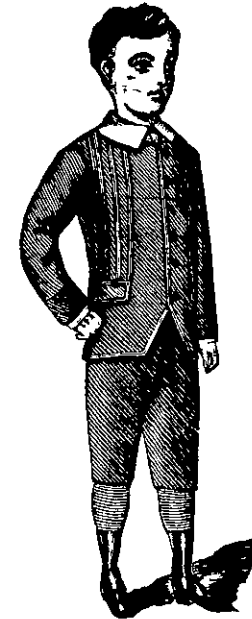
Hotel, Christchurch; one of the best in Canterbury, free house and doing a excellent business.

Hotels in all parts of North Island where we can place reliable tenants with capital from £100 and upwards.

DWAN BROS. (Hotel Brokers and Valuers) WELLINGTON.

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

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

A GOOD SOLID TWEED SUIT

Made to Measure, 74s 6d.

TROUSERS, 14s 6d.

TROUSERS AND VEST, 22s 6d.

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

GREIG, PARK & CO.

AUCTIONEERS AND COMMISSION AGENTS,

Princes Street South, DUNEDIN.

GEORGE BARNELL, COMPLETE FURNISHING UNDERTAKER, And Direct Importer of Coffin Furniture. Adult Funerals, completely furnished, from £2 10s. Special Charge for very Poor Deserving Cases. 55 DURHAM ST SOUTH. Telephone 531.

JOHN P. BELL,

CUSTOMS, SHIPPING AND INSURANCE AGENT,

JETTY STREET, DUNEDIN.

Sub-Agency United Insurance Company, Limited.

AYER'S Sarsaparilla

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



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

Ayer's Sarsaparilla

HIGHEST AWARDS AT THE

World's Great Expositions.

Made by Dr. J. C. Ayer & Co., Lowell, Mass., U.S.A.

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

HUGH GOURLEY

desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and Maclaggan street, Dunedin.

Funerals attended in Town or Country with promptness and economy.

UNION STEAM SHIP COMPANY OF NEW ZEALAND, LIMITED.

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

Steamers will be despatched as under:

LYTTELTON and WELLINGTON—

Corinna	Mon, March 9	3 pm D'din
Tarawera	Mon, March 9	2 30 pm tr'n
Waihora	Wed, Mar 11	2 30 pm D'din

NAPIER, GIBBORNE, and AUCKLAND—

Waihora	Wed, March 11	2 pm D'din
Flora	Thurs, March 19	3 pm D'din

SYDNEY, via WELLINGTON—

Tarawera	Mon, Mar 9	2 30 pm train
Wakatipu	Thur, Mar 19	2 30 pm train

SYDNEY, via AUCKLAND—

Waihora	Wed, Mar 11	2 30 pm D'din
Tarawera	Wed, Mar 25	2 30 pm train

MELBOURNE, via BLUFF and HOBART—

Mararoa	Mon, March 9	3 35 pm train
Hauroro	Mon, Mar 16	3 35 pm train

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

Omapere *	Frid, Mar 20	5 p.m. D'din
Bruce * †	Frid, Mar 13	5 pm D'din

* calls New Plymouth † calls Greytown

GREYMOUTH, via OAMARU, TIMABU, LYTTELTON and WELLINGTON—

Herald about Wed, Mar 18 10 pm D'din NAPIER WHARF, via OAMARU, and TIMARU—

Steamer early TONGA, SAMOA, FIJI, and SYDNEY—

Ovalau About Mar 11 From Auckland FIJI (SUVA and LEVUKA)—

Upolo about Thurs March 19 From Auckland

RINK STABLES

CHRISTCHURCH.

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

CHRISTCHURCH.

(From our own Correspondent.)

HARVEST RESULT.

In the Ellesmere and surrounding districts a large number of threshing machines are now at work. But, as many crops which promised well before the recent north-westers set in, have been badly shaken, and a good deal of the wheat that remains is considerably shrivelled, the result of the threshing is often very unsatisfactory. The stubble, owing to the dry weather, is scarcely worth feeding off, and farmers are ploughing it in as quickly as possible.

SIR WESTBY PERCEVAL.

It is said, says a local newspaper, that Sir Westby Perceval has been offered high office in the Colonial Government. At present he had decided nothing. But he may be debating to re-enter public life in New Zealand, or to go in for a seat in the Imperial Parliament. Either the Liberals or Tories would jump at him, and he has got just the debating style that the House of Commons likes. On the other hand, the Prime Minister's berth probably awaits him in the Colony. For the Mr Perceval who left New Zealand some years ago, and the Sir Westby Perceval who will return are two very different individuals. The Assembly will recognise his weight at once.

THE WAR SHIPS.

The flag-ship Orlando, with Rear-Admiral C. A. G. Bridge, the Wallaroo, and the Bingarooma, arrived in Port Lyttelton on Thursday morning last. The Katoomba, who arrived earlier during the week, is another of the seven fast cruisers of the Australian auxiliary squadron. The Orlando came up the harbour first, and as she passed Officer's Point she was greeted by the Katoomba, moored near the dock, with a salute of fifteen guns. The flag-ship replied with five guns. As soon as the three vessels were moored, a party, consisting of Mr J. Joyce, M.H.R., chairman of the Lyttelton Harbour Board, also other members of the board; and Mr J. Stinson, the Mayor of Lyttelton, and members of the Lyttelton borough council, paid a

included letters of condolence at the loss sustained by the society through the death of the late Brother W. O'Shaughnessy, also a letter from Brother Beeham (Auckland) re suggestion of an art-union was read and dealt with. The president reported that everything in connection with the proposed banquet was in a forward state. A candidate for membership was proposed, and when the ordinary routine business had been attended to the branch adjourned.

THE BISHOP.

The Right Rev Dr Grimes, accompanied by the Rev Father C. M. Browne, arrived on Ash Wednesday in Abaura, on the West Coast, and on the following day proceeded at once with the episcopal visitation. The Rev Father Browne preached also a short mission, and the church was crowded to excess each evening by persons who came to listen to the instructions and frequent the Sacraments. On the following Monday the Bishop and Father Browne set out for Nelson's Creek, and on Sunday last they were at Totara Flat. At both the places the visitation and a mission took place. The Rev Father Browne, who comes from America, and therefore must have witnessed much of the magnificent scenery of other lands, was quite delighted with the natural glories of the West Coast. On his way to the Coast he had to pass through the vertebra of New Zealand, and he considers the scenery, which frequently met his vision to be unacquailed.

PAROCHIAL.

On Tuesday next the clergy of the Christchurch deanery will meet at the Catholic Presbytery at Darfield for the quarterly ecclesiastical conference.

Mass was said at St Mary's, to which parish the deceased belonged, also at the Pro-cathedral on Sunday last for the repose of the soul of the late Mr J. Murray, licensee of the New Brighton Hotel, and one of the three persons, who lost their lives by the fatal boating accident at Sumner on Friday evening last. For the same intention Mass was said at St Mary's on Monday morning last, and on the afternoon of the same day the remains of Mr Murray were interred in the Linwood public cemetery. Mr Murray was about thirty-two years of age.—R.I.P.

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.

CITY BOOT PALACE,

GEORGE AND ST. ANDREW STREETS.

J. M'KAY, Proprietor.

visit to the Admiral, who, in the course of his remarks, in reply to an address which was read to him, said:—"The welcome and pleasing address with which he had been presented, alluded to the navy, and he might say that at the present time the navy was in a most efficient state. Although, in his opinion the navy was not able to protect the whole of England's vast dominions, he was confident that no power, or combination of powers, would be able to tear a portion of this or any other colony away from Great Britain. While saying this he reminded them that the navy would probably never be able to do more than at present. There were gaps in the line of defence, and these gaps the various local authorities would have to bear a hand in effectually filling up. He understood that the defences of New Zealand were at present receiving attention. This was one step towards filling up the gaps he had mentioned." Needless to say, the advent of the war ships has excited much interest in naval and military matters, and during the sojourn of the vessels the Port has been greatly thronged with visitors.

ST PATRICK'S DAY.

The St Patrick's Day celebration committee of the H.A.C.B.S. met in the Hibernian Hall on Tuesday evening last. There was a large attendance, and the president, Brother P. Burke, occupied the chair. The Very Rev Father Cummings and a number of ladies were also present. Tickets for the banquet were distributed, and members and their friends are expected to do their best to make the celebration a thorough success. The catering was arranged for, and a sub-committee was appointed to prepare a toast list and a musical programme. The sub-committee subsequently met, and instructed the secretary to write to several of the clergy and to other gentlemen inviting them to respond to the various toasts. A number of ladies have promised the movement a large amount of support. It is therefore anticipated that the local celebration of St Patrick's Day will be a red letter day in Christchurch. The President presided on Monday evening week at an ordinary meeting of the branch which was held in the same place. Sick pay to the amount of £4 10s was voted; and there was a voluminous amount of correspondence, which

The Rev Father Cahill, of Wilcannia, New South Wales, is at present the guest of the Very Rev Father Cummings. The Rev Father Cahill called at the presbytery at the Pro-cathedral on his way home via Dunedin and Hobart.

A very successful meeting, which was attended by about fifteen gentlemen and about seventy ladies, took place on Sunday afternoon last in the Convent of our Lady of Missions, in Barbadoes street. The Very Rev Father Cummings occupied the chair, and the object of the meeting was to devise some means of aiding the Sisters to advance the noble work wherein they are engaged. Mr E. O'Connor, J.P., was appointed secretary, and Mrs Bryant, vice-secretary, and it was arranged that in the month of October or November next a bazar or art-union should take place. A strong committee of ladies and gentlemen was formed to carry out this praiseworthy work. Moreover, a very excellent executive committee was elected by the general committee. If actual measures were taken towards issuing immediately books of art-union tickets, and the committee firmly trust, now that the movement has begun, that it will end very successfully, and thus enable the good Sisters, who for over thirty years have been labouring in educating the female youth of the Colony and in extending their useful spiritual and material aid to the sick and destitute of the diocese, to proceed with the work which they have so long and so well advanced. The committee also trust that the young ladies, and they are very numerous, who have had the great advantage to be trained by the Sisters, will not forget their kind instructors, but assist them by taking an active part in the present movement. The very rev chairman spoke at some length of the great obligations of the Catholic people of the parish towards the Sisters of the mission. Mr W. P. Kelly spoke strongly in favour of the movement, and judging from the assistance promised, and from the general tenor of the gathering, the committee have reason to expect fully that their efforts will be crowned with a thorough success. When a cordial vote of thanks had been accorded to the Very Rev Chairman for presiding on the occasion the meeting adjourned until Sunday afternoon next.

After High Mass, which was celebrated by Father Galerne, at the pro-cathedral on Sunday last there was exposition of the Blessed Sacrament, and a solemn procession of the same in the evening around the interior of the sacred edifice. The Very Rev Father Cummings preached on the occasion a very impressive and instructive sermon on the words: "It is good for us to be here," which occur in the Gospel for that Sunday.

PROSPECTUS OF ST PATRICK'S COLLEGE, WELLINGTON, NEW ZEALAND.

CONDUCTED BY THE MARIST FATHERS.

Under the special patronage of his Grace the Most Rev Francis Redwood, S.M., D.D., Archbishop of Wellington.
President, the Most Rev Dr. Redwood, S.M.; Rector, the Very Rev Dr. Watters, S.M.

St. Patrick's College is intended to afford the youth of New Zealand a sound liberal education, while furnishing all those safeguards of religion, without which education ceases to be an advantage.

The course of education, classical, scientific, and mercantile, is traced in the programme of studies.

A special course is provided, in which students are taught everything useful for mercantile pursuits.

Students are prepared for Civil Service, Law, University, and Musical Examinations.

A large and well appointed gymnasium has been added to the College, giving the students facility for developing muscular power.

A select library is at the disposal of the students during the hours set apart for reading.

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.

OUTFIT FOR BOARDERS.

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.

BOARDERS—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, who her 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.

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Wynn, the Flower of the Flock, Claude Lightfoot, Harry Dee and

how they worked their way

Special Note.—Owing to our American shipment being delayed

at Vancouver, and not arriving till end of December, we did not

issue our new list, but will do so later in the year.

Special discounts to the Clergy, Religious, Schools and Libraries.

OUR YOUNG READERS.

COMPETITION ANECDOTES.

1. Two Prizes—first, Prize Book valued at 10s; second, Prize Book valued at 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. MSS. will not be returned.

Contributions (to be addressed "TAX," care Editor New Zealand Tablet, Dunedin) must reach this office by WEDNESDAY, 25th MARCH.

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Packed in 4lb, 11b, 5lb and 10lb air-tight (net weight) Tins.

RICH AND DELICIOUS IN LIQUOR.

Dunedin, 20th February, 1896.

I HAVE to thank the PROVIDENT AND INDUSTRIAL INSURANCE COMPANY OF NEW ZEALAND for the PROMPT PAYMENT of the sum of £40, assured on the life of the late Mrs Rachel W. Stuart.

I shall have much pleasure in recommending my friends to support your Company.

M. A. PENMAN.

To W. C. KIRKCALDY, General Manager.

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 OHOMO 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.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MARCH 6, 1896.

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.

KEEP THE GREAT QUESTION TO THE FORE.



HERE are two burning questions with Irish Catholics at Home and abroad. The first, which they in common with all their co-religionists consider of paramount importance, is Catholic Education. The second, which, when ever faithful Ireland is concerned, is inseparably connected with the first, is the sacred cause of a nation's right. The battle of Catholic Education is

being actively fought in England and Ireland, and the "generals" of the Irish party, united happily on this great point, have recently declared, with increasing emphasis, that precessional utterances will be followed in the House of Commons by the strong action of a united body. For once, if the Conservative leaders have the pluck which a strong majority and loudly-professed principle ought to inspire, JOHN DILLON and JUSTIN M'CARTHY and the rest will be found in a division with many even of their sworn enemies on other questions. Uniform action and real solidarity will characterise the Irish Nationalists on this question at Home. Uniform action and real solidarity should, no matter what the odds, characterise the children of the Church in Australasia when the vital interests of the little ones of CHRIST are concerned. We repeat "no matter what the odds." There are those who croak and say that the prospects of victory are gloomy, that advocates of secularism are too rabid and numerous and powerful to overcome. Well, the Church itself, in its war against a corrupt world, has enemies implacable in hatred, powerful in numbers and natural resources. The Church, however, continues her struggle—humanly speaking, hopeless struggle. Even

though timid falter and faithless sons desert her, she advances, and the world cannot crush the Spouse of CHRIST, because in origin and guidance she is Divine. The education fight is a holy defensive war. Duty compels us to struggle in an uneven contest and make daily sacrifices. We know that God will sustain us in a pre-eminently sacred cause. Has success attended the persistent efforts of Catholic colonists? We have not obtained justice for our schools. We have the satisfaction of seeing our holy Church a living power in the land. While the dignitaries of non-Catholic sects are bewailing the indifference and the absence of religious knowledge in the rising generation, we see our churches frequented by loyal young New Zealanders and our schools taught by religious who, living examples of their own teaching, give whole-souled instruction in the doctrines of our Lord JESUS CHRIST.

EDUCATION MEETING IN WELLINGTON.

THERE was a meeting in Wellington the other day of advocates of Scripture Lessons in State schools. Something on the lines of the Irish Text Book is wanted. All were apparently of one mind as to the advisability of checking the growing indifference in religious matters of colonial youthhood. The chairman, Mr DUTHIE, M.H.R., in the course of his introductory speech, said: "We could not shut our eyes to the fact that a large number of the population were not attending churches, and the effect of that must tell upon a community in time." Bishops JULIUS and WALLIS gave a judicious blending of lament for existing evils and praise of the present system—"one of the glories of this country." It is recognised that an hour's instruction by Sunday school teachers is not sufficient, and that instruction before or after school hours is impracticable. Denominationalism is out of the question. The only feasible thing is the Irish Text Book, which Very Rev Father DEVON, as we learn from a recent Press Association message, has very properly called a sham. In his sermon on Sunday the Vicar-general of Wellington advised Catholics to hold aloof from this movement. Some, he understood, had signed a petition for its introduction. These were under a misapprehension. The book had fallen into disuse in Ireland. We think that not many Catholics will be led to take part in any school movement promoted by those who wish to ignore the claims of Catholic colonists. In reading the report one is tempted to ask the question: "Are these people really sincere?" Talk is cheap. Father DEVON struck the nail on the head when he said that "their friends who were so anxious about this matter should give proof of their sincerity by putting their hands in their pockets, as Catholics had done, by establishing schools of their own." They will not make this sacrifice. They do not, except in rare instances, attend to the instruction of children before or after school hours. "It cannot be done, children will not attend." Where there is a will there is a way. Catholic priests who, in country districts, cannot establish schools, find a way of gathering the children on the week days for catechism. If our non-Catholic friends truly realised the importance of thorough Christian training, something like a well-defined effort would long since have been made. The instruction of a Scripture lesson book, taught by the teacher, who may be Protestant, Catholic, Jew, or Agnostic, will not give that moral training whose absence is so deplored. It certainly will not give, as one of the speakers asserted, that foundation of religious knowledge which will enable ministers to easily do their duty to the young. Colourless Christianity in the schools will not fill the churches or remedy the growing evil of religious indifference.

WHAT HE WANTS?

SIR ROBERT STOUT wants "honest and able men at the head of affairs." "The ablest and best men at the head of the affairs of State." The present Government, in his opinion, "had done nothing for social reform—for the uplifting of the people." Its "only object was to keep in office." These are items as reported in the *Post* from a pre-sessional speech by Sir ROBERT, who, of course, has only the uplifting of suffering humanity at heart. An ideal Government with Sir ROBERT as Premier and his henchman Mr EARNSHAW as Minister of Labour would, we presume, contain the ablest and best men! would contain no selfish office seeker, no incurable faddist, no political socialist! Possibly

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 Offices.

if Mr SEDDON had not committed the unpardonable crime of excluding certain persons from the Cabinet, we should hear much less about the iniquity of the present occupants of the Treasury benches. One thing Sir ROBERT again plainly showed in his Wellington speech: he is the uncompromising opponent of Catholic claims. The Master of a Grand Orient Lodge could not be anything else.

THE first of a short series of lectures by Very Rev Father Le Manant Jes Chesnais, S.M., in answer to the Rev J. Dickson, Presbyterian minister, will appear next week. The lectures, which will contain a complete refutation of Presbyterianism, as well as an answer to Mr Dickson, will be published in pamphlet form.

AT St Patrick's Cathedral, Auckland, (writes an occasional correspondent), on Monday morning, February 24, at 9 o'clock the month's mind in commemoration of the late dear departed Bishop was held. It was most solemn and impressive, and brought vividly to one's mind that cheering and consoling and pre-eminently Catholic precept, "It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." Though dead the good Bishop is with his people in spirit. Every day brings forth fresh evidence of his great piety and zeal, all expended for his flock. The following clergymen took part in the proceedings:—The celebrant at the High Mass was Very Rev Father Madden, adm St Patricks; deacon, Very Rev Father Kirk, S.M., Wanganui; sub-deacon, Rev Father Purton, O.S.B., master of ceremonies, Father Mulvihill. The following clergy were present in the sanctuary:—Very Rev Father Lenihao, Dioc Adm; Very Rev Monsignor Paul, Very Rev Fathers Le Bennetel, S.M., Sydney; Maher, C.M., Boyle, C.M., Rev Fathers Henry, C.M., Hegarty, C.M., Hurlin, S.M., Timaru; O'Sullivan, S.M., Wellington; Very Rev Dr Egan, O.S.B., Rev Fathers Gregory de Grooc, O.S.B., Kehoe, Parnell; Gillan, Ponsonby; Mahoney, Pahoi; Buckley, St Patrick's; organist Mr Hartwille. Dr Egan sang beautifully the solos in the Mass. Father Kehoe conducted the choir in his well known and efficient manner. Regret was expressed that Monsignor McDonald was unable to attend through illness. Letters of apology were received from Very Rev Fathers O'Kara, O'Reilly and Amandolini.

MONSIGNOR VERDON (says the Sydney Freeman) who was on his way to Rome when the newspaper cable messages of his appointment as Bishop of Dunedin appeared, did not go beyond Melbourne. The Monsignor is still in Melbourne as Archbishop's Carr's guest. He is not expected back in Sydney for a couple of weeks. While awaiting the arrival of the Bulls from Rome it is difficult to speak with certainty as to the consecration. We believe, however, we are correct in saying that the ceremony will take place in St Mary's Cathedral shortly after Easter. The official local announcement of Dr Verdon's appointment will probably be made at the annual meeting of the Bishops of the Province, which is to be held in Sydney during the second week after Easter. His Grace the Archbishop of Melbourne will be a visitor to Sydney at that time, and it may be taken for granted that he will assist at the consecration.

IN his report on Catholic education Rev Father Ganly, inspector of schools, stated that 19,619 pupils were receiving instruction in the Catholic schools of the archdiocese of Melbourne. The cost for the year was £19,204, exclusive of building operations which totalled £2,544 11s 7d.

MISS KATE FOOT and Master William O'Connor, pupils of the Roman Catholic schools, Grey mouth, passed the recent Civil Service examination.

REEFFON is looking up. Rev Father Bolland, S.M., finds it necessary to sound a note of warning. On a recent Sunday (as we learn from the Inangahua Times) the rev. gentleman referred to the turn for the better things had taken in the district, but he gave a word of warning about speculation. Everyone had a right to speculate with his own money, but not with that of anyone else. No person could call money his, however, while he owed it to others, and the man who used money in any speculation while the butcher, the baker, and the grocer were unpaid was guilty of a grave injustice and consequently of a mortal sin, unless he went straightforwardly to his creditors and obtained their consent to such speculations. Honesty was one of the chief essentials of religion, and without it profession of religion was a farce. The temptation to make money was sometimes very strong, but in the long run no good would ensue from money made by wronging others. Let people do justice first and they need have no fear of the consequences either to their families or themselves, for the blessings of divine Providence could only come to such as these.

THERE are about 26,000 officers and men in the Regular Army in Ireland.

THE Rev D. Fouby, Adm., Brisbane, who visited New Zealand on two occasions during the last few years, has got temporary leave of absence and will sail by the Mariposa from Sydney for San Francisco on the 16th March en route for Europe.

The revenue of the Dunedin Harbour Board shows an increase of £6100 in dues and berthage in 1895 over 1894. Trade has increased and the tone of the annual meeting was decidedly bright. The chairman, Mr Gourley, and the members of his Board are to be congratulated on the improved financial position.

MR HUGH B. M'WILLIAM has been appointed Government inspector and produce grader for Otago and Canterbury.

Mr D. ZIMAN is due in New Zealand shortly as he will reach Adelaide per P. and O. Company's steamer Ophir on the 20th. He has engaged (says the Eefton Correspondent of the Otago Daily Times) the services of an American engineer, who will superintend the operations in the mines he has acquired here. An expert analyst and an assayer, whose business will be chiefly the treatment of refractory ores, have also been engaged by Mr Ziman.

7400 bales of wool were sold in Sydney at last sale. Competition was eager for good grass which brought ½d higher than at previous sales. Inferior sorts were firm and showed some improvement.

AMALGAMATION of claims at Tinkers, Otago, and great utilisation of water supply is spoken of. The Germans and French want an outlet for their money. New Zealand can accommodate them in mining property.

WE understand that there are at present in New Zealand representatives of several Foreign Syndicates formed for the purpose of buying up mining property.

Expenditure of the following sums has been authorised by Cabinet:—Eketabuna-Woodville railway, L289; Bimau settlement, L250; Herd Point road, L280; Hikuroa road, L500; Fraserton-Waikaremoana road, L550; Anderson road and bridges, L450; Kaimanuka-Rawhiteoi road, L500; Eefton-Marōia, L300; improved farm settlement at Taranaki, L1700; improved farm settlement in Otago, L500; Salisbury and Delaware blocks, L1100; Mawhana-Tanora road, L260; Waitu police station, lock-up, and post office, L100; Dunedin gaol, L1300.

THE church at West Plains will be opened on Sunday, 22nd inst.

PRIOR VAUGHAN, C.S.G., is at present in Dunedin. The Very Rev gentleman has been rather unwell for a week or so, and on the advice of his physician is taking a short rest. He purposes leaving for the North on Thursday. While at Hobart he gave a very successful address on his great philanthropic scheme for uplifting the masses. The Governor, Lord Gormanston, took the chair, and Lady Gormanston was among the speakers who thanked the Prior. An influential committee, which held its meetings at Government House, contributed largely to the success of the Prior's Hobart meeting.

IT is pleasant to be a journalist—occasionally. We experienced genuine pleasure in looking through the John L. Stoddard portfolio of exquisite photographs which Messrs Pricor and Ormsby, Dunedin, have forwarded. This art series of beautiful photographs—sixteen volumes when complete is simply a marvel of cheapness.

MANY thanks to the directors of the Irish Athletic Society of Southland for the hon members ticket which the energetic secretary has forwarded. We trust that phenomenal success may attend the celebration in Invercargill and elsewhere of St Patrick's Day.

MISS NELLIE SCANLAN (Miltoe) and Alice Freed (Dunedin), pupils of the Dominican Convent School, Dunedin, were successful at the Civil Service examination.

"THERE is great need for a new convent in Ross. The old one is becoming unsafe to live in,"—so we are informed by an esteemed correspondent. Nothing more need be added to incite kind and generous readers to purchase or to dispose of tickets for the art-union which will be held in Easter week.

Mr Davitt kept the date and manner of his landing at Queenstown from America a secret. Addresses were prepared, but an opportunity was not given for their presentation. The Queenstown Commissioners did attempt to have their say, and approached Mr Davitt at the railway station. He cordially thanked them for their good intentions, but expressed his determination to receive no addresses, and proceeded at once to Dublin.

The Westport Cardiff Coal Co., Ltd., supply the Best House and Steam Coal in the Colony. Burns brightly with strong heat. No dust or dirt, and Less Ash than Any Other Coal. Send order to H. E. HARGREAVES, secretary, 69 Cathedral Square, CHRISTCHURCH

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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.

THE Colonial Bank liquidation dilemma.—"If," said Mr Justice Williams, "the balance-sheets are correct, the shareholders have made a bad bargain. If they have made a good bargain, the balance-sheet is delusive."

AN advertisement in another column shows that the Marist Brothers in Auckland are determined to form their Auckland school on the lines of their college at Hunter's Hill, Sydney—one of the most successful educational establishments in Australasia.

THE Irish Athletic Society of Southland have received nearly fifty applications for the Sheffield Handicap, to be run at Invercargill at the St Patrick's Day sports, on March 18th inst.

BISHOP MACNORMACK of Galway wrote to the Davitt Reception Committee warmly urging an "enthusiastic reception" to Mr Davitt on his return home. "Who," said his Lordship, "has served his country more devotedly? Who has suffered more for the Irish cause? Since his very boyhood his life has been one of self-sacrifice in some form or another in the interests of Ireland." In a letter to a member of the committee Mr Davitt alluded to the "generous expression of goodwill" of the patriotic Bishop of Galway, but respectfully declined to allow himself to be banquetted. "I have had banquets and receptions enough," said Mr Davitt, "during the last nine months to last me for the remainder of my political existence, and, if you will allow me to say so, I feel that the present is not an occasion for any such affair as that under contemplation. What the country wants at this moment—what the whole Celtic race demands—is, not a waste of time or effort over paltry individual merits, but a combination of all honest energies and influences within the National movement in the task of recreating unity in the severed ranks of the Nationalist forces."

OUR Westport and Addison's Flat subscribers will be pleased to learn that Mr John Moriarty, at present in Dunedin under the care of Dr Lindo Fergusson, is progressing very favourably under the circumstances. He can now see fairly well with the left eye.

THE Sisters of Mercy, of St Columbkille's, Hokitika, have scored noteworthy success at the recent Civil Service examinations. Four were presented and four passed—not a bad record, especially when borne in mind that two (Misses Dowling and Bridgeman) had only completed their fifteenth year. The names of the successful candidates are Margaret G. Watson (Sisters of Mercy, Kumara), Angela Bridgeman, Josephine Dowling, and Agnes C. Dolan (Sisters of Mercy, Hokitika).

THE MORNING HEADACHE

Is often the result of drinking bad liquor. You are invited to try Wolfe's Schnapps. It is pure, wholesome and unadulterated.

On looking over the list of Messrs Whittaker Bros' stock, we find mention of many excellent Catholic up-to-date works. We recommend our readers to read advertisement of this firm in this issue.

Why is the "Empire" Tea Company so called? Because the company aim at giving a first-rate article at most reasonable price—"maximum of value and minimum of cost." See adv.

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

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

WELLINGTON.

(From our own Correspondent.)

[February 29, 1896.]

I UNDERSTAND that there are now about ninety boarders and fifty day students at St Patrick's College, which is a very encouraging attendance for the first term, and shows that the Catholic parents of the Colony fully appreciate the superior education—education in its true sense too—which is imparted there. I hear that the Very Rev Dr Watters expects to have over a hundred boarders by the beginning of the next term.

The University Senate, of which His Grace the Archbishop is a member, is holding its annual session in Wellington this year. It is the intention of the Very Rev Dr Watters, Rector of St Patrick's College, to hold a conversazione at the college on Wednesday next in honour of the members, when it is expected there will be a distinguished gathering.

Among the candidates who passed the senior Civil Service examination, the names of whom were published a few days since, I notice that Mas'er Fanning, of St Patrick's College, was among the successful ones, and also Messrs W. Organ and J. J. Burke, two old boys of the institution.

A deputation, headed by Mr Hogg M.H.R., presented a petition to the Premier during the week, from the people of Eketahuna, asking that ex-Constable Nestor, who had been stationed there for many years, and who retired from the force a few months ago, pending the hearing of an alleged charge of perjury, the bill for which was thrown out by the grand jury, be reinstated. The Premier promised to place the matter before the new Minister of Justice.

WEDDING AT KERRY TOWN.

(From an occasional Correspondent.)

KERRY TOWN was all astir on the 18th February, when Mr James Brosnahan was married to Miss Margaret Hoare, the ceremony taking place in St Mary's, Pleasant Point, and the Rev Theo Le Menant des Obseuais, S.M., being the celebrant. A start was made from St Denis Hoare's at half-past seven for the church, where the Nuptial Mass was celebrated at eight o'clock. The wedding party consisted of a carriage conveying the happy couple, and driven by Mr C. Story, of Temuka, and several buggies, Mr P. Brosnahan being "best man," and Miss D. Hoare "bride's maid." The bride, being a member of the choir, the members mustered strong, and, with Miss Stevenson at the organ, rendered excellent music. Webbe's Mass in G was chosen, and at the offertory "Ave Sanctissima" was rendered by Miss Stevenson (organ), and Messrs H. and R. Hoare (violin and piccolo). Miss Stevenson also played "The wedding march" in brilliant style, and was supported by Messrs Hoare. After the ceremony at the church the wedding party drove to Mr D. Hoare's, where the breakfast was laid on the table, and about fifty partook of the good things which had been provided. Father Le Menant was at the head of the table, and, in very appropriate language, proposed the health of "the bride and bridegroom," and his kind remarks were fully endorsed by all present. After breakfast the young people indulged in various kinds of amusement, prior to which Mr F. Butterfield took a photograph of the wedding group. At about half-past four o'clock the happy couple left to catch the express train for Christchurch. The dress worn by the bride at the ceremony was an exquisitely-made German hopsack one, and the travelling dress was one of lawn tweed. The bridesmaid wore a dress of grey tweed, trimmed with white silk and a hat to match. The presents were numerous and elegant, particularly the gold brooch presented by the choir. I might mention that the good wishes of happiness and prosperity were as numerous as the rice to which the happy pair were treated. Mr and Mrs Brosnahan are esteemed and respected by everyone, and your correspondent desires to tender them his hearty good wishes.

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RE-UNION OF CHRISTENDOM.

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

LECTURE XXII.—The Church and Civil and Religious Liberty.

"Where the spirit of the Lord is, there is liberty (ii, Cor. iii, 17)."

In this lecture, we shall first give the anti-Christian system about liberty, and then the true Catholic notion of liberty, civil, religious, and individual, and next show the frightful consequences of modern Statolatry.

(I) ANTI-CHRISTIAN SYSTEM OF LIBERTY.

This is a magic word which enchants and fascinates the multitudes and acts upon society like electricity. Millions think, act, live for liberty. To die for liberty is thought the most noble and heroic deed which can be conceived. The world worships those whom they call "The martyrs of Liberty." They believe that liberty is the sovereign law of the human intellect, the compass which is to guide us across the ocean of life, to the harbour of material and spiritual felicity. It is the sun of the nineteenth century. Whatever favours liberty must be held as sacred, whatever has a tendency to restrict it should be energetically opposed as tyrannical and unjust. The enemies of modern liberty are slaves who are fond of their chains and would put out, if they could, the luminous sun of modern progress and freedom, and plunge men back into the abject slavery of the middle ages. The Church of Rome is the deadly foe of modern liberty. Protestantism in opposing the tyranny of Rome has rendered to society a signal favour for which it deserves the praise and gratitude of the whole human race. Reason is man's supreme law. The Romish Church annihilates reason with her absurd and incomprehensible dogmas and mysteries and her servile submission to the dictates of the proud autocrat of the Vatican. Whosoever believes in the autonomy and supremacy of human reason can accept no other restriction upon his individual liberty but those he is pleased to impose upon himself. Human reason is good and man's inclinations are innocent. Enlighten men about their interest, and they will always use their liberty properly. Secularists say that the best way to enlighten men is unsectarian education, compulsory and free, that is supported by public taxation and controlled exclusively by the State. Protestants advocate the reading of the Bible as the best and most efficacious means to obtain this happy result. Let us show the fallacy of these sophistical systems, and their frightful consequences.

(II) TRUE NOTION OF LIBERTY.

The word liberty, from the Latin "Libertas vel libera entitas," expresses freedom of action. When a criminal is set free, we say, he is at liberty. We speak of the liberty of thought, the liberty of the Press, liberty of conscience, etc. We dig the earth round a tree in order to allow it to grow at liberty. We throw open the windows of our houses on a hot summer day, that the air may circulate with liberty, etc. Some think that liberty is our most precious treasure, and that the more free we are, the more perfect and happy we become; yet this is a fallacy, as you will directly perceive. I know I am free. I have the power to choose between two things, to do the one and omit the other. There is within me a faculty capable of examination, and this is what we call liberty. But am I entirely free? Is liberty the right to do anything I please with impunity? The right to steal, to commit murder, to disturb the peace of the Christian family, the harmony of society? Who would have the temerity to say so? "The liberty to do with impunity anything we please," says Jules Simon, "is the negation of liberty, and the ruin of society" (Jules Simon, La Liberte). God alone is absolutely free, because He alone exists of Himself and for Himself, and He alone is perfectly independent, since He has no one above Him. He alone can do whatsoever He pleases, having no one to put any restriction upon His liberty, possessing every good and being incapable of error; yet as He is infinitely holy, He can do no wrong but only what is right, beautiful and admirable; which shows already to evidence that the power to do wrong is no necessary element of liberty. God finds in Himself His own happiness, He is to Himself His own end, and refers necessarily to Himself everything He does. Not so man. He does not exist of himself, nor for himself; he depends totally upon God for everything, he lives, he moves in God; he belongs entirely to God, and can no more cease to be subject to Him than he can cease to be a creature; and God can no more cease to be his Lord and Master than He can cease to be his Creator, Preserver and Sovereign Good. Wherefore, the absolute independence of man is a fallacy and a denial of God's supreme dominion over us. Is liberty our most precious treasure?

(III) ARE WE MORE PERFECT IN PROPORTION AS WE ARE MORE FREE?

This requires consideration. We have in us two kinds of faculties, the sensitive and the intellectual faculties. (1) The sensitive faculties perceive external objects irresistibly, they are not free. I say:

"There is a bird flying in the air, a vessel sailing in the harbour, a man riding on a bicycle. These sensations are not free. The impressions produced on me by the bird flying, the sailing vessel, the riding of the bicyclist are irresistible, involuntary and entirely beyond the control of my will. (2) The intellectual faculties are also twofold, the understanding and the will. Truth is the end of the understanding, that is, its object is to represent things to us as they really are, but the perception of truth is not free. When we clearly perceive it as it is, we necessarily adhere to it. The understanding is not free. The only free faculty we possess is the will. The will which can choose one thing and reject another is the very essence of liberty. But is our will absolutely free? By no means. For instance, being created for happiness, it is not in our power not to seek for it in everything we undertake. The love we have for ourselves is such that we cannot, do what we may, entirely divest ourselves from it. With regard to certain particular goods, such as riches, honours, pleasures, etc., we are free to seek them or to refrain from them, according as we consider them as calculated to promote the happiness we are created for, or draw us away from it. We are also free with regard to God, for although God is infinitely perfect, lovely, amiable, yet our knowledge of Him in this world is very limited and imperfect. Again, because to practice virtue and obey the Church is painful hard and troublesome, we may, through want of courage and generosity, refuse to comply with it, according as, rightly or wrongly, we consider it conducive or not to our happiness, which we always have in view in everything we do. The philosophical explanation of this apparent inconsistency is this: Either the good which is proposed to the understanding completely satisfies it or not; if it completely satisfies it, the will is necessarily, though not reluctantly drawn towards it. For instance, the holy angels and saints in heaven are so satisfied, delighted and ravished by the Beatific Vision, that they cannot help loving God as much as they are capable of loving Him, and they cannot love anything else but in Him, and for Him, that is, their love for God is irresistible, it is no longer free. On the contrary, when the good which is proposed to us does not completely satisfy the will, then it can either embrace it or reject it, according as it considers it conducive or not to its felicity. Whence it is clear that liberty exists only for such goods as are mixed up with some imperfection, either intrinsically or extrinsically. It is a relative perfection. We love God freely here below, because our knowledge of Him is very imperfect, and the more we know Him the less free we are not to love Him. The same applies to His holy Church and its various prescriptions, the less we know her, the less we love her, and the more perfectly we become acquainted with her admirable teaching and wonderful privileges, the less free we are not to love her and be guided entirely by her, as she herself is by the Holy Ghost. Liberty therefore, is not man's most noble faculty, nor his most valuable treasure, as many erroneously imagine it. He has two more noble faculties, the understanding and the will. The end of the understanding is truth, and above all God, Who is essential truth, the fountain head of all truths. Wherefore the more we know God, and the more perfect we become. We may know God three ways, naturally, supernaturally and intuitively. We know God naturally by creation, supernaturally by faith and revelation; the intuitive vision is the privilege of the blessed inhabitants of paradise. The more we know God supernaturally, the more we are guided by His divine revelation and the Church He has established to explain it to us and the more happy we are, because the more clearly we perceive the truth which is the beatitude of the understanding. The end of the will is good. The more real, solid and permanent the good is which is proposed to the will, the more in embracing it, it rests happy and contented. If we are guided by God and His infallible Church we shall know without difficulty which are the true, real, solid goods we must seek for, and, therefore, submission to God and to His Church is the royal road to happiness, even in this world, but the more we submit to God and His Church, the less free we are, therefore it is not true that the more free we are the more perfect we become. Man, therefore, is as happy and as perfect as he can be, when his intellect and his will are perfectly united with God. If man freely submits his intellect and his will to God he is happy and contented, if, on the contrary, by an abuse of liberty, he withdraws himself from God, he becomes "ipso facto" wretched and miserable. If man could love God necessarily and always try to please Him irresistibly, as will be the case in heaven, He would be none the less perfect, because his most noble faculties would always produce the most perfect acts they are capable of producing, and enjoy the greatest delight possible for them. Liberty essentially consists in acting according to reason and faith, and in choosing the best means calculated to promote our happiness and lead us to our destiny. To be able to act contrary to the dictates of sound reason or faith and to do that which is calculated to prevent us from reaching our destiny, is not a perfection but a defect of human liberty. The angels and saints, who can do no wrong, are more perfect than we are. Man being prone to choose error and to do wrong, any restriction or guidance, which may diminish in him this propensity, to embrace error instead of truth, or choose evil in place of good, is a perfection not a diminution of his individual liberty. Liberty is twofold, the

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liberty of necessity, and the liberty of coercion. We have the liberty of necessity, when we are not intrinsically, invincibly, and irresistibly necessitated to do a thing. We have the liberty of coercion, when externally there is no violence done to influence the determination of our will. Liberty is the faculty to be able to choose among the various good things calculated to promote our happiness and enable us to reach our destiny. "Quod liberum arbitrium diversa eligere possit, servato ordine finis, hoc pertinet ad perfectionem libertatis ejus, sed quod eligat aliquando divertendo ab ordine finis, quod est peccare, hoc pertinet ad defectum Libertatis (St Thomas, i, Pars. q. lxii, a. 8) As it is an imperfection of our reason to be fallible, so it is an imperfection of our will to be able to do wrong. Whence, whenever certain persons are exposed to use their liberty in doing things which would be dangerous to society or to religion, the State or the Church do no injury to their liberty in preventing them from accomplishing their nefarious designs, or restraining their ability to do wrong. When we put an embankment on the edge of a precipice, we do it with a view to prevent imprudent travellers from falling into it and doing harm to themselves, who would complain that we have no right to do so, because it would be interfering with their personal liberty? The same is true in the moral, political or supernatural order. The less liberty man has for evil, and the more facility and encouragement he has for good, the more free, happy and prosperous he will be. These principles being understood, let us explain practically in what civil, religious and individual liberty consists.

RELIGIOUS LIBERTY.

All men being alike subjects to God, whatsoever their state or condition may be, are obliged to serve Him as He wants to be served by them, and no one has a right to violate His Law. He may innocently be ignorant of it, and, in that case, his want of compliance with it will not be sinful, because it will not be wilful; but no one knowing, or having means to know God's Holy Will, can be justified in acting contrary to it; he has the power, not the right, to disobey his Creator, his Sovereign Lord and Master, as we have the power, but can never have the right to steal, to commit murder, to spread poison, etc., for the gratification of our criminal passions. God is the king of our intellect. His science is infinite. If He be pleased to reveal anything to us, which we could not easily discover by our natural reason, the moment we become certain of the fact of this Divine Revelation, we are bound to believe it and give our assent to it. Our liberty, therefore, is finite. It is limited, in the first place, by the law of God. In order to make man understand that he has not absolute freedom of thought, God, from the beginning, revealed to him certain supernatural truths, and required his adhesion to them under pain of eternal reprobation. When he gave His Law to the people of Israel through Moses, on Mount Sinai, He revealed to him many truths which had to be believed under pain of death (Deuter xvii, 12; xviii, 20). God has always demanded a positive assent to all the truths which he had revealed. He never allowed men to interpret them according to their own private judgment, and He always rejected and severely punished those who preferred their private interpretation of His revelation to that of His prophets, the Synagogue and His Holy Church. To the end that man may not imagine that he is independent from God and his own absolute master, He always, from the commencement of the world, put some restriction upon his liberty by some positive precepts, even in the earthly paradise. When He proclaimed His Law on Mount Sinai, He determined what food they were to take, on what days and in what manner they were to fast and abstain; what portion of their property they were allowed to keep for themselves, and what they were to set apart for the priests and the poor; what festivals they were to keep, and in what manner they were to observe them (Exodus xx, 21). The history of our first parents, the flood, the destruction of the Pentapolis, the plagues of Egypt, the forty years wandering of the Israelites in the wilderness, the captivity of Nineve and Babylon show how God, even in this world, punishes those who refuse to obey Him and wish to be guided by their private reason. There is nothing more unscriptural than the newly-fangled doctrine of private judgment invented by the reformers of the sixteenth century, to the end that no one might be able to contradict their impious statements and dangerous fictions. Our Blessed Lord declares repeatedly that except we believe what He has said, obey Him and His Church, the pillar of truth, which He has established for our guidance, we can never expect to be admitted into His eternal and heavenly kingdom. "He that believeth not is already judged" (John iii, 36). "He that believeth not shall be condemned" (Mark xv, 16). And to show the necessity of compliance with positive Divine ordinances, He says:—"If thou wilt enter into life, keep the commandments" (Mat ix, 17). "Fear God and keep His commandments, for this is all man" (Eccles xii, 13). We are not permitted to use private judgment and select what we are willing to keep or not to keep. "Those things you ought to," does our Blessed Lord say to these free-selectors in matters of faith and duty, "but you ought not to leave these others undone. Whosoever shall keep the whole law, but offend in one point, is become guilty of all" (James ii, 10). And how so? because it is the same God who prescribed the things which

he is willing to observe, and the one which he refuses, etc., etc, to comply with, and, therefore, he absolutely rejects the supreme authority of God as well as the one who violates all his ordinances, though in degree his guilt is less, but, in both cases is an open rebellion against God. How can this be reconciled with the doctrine of the absolute independence of human reason, and the favourite maxim of private judgment admitted by all Protestants? Let them attentively meditate on this advice of Holy Writ: "My son, keep My commandments and thou shalt live, and My law as the apple of thy eye" (Prov vii, 2) "If anyone love me, says our amiable Saviour, "he will keep My words" (John xiv, 23). We are to keep all the words or ordinances of our Lord, not one or two or those that suit us; they are all the expressions of His Divine Will, and should, in like manner, be all equally dear to us. Does not St Peter say: "There shall be among you lying teachers, who will bring in sects of perdition" (II Peter ii, 1). If man were absolutely free, if he were to be guided by his private reason, how could lying teachers and sects of perdition exist? How could they be condemned? How could they be found out and avoided? Is not the private judgment of one as good as that of another? If our opponents were right how could St Paul have said to his disciple Timothy, "That, in the last times, some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies of hypocrisy, and having their consciences seared" (I Tim iv, 1). Hear again what he adds: "Know this also that in the last days . . . men shall be lovers of themselves, haughty, proud, blasphemers, lovers of pleasure more than of God; having an appearance indeed of godliness, but denying the power thereof; now these avoid, for of this sort are they who resist the truth, men corrupted in mind, reprobate concerning the faith" (II Tim, iii, 1). How could men resist the truth if everyone were to follow his private reason? How could he be condemned for what he declares to be the result of his convictions? Why did the Apostle command to avoid a heretic after the first or second admonition? (Titus iii, 10). How could St John have written to the early Christians: "If any man come to you and bring not this doctrine, receive him not" (II John 9). Could anything stronger be said in condemnation of the independence of human reason and the Protestant system of the Bible interpreted by private judgment? Now, as no one can have a right to deny what God has said or His Infallible Church teaches, or violate any of his prescriptions, so no one has absolute freedom of thought or action. Our liberty, in the first place, is limited by the law of God and the teaching and regulations of His Holy Church in matters of faith and morals, as we have explained it, speaking of the infallibility and magisterial authority of the Church. What are we now to understand by social liberty?

SOCIAL LIBERTY.

We are made for society. Without society we cannot exist; but to the end that society may prosper it must be properly organised, and governed by wise and equitable laws. These laws of society being made for the common good, are conscientiously to be kept by all whenever they are not in opposition to the positive law of God or the teaching or privileges of His Church. The reason of these two exceptions is that God being our supreme Lord must be obeyed before, and every legitimate civil ruler being only a representative of God can never have the right to oppose Him, and where there is no power to command there is no obligation to obey. In commanding anything contrary to the divine law civil rulers act without authority and in defiance of the greatest of all authority, and, therefore, their command is null and void, and to comply with it or heed it would be an act of treason to God. In such a case open rebellion is not permitted, but an indignant protest and the firm resolution sooner to die, like the Apostles and martyrs, than to be unfaithful to God, is the only course a Christian has to follow. But you will say: "If that is the case Catholics surrender their conscience and do not think for themselves; whatever is defined by their Church they have to admit without examination." In obeying God and His Church in purely spiritual or mixed questions Catholics show great wisdom and prudence, and act according to the dictates of sound reason. They respect, obey and love their civil rulers as the representatives of the Divine Majesty, but they love God above all things and for the sake of no one will they consent to do anything displeasing to His Divine Majesty. Is it not man's duty to believe God when he speaks to us and to obey Him when He commands, irrespective of the opposition of His most bitter enemies? Whosoever opposes God or His Church is never to be imitated, and when he presumes to give order contrary to positive revelation reason itself dictates to us that he is not to be obeyed. God, being Eternal Truth and Infallible Wisdom, is to be the guide of our fallible reason and of our will; to think, speak or act in opposition to God's revelation is most unreasonable, insane and criminal. Therefore Catholics do not abdicate their reason in believing the teaching of the Church which Jesus Christ has set up to teach us His religion and lead us to heavenly bliss; by so doing they do not sacrifice their conscience, because right conscience is that which is in conformity with God's holy Will made known to us by His revelation and explained to us by His infallible Church. "But, then, may not such a conduct on

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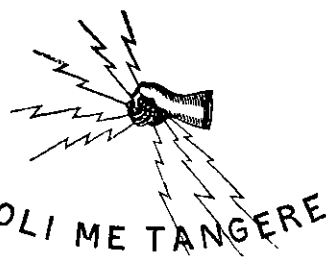
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the part of Catholics prove a danger to the State?" Never; Catholics are bound to pray for their civil rulers, even those who persecute them, and to faithfully obey them in all purely temporal matters. When civil rulers make unjust and criminal laws they are permitted only passive resistance and prayer. They are forbidden to take any other means to have their grievances redressed, except such as are perfectly legal and legitimate. They are to be the most loyal, faithful and devoted patriots; if some who call themselves Catholics act differently they do it in opposition to the teaching of the Church; their doings are condemned and reprobated by her, and it is most unfair to make her answerable, for their seditious, violent or revolutionary conduct Catholics render to Cæsar the things that are Cæsar's, and to God the things that are God's. Our Blessed Lord Himself commands us to obey our civil rulers in all that they regulate for the good of the community, provided it be not manifestly contrary to His divine law as we have just explained it. But every law or regulation of the State imposes a sacrifice upon us, and is a restriction of our individual liberty. We must all observe the legitimate laws of the land we live in, under pain of incurring God's displeasure; whence it is clear that there is no such thing as absolute independent social liberty. The liberty we are all entitled to is to enjoy all the common privileges granted to loyal citizens, without being molested in our efforts to serve God according to our conscience as He wants us to serve Him. Our civil as our religious liberty is consequently a limited one.

SHOULD NOT THE STATE TOLERATE AND PROTECT ALL FORMS OF WORSHIP?

Is not liberty of conscience a natural right which the civil law should recognise and defend? Where the Catholic Church is dominant should she not tolerate other creeds that the same freedom may be given to her children in places where they form a minority of the population? Why should the State favour the children of one religion more than another? The Church may rule over individuals and families but never over the State. Civil society should be secularised, and the influence of the Church should not affect public laws and institutions. To these objections we reply: Jesus Christ is God. He should rule supremely over Christian society, laws and institutions, which should be framed in harmony with His teaching and the maxims of His Gospel. The best government is that which most encourages virtue and gives more facility to people to lead a holy and Christian life. The most efficacious means to reform evil manners is for those who govern to give their inferiors the example of every virtue, and to exhibit a great reverence for God, His ministers and all holy things. The working classes naturally imitate those above them; if they are indifferent, impious or immoral the multitude will reproduce their unbelief, indifferentism and immorality. On the contrary when influential, learned and rich people give the example of every virtue, fear God and honour religion, people are easily persuaded to walk in their footsteps. It is, therefore, false that statesmen should be indifferent in religious matters, and make no difference between one religion and another, truth and error, good and evil. Statesmen being the leaders of the people are more than all others bound to be holy and exemplary in all their words and actions, to defend truth, encourage the good and punish the wicked. To say that religion has nothing to do with politics is a misleading and most dangerous maxim. To affirm that all religions are to be put on a footing of equality is to deny that the Catholic religion is the only true, that she has a divine origin and contains all truths. To say that private individuals and families could be Catholic if they believed in the divinity of the Catholic Church, but that the State should not profess any form of religion, is a most dangerous error. If Jesus Christ is God, as we have shown He is, if His religion is true, statesmen as well as, nay more than, others are bound to obey Him and to protect His Church, instead of trying to rule her and impose their views on its members. Happy the people whose laws are in harmony with the Gospel of Jesus Christ and the teaching of His Church! The more Christ rules over nations the happier they are. The license to speak and write against revelation, far from being an element of true civilisation, is a fruitful cause of dissensions and a great obstacle to public peace and social progress. When a nation is indifferent to attacks against God and His Church it is on the brink of ruin. Then it is that wicked men, by means of the Press and fiery speeches, excite the passions of the multitude, make them discontented with their condition, displeased with their superiors, and thus pave the way for the downfall of their country and the misery and oppression of the people. Religion more effectually than anything else can inspire us with a heroic love for our native land, respect for legitimate laws, and sincere attachment for those who govern us. It alone can prevail upon men to avoid even secret violations of the laws which no detective in the world, no matter how cunning, could find out, because it alone can make us see in those in authority the representatives of God, and irrespective of their personal merit or disqualifications, render to them the honour, obedience and support to which they are entitled on account of the Divine Majesty they represent. Do away with religion and wicked men, like wild beasts, will tear in pieces all those who oppose their

abominable conduct, and spread desolation everywhere; the massacres of Christians in Armenia are a striking proof of this.

LIBERTY AND LIBERTINISM.

Let us not mistake libertinism for liberty; an ultra-liberal is too often, alas! a libertine in disguise. Do not trust to him. Have nothing to do with him; he will trample upon your rights and privileges, if, thereby, he thinks he will be able to promote his own interests. According to ultra-liberals, all men are equal; all have the same rights and the same obligations. They want for all the right of voting, and maintain that the vote of the most uneducated man is of as much value as that of the most accomplished scholar or politician, lawyer or doctor; every industry should be abolished and land equally distributed among all. In 1524, Müczer Stork, and thousands of peasants, deceived by these pernicious doctrines, took up arms, destroyed the castles of the nobility, and seized upon their property, under the plea that the early Christians had all things in common. In the name of liberty hundreds of thousands of noblemen, priests and monks, were massacred in France during the great revolution of the last century. Even to-day, in the name of liberty, religious communities are persecuted, priests are bound to serve in the army, and ecclesiastical students to leave the seminary and dwell in a barrack. In Germany, there are 50,000 Socialists. They reckon several millions in America, and are very numerous in Russia and most countries of the world. If you want to know their infamous system, read "Contemporary Socialism," by Winterer; "Revolutionary catechism," by Bakounini; "Belgian liberalism," by Woeste, etc. Ultra-liberals tell us that the State should be the only proprietor, that the State should provide for everyone, and give him as much of everything as he is able to consume. This theory is a death-blow to industry. If a diligent, clever, industrious workman, is to be treated in the same manner as one who is slothful, unskilful and foolish in his ways, seeing his merit is not appreciated, he will soon fold his arms, rest and imitate the slothful and useless workman, and the consequence will be that less work will be done, and what will be done, will not be done so well. When a workman is rewarded according to his ability, it stimulates his zeal and makes him develop his natural talents; he does better and with more courage whatever he undertakes. He is proud to see his merit recognised, his fortune increasing, and his children more comfortable and better provided for. The equality of professions is impossible. Men are not born with the same talents and inclinations. Some have a taste for arts, others for sciences, others for farming, others for mechanical works, others for travelling, etc. Even among men of the same professions, there are many inequalities; one is healthy, another is sickly and delicate; one is quick, another is slow; one can do as much in one hour than another in a day. How could you establish equality among them when they differ so much from one another in every respect?

DANGERS OF STATOLATRY AND SOCIALISM.

degrade men and make animals of them, living simply for eating, sleeping, playing and drinking. Do you believe that if the State were the only proprietor, man would make for the State the sacrifice which he makes for his family and the securing of eternal bliss? Personal interest, the love for our relations, the desire to please God and obtain heavenly bliss are the principal stimulants of industry and genius; these give him a wonderful courage and increase his natural talents by the judicious and persevering use he makes of them. Justice does not require equality among men; it requires to give to every one his due in proportion to his merit, his intellect, and his work. The boasted equality of men may flatter the multitude, but it is a most mischievous and disastrous paradox; it makes people discontented with their position, and creates general unrest, ambition, jealousy, and revolution. New Zealand is swarming with socialistic demagogues. The State already monopolises all public institutions; statolatry is advancing with gigantic strides; woe to New Zealanders! If they do not look out in time, they will find, to their cost, that, notwithstanding its fair promises, the State, when not controlled by religion, is a hard task-master and a cruel slave-driver. Lazy, slothful people want the State to do everything for them; were they to be more diligent and industrious and sober and not so much depend on the State, they would fare much better.

THE WAR CRIMINALS AGAINST CAPITALISTS

is most unreasonable. Who employs labour if not capitalists? How could workmen expect good wages if there is no capital to pay for them? Mercantile communications, factories, mills, etc., are impossible without capital. Without it no undertaking of any magnitude can be carried out. When capital does not circulate, every business is stagnant; when it is judiciously employed, you have abundance and comfort everywhere. But without religion and the guidance of the Church, capitalists and labourers will abuse their power. Jesus Christ does not proclaim the equality of the poor man with the rich. He does not tell the poor to seize upon the property of the rich and divide it among themselves. No; but He makes the poor the friend of the rich, by declaring that both rich and poor are children of God, and that whatever the rich does for the poor because of God, will be rewarded at the last day, as if done to Himself. He tells the

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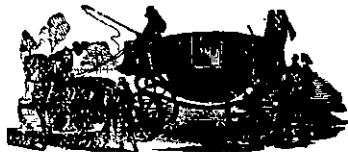
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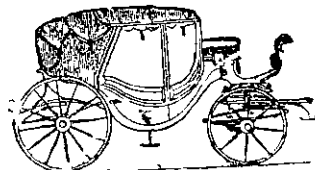
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poor to be satisfied with their state, and work for the rich, and be thankful for what they give them. He tells them also that if they bear their poverty as they should, with patience and resignation, in heaven they will be rich, great and powerful for all eternity. He tells the rich He is the protector of the poor, and if they are unjustly treated and oppressed, He will avenge them. He reminds the poor to do their work well, conscientiously and cheerfully, and He thus promotes the interests of both the rich and the poor, and unites them ultimately together. Liberalism and socialism, on the contrary, divide the poor and the rich; make them bitter enemies, and thus render them both wretched and miserable.

CRIBES AGAINST THE TITLES OF THE NOBILITY AND CLERGY.

Why, they say, these titles of Lord, Duke, Marquis, etc. Our reply is; Honorary titles, immunities and privileges are legitimate when they are the reward of great services rendered to society or to religion; it is worthy of a great nation and of the Church to honour celebrated heroes, men of great genius, in order to ennoble virtue and learning, and encourage others to sacrifice themselves for the glory of God and of their country. Certain privileges are granted to lawyers, military officers, clergymen in many civilised countries; these are quite right and calculated to make people respect religion and public officers, who employ their science, their experience and their wisdom for the benefit of their country and the glory of God; to honour those in authority is most judicious and appropriate. When people will cease to honour and respect their civil and religious superiors they will soon come to despise their commands and rebel against them. "But are not hereditary privileges transmitted from generation to generation a glaring abuse?" Stability is the strongest pillar of public order; there can be no stability if power is continually changing hands and being removed from one family to another. When certain privileges remain in a family old customs and traditions are easily preserved; as a rule one who from his infancy knows what he will have to do in after years will be better prepared to do it well than an adventurer. One of the reasons of the immense influence of great religious Orders is their stability and the preservation of ancient traditions.

DID THE REFORMATION PROMOTE LIBERTY?

To say that the Reformation, in opposing the tyranny of Rome, has promoted liberty and rendered to society a favour for which it deserves praise and gratitude of the whole human race is a mockery. The first reformers were the greatest enemies of individual religious and social liberty; they wanted liberty to attack the Church with impunity, to destroy and plunder monasteries and churches, but they had not, as a rule, a spark of sympathy for those who opposed them. Zwinglius said "that all the crimes committed by men, even murder and parricide, were the result of a divine necessity" (Zwinglius Ep. anno. 1527). Calvin said "that when Satan excites us to evil he acts as the minister of God, because without the power that God gives him he could not do it" (Calvinus Comin Epist. ad Rom. ix, 18). Luther affirmed that "if we were to commit fornication and murder a thousand times a day if we believe in Christ with a strong faith it would not hurt us" (Luther Ep. T. 1). Thus, according to the Fathers of the Reformation man is not free, since he commits sin through necessity; the most grievous crimes cannot endanger his salvation, provided he believes in Christ with a strong faith. How can such a horrible doctrine be conducive to liberty and civilisation? Protestantism, in proclaiming the doctrine of private judgment as the sole guide to salvation, has encouraged every error and paved the way for modern agnosticism, indifferentism and scepticism; how could you convince a man of doing wrong if he be to follow his private reason as his sole guide? What power on earth can control him? Protestantism has been the deadly foe of liberty, I need not allude to the atrocities of the Reformers in England, Germany, Holland, Scotland, Ireland and France; let us draw a veil over this sad picture, but let us not, contrary to historical truth represent Protestantism as the champion of liberty. The present toleration is the result of the multiplicity of the sects; they have grown so numerous and so powerful that they have to be tolerated, and license be given to everyone to preach any error he pleases, but a bitter feeling of antagonism to the divinely appointed Church of Christ still exists to a great extent because of the prejudices of early education and the opposition of the various ministers who are afraid to see their impostures unmasked and people returning to the Church of their fathers, the Church of the Apostles and martyrs, of the doctors and confessors, the Holy Catholic Church the great pioneer and supporter of Christian and civil liberty properly understood. By changing everything which existed before them, the Reformers disturbed both the Church and the State, and proved themselves enemies of liberty. But you will say, "Were there not crying abuses before the Reformation?" Had the Reformers advocated the reform of the abuses that did exist, they would deserve, indeed, the gratitude of all mankind; but is it by massacring thousands upon thousands of innocent monks, nuns, priests, bishops, and noblemen, a reformation was to be effected? A clergyman, a monk, a bishop, a nobleman may be had; hundreds and thousands of bad clergymen, priests, monks or noblemen would never

be a legitimate reason to abolish the clergy, religious Orders, magistracy or the army. Wicked men, as we observed before, may be denounced, but the venerable institutions of which they are members must be respected. When we speak of monasticism and the Church we shall see how magnified and most often unfounded, were the accusations against monastic institutions and show that they were the great bulwarks of social order and protectors of liberty. To destroy is not to reform.

TRUE REFORMATION

consists in making stronger and more perfect that which, in certain respects, is imperfect and defective. Would to God the innovators of the sixteenth century had been actuated with these sound and incontrovertible principles! We should not have to lament the utter destructions of so many admirable and most useful institutions. A perfect government must be religious; if not checkmated by religious influence, it will degenerate into frightful despotism, and society will be continually oscillating between despotism and anarchy. Where the influence of the Church is not felt and authority established on solid foundations, the continual changes of civil rulers and of public laws are a permanent cause of fear and disquiet. Capitalists are afraid to risk their money, and universal depression, ever increasing taxation and misery, are the inevitable results of that lamentable state of affairs. (3) Let us come now to individual liberty, although we have already alluded to it in what we have stated before. Everyone in this world has a special work to do; one is a soldier, another a sailor, another a lawyer, a medical man, a scientist, a mechanic, an artist, a farmer, a business man, a priest, etc. The prosperity and happiness of society depends upon the manner in which everyone acquires himself of his several personal duties, whether he be young or old, master or servant, rich or poor, a religious or a secular. But the personal duties of our state of life are so many restrictions upon our liberty which demand from us at times heroic sacrifices. Absolute personal liberty, therefore, is completely impossible; the only personal liberty we may claim is, besides religious and civil liberty, the right not to be molested in the conscientious performance of the several obligations of our state of life. Having explained all those things we are in a position to give an exact and complete definition of liberty. It is the right and faculty to choose among the several means calculated to promote our happiness in this world and in the next, such as are in harmony with the law of God, the legitimate regulations of the State, and the personal duties of our avocation. The Divine Law, the regulations of the Church, the just laws of the State, and our personal obligations circumscribe our liberty on every side; should we trespass these natural boundaries, we have libertinism instead of liberty. But in order to do our duty to God, to society, and to self, we require courage and fortitude, in order to resist sloth, the false maxims of the world and temptations of the infernal spirits. Self-sacrifice, therefore, is the foundation of duty, and the inseparable companion of true liberty. This self-sacrifice essentially consists in surrendering to God our liberty that He may dispose of us and of all that we have according to His holy Will and Infinite Wisdom. To die to self and to live for God alone is the perfection of Christian liberty. Only virtuous men are perfectly free, because, being guided by God and His Church, they always do that which it is their duty and interest to do. Hence Christian liberty is founded on love and sacrifice; because we love God, we try to please Him in all things; for His sake we love our fellow-creatures, and are always willing to make a sacrifice to oblige them; we also love our native land, the place we live in, and are ready to comply with its just laws in order to promote its welfare; lastly, for the sake of God we attend to all the duties of our state of life. As Jules Simon admirably observes:—"The science of duty is the science of sacrifice; our duty is to live for God and for men, and not for self" (Le Devoir by Jules Simon). Men of sacrifice alone are good Christians, good citizens, and useful members of society. Men of sacrifice alone are friends of liberty, and respect the rights of God and of others, as they wish their own rights to be respected.

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

What she was meant for.—A lady of great beauty and attractiveness, who was an ardent admirer of Ireland, once crowned her praise of it at a party by saying:—"I think I was meant for an Irishwoman." "Madam," rejoined a witty son of Erin who happened to be present, "thousands would back me in saying that you were meant for an Irishman."

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

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(IMPROVED AROMATIC.)

THE EVENT OF THE SEASON.

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Princes Street Building now being pulled down.

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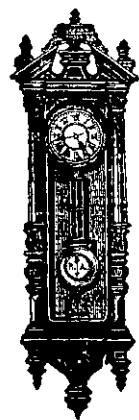
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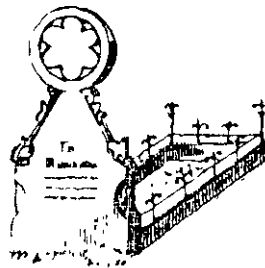
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HOW AN IRISH TAILOR BECAME AN INDIAN RULER.

STRANGE things happen in this world (says a writer in the *Cork Examiner*), and it is truly said that in whatever part of the earth you should drop you would find an Irishman there before you. As an instance of this, a clergyman with whom I became acquainted when in the army told me the following story:—

"I accompanied," said he, "an agency to the Indians. A conference was held, and a regular pow-wow took place. The old Indian chief looked grimly savage in paint and feathers. I was selected as the speaker, and was addressing the Indians through the medium of an interpreter, when I heard a voice asking: 'Do you speak Irish?' I answered that I did, and was greatly astonished on seeing the chief stand up, take my hand, and churn it up and down for fully five minutes. It appears that his name was Kennedy, and that he was a Tipperary man. He had shot a landlord and had to fly the country. He was followed by detectives, and for safety's sake joined some traders who were going out to the Indian settlements. He joined an Indian tribe, and in the course of time became their chief. I spent a few months with the tribe, and succeeding in converting and baptising several of them, including the chief's children and his squaw."

A Tipperary man as Indian chief is not half as romantic as to find a Cork tailor the Shah of Heuritan. Paddy Shaw was a bright-eyed young lad when his father bound him to a tailor in his native city. As Paddy grew up his business became distasteful to him, and he yearned for some more manly and congenial employment. Poor Paddy was often saluted as the ninth part of a man. Now this was galling to his pride; for Paddy was a lad of pluck and spirit, and had grown to be a strapping young man, fully six feet high. He often thought of enlisting, but then he was a patriotic Irishman, and did not like to fight for England; yet he saw no other road open to preferment and honour.

One evening as he was strolling around, thinking of his future, he had the misfortune to tumble over an old woman's apple-basket and upset it. She scolded in true Billingsgate style, but was interrupted by an old crows who sold candies near her, and was then enjoying a pleasant smoke. "Musha, Mrs Mulligan," said the hag, pulling the dudeen from her mouth in order to emphasise her words. "Don't be hard on the poor omadhaun; sure he's only a poor tailor, God help him, and don't know better."

The words stung Paddy to the quick, and that night he enlisted in a regiment bound for India. Paddy was a steady young fellow, and soon became a favourite, and a full sergeant. He was not long in the country when the war broke out, and he took his share in the desperate fighting that ensued. In one of the terrible attacks made by the Sikhs on the English, our hero's company got fearfully cut up; it was surrounded, and each man fell desperately fighting and encompassed by dead foes. All had fallen except Paddy, who maintained his stand against fearful odds, till his assailants paused from fatigue and admiration of his bravery.

"Come on, ye sons of guns," shouted Paddy. "It will never be said that Paddy Shaw showed the white feather."

The Sikh warriors fell back, and looked at Paddy with reverential wonder. He, seeing the favourable impression he had created, resolved to make it stronger, so, with a wild cheer and a flourish of his sword he shouted out:

"I tell you I'm Paddy Shaw, from Cork, and I'm not afraid of the lot of you."

They again salaamed Paddy.

"Begor," he muttered to himself, "the fellows are getting afraid of me. I think the name of Shaw seems to frighten them. If they could only see me in Cork they would not think me the ninth part of a man. Harroo for Paddy Shaw!"

At this the others almost fell flat when they heard the name, "Yes, ye sons of niggers, I'm Paddy Shaw," she shouted as he shook his sword at them." He might have cut off their heads and they would not raise a hand to defend themselves. At length one of his assailants, who spoke English, reverently approached and ask him, in a humble tone:—

"Are you Engly?"

"No, you copper son of a blunderbuss, I'm Paddy Shaw, from Cork."

"Praise to Allah for his mercies," shouted all the others.

To account for the respect and reverence paid to Paddy, it is necessary to state that among the Sikhs there was a tradition or prophecy that Allah would send a Padishah or sovereign who should be a great warrior, and who would deliver them from their enemies. On account of the similarity of the names, it is no wonder that they should mistake Paddy Shaw for Padishah.

Paddy was brought in great state before their King, who asked our hero if he was the Padishah.

"To be sure I'm Paddy Shaw, who the d—l else would I be?" exclaimed our hero, who was delighted at the turn things had taken.

"Will you join our army?" said the King. "I'll make you general-in-chief."

"Begor," muttered Paddy, "this bags Banagher; I'm sure the next thing they'll do is to make me a queen or king, or something of that sort; am I asleep or awake?" and he actually pinched himself to make sure of it.

"Well," said the King, "what does the stranger say?"

"Begorra, it looks like acting the stag," continued Paddy to himself, "to go back on my comrades; but, then, I never had any love or liking for the English, bad luck to them; and who knows if we'll whip them here but it might serve ould Ireland. So here goes." He then answered: "Paddy Shaw is willing to serve your Majesty."

At this there was a shout of joy along the line, and the king descended from his throne, and taking Paddy by the hand, placed him on a seat near the throne. In a few days Paddy was in the field at the head of an immense army. The Orientals are a remarkably superstitious people, and the belief that they had the invincible Padishah at their head so fired them that they fought desperately and defeated the enemy in that and other engagements.

After a short time our hero married the king's daughter, and succeeded to the throne on the death of the king, which happened soon after, for he was killed in battle.

OUR REGARDS TO MR RUSSELL.

THE writer of these lines hereby tenders to Mr W. Clark Russell the assurance of his thanks and appreciation. I have always loved sea stories, and those of Mr Russell stand at the head of their class. From "The Wreck of the Grosvenor" to "List, ye Landemen!" I have read them all. Yet salt water, and the things thereon and therein, are not the only things he knows about; not by many degrees of latitude.

In his last book he makes a sailor talk thus: "I have suffered from the liver in my time, and know what it is to have *felt mad*. I say I have known moments when I could scarce restrain myself from breaking windows, kicking at the shins of all who approached me, knocking my head against the wall, yelling with the yell of one who drops in a fit; and all the while my brain was as healthy as the healthiest that ever filled a human skull, and nothing was wanted but a musketry of calomel pills to dislodge the fiend," etc., etc.

So much for what Mr Russell's sailor (or Mr Russell himself) says: and there are plenty of people who can testify that this is not a bit overdrawn. One fact in particular it helps us to realise, namely, that the life of a sailor does not guarantee good health. Indigestion and dyspepsia—of which liver complaint is a sequela and a symptom—is as common among sailors as among landmen.

One of the latter, however, may now tell of his experience. "All my life," he says, "I had suffered from biliousness and sick headaches. I would have an attack about every three weeks. At such times my appetite left me, and I could neither eat nor drink for days together. I suffered from dreadful sickness and straining, and vomited a greenish-yellow fluid. My head felt as though it would burst. I had a bad taste in my mouth, sallow skin, and the whites of the eyes turned yellow. I was recommended to adopt a vegetarian diet, and did so, but the attacks were just as frequent and violent. I consulted doctors and took their medicines, but was none the better for it. In this way I went on year after year.

Well, we shall agree that there could scarcely be a worse way to go on, and it all came about thus: The overworked stomach put more work on the liver than the latter could do. Indignant and disgusted at this the liver refused to do a stroke more than its proper share. Hence more bile accumulated in the blood than the liver was able to remove. The surplus bile acts as a slow poison—and not so very slow either. The tongue is furred; the head aches and feels dull and heavy; the eyes and skin are greenish-yellow; there is dizziness and nausea; cold hands and feet; spots before the eyes; a pungent, biting fluid rises into the throat; constipation; high coloured kidney secretion; prostrated nerves; irritability; loss of ambition; fears and forebodings, etc., etc.

This is "biliousness" or "liver complaint" in its simplest form. When long unchecked it produces irregular action of the heart, rheumatism, gout, and any, or all, of a dozen other organic disorders. There is no more certain or powerful impulse to misbehaviour; suicide and other crimes often resulting.

What to do? To get rid of the poison by starting the skin and bowels into energetic action, then to keep them going at a healthy and natural gait. How to do this? Let our friend, Mr F. Widger, 4 Portland square, Plymouth—whom we have just quoted—speak on that point.

In his letter, dated March 3, 1893, he adds:

"Two years ago, after all medicines had failed to help me, I first heard of Mother Seigel's Curative Syrup. I procured it from Mr R. S. Luke, chemist, Tavistock road, and began to use it, and nothing else. After having consumed one bottle I found myself vastly better, and by continuing with it I got rid of my old trouble altogether."

We should mention that Mr Widger is a tailor and outfitter at Plymouth, and well known and respected in that community. He permits us to use his name out of gratitude for his recovery. The potency of Mother Seigel's Curative Syrup over liver disease is due to its ability to cure indigestion and dyspepsia, which is (as we have said) the cause of liver disease.

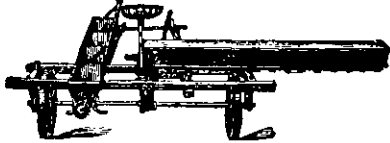
Every house on the land and every ship on the sea should have this remedy as a necessary part of their stock and stores. Perhaps Mr Russell may recommend it in his next book. But no "musketry of calomel pills." Oh, no.

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Dear Sirs—Your TURNIP and MANURE DRILL which I got this season has quite
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and promptly repaired. Country orders
promptly attended to.

COOKING RANGES

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Requires no setting, and will burn any Coal.
VERANDAH CASTINGS of all kinds.
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