

New Zealand Herald

TWENTY-THIRD YEAR OF PUBLICATION.

VOL. XXIII -- No. 47.

DUNEDIN: FRIDAY, MARCH 20, 1896

PRICE 6s.

Current Topics

AT HOME AND ABROAD.

"Is Baithen mentioned in the topic in last issue ST BATHAN'S, the St Bathans after whom a town in Central CENTRAL OTAGO. Otago is named?" We cannot answer the question with certainty. Several Baithens are met with in Irish hagiology. Most likely the Baithen we mentioned in connection with Iona is the St Bathans referred to. St Baithen was the successor of St Columba. He was a near relative—according to some the cousin, according to others the nephew—of Columcille. Columba was engaged in his favourite occupation of transcribing the Sacred Scriptures when his fatal illness attacked him. Overcome by weakness he laid down the pen in the middle of the 33rd Psalm. "Let Baithen write the rest," said the master. His wish was law with his monks. They saw clear indication of the desire of the dying saint that Baithen, whom he was wont to liken to John, the Beloved Disciple, should succeed him at Iona. The kinship, far from being a bar to the succession, was a qualification in those days when the spirit of clan was strong in the monasteries. So Baithen became Abbot where for many years he had been Prior, and ruled Iona with gentle sway for three years. He died in the year 600, and to this day is revered as the patron saint of Taugh-boyne (Teach-Baithen), County Donegal.

THE lives of the Irish missionary saints are full of interest. The history of Baithen, of Iona, as SAINT BAIHTEN OF IONA. student, monk, and abbot is no exception. He was a great saint and a great scholar. His angelic modesty and constant fervour, and ceaseless activity were constant sermons to the monks of Iona and Heth. He took a full share of work in the fields. His work was in itself a prayer, and was accompanied by prayer. He never lost a moment. Even as he walked to and from the monastery with eyes cast down his hands were clasped beneath his habit as he prayed. The old chronicler in the Salamanca MS., mentions many interesting details of his life. As an illustration of his spirit of prayer and mortification it is related that he was accustomed to recite a prayer between every two morsels of food. When he accompanied Columba from Derry he became overseer of works at Iona. His skill as a Scribe found him more occupation in the scriptorium or transcribing room than in the fields. It is said of Baithen that on one occasion he hurriedly copied the psalter. On revising the work it was found he had made but one mistake—he had omitted a dot over an i. These monks were wonderfully skilled in transcription. "I have seen," says O'Flaherty, "handwriting of St Columba, in Irish characters, as straight and as fair as any print of above 1000 years standing." To be a choice scribe was high recommendation for preferment. "Let Baithen write the rest." The "choice Scribe" of Iona spoke of the "choice Scribe" Baithen, who was then Abbot of the monastery founded by Columba at Magh-Lunga—the plain of the ships—in Heth. This monastery was twenty miles from Iona—a short distance for the hardy sailor monks of those northern seas. The writer of the life of St Baithen says that his days were spent in reading, prayer, and bodily labour. His scholarship was universally acknowledged. "Be assured," wrote an old writer, "that he had no equal on this side of the Alps in his knowledge of sacred Scripture, and in the profundity of his science. He was a wonder worker, and many miracles are recorded by the Annals'.

IN his admirable work, "Irish Schools and A STORY FOR YOUNG AND OLD. Scholars," the Most Rev Dr Healy, to whom we are indebted for information in the proceeding notes, tells a story of the early life of St Baithen which shows that "spare the rod" was not the motto of masters in the schools of Erin. It were well that colonial children were more generally dealt with in ancient fashion. The birch generously applied is good corrective medicine for incipient larrikinism.

Here is the story of Baithen's shortcoming, and how the young saint was cured of the usual boyish laziness:—"We are told in the life of St Colman Ela, of Lynally, in the King's County, that he once punished St Baithen, the nephew of Columcille, and his successor in the abbacy of Hy, for neglecting his studies. The boy, thereupon, fled from the church in which the school was, it seems, taught, to the woods to hide, and avoid both his lessons and the chastisement of his master. There he saw a man building one of the circular wicker-work houses then very common, and observed that, although he worked one rod at a time, the wicker-wall rose steadily to the roof. "Ab," said he, "if I only learned a little each day, I too should grow learned." Then he took shelter from a shower under the spreading branches of an oak tree. While standing beneath the boughs he observed a drop of water dripping from a leaf and falling on the ground. He made a hole with his heel on the spot where the drop was falling, and soon noticed that the hole was filled. Here he made a similar mental reflection, and vowing that never again would he neglect his daily task, he returned to his master and grew up to be a very learned and a very holy man (O'Curry, M. and O. vol ii, p 83).

ON the same page of Dr Healy's work, from which we take the foregoing quotation, we find some information about the food of lads at the ancient Irish monastic schools, which will interest our modern school boys, who like flesh meat three times a day. The law compelled the teachers to supply wholesome food according to the rank of the parents of their pupils. "What are their victuals?" asks the writer in the *Lenchois Mor*. "Strabout (lithe) is given to them all, but the flavoured is to be different." It was salt butter for the sons of inferior grades; fresh butter for the sons of chieftains; honey for the sons of kings. The sterabout of oat-meal might be made on water, or on butter-milk, or on new milk, and given to the different classes in like manner.

A COPY of a shadowgraph or photograph according MORE ABOUT THE SHADOWGRAPH. ing to Professor Hütgen's invention, has attracted a deal of attention in Dunedin, where it is exhibited in the shop of Mr E. Hyams, jeweller. It was taken in Hamburg, and represents a human hand. The hand of a living person was photographed, with the result that a skeleton hand with shadows where the flesh should be, appeared distinctly in the negative. The photograph was taken by the Professor himself. D. Speiss, of Vienna, at a recent lecture, exhibited, "among other photographs, a very interesting one, showing the hand of a servant belonging to the institution. This man, years ago, ran into his hand a piece of glass, which could not be extracted, and which always penetrated deeper. The photograph of the skeleton of the hand produced by Professor Poentgen's method showed this bit of glass quite distinctly."

A FEW years ago the conversion of a lineal DESCENDANT OF JOHN KNOX. descendant of Martin Luther was chronicled. It will interest our readers, especially of the lectures, "Catholicism and Presbyterianism," now published in our columns to learn that the only lineal descendant of John Knox is a member of the congregation of the Holy Cross. Brother Philip was a Methodist preacher in his early manhood, but for thirty years past he has been a teacher in various Catholic schools. He has in his possession a snuff-box which belonged to his ancestor.

A good man, the head of a Roman Catholic college, ODDS AND ENDS. was walking home in the falling light when he beheld in the middle of the road a dark object in the snow. Drawing near, he found a little cobbler from the neighbouring hamlet, lying unconsciously drunk. The Jesuit could not leave him to perish. So with great difficulty he raised him from the ground, and with great difficulty he managed to steer the helpless fellow-mortal to his house, half a mile off. Though unconscious at starting, he had partly regained his senses when he reached his own

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. C. Williams' LINDO Smoke

door; and he uttered some words of thanks. The good-natured priest said: "Maybe ye wad not be so ceevil if ye kened who I am." But the answer was ready. Not without dignity, the half-articulate cobbler replied: "Ou ay, I ken ye fine. Ye're a Cawthlic priest. Bu: I'm a man aboon a' prejudice!"

A service for the conversion of England took place on Sunday last (says the Roman correspondent of the *London Tablet*, February 1) in the Church of St George and the English Saints, in the Via S. Sebastiano. The church was crowded with people, both during the sermon delivered by the Rev Philip Fletcher, Master of the Guild of Ransom, and the Benediction given by the Cardinal Logue, Primate of All Ireland. The preacher dealt at the outset with the thoughts suggested by the celebration of the service for the conversion of England in a church dedicated to St George and the English Saints in Rome, and on the feast of the Holy Name of Jesus. Alluding to Lady Georgiana Fullerton, he said that she was perhaps the greatest of all the holy women who had been converted to the Church in England during the present century. Much as her memory was venerated, it was nowhere preserved with such fondness and affection as in the houses of the Poor Servants of the Mother of God. The painting copied from the primitive Madonna in the Catacombs, and venerated in this church under the title of *Regina Prophetarum*, suggested the continuity of faith and devotion which characterizes the true Church. The Reformation had robbed the Mother of God of her dowry and had striven to detach her devotion from that due to her Divine Son. The Tower of London, Wisbeach Castle, Tyburne, York, and other places had been as catacombs to the Catholics of England in the centuries of persecution, and from these hiding-places Catholicism had come forth to triumph as she had issued from the Roman Catacombs of old. The prophet Isaias, represented in the picture *Regina Prophetarum*, might be taken to symbolize the Bible, which England still receives, though she rejects the living voice of the Church. But the figure of Isaias here represented pointed to the living Word, whose authority is perpetuated and made manifest to us in the authority of the Church. After the Benediction, Cardinal Logue held a reception in the convent, when all the leading members of the English-speaking colony were presented to him.

An editor—What is he? The question once elicited the following reply:—Johnnie: An editor is a man what puts things in the paper, isn't he, pa? Pa: On no, my son. An editor is the man that keeps things out of the paper.

Why was the Pope's mediation sought in the Venezuela difficulty? It may not be generally known that the country is very Catholic—there are 2,000,000 Catholics in Venezuela. The country is studded with beautiful churches. In Caracas, the capital, there are sixteen churches and a magnificent cathedral.

Professor Brewer of Yale recently told a good snake story. Years ago he was in California and had his tripod and other surveyor's instruments in the field. Stepping along the bushes he felt a movement under his feet and found that he was standing on a 41-2 foot rattlesnake, a large, vicious and fighting fellow. But the snake was so pinioned that he could not strike the thick boot that held him fast. Professor Brewer held the rattler's head down with his tripod and cut it off. Then he cut off the rattles. Stepping aside, he saw the body of the snake, partly coiled, lying very stiff. Taking out a rule to measure its length, the Professor grasped the serpent, to straighten it out. "Quick as an electric shock," said Professor Brewer, "that headless snake brought the bloody stump over and struck a hard blow on the back of my hand. I knew that his head was off and that he could not poison me, but that quick and hard blow of the rattler made my hair stand on end." An even more dramatic incident of this kind is George Catlin's adventure on the Rio Trombuli, one of the tributaries of the Amazon River in South America. The story as told by Mr Catlin's companion is to the effect that Mr Catlin, having shot at the head of a huge rattlesnake, apparently missed it, for the snake was seen to strike and hit him in the breast, where it left a bloody spot on the shirt. His shirt was torn open and one of his half-breed companions prepared to suck the poison out of the supposed wound; but looking a moment for the puncture, he got up, and with a smile of exultation, said:—"There is no harm; you will find the snake without a head." In the woods near by the snake was found closely coiled up where it had fallen, with its headless trunk erect and ready for another spring. The head had really been shot off, but the snake was still able to strike.

A voyage to the moon is the latest project seriously advanced as the crowning point of the Paris Exhibition of 1900. Mon Mantois, the author, expects to bring down the moon to, the people say, six miles from the earth. The plan is to construct a telescope two hundred feet in length. The objective glass will have a diameter of something over four feet three inches, the largest in the world. The

colossal tube will be placed horizontally, and the image of the moon will be reflected by a mirror plane, six feet in diameter and five inches thick. The weight would be 8,000 lbs. The special feature of the idea is that the image of the moon should be thrown upon a screen placed in a hall large enough to hold six hundred spectators. Astronomers calculate that with an apparatus of these dimensions it will be possible to discern easily objects of the size of the Notre Dame Cathedral towers, and to distinguish the evolutions of a lunar regiment. Should the opening of the twentieth century be signalised by volcanic eruptions of the moon, visitors to the exhibition would have a grand spectacle.—Exchange.

Cardinal Cascajare's career.—The principles of phrenology (says the *New York Freeman's Journal*) as laid down by Gall, Lavater and other teachers, have their ardent disciples as well as their disbelievers; but whether they be true or false, there is a cardinal, a member of the present college, who ascribes to their theories the crowning success of his life. Some weeks ago Don Antonio Cascajare, Archbishop of Valladolid, Spain, called upon Senor Bosch, the Spanish Minister of Public Works, to announce his elevation to the rank of Cardinal and receive the Minister's congratulations. They were heartily given, and the new Cardinal then made the following explanation of his visit:—"I wished you to be the first to congratulate me. I shall tell you why. One day, when you, Senor Bosch, were about 12 years old, your father, Miguel Bosch, took you to his friend, Senor Indalecio Mateo, the master of ceremonies at the court, in order to have him admire your peculiar talent for the exact sciences. As you and your father entered the room of Mateo, the latter was talking to a captain of artillery. You were subjected to an examination, and the three men, Senor Mateo, your father and the captain, were astonished at the unusual talent of the boy. The subject of phrenology then came up. Your father was an ardent advocate of the teachings of Gall, but the captain, on the other hand, had no faith in them. After your father had defended his point of view with all possible arguments, he proposed, half in jest and half in earnest, to examine the head of his adversary, the captain. The latter readily submitted. After Senor Bosch had passed his fingers over the captain's cranium, he said: 'My examination proves that you will never amount to much as a soldier. The bump of combativeness is unusually small. On the other hand, mildness, humility and religion are extremely highly developed. I feel certain that if you exchange the sword for the stole and the uniform for the priest's coat, you will become a cardinal.' A short time after this meeting the captain resigned from the army and entered a seminary, and the prophecy of your father was fulfilled. The captain is a cardinal—for I was the captain."

Back and another Glasgow minister, having a holiday in Cumberland, found there was a little Scotch kirk near: and on a Sunday morning came to service rather late, and got into a remote corner of the little building. But the eagle eye of the minister spotted them, and in the intercessory prayers he so expressed himself as to make quite sure of some aid from them. For the good man's words were these: "Lord, have mercy on Thy ministering servants, who have popped in upon us so unexpectedly: one of whom will preach in the afternoon, and the other in the evening."

The late Professor Blackie used to relate, with great gusto, the following story. As every one knows, the genial old professor used to be a picturesque and striking figure in the streets of Edinburgh. A wiry-framed old patriarch, with strikingly handsome features and long hair that fell in ringlets about his shoulders, no one, once having seen him, could forget him. Passing one day along one of the principal Edinburgh streets, he was accosted by a very dirty little boy with, "Shine your boots, sir?" The urchin was very importunate; and the professor, being impressed by the extreme filthiness of the boy's face, remarked, "I don't want a shine, my lad; but, if you'll go and wash your face, I'll give you a sixpence." "A'richt, sir!" was the lad's reply; and going over to an adjacent drinking-fountain he made his ablution. "Well, my lad," said the professor, when he returned, "you've earned your money; here it is." "I dinna want it, auld chap," returned the urchin, with a lordly air; "ye can keep it and git yer hair cut."

The ancient city of Rouen, France, owes the very earliest specimens of the larger varieties of the ancient clockmaking triumphs. It was made by Jehan de Felains, and was finished and set going in September, 1389. So perfect in construction is this ancient time-recording machine that, although it has been regularly striking the hour, halves, and quarters for more than 500 years, it is still used as a regulator.

Napoleon Buonaparte amused himself on St Helena by building a fishpond; but the coppers used in the work poisoned the fish transplanted into it, and their loss drew from him that bitter expression of pain: "Everything I love, everything that belongs to me is immediately struck. Heaven and mankind unite to afflict me."

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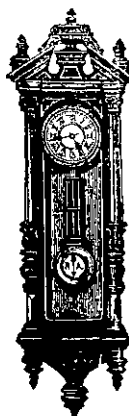
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It is stated that in the Vatican at Rome there is including the ecclesiastical treasures, as much if not more gold than is in circulation or existing in a coined state in the entire world.

"Johnny," called his mother, "quit using that bad language." "Why," replied the boy, "Shakespeare said what I just did." "Well," replied the mother, growing infuriated, you should quit going with him; he's no companion for you."—*Louisville Post*.

The *Strand Magazine* has an article on noses. Illustrations of the noses of notable personages, from Plato to Gladstone, are given. The writer says that early in the last century Thomas Wedders (or, rather, Wodhousse) with a nose seven and a half inches long was exhibited through Yorkshire.

A SAILOR'S YARN.

A DEMON IN THE RIGGING.

ALFRED T. STORY tells a good many sailor yarns in the January number of the *Strand Magazine*. The following amusing incident shows the superstitious mind of old salts.

On a dark and dismal night a few years ago a small coasting schooner was tressing about off the south-east coast. The wind whistled ominously, telling in its own unmistakable language of a rapidly approaching storm. The skipper, a seasoned old salt, felt, with a knowledge that had become instinct, that they were going to have a dirty night. He knew that there was not a moment to be lost if he would have his vessel put in readiness to meet the coming tempest. The first thing to be done was to get in the topsail, and he accordingly gave the order to a man standing near him:—

"Jack, go aloft and furl the tops'el!"

To the master's astonishment, the man he addressed, though a sailor of undoubted bravery, hesitated to obey. The skipper rapped out an oath, and bade him do as he was bid. But the sailor still

"Fiend or no fiend," shouted the captain, who was now in a towering rage, "I'll have that to, sail down"; and seizing a knife, he proceeded to climb the rigging.

But no sooner had he reached the top than he received, in a harsh, rancorous voice, the same greeting as his men:—

"Rough weather, mates—rough weather!"

Needless to say that, like Jack and Paddy, the skipper was terribly scared; and if he did not get down to the deck as quickly as they, it was because he was less supple in the joints, not because his hurry was less.

There was no doubt as to the ship being, for the time, the abode of a demon. The only question was what to do with the schooner with such an unwelcome visitor on board. A hasty council of war was held, with the resulting unanimous feeling that their prospects of ever seeing daylight again were very small. All were of opinion that the only chance they had lay in being very good, and doing nothing to anger the Evil One. Accordingly they steered the ship to the best of their ability, and kept very quiet, fearing all the time lest the grim terror in the rigging should lead them to destruction upon a treacherous sand, or against some sunken rock.

In this state of anxiety and fear they passed the night; and gladly did they hail the first faint gleam of returning day, which also brought some mitigation of the tempest. Then the eyes of the crew were strained as they gazed up into the rigging to see if perchance the demon was still there. Nothing as yet could they descry, for the mist continued to cling about the masts and shrouds; but the Irish sailor vowed that he could make out a pair of eyes a-gleam near the mast-head; and there was no mistake about the voice that suddenly cried down to them, making Jack almost jump overboard with fright:—

"Now then, you lubbers, belay, there, belay!"

Everybody expected next moment to see the grim monster show himself in their midst. But behold their surprise when, instead, they saw a large, handsome parrot fly down into the top and salute them with something very much like a laugh. The accomplished bird had flown into the schooner's rigging from a passing

OUR WORD FOR IT.

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

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held back, and when reproached for a coward and a poltroon, the poor fellow blurted out the reason of his extraordinary conduct by saying:—

"A darn't, sir. A've 'eared queer sounds in th' riggin' as a don't much care for. It strikes me there's somethin' unnat'ral 'bout it."

"Rubbish?" cried the skipper, now well-nigh boiling with rage. "Do as I tell ye this moment, or it'll be the worse for ye."

Jack, fearing the rough treatment he would inevitably bring down upon himself if he persisted in his disobedience, made up his mind to dare the terror that lurked in the pitch darkness enshrouding the rigging, and began to ascend towards the top-sail yard. But he had not gone far aloft ere he came to a sudden stop. Then with a precipitancy which he had not shown in going up, he tumbled down to the deck again.

"Now, then, you lubber! What's taken possession of you now?" demanded the skipper.

"Oh, Cap'n!" cried the terrified fellow, as soon as his agitation would permit him to speak, "the bad un's in the riggin'. I ain't agoin' t'furl that ere tops'el with 'im a lurkin' there."

The skipper ground his teeth, but vouchsafed not a word to the scared man. With a look of contempt he pushed past him, and commanded a young Irishman to perform the task, adding: "And look smart about it, d'ye hear?"

"Ay, ay, skipper!" responded Paddy, who, glad to show his superiority to danger and fear, swung himself aloft with the alacrity of a monkey. But no sooner had he reached the top than, like Jack, Paddy became transfixed with horror. Not another step did he venture to take, but instead went helter-skelter downwards, reaching the deck even quicker than his shipmate had done. Nor did he attempt to hide the white feather either.

"Och, sure?" cried he, "an' if it ain't the foul fiend himself that has got into the tops'el!"

"Get along, you cowardly lubber!" cried the incensed skipper.

"Faix, masther, but I heered him say, 'Rough weather, mates,' as plain as could be—an' as far furling the sail in face of that imp of an—you may do it yourself, for, begor, I won't."

vessel, and was thus, no doubt innocently enough, the cause of a night of heart-quaking and anxiety to a whole crew.

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

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

The proprietor of a menagerie relates that one of his lions once had a thorn taken out of his paw by a French lieutenant in Algeria. The lion afterwards ran over the list of officers belonging to the regiment of his benefactor, and out of gratitude devoured all of superior grade to the lieutenant, who thereby found himself promoted to the rank of colonel.

The diffusion of these silent teachers, books, through the whole community, is to work greater effect than artillery, machinery, and legislation. The culture which it is to spread, while an unspeakable good to the individual, is also to become the stability of the nation.

A literary man who was on the verge of bringing out a book at the Pitt Press, ordered his proofs to be sent to him at a house where he was engaged to dine out, intending to look them over in a half-hour after dinner. The printer's boy, however, was late in bringing them, and the gentleman had already joined the ladies in the drawing-room, when the company was electrified by hearing the sonorous voice of the butler announcing, "The devil from the Pitt has come for Mr Jones!"

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Irish News.

(From Contemporaries.)

Cork.—UNPRECEDENTED FLOODS.—Never within living memory did Clonakilly suffer so much from floods as early this year. The heavy and continuous rain overflowed the streams and rivers and the low-lying lands are covered with water in some places to the depth of four feet. The river flowing through the centre of the town flooded the streets to the depth of several feet. Thursday the town was deserted, as nobody could venture forth, owing to the depth of the water, and the majority of the people were engaged in trying to rid their houses of it. No serious damage has been reported, but in the country districts a good deal of hay, straw and farm produce was destroyed. Pedestrianism was rendered impossible, and all sorts of vehicles were resorted to by those who ventured abroad.

SEIZURES FOR RENT NEAR MITCHELSTON.—The sheriff's officer at Fermoy, accompanied by several bailiffs and protected by police, unexpectedly visited the Aragon district and made two seizures for rent. The seizures were made at an early hour in the morning. The landlord in both cases is Captain Cooke-Collis, of Kilmworth. The first farm visited was that belonging to Mr Joyce, where three horses, one cow, and four heifers were seized on foot of a claim by Captain Collis for rent amounting to £51 15s. The holding of Mr Stragman on the same property was next visited, and four cows and two horses seized to satisfy a claim for £61 rent due.

Clare.—A LIVELY TIME FOR THE EVICTORS.—While executing decrees for non-payment of rent in East Clare, Mr A. R. Martin, special bailiff, Ennis, and his staff met with resistance, sticks and pitchforks being freely used against them. One of the first houses visited was that of Thady Walsh, Caherhurlley, Bodyke. The holding is on the estate of Sir George Bentinck, and the tenant owed £45. As soon as the party were seen approaching Walsh and two sons drove the stock across the mountain, Martin and his party following at a rapid pace. When Martin overtook them a fierce struggle took place, the Walshes endeavouring to keep the stock. In the end, in order to stop the fight, the police drew their batons, and then the cattle were seized. Martin then proceeded to the holding of Simon Walsh, who owed £39 odd. Here Martin seized more cattle. Meanwhile Thady Walsh's sons had again provided themselves with more pitchforks, and when Martin and his bailiff's attempted to drive away the cattle they made another attempt to rescue them. The police again drew their batons and used them freely, and it was only after a sharp struggle that Martin was able to drive away the cattle to Tulla Pound.

COLONEL O'CALLAGHAN'S AGENT FIRED AT.—Mr Ernest Browne, the to Colonel John O'Callaghan, Maryfort, was fired at at Bodyke. It seems that a number of cattle were found on one of Colonel O'Callaghan's evicted farms at Clonmoher, the scene of some of the most exciting incidents during the famous Bodyke eviction campaign, presenting symptoms of poisoning. Mr Browne, with Mr E. C. Winter, V.S., Limerick, drove from Limerick to Bodyke. On their return journey, at a point about half way between Bodyke and Broadford, a volley of shots was discharged from a grove some distance from the road. The bullets passed above Mr Browne and his companion. Mr Browne returned the fire, but it is not known whether his shots have had any effect.

Cavan.—A HANDSOME NEW ALTAR.—In Cootehill Catholic church is to be erected a side altar in Caen stone and different coloured marbles. The altar, which is to be dedicated to the Blessed Virgin, is in the Gothic style, in keeping with the church. The Very Rev Thomas Brady selected the design.

REDUCTION OF RENTS.—The agent for the estate of William Young, attended as usual at Bailieborough, to receive rents. An all round reduction of 20 per cent was allowed. On the Armstrong property, adjacent to Bailieborough, the tenants have been allowed a reduction of fifteen per cent, and the tenants on the estate of Mr Lynch, Land Commissioner, in Drung, near Cootehill, a reduction of 10 per cent on judicial rents.

Carlow.—MR REDMOND ON UNITY.—"Mr Redmond made a very remarkable speech at Carlow. Its importance writes the *Freeman's Journal*, lies not so much in the expression of his personal view as in the expression of the overpowering opinion of the Nationalists of his party. It is not worth while commenting on Mr Redmond's vapouring over the success that had attended the party under his leadership. The party has advanced backwards from thirty members to eleven since Mr Redmond assumed the management. It would be impossible for him to point to a single service it rendered to Ireland, to a single disaster it averted. He will not, we assume, claim credit for having thwarted the Nationalist party in their exertions for the national cause. The substantial thing in Mr Redmond's speech is the great advance towards unity since he addressed a meeting of his supporters in Roscommon. He no longer declares the extirpation of the Nationalist members as false traitors to be the indispensable condition of unity. He is now for immediate

co-operation in pressing on the Government the reforms which Ireland so urgently needs and demands. He says that on material questions—such as the amnesty question, the land question, the evicted tenants question, and the industrial development of the country—they could all co-operate, and he would again ask for co-operation. Let them on these material questions present a united demand to the Government, and if they did, then the demand would be stronger than if it came from any one section. Let them have reunion on these questions, but on the broader questions of high National policy union could only come by the people once more uniting on the lines of the independent policy. Assuming that by an 'independent' policy Mr Redmond means merely a policy independent of English parties, in all this there is nothing to which the faintest exception can be taken. We are not disposed to criticise Mr Redmond's change of tone, of which we so heartily approve."

Derry.—ORANGE BIGOTRY.—Lord Lieutenant of Ireland paid a visit to Derry, accompanied by the Duke of Abercorn, Lord Rosmore and Mr John Ross, the defeated Unionist candidate for Derry City. He was met by the members of the corporation, an exclusively Protestant body. The party drove through the city and during the day visited a large number of Protestant institutions. So great a respect had this official for the feelings of Catholics that neither himself nor any member of his party condescended to soil their feet by entering one Catholic institution. The carriage in which the party was seated was surrounded by a howling mob, who groaned the member for the city. Mr Knox, continuously, and indulged in this gentle amusement when any house in which a Catholic resided was passed. The Lord Lieutenant and party was entertained by the corporation, the members of which are elected by 400 voters in a city populated by thousands.

Fermanagh.—DEATH OF PEGGY MCQUAID AGED 113. There has just died in Coe Ballinamaliard, near Enniskillen, Peggy McQuaid who was born on Old May Day, 1773. Deceased and the late Peggy Elliot, or "Orange Peggy," as she was called, who lived on Trasná Island, Lough Erne, and was popularly known as the "Queen" of the island, were born in the same year and month, and their parents lived in the same townland. On Peggy McQuaid's wedding day the "Queen of Trasná" was bridesmaid. They were always great friends and are now interred beside each other in Magheracross graveyard. Edward McQuaid, the husband of Peggy, died two years ago, aged 107 years.

Galway.—A VENERABLE LADY.—Mrs Mary Walsh of Castebar, died Christmas eve at the residence of her son, Rev Thomas Walsh, P.P., Glenamaddy, having reached the fine age of 86 years. She was mother of the late Rev John Walsh, C.O., Athenry.

CONSTRUCTION OF RAILWAYS.—The general belief in well-informed circles, is that Mr Gerald Balfour, the Chief Secretary, will carry out the policy of his brother, Mr Arthur Balfour, of the construction and extension of light railways in the congested districts of the West and Northwest of Ireland. The people of Dunmore and Glennamaddy are alive to the interest, and every movement now made regarding railway construction in Ireland is carefully watched. A line to Dunmore would be a paying concern, and its extension to Castlereagh would bring vast material benefits to the districts. A baronial guarantee on Dunmore, Clare and Ballymoe, with the Treasury grant of 2 per cent, would make the project a success.

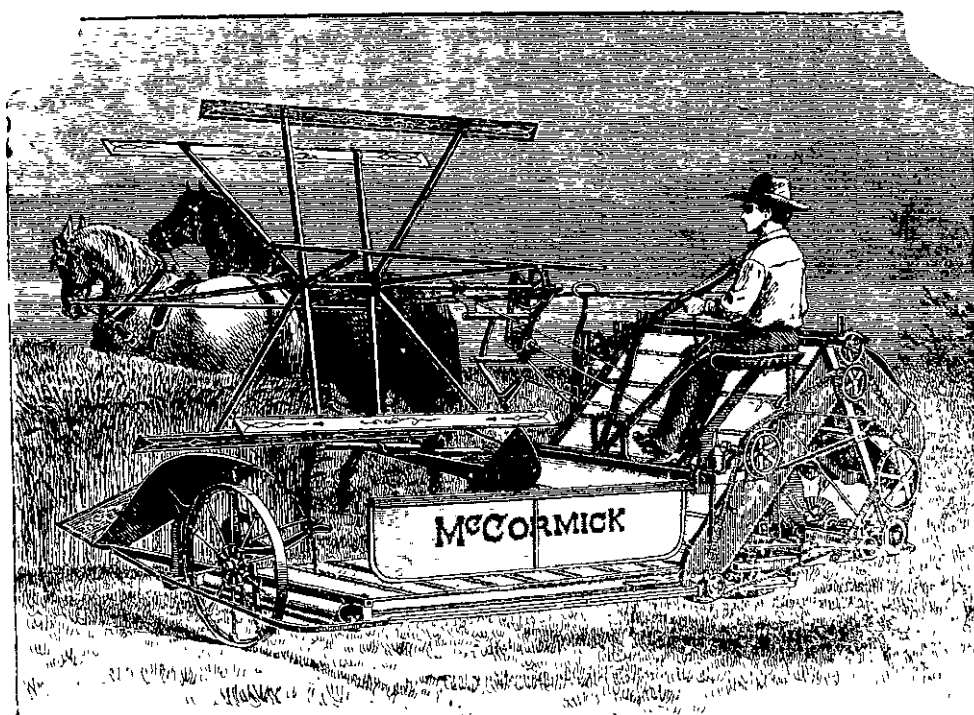
MURTY MULLEN, 108 years old.—There resides at Merchant's Road, Galway, Murty Mullen who has attained the age of 108 years, according to the *Galway Express*. It is only a short time since that he saw the grave close over the remains of his wife, who died at the age of 94 years, and at whose funeral there attended two of the husband's contemporaries of the last century, but those have since gone to their long rest, and there remains none but himself of those who associated with him in boyhood "one hundred years ago." The subject of this paragraph is now very feeble, but wonderful to relate he still retains all his faculties, and can tell tales of the rebellion in Ireland which took place when he was eleven years old, all of which are still fresh in his memory. He is living with his daughter, a married woman, who contributes to his comfort as well as her circumstances afford, and he is allowed two shillings a week by the Board of Guardians.

King's County.—A FEMALE MISER.—A prosecution brought by the Tullamore local sanitary authority against Bridget Carroll, residing at Aughaffin, Lomonaghan, has brought forth disclosures of a miser's life. Dr Hubert K. Costello, medical officer of the district, deposed that he had found the house in a shocking state. The roof, walls and windows were all bad, and the interior of the dwelling contained heaps of ashes and other refuse. Mr James Cloonan, sub-sanitary officer, informed the court that the woman was well off, but lived in this wretched habitation by herself. The room of the house was roofless, and there was no bed on the premises, the tenant being in the habit of sleeping beside the embers on the hearth. The dwelling was a freehold, and the woman's sister had died there in an awful condition a short time ago. The object of the

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Oamaru	...6d	9d	1s 0d	1s 6d	2s 0d	3s 6d
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a year ago it became much worse, and I feared I should be obliged to give up my work. A friend advised me to try Ayer's Sarsaparilla. I did so, and after taking four bottles the swelling disappeared, and I have not been troubled with it since."

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Guardians was to get her into the workhouse. The chairman said the Court could only make an order prohibiting the place from being used as a human habitation unless put into a state of repair. Should the defendant fail to comply, it would then be for the sanitary authority to proceed against her for the penalty.

Kilkenny.—**PROPOSED AGRICULTURAL ASSOCIATION.**—An important meeting has been held in the Town Hall, Kilkenny, in furtherance of a proposed local agricultural society. The meeting was most representative and influential. A letter approving of the proposed society was read from the Right Rev Mgr Brownrigg, Bishop of Ossory. In the course of his letter, after referring to the advantage of such a society, his lordship said: "The sooner we make up our minds that the prosperity of Ireland can no longer be secured by the mere products of the soil or by numerous flocks and herds the better, and hence every one who has the welfare of our country at heart should do what lies in them to revive the industries and crafts which made the Ireland of 100 years ago so prosperous. I consider that if the proposed show be well and skillfully managed, it would in a very few years result in reviving and giving vigour to many of our lost trades and industries, and thus diffusing wealth and the means of an honest and honourable livelihood throughout all classes of our people."

Leitrim.—**DISAPPEARANCE OF THE "MUMMERS."** The "mummers" made no appearance in Drumsoar this year on St Stephen's Day. The old and good customs are dying. Old residents often tell enthusiastically of the great fun and amusement created in times gone by, when McGeeosy, Linty, Patsy Val and other well-remembered characters used to take part in the performances which were kept up during the twelve days of Christmas.

Longford.—**A TERRIBLE DEATH.**—Patrick Cunningham, 86 years of age, Lettergullen, near Ballinamuck, met with a horrible death by burning on last Saturday night or Sunday morning. The only person living with him was his son John, who is an imbecile, but who was able to assist him in the tilling of a small patch of ground, and his is the only evidence obtained regarding the circumstances. From the rambling and incoherent statement he makes it would appear that he was awakened early on Sunday morning by the smell of smoke, which he found to proceed from the kitchen. He started up and saw that the kitchen was a mass of flames, and that his father's body was lying in the midst. Darting in, despite the suffocating smoke and scorching flames, he succeeded in carrying out the charred remains of his aged parent. Leaving them outside the house, he went to arouse the neighbours, who answered his call immediately. On arriving at the scene of the occurrence they found that they could render no assistance, the spirit had fled. The Coroner, Dr Gray, and a jury of thirteen held an inquest on the body, and a verdict that death was caused by burns occasioned by the accidental firing of the house was returned.

Monaghan.—The remains of William Miller, who lived near Monaghan and who had attained the age of 100 years, were interred in the family burying ground on January 8. Mr Miller, up to within a few days of his death, was in possession of all his faculties, and could relate many an interesting event of the stirring times.

Roscommon.—**WHITE GLOVES AGAIN.**—O'Connor Morris, County Court Judge, commenced the Quarter Sessions in Roscommon on January 7. The grand jury he discharged without having them sworn, as there was no criminal business. George James, Sub-Sheriff, gave Judge Morris white gloves. White gloves were also presented to him at the Boyle Quarter Sessions the week following.

Sligo.—**UNION OF SOGGARTH AND FLOCK.**—Right Rev Bishop Clancy, alluding to his reception and to a demonstration which showed the unity which existed between the priests and people of the country said: "Why should it not be so? For ages had not the priests and the people marched shoulder to shoulder together? Had they not gone through wars and pestilences, through persecutions and through blood side by side? And he could not think that in the end of this nineteenth century it was possible for them to be separated."

THE MOTHER OF FIVE NUNS.—We learn from an exchange of the death of Mrs Mary Ann, wife of D. A. O'Brien, of Woodburn, Ore., and mother of five nuns. The husband and four of her surviving six daughters, Sister Mary Rose, O.S.B., directress of Mount Angel Academy; Sister Alfred, of the Sisters of Charity, and druggist at St Vincent's Hospital, Portland; Sister Genevieve, O.S.B., teacher at the Sacred Heart School, Milwaukee Street, Portland;

and Lillian, the only child residing at home, were at her death bed. The two other daughters are Sister Margaret, O.S.B., teacher at the Grande Ronde reservation; and Sister Gertrude, of the Sisters of Charity, teacher at North Yakima, Washington. Mrs O'Brien was born in Touney, County Sligo, fifty-seven years ago. While a child, she moved with her parents to Australia, where she married D. A. O'Brien. In 1867, they moved to California. From there they went to Oregon, and settled at Woodburn in 1869, which was at that time a wilderness.

GENERAL.

A MIDNIGHT MASS IN THE PENAL DAYS OF ERIN.

The candles are lit in the lonely glen;
The priest is vested, the clerk is there;
A stone for an altar, the women and men
Are gathering round in the midnight air.
Gathering up from the spreading vale,
Gathering down from the mountain pass;
'Tis Christmas Eve, none must fail
To tell their beads at the Midnight Mass.

Silently falls the drifting snow—
Falls as the feet of angels light;
Still through the thickening gloom they go—
Go like spectres across the night,
Stealthily, watchfully over the moor,
Wary of tarn and deep morass,
Till they stand by the soggarth's side secure,
In the Glen of the Gorse at Midnight Mass.

Grouped together the young and old,
Maiden, matron, sire and son;
Grouped together the brave and bold,
Banned in the valleys their fathers won.
Kneel they there on the muffled sod,
Sighful and tearful, alas! alas!
Bending low in their prayer to God
For succour and help at the Midnight Mass.

Slowly, solemnly tinkles the bell,
Raises the priest the Host on high;
Rises upward with surging swell
A sorrowful people's prayerful cry—
"Save us, O God! from the bloodhound's tooth,
The bigot's wrath and the scaffold's doom;
Keep us, O God! in the paths of truth
In our woeful journey towards the tomb.

"Ruined altar and rifled fane,
Scattered homestead and blighted hearth,
Brethren banished, and kindred slain—
These are our trials, Lord, on earth!
O let our wail in Thy sight ascend,
Poor and forlorn we turn to Thee!
Turn to Thee as the sufferer's friend
For pity, O Lord, in our misery!"

The rite is over, the Mass is said,
The blessing is given, the chant is sung,
The Litany told for the living and dead,
And scattered again the old and the young.
Timid and sad on their homeward way,
Praying to God for a better day
For themselves and their faith in the Midnight Mass

Ceases the white snow's silent fall,
The sickly moon through a pile of clouds
Shines on the glen where a fleecy pall
Clasps the cold earth in a frozen shroud,
Was that a shriek on the piercing wind?
And that the glint of a steel cuirass!
O God! the wolf is again in the fold,
And the lamb is slain at the Midnight Mass!

Down in the glen of the Golden Gorse—
His altar stone for a rigid bier—
A saintly soggarth lies a corpse,
His bosom pierced with a trooper's spear.
But the angel who bears his soul away

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



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Dunedin; Victoria Arcade Auckland; Tennyson street, Napier. Patents and Trade Marks secured in all countries

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.

And sees his heart's blood drop on the grass,
Will witness bear on the Judgment Day
For the priest and his flock at the Midnight Mass.
—New York Freeman.

Commercial.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY, LIMITED, report for the week ended March 17 as follows :-

Wheat—Millers being fairly well supplied for the time being, the market is less firm; buyers decline to operate at prices lately obtained. Quotations—For prime milling, Tuscan and velvet, 3s 7d to 3s 9d; extra do a shade more; best red wheat, 3s 6d to 3s 7d; medium, 3s 3d to 3s 6d; inferior, 2s 9d to 3s (ex store, sacks weighed in, terms).

Oats—Threshing not being yet general, very little of the new crop has, up to the present, come to hand, so that the few lots still in store are fetching up to late rates, but immediately full supplies are on the market, the idea prevails that prices will be lower, for a time at all events. Meantime quotations are—For prime milling, 1s 8d to 1s 8½d; good to best feed, 1s 7½d to 1s 8d; medium, 1s 6½d to 1s 7d; inferior, 1s 4½d to 1s 6d (ex store, sacks extra, net).

Barley—There is a fair demand for all offerings, prime malting being worth 3s 3d to 3s 6d; medium to good, 2s 6d to 3s; inferior, 2s to 2s 4d (ex store, sacks extra, net).

Grass Seeds—Market flat, prime machine dressed ryegrass seed is quoted at 3s 3d to 3s 6d; extra do, 3s 9d to 4s; farmers' best dressed, 2s 6d to 2s 9d; inferior to medium, 1s 9d to 2s 3d (ex store, sacks extra, net). Cockfoot: Difficult to place at say for best, 3½d to 4d; medium, 2½d to 3d per lb (ex store, net, sacks extra)

Potatoes—Best Derwents, L2 15s to L3 5s; kidneys, 30s to 45s per ton (ex store, sacks in, net).

Chaff—Heavy supplies this week, best fetching L2 12s 6d to L2 17s 6d; medium, L1 15s to L2 10d per ton (ex truck, sacks returned, net).

Sheepskins—Market unchanged, best green crossbreds fetching 2s to 2s 4d; ex ra heavy, 2s 6d to 2s 9d; medium, 1s 6d to 1s 10d; green lambskins, best, 2s 6d to 2s 9d; medium, 1s 6d to 2s 3d; best dry crossbreds, 4½d to 5½d; medium, 3d to 4d; best do menno, 4d to 4½d; medium, 2½d to 3½d per lb.

Rabbitskins—Best spring greys are fetching 7½d to 9d; medium, 6d to 7d; summer, 3d to 5d; suckers and inferior, 1d to 2½d per lb.

Hides—Market slightly easier, best fetching 2d to 2½d; extra heavy, 3d; light, 1½d to 1¾d; inferior, 1d to 1½d per lb.

Tallow and Fat—Late quotations are being still maintained, say for best rendered mutton, fit for export, 17s 6d to 18s 6d; medium to good, 14s 6d to 16s 6d; inferior to medium, 10s 6d to 13s 6d; best fresh mutton caul fat, 11s to 11s 6d; medium to good, 10s to 10s 6d; inferior to medium, 8s 6d to 9s 6d per cwt (ex store).

MESSRS DONALD REID AND Co report as follow :-

Weekly Auction Sales of Grain and Produce—These have been held at our stores each Monday. The new season's grain is now coming forward more freely, and is securing increased attention from all branches of the trade, consequently our sales during the last fortnight have been favoured by a large attendance of shippers, millers, produce merchants and others interested in the business, which has resulted in good competition for all the produce offered. Some slight variations in values have occurred since our last issue, and these will be found noted below.

Wheat—We have been favoured with very fine harvest weather since the date of our last report, and farmers have been busy getting their wheat secured and threshed in splendid condition, and during the past week a considerable quantity has come to hand. Millers, having been buying already, and having made provision for most pressing requirements, have only sparingly operated, in the belief that values are likely to recede, and at late quotations shippers could see no margin to induce them to operate. Prices this week have

suffered a decline of 2d per bushel, and we hope now to see more buyers in the field and a better trade done. Velvet continues to meet with most attention, and, if prime, commands top rates. We quote—Prime milling, velvet, 3s 7d to 3s 9d; do do Tuscan, etc, 3s 6d to 3s 7d; fowl wheat and medium sorts, 3s 2d to 3s 5d per bushel (sacks in).

Oats—Little change to report, and all coming to hand are readily placed at late quotations, while specially clean lines, suitable for seed, command slightly higher rates. We quote prime milling, 1s 8d to 1s 8½d; good feed, 1s 7d to 1s 7½d; medium, 1s 6d to 1s 6½d per bushel (sacks extra).

Barley—Prime malting examples, clean skinned and bright, meet a strong demand and ready sale at quotations. Milling and feed sorts are more plentiful, and not so eagerly sought after. We quote prime malting, 3s to 3s 4d; medium to good, 2s 8d to 2s 11d; feed and milling, 2s 2d to 2s 7d per bushel (sacks extra)

Potatoes—Derwents are in full supply, and during the past few days have suffered a slight decline in values. Kidneys are difficult to place unless they are specially suitable for seed. We quote prime derwents, L2 15s to L3 2s 6d; kidneys, L2 to L2 5s per ton (sacks in).

Chaff—The market is plentifully supplied with new season's chaff, and an occasional lot of old chaff which meets ready sale. Prices for all sorts have receded during the week about 5s a ton. We quote best oat straw sheaf (oil) L2 17s 6d to L3; do (new), L2 15s to L2 17s 6d; medium to good (new), L2 10s to L2 12s 6d per ton (sacks extra).

STRONACH BROS. AND MORRIS report for week ending 11th inst a follows :-

Fat Cattle—A large entry, 240 head offered. Best bullocks, L8 10s to L10; medium do, L6 10d to L8; heifers and cows, L5 to L6 10s; aged and inferior, L3 10d to L4 10s.

Fat Lambs—830 were sold at fairly good prices. Best lambs, 9s 6d to 11s 6d; medium do, 7s 6d to 8s 6d; superior do 4s 6d to 6s.

Pigs—113 submitted, the demand for bacon qualities was fair, but other sorts were not readily placed.

Store Sheep—Sales have been made as follows:—Crossbred lambs, 5s to 5s 9d; aged and crossbred ewes, 3s 6d to 4s; 2 tooth crossbreds, 6s 6d to 8s 6d; 4 and 6 tooth or sired wethers, up to 9s 10d.

Hides—Values have receded about ¼ per pound.

MR F. MEENAN, King street, reports:—Wholesale price only—

Oats, feed: 1s 5d to 1s 8d; millhog, 1s 8½d; demand fair
Wheat: Fowls' 2s 7d to 3s 6d; Fair demand. Milling, 3s 6d to 3s 8d; Chaff: new now in, £2 10s to £2 15s; old, £2 12s 6d to £2 2s 6d; market bare 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 to £2 10s; derwents, L2 12s 6d to 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, 6s 6d per cwt. Christchurch, bran, L3 5s.

DUNEDIN HORSE SALEYARDS. WEEKLY REPORT.

MESSRS WRIGHT, STEPHENSON, AND Co. report as follows :-

There was a good attendance of the public at Saturday's sale, and what is even more satisfactory to chronicle is the fact that the proportion of buyers was greater than usual. The demand for strong, upstanding light harness horses, suitable for tram ways or for butchers', bakers', grocers', and milkmen's delivery carts, is better just now than we have seen it during the past two years, and we would strongly recommend clients with this class of horse for sale to place them on the market whilst the demand continues. There is also a good demand for young draughts, and well-bred "cobby" mares are wanted by an outside buyer as the nucleus of a stud farm. We quote:—Heavy draughts, four to six years, L22 to L27; do, eight to ten years, L15 to L20; light and small do, L8 to L12; aged and inferior do, L4 to L7; upstanding spring-cart horses, young and sound, L12 to L16; well-bred upstanding hacks and harness horses, L16 to L20; upstanding hacks and harness horses, L10 to L14; aged and inferior L2 to L5.

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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. DIRECTOR'S—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.

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SPRIGT AND CO.'S PRIZE ALES
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The Largest and Most Complete Bottling
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Boilers, Hope street, Dunedin.

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Special Charge for Poor Deceased
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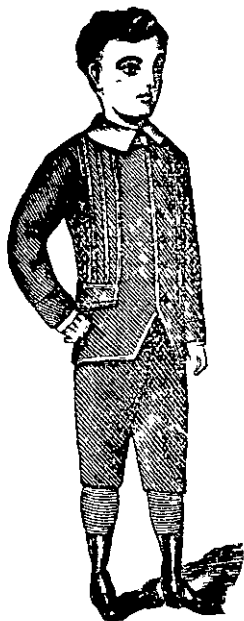
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Steamers	Tons	Leave Mel- bourne	Leave Syd- dney	Leave Ade- laide
Armand Behic	2500	Mar 28	Mar 25	Mar 30
Australien	5500	April 25	April 22	Apr 27
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Rates of passage money to Marseilles, from
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RETURN TICKETS issued at the follow-
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	1st Class	2nd Class	3rd Class
Available six months	£105	£70	£42

Saloon Passengers booked through to Lon-
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By special arrangement an ENGLISH
INTERPRETER will attend on board upon
arrival of steamer at Marseilles, to give
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Steamers	Tons	Commander	Leave Mel- bourne
Daimstadt	5300	M. Eichel	April 1
Bayern	5318	R. Blanke	April 29
Prinz Regent Luitpold	5319	H. Gantthman	May 27

And thereafter every four weeks.
Passage from Dunedin to Southampton, Ant-
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Passages from Europe can be prepaid in
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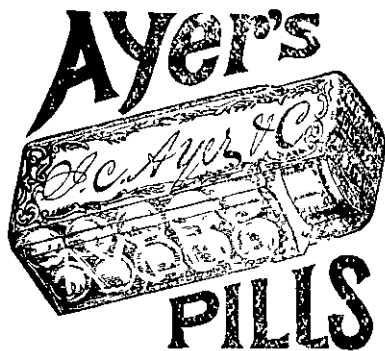
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Hotel in Wellington, trade £100 weekly.
Price £2000.
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Hotel in Napier; trade £60
Hotel, Pukekohe North, trade £80, Cash
required £800
Hotel, country; trade £45 Cash £400.
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business.
Hotels in all parts of North Island where
we can place reliable tenants with capital
from £100 and upwards

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Best Family Medicine
CURE
Sick Headache, Constipation,
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Purely Vegetable. Easy to Take.

The delicate sugar-coating of Ayer's Pills
dissolves immediately on reaching the stom-
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medicine, Ayer's Pills are the best in the
world.

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Beware of cheap imitations. The name
Ayer's Pills is blown in the glass of each
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desires to inform the public he still
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SPECIALY REDUCED EXCURSION
FARES IN FORCE BY ALL STEAMERS
OVER ALL THE COMPANY'S
LINES.

Steamers will be despatched as under:

LYTELTON and WELLINGTON—

Corinna	Tues, March 22	3 pm D'din
Tarawera	Wed, March 25	2.30 pm tr'n
Mataroa	Thurs, Mar 26	2.30 pm train

NAPIER, GISBORNE, and AUCKLAND—

Tarawera	Wed, March 25	2.30 pm tr'n
Flora	Thurs, April 2	3 pm D'din

SYDNEY, via WELLINGTON—

Mataroa	Thurs, Mar 26	2.30 p.m train
Wakatipu	Mon, April 6	2.30 pm train

SYDNEY, via AUCKLAND—

Tarawera	Wed, Mar 25	2.30 p.m train
Waihora	Wed, April 8	2.30 pm train

MELBOURNE, via BLUFF and HOBART—

Talone	Wed, March 25	3.35 pm train
Haurato	Thurs, April 2	3.35 pm train

**WESTPORT, via TIMARU, AKABOA,
LYTELTON, WELLINGTON and
NELSON—**

Omopere *	Frid, April 3	5 p.m. D'din
Bruce +	Frid, Mar 27	5 pm D'din

* calls New Plymouth
+ calls Nelson
**GREY MOUTH, via CAMARU, TIMARU,
LYTELTON and WELLINGTON—**

Herald	about Wed, April 1	10 p.m D'din
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TONGA, SAMOA, FIJI, and SYDNEY—

Upolu	about April 8	From Auckland
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FIJI (SUVA and LEVUKA)—

Taupo	about March 22	From Auckland
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Carriages, Cabs, Landaus, Broughams, Dog Carts, Buggies, Daisy Carts, &c., always ON HIRE at the
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CHRISTCHURCH.

(From our own Correspondent.)

LEESTON.

AFTER celebrating an early Mass at the pro-Cathedral on Sunday morning week, the Very Rev Father Cummings drove to Leeston, where he arrived in time to preach at High Mass. The words of his text were: "To know Thee, O Eternal Father and Jesus Christ Thine only Son is eternal life." The very rev preacher, in the course of an eloquent discourse, showed that a religious education was the greatest of all necessities, and was one which the Catholic Church alone was commissioned and able to impart. The sermon ended, the Vicar-General made a collection and about £40 was gathered, and this money, also what was promised, will be devoted to the maintenance of the local Catholic school, now under the charge of the Sisters of Our Lady of Missions. There was a large congregation present. The object of the visit was, however, not only to advance the welfare of the school, but also to organise a local committee and to establish for the first time in the district a branch of the Confraternity of the Holy Family. At Vespers, which were also largely attended, he explained fully the nature and objects of the Confraternity, and when his discourse was over, about fifty persons presented themselves for affiliation and became members of the Sodality. After Benediction, in order to form a church and school committee, he called a meeting of the Catholic laymen of the parish. He occupied the chair at the meeting, which was well attended and very enthusiastic, and the following gentlemen were elected committeemen:—Messrs William Holly, Patrick O'Boyle, John O'Boyle, William O'Brien, Michael Stapleton, — Bowen, and William Holly (junior). The meeting accorded to the Vicar-General a very cordial vote of thanks for presiding on the occasion, and for his able and salutary ministrations during his visit to the district. He returned to this city on Monday week, and, while he was in Leeston, he was the guest of the local parish priest, the Rev Father Chervier.

THE SCHOOL AT HALSWELL.

At the recent distribution of the prizes to the pupils attending the Catholic school at Halswell, the usual entertainment was dispensed with, in consequence of the death of Mr and Mrs Booth. Amongst the prizes, which were distributed by the Very Rev Father Cummings, was a valuable cross and a neat little time-piece, presented by Mrs Stratz, of Christchurch. The cross was awarded to Miss Leo Kennedy for good conduct, and the time-piece to Miss Kathleen Kilbride for regular attendance. The Vicar-General complimented the pupils and the teacher (Miss Booth) on the work done during the year, particularly the needlework. He alluded to the feelings of respect and esteem existing between the people of the district and the teacher. He thought the committee deserved every commendation for the energetic manner in which they had conducted the school, and for its flourishing condition, financially and otherwise.

PUNCH AND JUDY *versus* RELIGIOUS INSTRUCTION.

The following letter, written by the Rev Robert Wood, of Masterton, and addressed to the editor of the *Lyttelton Times*, appears in the issue of that newspaper of Saturday last:—"Sir,—As the editor of the *Times*, is interested about the way concessions are granted to caterers of amusement by our school authorities and the restrictions laid on moral and religious teachers, the following facts may find room in your columns:—(1) "In September, 1891, the Rev W. E. Page (Church of England), Rev J Dikes (Wesleyan), and myself (Presbyterian) applied for the use of the Masterton School to give an unsectarian religious lesson. We asked that on the day we gave our lesson the course of teaching in the school should last only four and a-half hours—that is, half an hour more than the minimum time prescribed by the Act. This meant that the school teaching would stop at 3 p.m. instead of 3.30 p.m. Our request was refused. The door was shut against us, and for the committee to say the request was granted is untrue. (2) A few weeks afterwards a travelling Punch and Judy showman came round. The use of the school was granted to him. It was granted, the head master tells me to-day, by authority of the committee. There is no reference to it in the committee's records. The present members of the committee generally know nothing about the show, and feel safe in saying that if the show was held it was held after school hours. I was assured at the time by several parties that on the day the show was held school teaching closed at 3 p.m. The head master has no reference to it in his "log-book," but frankly says that the school teaching did probably close earlier than usual to enable the man to arrange his show so as to begin his performance at 3.30 p.m. The showman got a concession of time—thirty minutes or less—that we teachers of morals failed to get. (3) This case does not stand alone. It is quite an usual thing to shorten school hours when the children's love of amusement may be gratified. The teacher's "log-book" notes that the school was closed early to allow children to see "shows." A parachutist came round here some time ago, and the school was closed early to enable the children to see this person rise into the air. Teachers and children went and paid their shillings to be huz-

bugged. There was no ascent that day. The purveyor of pleasure easily gets time concessions from our school authorities; moral and religious teachers in the North here get none. (4) Within the last few months the Church of England minister here got use of the school building for a religious lesson at the close of a five hours secular instruction. The local Liberal journal, the *Wairarapa Star*, has been unwearied in its denunciation of the school committee for thus daring to allow morals and religion to be taught in the school by a minister of religion. Could 'secular' fanaticism go one step further?"

THE MEMORIAL WINDOW.

The solemn unveiling of the memorial window erected in honour of the late Reverend Mother Marie St Gabriel, the first and until recently the prioress of the Convent of the Sacred Heart in Barbadoes street took place at the pro-Cathedral at High Mass on Sunday last. The very beautiful and artistic window which has been solidly placed in its present position by Messrs Taylor and O'Keefe, plumbers in this city, is the result of a movement to raise a suitable monument to the memory of the deceased prioress. Messrs K. P. Lonergan, M. Taylor, E. O'Connor and the late A. J. White are the originators of the movement, and the window, upon which a small balance is still owing, has been subscribed to by friends and ex-pupils of the late Reverend Mother in Christchurch and throughout the Colony. The window is the workmanship of one of the most famous manufacturers in the world, M. Lucien Begule, of Lyons, France, and is really an exquisite work of art. The window, which has been placed in the middle of the north side of the pro-Cathedral, is 12ft by 6ft, and the subject is the Archangel Gabriel making known to the Blessed Virgin Mary that she was about to become the mother of a divine infant who would be the Saviour of mankind, also the Blessed Virgin receiving from the hands of the archangel the message coming direct from the most high council chamber of Almighty God. The two figures—one of the Blessed Virgin, and the other the archangel—are life size and extremely pretty. Over them is the Holy Spirit in the form of a dove, and on a scroll is the inscription "*Ave Maria, gratia plena*." A splendid vase, on which the monogram "*Ave Maria*" is artistically wrought, appears between the two figures, and in the vase there is a magnificent lily of Jericho. Underneath are smaller flowers which are emblems of chastity, charity and humility, and the whole design on the window is surrounded by an ornate border. The inscription at the foot is executed in Roman letters and is: "Pray for the soul of the Reverend Mother Marie St Gabriel, late Prioress of the Convent of Notre Dame des Missions, Christchurch, Died July 25, 1893. On whose soul sweet Jesus have mercy." The name of the deceased lady, who was a near relative of the Rev Father L. M. Ginath, S.M., was in the world Elizabeth Conachy, and she was a native of Castlebellingham, County Louth, Ireland, where she was born in 1853. At the age of 14 she went to Lyons, in France, and joined the Order of the Sisters of Our Lady of Missions. In 1867 she was sent to Deal, England, where she remained until 1870, at which time the Franco-Prussian war was going on. She returned to Lyons, where, in the following year 1871, she made religious profession, and was sent back to Deal and was charged with a school and an orphanage. She was named superior of a monastery at Argentine in 1877, and in November of the same year she was named superior of the monastery in this city, where she arrived in 1878. The Superior General visited New Zealand in 1883, and she was accompanied during her sojourn in the Colony by Mother St Gabriel, who assisted the Superior General in founding houses of the Order in New Plymouth, Ashburton, Pakekoke and Hamilton. Mother St Gabriel was moreover appointed in 1883 Vicar Provincial and Assistant General. After labouring assiduously in this city for seventeen years she visited Lyons, where in a short time after her arrival she died in the fortieth year of her age. Her great talents and admirable qualities fitted her in an eminent degree for the most responsible positions. Her genial and loving disposition endeared her to all persons who came in contact with her. Persons who know her well will remember her calm simplicity, her active, open-hearted, yet unobtrusive kindness, and her patience, humility and cheerful virtues which betoken a soul deep rooted in grace. The very Rev Father Cummings said Mass, and when the curtain which screened the monument was drawn aside, he gave the foregoing sketch of the life of the deceased prioress. He spoke also in beautiful terms of her many virtues and of her numerous good works. He said, among other things, that a famous ancient ora or statue that it is difficult, for two reasons, to speak suitably of the dead. For should one say too little of them, a sin against charity would be committed, and should one say too much, then things too easy to understand would be spoken. All persons agree that Mother St Gabriel was a talented and holy woman, and when a person performs a multitude of heroic actions, as she has done, we are reminded of the deeds of the apostles and martyrs. Yet we cannot compare her to these illustrious personages. Nor can we confine to them our ideas, for God's power is unlimited and is manifested in a small flower as well as in his greatest works. The operations of divine grace often times shine forth in the simple religious in her convent, or even in a woman engaged in domestic duties, as brilliantly as in the apostles and martyrs. Examine that memorial picture, which represents the blessed Virgin in the home at Nazareth, and from the two lions in the ceiling, in the house of David. You will see in the picture a large plant, and several small ones, which figure the life of the late prioress. For each one of the latter displays its pretty colours, sheds its sweet perfumes and is as wonderful as the large plant. Mother St Gabriel has worked for years in educating your children, many of whom are now women, also in attending to your sick and destitute, and these labours, which rank among the most important, are a sufficient record to show that she was great and to entitle her to your veneration. A collection was made at the various services to defray the cost of the monument, and the amount necessary to pay all expenses in connection thereto will doubtless soon be raised.

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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.

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envelope, which will not be opened till competition is decided. Age
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NOTICE.

THE GREYMOUTH-POINT ELIZABETH RAILWAY
AND COAL COMPANY, LIMITED,

(The Successors of the Grey Valley Coal Company, Limited),
Reg to intimate that, having disposed of their Stock and Business in
Dunedin to Messrs JOHN MILL AND CO., Coal Merchants of Dun-
edin and Port Chalmers, they tender their best thanks to their
numerous customers throughout the district for the liberal support
accorded to them since they purchased the business and goodwill of
the Grey Valley Coal Company (Limited) in October last, and they
now respectfully solicit a continuance of this support to Messrs John
Mill and Co.

Messrs John Mill and Co have been appointed the SOLE
AGENTS of the Company for Dunedin and the Otago District, and
they are authorised to COLLECT all the Company's OUTSTANDING
ACCOUNTS in this district, and their receipt will be a sufficient dis-
charge for such accounts.

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tion Gasworks, and other large contracts, the deliveries of which will
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ALEX. MACDOUGALL,
Managing Director:

HAVING been Local Manager for the Brunner Coal
Company and its successors—The Grey Valley and Grey-
mouth-Point Elizabeth Railway and Coal Company (Limited)—for
the past 13 years, I respectfully recommend those who have so kindly
given me their support for the above period a continuance of the
same to Messrs JOHN MILL AND CO, who have now purchased the
business.

PETER M'ARDLE,
Late Local Manager.

Dunedin, March 13, 1896.

WE have Purchased the Business of the Greymouth-
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the District of Otago, as will be seen by the above, and will make it
our business to give every satisfaction to those who will kindly give
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(Signed) W. F. WARNER.

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THE LATE BISHOP MORAN.

SPECIAL NOTICE.

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

NOTICE.

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

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

DEATH.

TRISTON.—On the 16th March, at her residence, Elen House, Serpentine avenue, Mary, the beloved wife of Peter Triston: aged 55 years.—R. I. P.—Melbourne papers please copy

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MARCH 20, 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.

REGISTER! REGISTER! REGISTER!



SOME time has elapsed since the last general election, and on looking through the roll it will be seen that many Catholics whose names should be on the list of voters are not to be found. There must be a large number of young people who were not of age last time but now could be enrolled. These Catholic young men and young women should lose no time in having themselves registered. Then again there are some, no doubt, whose names have been struck off because they were unable to vote at the last election. These should have their names reinscribed. The work of registration is being actively pushed on by various political

bodies. Catholics who are fighting for a great principle and in a sacred cause should leave no stone unturned in the united effort to secure justice. They should make the phalanx as large as possible, then let "uniform action and real solidarity" be the motto. We have met many who, on election day, when the contest was keen, bitterly regretted that they had not a vote. A few minutes' walk to the registration office, a few lines filled in, a signature duly witnessed, and the thing is done. We earnestly recommend all who are on the roll to interest themselves in the important matter of increasing the number of Catholic voters. An attempt is being made to discredit the Catholic vote, and to break up the solidarity on the education question of the Catholic people. There are those who say "let the question alone"—"we have not succeeded"—"we won't succeed"—"Why risk failure again in returning our man." The discouragement of so-called friends is often more damaging than the open attacks of determined foes. Crokers, lovers of ignoble peace, advocates of inactivity, constitute an element that has to be faced in every agitation for right. Crokers in the Home Rule question have been legion. If O'CONNELL listened to the pessimists of his day, Catholic emancipation would not have been gained. Not to advance means, in the cause of Catholic education, to go back. We must not be advised by our enemies, who, at election times, attempt to soothe with fair words, while all the time they have the heel of tyranny on our necks.

OUR POLICY.

Active preparation is being made for the coming election battle. The various political bodies are busily engaged in the work of registration and obtaining promises of support for their candidates. If ever there was a time when Catholics should be united and faithful to their old policy, it is the present. We have not obtained victory, but the manliness and consistency of the Catholic body in its demand for simple justice has secured respect from opponents who must admire the self-sacrifice shown in the establishment and working of Catholic schools. We have been successful in this way that, had it not been for the agitation of past years, so many Catholic schools, we believe, would not now exist and flourish in New Zealand. The policy of inactivity is unwise. If adopted and persevered in for a few years disastrous consequences to the cause we cherish would be witnessed in this Colony. A united front, with the old determination to admit no compromise, is the only sound policy—a policy constantly insisted upon by our natural leaders. We may not be always able to return a friend. Well, we have very often a determining vote in a district, and, as a body, can punish the last offender against justice to our children. In view of the coming struggle the Catholic who is true on this great question will quietly watch the rival combatants in the election arena, keep silence, steadily refuse to pledge himself to any candidate and deal a blow for right when the moment arrives. The conduct of members next session in regard to matters affecting Catholic schools should be closely watched. The question of school inspection by board inspectors is by no means dead. We have a stiff fight before us.

"Conquer we shall, but we must first contend,
'Tis not the fight that crowns us but the end."

THE Right Rev Dr Grimes, Bishop of Christchurch, accompanied by Rev Father Charles Brown, continues his episcopal visitation of the West Coast. His Lordship spent three weeks in the Abaura district, giving missions at Abaura, Nelson Creek, Totara Flat, and No Town. On Monday, March the 9th, His Lordship arrived in Ross, where a splendid reception was tendered him by the parishioners of Ross, who came out ten miles to meet him. On Tuesday his Lordship, accompanied by Rev Father Michael Browne, pastor of Ross started for a trip through the missions south of Ross. There is neither railroad or coachroad to Gillespie's, and the journey must be made by bridal path. The trip south is not only an arduous one, but full of danger and peril.

THE Catholics of Sydney and especially those in St Patrick's parish (says the *Freeman*, March 7) had a warm welcome for the Very Rev Father Kirk, who arrived by the s.s. Anglian on Saturday. It is between nine and ten years since Father Kirk last paid us a visit. Once upon a time his face was very familiar. This

By Special Appointment to
His Excellency
Lord Onslow.



R. R. TUCKER,

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

was years ago, when he was attached to St Patrick's Church. Father Kirk intends remaining about three weeks in Sydney. He will, of course, be the guest of the Marists at St Patrick's. On Sunday week he is to preach from his old pulpit at the High Mass.

MISS ROSE BLANEY returned to Dunedin on Tuesday night after a very successful concert tour in Southland. Miss Blaney caught a severe cold a few days before her return and was unable, in consequence, to sing at the concert in Lawrence on St Patrick's night.

THE necessity of a Catholic paper in the Catholic home is everywhere realised in Australasia. The bookstalls teem with literature of pernicious tendency. What a priest (as we learn from the *Brisbane Age*, March 7) said recently of Australia can be said of many a place in New Zealand. "When Father Ryan, the popular young Gundagai priest, enters the pulpit," says our contemporary, "some home truths may be expected. There are few men who know the country and the people better than he. On Sunday, says the *Gundagai (N.S.W.) Times*, he dealt with the life of the rising generation in Gundagai and district, described their lazy and thriftless habits, their disregard for all that is high and noble, and their utter indifference to religion. Father Ryan also condemned the new woman novels, and said no parents should allow Du Maurier's 'Trilby' into the hands of their daughters, as it painted in attractive colours the immoral life of the Latin Quarter in Paris. The preacher treating of 'Education,' attributed a great deal of the depravity of youth to the fact that parents neglected to have Catholic books and a good Catholic paper in their homes."

It is said that there are 1,300,000 Irish in Australia.

8000 people at the Hibernian Society's sports in Auckland—that is something like a success. The patriotic Irishmen of Auckland have reason for self-congratulation.

FAEMPEH, King of Ashanti (says the *London Universe*), has been deposed and conveyed to Cape Coast Castle, where he will have an opportunity of gazing upon the sea. He was very drunk when he made his submission, and grovelled at the feet of the conqueror after a bloodless victory. Yet we venture to think the idiot who sat unworthily on a stool of sovereignty and basked under a big umbrella of majesty, acquired his taste for strong liquor from the pale-faced invader. Five shillings or forty-eight hours' imprisonment would seem to have been an adequate penalty for his crime, not to have abashed and banished him and condemned his subjects to pay an almost impossible fine in gold-dust for the expenses of an expedition they did not need nor desire. King Khama, the blue-ribboned chieftain lately praised by Mr Chamberlain for his teetotalism, should be sent from the borders of Kaffirland to replace him.

"Canst the English people be made to understand that Jesus Christ founded one true Church, whose Vicar is St Peter and his successors?" Thus Leo XIII to the Rev Father Fletcher, Master of the Guild of Our Lady of Bansom, during an audience on January 24.

HERE is advice with regard to fruit eating worth considering:—"The caution should be often repeated that all fruit must be carefully washed before serving. An authority claims that grapes should be sprinkled with salt, and have very hot water poured over them, to be quickly poured off, and a bath of cold water follows. Apples and peaches should be wiped with a clean cloth and the skin never eaten; the same treatment applies to plums, pears, and apricots. The tender surface of ripe fruit offers peculiar facilities for the harbouring of microbes, and their exposure in the open stands of the grocers and fruiterers is offering this fertile ground to abundant culture."

A GRAND profession of faith was made by the Catholic men of Dunedin on last Sunday morning. The church, at a High Mass celebrated at 7 a.m., was well filled by men who came from all parts of the city and suburbs, and who all approached Holy Communion. The occasion was the Mass of Exposition and beginning the "Forty Hours' Adoration." For some years the "Forty Hours" has formed part of the religious celebration of the feast of St Patrick. All the men in the church last Sunday took part in the procession and a unique sight was witnessed as the Hibernians, men of the Holy Family and others with distinctive regalia walked around the sacred building. The altar was lavishly decorated by the Dominican Nuns who also supplied the music of the Solemn High Mass. Father Lynch was celebrant Father Murphy, deacon. Father Howard, sub-deacon. The officers of the H.A.C.B.S. had the honor and privilege of carrying the canopy over the Most Holy.

THE solemn beatification of Blessed Leofilo di Corte, of the Order of Minors, took place in the Vatican on January Over

five thousand tickets of admission (says the Roman correspondent of the *Liverpool Catholic Times*) were forged by swindlers, who found ready sale for them among innocent strangers in the hotels. The scene which ensued can easily be imagined by those who have visited Rome. When the crowd became too great the gendarmes came to the rescue, and all who were not provided with an official ticket were politely conducted away from the doors. Solemn Benediction of the Blessed Sacrament was given by Monsignore Casseta, during which some beautifully executed music was heard. The Holy Father looked remarkably well, and showed no signs of fatigue throughout the long ceremony, although the heat was so great that several persons fainted.

ON Tuesday, the Feast of St Patrick, there was solemn high Mass at 11 a.m., at the church of St Patrick, South Dunedin. The Very Rev Father Lynch was celebrant, Rev Father Murphy, deacon; Rev Father Howard, sub-deacon; Rev Father Hunt, director of ceremonies. The choir rendered the music of the Mass in an effective manner. The church was nicely decorated and there was a large congregation. Father Murphy preached an eloquent panegyric on the Apostle of Ireland.

A NEW passion play has been written by an English priest and very favourably received. The author, Rev J. F. Downes, St Patrick's, Bradford, had the play performed by a number of excellent trained children.

LATEST reports from Vienna convey the sad news that there is no hope of the recovery of the heir presumptive to the Austrian throne, the Archduke Franz Ferdinand of Est, the disease from which he suffers being incurable.

JULES VERNE, the great novelist, is known among his neighbours and friends at Amiens, France, as a devout member of the Catholic Church.

DURING the recent visit of the French warship Scoff to Port Chalmers, the Catholic men attended Mass at St Mary's Church, where the pastor, Rev Father Newport, delivered a sermon in their native language, to the visitors.

THERE were fine congregations at the Masses on St Patrick's Day in St Joseph's Cathedral. High Mass was celebrated at 9 a.m. Rev Fathers Murphy, celebrant; Lynch, deacon; Howard, sub-deacon. The closing ceremonies of a most successful "Forty hours" were gone through, and Benediction of the Most Holy Sacrament concluded the function. Father Lynch, in the course of the occasional sermon, alluded to the fact that on last St Patrick's Day their late Bishop, Dr Moran, was present, for the last time, in his cathedral. He expressed the confidence that their late Bishop and father, who, on many a St Patrick's Day, had addressed soul-stirring words to his congregation, would never be forgotten, in their prayers, by his people.

Musical Examination—St Joseph's Convent of Mercy, Lyttelton, has been fixed as a centre for the music examination of the Trinity College, London. Lyttelton candidates can obtain the usual forms on application to the Lady Superior of the Convent.

"SCHOOL excursion to Erin" was the title on the admission card to a St Patrick's Day entertainment of the children of the Dunedin Catholic schools, which was given on Monday—the eve of the festival. A large number of views of Ireland were shown by limelight in St Joseph's school, and thoroughly enjoyed by the children. At the conclusion of the entertainment a fine picture of Monsignor Vardon, Bishop-Designate of Dunedin, was shown. The slide was kindly given by Mr E. Dunne, bookseller, Dunedin.

WE beg to acknowledge, with thanks, a finely executed photo of the new Bishop of Dunedin from Mr E. Dunne, bookseller, George street, Dunedin.

MESSRS Pricor and Ormsby, Dunedin, have sent us the seventh number of Stoddard's Art Series. The pictures are very artistic. The whole collection is both cheap and beautiful.

THERE is a good deal of curiosity among concert-goers to hear Middle Trebelli, who is highly spoken of as a singer, and who makes her first appearance in Dunedin at the Garrison Hall this (Wednesday) evening.

WE learn from the *Tuapeka Times*, just to hand as we go to press that the St Patrick's Day sports in Lawrence, were a pronounced success. The weather was fine, and the usually large number of visitors from all parts of Tuapeka County thoroughly enjoyed themselves. The committee of management were indefatigable in their efforts to make the gathering successful. Mr James Kelleher

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APRICOT CONSERVE, in glass jars (2lb nett weight) | RASPBERRY JAM, in glass jars (2lb nett weight)
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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.

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acted as secretary, and Mr H. Hart as handicapper. The Blue Spur Brass Band played selections during the day. Mrs Casey, of Blue Spur, had charge of the refreshment booth. The programme contained twenty-three items, and there were large entries. The keenly-contested cycling events were a very interesting feature of the proceedings. The report of the concert is not to hand, but, no doubt, the great success of former years was repeated, and a handsome sum for the Catholic schools will be the result of the St Patrick's Day celebrations.

AN AUSTRALIAN PRIEST ON MAORILAND.

FATHER LE BENNETEL, S.M.

THE Very Rev P. Le Bennetel, S.M., head priest of St Patrick's, Sydney, who has been spending two months in New Zealand, returned to Sydney (says the Sydney Freeman, March 7) by the s.s. Anglian on Saturday. The Very Rev Father Maher, Superior of the Vincentians, the Very Rev Father Kirk, S.M., of Wanganni, the Rev Father M. O'Sullivan, S.M., of St Patrick's College, Wellington, and the Rev Father Harlin, S.M., of Timaru, were passengers by the same steamer. Father Maher is now at the Vincentians' Retreat, Ashfield. The three visiting Marist Fathers are staying with the members of the Order at St Patrick's and Villa Maria.

Father Le Bennetel, seen by a Freeman reporter on Tuesday, said he had little to tell in the way of experiences. In answer to questions he, however, supplied the following information:—

"The only thing of which I can boast with credit is that I did not spend all my time sight-seeing or butterfly-hunting. I gave four Retreats, and you may say so if you wish. Two I gave at Wellington for the Brothers and Sisters, one at Nelson for the Sisters of the Mission, and one at Meanee for our scholastics. As for experiences they were almost entirely confined to the Maori Catholic missions, and I must say these visits were very interesting. First, I went to the mission in Jerusalem. There I found neither Maronites nor Melchites, but 800 Catholic Maoris, under the care of Father Soulas—one of our Fathers. His special solicitude is for the young. He sees to their education and their general training. This is in the Wellington Diocese. Then, I had some delightful days on the Wanganui River. There is nothing like it in the Southern Seas, and in my opinion it takes the shine out of the Rhine. On my visit to the Maori mission at Otaki I found 200 Catholics. The Marists are in charge. Then I visited the mission at Tararaki, where there are 500 Maoris under Father Cogniet. He is also one of our Fathers. On these visits I was accompanied by Dr Pestre, our Provincial in New Zealand. With the next turn of the travelling kaleidoscope I was in Auckland. Father Lenihan made me his guest. On all sides I heard nothing but kind words of Father Lenihan, and I am sure his appointment as Bishop will be most popular among all classes. Of course, you know Father Lenihan is first on the list of nominations sent to the Holy See. No better successor to Bishop Luck could be selected. He knows the people well, and the people love him. Leaving Auckland, I went to Rotorua, and I need not say how glad I was to meet there our own Dean Sattery, of Newtown, and the always genial Father Hayes, of Windsor. We three "did" the hot springs and the geysers together. And for fear I should forget it let me say that one of the most charming drives I have ever had in my life was from Nelson to Blenheim, a distance of 86 miles. At Nelson I visited the Stokes Orphanage, kept by the Marist Brothers. It is an excellent building, with 400 acres of well-cultivated land. There are 200 boys, and the management is next to perfect. They have a brass band of 40 players—one of the best in New Zealand. There is no better managed and more prosperous institution in the Colony.

Brother Leitus, formerly of St Patrick's district, is in charge. At Wellington I met Archbishop Redwood and Bishop Grimes, of Christchurch, and just before starting I assisted at the Month's Mind of the late Bishop Luck in Auckland. While in Auckland I stayed at the Bishop's Palace. It is a splendid building, erected by the late Bishop, who has left it to his successor free of debt. During my journeyings through New Zealand I heard a good deal about Monsignor Verdon's appointment as the new Bishop of Dunedin. I was delighted to hear all the expressions of approval from clergy and laity. I am sure Dr Verdon will be a most successful, as well as a most popular, Bishop. Archbishop Redwood and Bishop Grimes were most enthusiastic in the expression of their feelings of gratification."

ST PATRICK'S NIGHT, DUNEDIN, 1896.

THE annual concert to commemorate the festival of Ireland's patron saint was held in the Garrison Hall on Tuesday night, and from every point of view proved eminently successful. The attendance may be regarded as a record one, the spacious building being so crowded that many were compelled to content themselves with standing room. The vocalists were all well and favourably known and their efforts, in many instances, ar used the audience to a state of enthusiasm. Mr W. F. Young met with a particularly flattering reception, and his two numbers, "The low-backed car," and "The memory of the dead," evoked encores that would admit of no denial. His added contributions were, "Off to Philadelphia," and "The wearin' of the green." The latter, instead of satisfying the audience, created a more impatient request for a repetition, and Mr Young therefore had to reappear and contribute further verses. Miss Kitty Baney, who was in excellent voice, sang Trotter's "Asthore," with such sweet effect that she also was honoured with an encore, and in response "Coming from Kildare" was rendered, while she secured a recall for her other number "Killarney so fair." "The Minstrel Boy," as sung by Mr Burns-Walker appeared to delight the audience in no ordinary degree. He made an ineffectual attempt to escape an encore but the audience being persistent he sang "The harp that once." He also per force repeated a portion of his other solo "Aileen Allana" which was sung with an invisible chorus. Mrs J. H. Coombs installed herself in the good graces of her auditors by her singing of "Goodbye Mavourneen," and "Kate O'Shane," and as an encore to the former sang "Sweet and low," while Mr P. Carolin was honoured with a recall for his effective reading of "She is far from the land." Miss Sophie Hall gave a brilliant interpretation of Sivrai's pianoforte piece "L'Irlande," and the skill displayed by Misses S. and N. Hall, N. Scanlan and E. Lawrence in the pianoforte quartette, "Concordantia," afforded another striking proof of the high standard of training imparted by the Nuns of the Dominican Convent. A small orchestra played some capital selections while Mr Vallis played the accompaniments. At the close the Very Rev Father Lynch in a few happily chosen remarks thanked the vast audience for their patronage.

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At a certain educational establishment, not a thousand miles from Christchurch, a class of junior boys were being examined. One of the questions put was, "Where is tea procured from?" To the great astonishment of the examiner he got a prompt reply, "Nelson, Moate's!" This is conclusive proof of the power of advertising.

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We would direct our readers attention to Messrs Powley and Keast's advertisement on page 14 of this issue. The firm have won at the last Tasmanian Exhibition one gold and two silver medals against all comers for their bottled stout and ale, which is said by experts to be equal to the best English brands.

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PRESBYTERIANISM AND CATHOLICISM.

(A Reply to the Rev. J. Dickson, Presbyterian Minister, Temuka).

ANSWER TO LECTURE II.

THE Church—The Catholic Hierarchy—The Pope's Supremacy of Honour and Jurisdiction—The Cardinalate.

Denial of the Church.

The Oracle of Presbyterianism in Temuka is speaking. Listen: "It needs no Church to establish or guarantee the truth of the present Salvation." Then, My Dear Mr. Dickson, why do you not close your Church, and pack up your things, and leave the Temuka people to save their souls as best they may, without your service? What is the good of your Church, or of any Church at all, since "It needs no Church to establish the truth of the present Salvation offered by Christ?" Notwithstanding your oracular declaration, permit me to disagree with you, and to tell you that a Church is needed to establish the truth of the present salvation offered by Christ. A Church is needed to unite all the faithful with Christ, and with one another. To effect this union, Jesus-Christ has founded His Church on the Episcopate or Prelacy, which you deny, and particularly on St. Peter, who is personally and in his legitimate successors, the permanent principle of Catholic unity. Jesus is the solid rock on which the Christian Church is built. He is the only mediator between God and man. All the benefits we enjoy come from God through Jesus-Christ. By Him all things were made, and by Him alone they subsist. It is for our salvation He came down on earth. His ambition, if I may so speak, is to sanctify and save us. The Eternal Word became Incarnate to make us deiform, or God-like. By the Incarnation, the Eternal World became like unto us, but He was not united to every one of us. It was through His Church this wonderful union was to be realised; through her we were to become acquainted with His heavenly truths, have sanctifying grace communicated to us by the sacraments, and be made worthy of eternal life. Indeed, He could have communicated Himself immediately to every one of us, but He did not deem it expedient. He established a Universal Spiritual Society, united in the same faith, living under the same laws, sharing in the same advantages, hoping the same celestial bliss; this Society is what we call the Church.

Visibility of the Church.

The first characteristic of the Christian Church is its Visibility. By the Incarnation, Jesus Christ rendered Himself visible. The Church, which He established, is, like Him, a Visible Church. If man were a pure spirit, a Visible Church should not be needed; but being an intelligence dwelling in a material body, his union with Christ must be visible, and the Society, by means of which this union is effected must be a Visible Society. The end of the Visible Society, or Church, is to unite all the followers of Christ all over the world in one Christian family. It is a vine, whose tendrils and branches extend throughout the habitable world. It is a barque in which we cross the ocean of life to be landed on the blessed shores of Paradise. It is a kingdom having one code of laws, one Supreme head and form of government. The twelve Apostles are the foundation of this Visible Church, resting on Christ Himself as on a firm and indestructible rock. Jesus Himself trained His Apostles and instructed them in His heavenly doctrine for the space of about three years. He called them "His little flock." He gave them a Visible Chief, extraordinary powers, and promised to be with them and their successors until the consummation of the world, and that the Spirit of Truth should abide with them for ever. It is for the establishment of this Church that He came down on earth, suffered and died on the cross of Calvary. From the commencement the Church was a Visible Society. After the ascension of their Divine Master the Apostles assembled together in the Upper Chamber, or "Caenaculum"; they met together in Council in Jerusalem; they made up a profession of faith and composed a creed, and in this creed they inserted the words: "I believe the Holy Catholic Church." Yet the Presbyterian Oracle of Temuka, with his usual accuracy, tells us "The word Catholic was used for the first time towards the end of the Second Century." Are we to believe him, or the twelve Apostles chosen by Jesus Christ to establish His Church? Wherever the Apostles went—at Jerusalem, at Antioch, Corinth, Smyrna, Athens, Ephesus, Rome, etc., they established Churches united in faith and government. If those Churches were not needed, why did they establish them? If the Rev. J. Dickson is right, the Apostles made a terrible blunder, for he declares that "It needs no Church to establish or guarantee the truth of the present salvation offered by Christ." Poor Mr. Dickson, it is a pity Jesus and His Apostles did not consult you; things would have been much better organised.

Denial of the Catholic Hierarchy.

Having, with a stroke of his pen, swept away the Church, the Rev. J. Dickson attacks next the Hierarchy. "In the

Church organised by the Inspired Apostles, there was unfortunately no provision made for a Pope, Cardinal, Bishop, or Priest." I thought you told us just now "there was no need of a Church to establish or guarantee the truth of the present Salvation offered by Christ?" Why do you at present tell us that "The Inspired Apostles organised a Church"? Did they, or did they not, organise a Church? In one place you tell us they did not; in the other you tell us they did. Which are we to believe? Let us take for granted your last statement that they did organise a Church, and I will show you that "in the Church organised by the Inspired Apostles there was provision made for a Pope, Bishop, and Priest. As to Cardinals, I will explain to you what they are; for your notion of them must be very obscure. In every army you have a General-in-Chief, in order to maintain military discipline and unite the different regiments under one supreme head. In every fleet there is an Admiral, whose authority is recognised by all the captains of other vessels, officers, and sailors. In every country you have a Supreme Tribunal and a Supreme Judge, whose sentence is final, decisive, and without appeal. The Church of Christ being the work of an Infinite Wisdom, must be admirably organised; otherwise it could not be Divine. Organisation supposes order. Order supposes harmony or judicious disposition of parts with subordination of one to another, of inferiors to superiors, and of all to a first organiser, the mainspring of this visible harmony. The Church established by Jesus-Christ displays to our view a wonderful harmony and a beautiful diversity. Christ Himself is the Majestic Head of the Church, the Pope is His Prime Minister, the Bishops are the Generals of the various regiments, fighting under His banner; priests are the officers, and the faithful are the soldiers. The Church, although a Spiritual Society, since its ultimate end is the sanctification and salvation of men, has also its visible elements; the men it has to sanctify and to save are visible beings; the acts of worship which Jesus demands from them are both internal and visible, such as the refraining from serviceable works on the Lord's day, attending Divine Service, hearing Mass, assisting at Vespers or the Benediction of the Blessed Sacrament, performing works of mercy, fasting, abstinence, etc. In order to preserve the unity of faith and government among the followers of Christ, an organisation was needed and a Supreme authority to establish it and preserve it, so that all should form one family, one united army under the leadership of Christ Himself and His Plenipotentiary Representative, first legate or ambassador, General-in-Chief of his army, the Pope or Supreme Pontiff. This Supreme authority was necessary to preserve in its integrity Divine Revelation, to explain it with accuracy to regulate Public Worship. If each nation, each family, each individual man were to be guided by private judgment, there would remain nothing of Christianity but the name; it would be impossible to enforce any dogma, to exact the observance of any positive law or ordinance; people would believe what they liked and do what they pleased, and no power on earth could constrain them; in a certain sense, every one would be to himself his own pope, his own church, and his own master. Private judgment is the defecation of human reason and the proclamation of the absolute freedom and independence of man, for if man is to be the judge of what he is to do to save his soul and serve God, little by little he will do less and less, and finish by giving up religion altogether. Men will not know what to believe or what to do; the most contradictory things will be upheld and preached as the pure word of God, and religion will be a mockery and a cause of ceaseless divisions, enmities, and hatreds.

Refutation of the Theory of Presbyterianism.

As the Church of Christ was to endure for ever, it wanted an immutable and permanent government. According to my friend, in the beginning the Church was a pure democracy; Episcopal authority, or, as he calls it, "Prelacy," is a thing of later date. Hear what he says: "Elders and Bishops in those days meant the same thing," and a little further on he adds: "Government by Presbyters or Elders is the oldest Ecclesiastical office in Christendom." Is it so, indeed? And how can it be proved? Jesus chose His twelve Apostles, "that they should be with Him, and that He might send them to preach" (Mark iii., 12). He did not tell them to write or have His doctrine printed, put into book form, and distributed to the faithful, that they might read and interpret it by private judgment. "He chose them that He might send them to preach." Our Saviour sent His Apostles as He had been sent by His Eternal Father. "As Thou hast sent Me unto the world, I also have sent them" (John xvii., 11). Jesus was sent to us to preach the Gospel of Salvation—that is, to be *Our Teacher*, and so were His Apostles. Again, just before His ascension He said to them: "All power is given me in heaven and on earth. Going, therefore, teach all nations. . . teaching them to observe all things whatsoever I have commanded you" (Matth. xxviii., 18, 20). The Apostles are the *appointed Teachers of the Whole Christian Doctrine*; they are the Prelates of the Christian Church established by Christ, whom people were obliged to hear and to obey. The Rev. Dickson, who pretends to be such a lover of the Bible, should know this; if he does, how can he be honest and truthful when

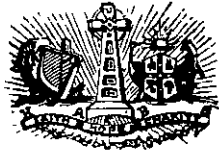
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he affirms that "For several centuries Prelacy was unknown in the Christian Church. Is this conformable to the Bible, which positively states that Jesus Christ set His Apostles as *Teachers and Governors* of the Faithful. Has he not read these words of the Epistle to the Hebrews: "Obey your Prelates, and be subject to them, for they watch, as being to render an account of your souls" (Hebr. xiii., 17)? Is it not written in the Acts of the Apostles: "To keep the precepts of the Apostles and the Ancients" (Acts. xv., 41)? Can my friend reconcile these things with his doctrine, that "For several centuries Prelacy was unknown in the Christian Church"? In the New Testament the Faithful are called "Brethren"; not so the Apostles. The work of establishing Christianity in Palestine, the Roman Empire, and other countries, was carried on under the direction of the Apostles. They established the first Christian Church in Jerusalem on the day of Pentecost; the other Churches were expansions of that same Church, ramifications from it, and intimately linked with Apostolate or Prelacy denied by Presbyterians, contrary to Biblical evidence and historical testimony. The Apostles were not only preachers; they had authority over those whom they taught. They were the Ambassadors of Christ (ii. Cor., v., 20); His Ministers and the Dispensers of Sacred Mysteries (i. Cor. iv., 1). "For Christ we are ambassadors, said St. Paul" (ii. Cor., v., 20). "The ministers of Christ and the dispensers of the mysteries of God" (i. Cor., iv., 1). They received their power and authority from Christ; "our sufficiency is from God, who hath also made us ministers of the New Testament" (ii. Cor., iii., 4-6). Thus, you see, that by Christ's appointment the Apostles were raised above the faithful in rank, dignity, and power, and set over them as Prelates. Without Prelacy there would be no Church. All other offices were grafted on this. The Apostolate or Prelacy, then, is a peculiar institution from Christ, not a mere missionary enterprise, or the outcome of historical development. The authority and rights of the Apostolate or Prelacy were communicated by Christ before the Churches were founded, the only exception being St. Paul, who was miraculously called to the Apostolate. The equality of all the Brethren in the beginning is a mere fiction, having no Biblical evidence to support it. The Apostles are to be the Judges of the Faithful. "I dispose to you, as My Father hath to Me, a kingdom . . . that you may sit upon thrones judging the twelve tribes of Israel" (Luke xxi., 29-30). The Apostles spoke as having authority, they made their commands to be respected; they never allowed anyone to interpret them by private reason. The Holy Spirit guided the Apostles as Teachers and Rulers of the Christian Church.

Perpetuity of the Church.

We admit that, you will say, perhaps, but the privileges of the Apostles ceased with them to exist; they were personal favours which were not transmitted to their successors. This we positively deny. Jesus Christ came to save all men, of all ages. The needs of succeeding ages were as great, if not greater, than those of the Apostolic time. Our Blessed Lord promised that He would be with His Apostles for ever (John xiv, 16). "Behold I am with you all days even to the consummation of the world" (Matth. xviii, 20). The Rev. Dickson says "that I have turned this text from its purpose; that each member of Christ's Church has the same promise of Christ's presence." The Rev. Dickson is strangely mistaken; the Fathers and Doctors of the Church have never applied this text to the faithful but to the pastors of the Church; any other interpretation is contrary to Biblical evidence. My friend has to twist the text this way to justify the unjustifiable doctrine of Presbyterianism; but such a way of acting is not fair nor honest, especially from a minister of the Gospel. This text could not apply exclusively to the Apostles who were soon to disappear from the scene of this world; it evidently refers also to those who were to inherit their privileges and to be their successors in the ministry. The Apostles, in their lifetime, as we have seen, organised churches. The first position in the church was occupied by the Bishop of the See. Priests were only the auxiliaries of the bishops, and deacons and other ministers the auxiliaries of both bishops and priests. St. Paul and St. Barnabas ordained priests for the faithful in every Church (Acts. xiv. 23). Bishops were not appointed by the community, but by the Apostles, who, however, as is done even to-day, consulted the community to know if the candidate was worthy of that sublime dignity. Sometimes most venerable men would suggest a name; but the Apostles remained perfectly free to accept or reject the one thus suggested. No one could give priestly powers but an Apostle or a bishop, successor of the Apostles. St. Paul admonishes Timothy to be very prudent in the appointment of bishops (1. Tim. iii. 15). He tells Titus to ordain priests in every city (Titus. i. 15) and he enumerates the qualities a good priest should possess. When bishops and priests are mentioned the word bishop always stands first. Bishops are generally chosen from among the presbyters or priests (Petav. Dis. Eccles. i. 1-2 Hir. i. 4. Perrone. Praelic. Tholog. ix). Bishops are often called presbyters because they had the priestly character, but bishops only, not priests, had the government of several churches, of an ecclesiastical province or diocese. Bishops always occupied a post of honour and were ever considered as the heads of the priesthood.

Only priests ordained and appointed by bishops, with the immediate or mediate consent of the Roman Pontiff, are successors of the Apostles and inherit their spiritual powers and privileges. The bishops appointed by the Apostles occupy the first place in apostolicity of the Church. The apostolic office survived and was continued by their legitimate successors, the bishops and priests of the Catholic Church. The Apostles imparted to them the gifts they had received. The gift of miracles and the gift of tongues were not indeed given to each of them; however, the power of working miracles always remained in the Church as a proof of her divinity. "Peter never had any successor," says the Rev. Dickson, "who after his day could speak in unknown tongues like him, or speak and work miracles like him, or write with the same power from on high? Many saints and martyrs worked miracles as great as those of the Apostles, miracles performed publicly, in presence of hundreds, nay, thousands of witnesses. It was mainly through the miracles they wrought that the early Christian missionaries showed the divinity of the Catholic religion. The power of miracles still exists in the Catholic Church and it will always remain with her, because she is the Church of the Living God. None but the Catholic Church ever claimed the power to work true miracles. As I shall soon examine the objections of my friend to the miraculous manifestations which show the divinity of the Catholic Church, I will say no more for the present, except to remind him that spurious coins show that there are genuine, sterling ones. Even the gift of tongues has been given by God to many Catholic missionaries, particularly to St. Francis Xavier who without any study could speak the various languages and dialects of India. A critic like the Rev. Dickson, should examine facts and not talk of what he knows nothing about except through the coloured glasses of Presbyterian prejudice and innate aversion to the Catholic Church. Although bishops and priests legitimately ordained are the successors of the Apostles, each individual bishop or priest does not inherit everything that appertained to each individual Apostle. Bishops are not like the Apostles, immediate witnesses and ambassadors of Christ with extraordinary powers, but they are the ordinary pastors and guardians of the Church. Every individual bishop is not a successor of an Apostle, as the Pope is the successor of St. Peter; but the congregation of the bishops with the Pope is the successor of the Apostolic College. The Apostles were not limited to a particular place to exercise their ministry; bishops are limited to their dioceses. The bishops consecrated by the Apostles had their jurisdiction from Christ; the archbishops, who in earlier times appointed bishops, had received their authority with the consent of the Pope, who conferred upon them the Pallium. The appointment of lawful bishops has always been made mediately or immediately with the consent of the Pope. When assembled in council, bishops are with him judges of the Faith. All power in the Church is transmitted to both pastors and flocks through the Holy See. In the East, the Popes exercised their authority mostly through the Patriarchs; in the West, the Popes founded all the great churches in Germany, Hungary, Scandinavia, England, etc. The Catholic Hierarchy is as visible as the sun at mid-day, to any impartial student of the Christian Church; the Rev. J. Dickson has a veil over his eyes, he cannot see it, and declares "that in the Church, as organised by the inspired Apostles, there was unfortunately no provision made for a Pope, cardinal, bishop or priest." We have seen there was ample provision made for bishops and priests, let us consider especially what kind of provision was made for a Pope, although it might be inferred from what we have all already said.

The Pope's Supremacy of Honour and Jurisdiction.

The Apostolic College, as instituted by Christ, had for its object the spreading and preservation of Faith everywhere by means of bishops or prelates. It was to last until the consummation of the world. But how were the various bishops or prelates to be united together? Was not a centre of unity wanted? Bishops occupy the first place in the Ecclesiastical Hierarchy; they are the governors of the flock of Christ, each in his respective diocese. If each were allowed to govern his diocese independently, how could Christian unity be preserved? Although, in the world there are many dioceses, there is but one Church, one Christian people. A Supreme Head, therefore, was needed to unite together the various Bishops and Churches of the world, to the end that they might not live isolated from the centre of Christendom and the body of the faithful. The unity intended by Jesus Christ is the unity of Faith in all the truths which He had revealed; unity of practice, by means of the seven Sacraments which He instituted; and unity of government, by obedience to the same laws and submission to the chief Pastor and Visible Representative of His Divine authority. It is of this unity the Apostle spoke when he said: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no division among you, but that you be perfect, joined together in the same mind and in the same judgment (1 Cor. i. 10). This also Our Saviour declared, when He said: "There shall be one fold and one shepherd" (John, x 16). The Supreme Head to maintain this union is Jesus Christ;

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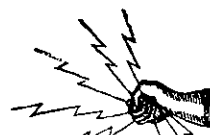
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but Jesus Christ is no longer visibly in our midst; His representative is the Supreme Pontiff, the successor of St. Peter, Prince of the Apostles. "Peter," says the Rev. J. Dickson, "was a very frail piece of humanity indeed; he had no pre-eminence over the other Apostles except what was given him by courtesy." There was no such thing as pre-eminence among the disciples of Christ, and Peter never had any successor. Let us refute those false and unwarrantable assertions. In the first place "Peter had a place of pre-eminence over the other Apostles." This pre-eminence was not given him by courtesy but by Christ Himself. From the New Testament we see that when Christ formed His Apostolic College He assigned to one of them a per-eminent position, and conferred on him special privileges. This privileged Apostle was St. Peter. When Jesus first met him, He said to him: "Simon, son of Jonas, thou shalt be called Cephas, which is interpreted Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shall bind on earth it shall be bound also in heaven; and whatsoever thou shalt loose on earth it shall be loosed also in heaven" (Matt. xvi, 18-19). The Rev. J. Dickson tells us that the word "Peter," translated here "rock," is neuter and cannot refer to a person. No doubt my friend is not much better informed about grammar than he is about the Bible or ecclesiastical history. Let him look at his dictionary and he will see that "Petra" is not neuter but feminine. What he meant to establish is that the promise of our Blessed Lord was not made to Peter personally, but to his faith. This is inadmissible. In the text the person is manifestly addressed. "Thou art Peter (the name given before by our Saviour), and then comes the explanation of that name: "and on this rock (Petra)" Peter and rock are set closely and clearly one against the other. The copulative particle "and," and the demonstrative pronoun "this"—upon this rock—establish the connection with the preceding subject "Peter." That is, Christ, Who is the solid rock, promises to found His Church on St. Peter, as on a secondary rock resting on Himself, in order to impart to him strength and stability, so that the gates of hell shall never prevail against this Church which, through him, He will establish. Tertullian declares that Peter is the rock on which Christ promised to build His Church. Origen says that Christ built His Church on St. Peter (Orig. in Matt. xii. 10-14). "It was on Peter the Lord built His Church," cries out St. Cyprian" (St. Cyp. De. Unl. Eccles. c. iv) When some of the Fathers say that the Faith or Confession of St. Peter was the rock, they mean thereby that it was the original and meritorious cause for which Christ made choice of him to be the founder of His Church. This explanation disposes of the objection of my rev. friend; for, unless Christ meant that Peter was to be the Church what a foundation is to a building, the words of our Saviour would be senseless. All the Fathers agree that the Church was founded on Peter, and that it will last till the end of time. The Apostles participated in the power of authority which Peter received from Christ, short, however, of the Primacy. Peter alone, according to our Lord's words, was the Supreme Ruler and visible Head of the Christian Church on earth. To Peter Jesus committed the lambs and the sheep, the pastors and the faithful "Feed my lambs; feed my sheep" (John, xxi. 15-17). That is the whole flock of Christ was confided to the custody of Peter. The Fathers are unanimous about this interpretation; how then can my friend say: "he had no pre-eminence over the other Apostles except what was given him by courtesy?" The Primacy of St. Peter was not only a Primacy of honour but a Primacy of jurisdiction. He presided at the meeting of the Apostolic College to elect a substitute to the treacherous Judas. He determined the mode of election and the qualities required in the elect (Acts, 1-15). He preached the first sermon on the day of Pentecost (Acts, ii. 14-37). He was the spokesman before the Council (Acts, iv, 8 and v 29). He passed judgment on Ananias and Saphira (Acts v). He confounded Simon Magus. He received the Centurion Cornelius into the Church (Acts, x). When in prison he was delivered by an angel through the prayers of the faithful (Acts. xii). He presided and passed sentence at the first Council of Jerusalem. St. Paul came to see him and gave him an account of his apostolic labours (Gall. 1-18). In the enumeration of the apostles, his name always stands first. Does the Rev. J. Dickson know all this? If he does how can he say "that St. Peter had no pre-eminence over the other Apostles except what was given him by courtesy?" St. Peter, according to my rev. friend, "never had a successor."

Perpetuity of the Primacy.

The Primacy of St. Peter is the principal element of the constitution of the Church. If Christ promised to be with His Church till the end of the world it is necessary that the privileges of its chief pastor, of the shepherd of the lambs and sheep be also perpetuated for ever, because there will always be lambs and sheep to feed, brethren to confirm and faithful to govern. The very nature of the Primacy entails perpetuity. Without the Primacy, there is no Apostolical succession possible, and without Apostolical succession the Church would collapse. The jurisdiction of the early Christian bishops

appointed by the Apostles was limited to a town, country or province. Titus was Bishop of Crete, Timothy of Ephesus, Evodius of Antioch, St. Polycarp of Smyrna, etc. Their jurisdiction was limited to their particular see. After the death of the Apostles, who could create new sees? Who could give Apostolic mission? If there had not been one having jurisdiction over all no one would have had authority to do it. No particular bishop and no number of them can have universal jurisdiction. Christ provided for this. He instituted the Head of the Apostolic College with perpetual authority, and through that perpetual primacy of honour and of jurisdiction the Apostolate subsist in all ages. Peter is ever living in his legitimate successors, and all the bishops ordained by him or with his sanction, mediately or immediately, are truly Apostolic men. The Church is one because it is built on Peter. History testifies that St. Peter lived and died in Rome; his legitimate successors inherit his double primacy of honour and jurisdiction. We have the list of all the Roman Pontiffs from St. Peter to Leo XIII., who now occupies his chair. The early Fathers universally recognised in the Roman Pontiffs the successors of St. Peter. St. Ignatius styles the Roman Pontiff the "President of the Brotherhood," that is, Head of the Faithful (Ign. Ep. ad Cor., c. lvi). St. Iræneus says: "With this Church (the Roman Church) on account of her higher rank and power every Church must agree" (Iræneus, iii, 3). "The Roman chair," says St. Cyprian, "is the chair of Peter, the principle of unity in the whole Church" (St. Cyprian Ep., lix, 14). St. Ambrose says: "Where Peter is, there is the Church" "*Ubi Petrus, ibi Ecclesia*" (St. Ambrose Ps., xl, 30). St. Augustine is no less explicit: "When Rome has spoken the matter is ended" "*Roma locuta est causa finita est*" (St. Aug. Ep., 186). All great causes of dispute in the world in the early ages, both in the East and in the West, were referred to the Apostolic See. The Council of Chalcedon calls Rome the "*Mistress of all the Churches from the beginning.*" The Council of Constantinople, 381, recognised the supremacy of the Supreme Pontiff. In 519 the Formulary of Hormisdas, affirming the supremacy of the Holy See and the necessity of communion with it, was signed by 2,500 bishops. These historical facts, and many more I omit for the sake of brevity, cannot be denied, and amply show that the supremacy both of honour and jurisdiction was from the commencement, for ages and ages, universally acknowledged both in the East and in the West, that is, by the whole Christian world. In the face of such crushing evidence, will my friend still maintain that "Peter never had any successor and that for several centuries afterwards none presumed to exercise Peter's Apostolic functions?"

Infallibility.

"It is not at all necessary," says my reverend friend, "for the Church to be infallible, to be able with the Bible for a text book, to teach men religion, any more than it is necessary for a schoolmaster to be infallible to teach grammar, and arithmetic, and spelling. God, as we might expect he would do, has made the plan of salvation easy to be understood." The fallible Mr. Dickson speaks as if he were infallible. Certainly an *ex cathedra* definition could not be more emphatic than his flippant assertions; he expresses himself as if every word of his were Gospel truth, and not even a doubt could be entertained about their accuracy. Let us, once more, remind him to be a little more modest and reserved, and show him, if he be amenable to conviction by logical arguments, that "it is necessary for the Church to be infallible to teach men religion." An error about grammar, arithmetic, or spelling will not compromise salvation, an error about faith or morals will, except in the rare case of invincible ignorance. There is no parity in the two cases. Infallibility is wanted. (1) To keep in its integrity Divine revelation; (2) to settle disputes about controverted points; (3) to unite together the members of the Christian Church; (4) to apply to them the merits of our Lord by the administration of the Sacraments; (5) to train them in the practice of perfection, and safely lead them to their destiny. Infallibility must be permanent in the Church, because the reasons of its existence never change. Infallibility cannot remain in the Church in a vain, undetermined manner: it must be vested in a particular subject. The indefectibility of the Church is a kind of infallibility, because, although every Christian is fallible, it is impossible that all should fall into error; if this were to happen the Church would, *ipso facto*, collapse. If, as was maintained by the Reformers of the sixteenth century, and is affirmed in the Book of Homilies of the Church of England, "not only the unlearned and simple, but the learned and wise, not the people only but the bishops, not the sheep but also the shepherds (who should have been guides in the right way and light to shine in the darkness) being blinded, fell both in the pit of damnable idoltry, in which all the world, as it were drowned, continued until our age, by the space of eight hundred years." Or, as the Rev. J. Dickson put it: "If heathenism came in like a flood when the Emperor Constantine embraced Christianity, and attempted to amalgamate Church and State, paganism and Christianity in one." If, unfortunately, such had been the case, then there would be no Christianity at all, and it would be a folly to try to patch up a Church which Jesus Christ was not able to preserve from

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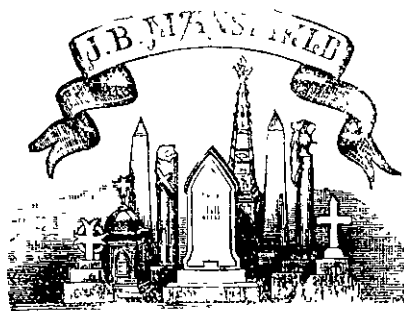


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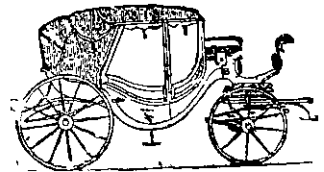
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damnable errors, idolatry and heathenism. If infallibility is needed to the Church, the practical question is: To whom was infallibility given? Our reply is: It was given to the Episcopate united with the Pope, and to the Pope when defining a point of revelation or morals for the whole Christian Church, that is, the privilege of infallibility is vested in the teaching body of the Catholic Church. In an Oecumenical Council, the majority of the Bishops, united with the Pope, is infallible. God alone of His own nature is infallible, but He can keep whomsoever He pleases from falling into error. This we believe He has done for the Church and for the Pope speaking *ex cathedra*, that is, giving a definition of a point of dogma or morality binding on the whole Christian world. Infallibility is not impeccability. The Pope can sin, like other men, and in that case cannot be saved, except he should truly repent. The Pope is not called "your Holiness," not because he is personally holy, but because his office is a holy one. In his private capacity the Pope is fallible. As a writer, he may teach error. He is not infallible as a preacher. John XXII. expressed, in a sermon, an opinion which he afterwards condemned. The Pope is not infallible as a scientist, nor as a priest, nor as a bishop, nor as a temporal ruler, nor as a politician, nor as a legislator, nor in his relations with temporal princes, but he is infallible in his capacity of Supreme Head of the Church and Visible Vicar of Jesus Christ, when he explains or defines a point of revelation or morality, and the definition is addressed to the Universal Church. In no other case is the Pope infallible. The Pope can make no new dogmas; he cannot add to Divine Revelation; he is only the custodian and interpreter of Divine Revelation and of the moral law. He can neither add nor subtract from, nor in any way modify the teaching of Jesus Christ and His Apostles. It is a dangerous illusion to fancy that the Pope can modify Divine Revelation as he pleases; he can only remind us of it, if he thinks we were exposed to forget it, or explain it to us, if we were in danger to form a wrong conception of it. Infallibility does not forbid Biblical researches, scientific investigations, or new discoveries. Geologists, astronomers, philosophers, historians, metaphysicians, etc., may exercise their genius as much as they please. They may observe, experiment, analyse the rational proofs of revelation; the Pope and the Church will encourage and praise them, provided they do not go beyond their proper sphere of scientific investigation. In our lecture on "Science and revelation" we shall see that there can never be a real conflict between true science and revelation. The objection of Galileo we have answered in our lecture on toleration, and we refer our rev. friend to it. The proofs of the infallibility of the Church and of the Pope have not been examined by the Rev. J. Dickson—we advise him to read them and meditate upon them. Let us observe also that a definition *ex cathedra* can never be reformed. The Pope and the Church are always united in such a definition, and there can never be a conflict between them; the members and the head work in harmony together. Some particular members of the Church may rebel, as the famous Dollinger of lamentable memory, but they are the only sufferers, and this does not destroy the unity of the Church. The Episcopate *Ecclesia docens*, and the faithful, *Ecclesia discens* will always agree in all defined points. The Rev. J. Dickson tells us, with his usual pomposity: "With the Bible for a text book, infallibility is not wanted to teach religion." In this he disagrees even with the greatest lights of the Reformed Churches. Let me give only a few proofs of this. "The Word of God is abused," said Collier, in his ecclesiastical history of Great Britain. "How people squabble about the sense! how it is turned into wretched rymes, sung jangled in every ale-house and tavern! and all this in false construction and sounter-meaning to the inspired writers. I am sorry to perceive the readers of the Bible discover so little of it in their practice, for I am sure coarsty was never in a more languishing condition, virtue never at a lower ebb, nor God Himself never less honoured and worse served in Christendom" (Colliers Eccles. Hist., P. III., 5, p 208, Ed. London, 1852). If the Bible were sufficient as a text book to teach religion, as my rev. friend affirms, how is it people should squabble about the sense? How could they put false constructions upon it? How could they contradict the meaning of the sacred writers, if the Holy Ghost assisted their private judgment? If He does not, how can they rely on the explanation of it given by a minister who, like them, can put a false construction upon the sacred text and lead them astray? Does not this show that the Bible alone is not sufficient, as a text book, to teach religion, and that it requires an infallible authority to explain it? Luther himself is not less explicit: "This one will not hear of baptism," he says, "that one denies the sacrament, another puts a word between this and the last day; some teach that Christ is not God, some say this some say that; there are about as many sects and creeds as there are heads. No bumkin is so rude, but when he has dreams and fancies, he thinks himself inspired by the Holy Ghost, and must be a prophet. . . . If the world endureth much longer, we shall be forced, by reason of the contrary interpretations of the Bible which now prevail, to adopt again, and take refuge in the decrees of the councils, if we have a mind to maintain the unity of faith" (Luther II., Contra Zwingli). "Our answer," says the Rev. J. Dickson, "is unity in variety, not uniformity, is the

order of nature. Unity without variety would mean here stagnation and death." Indeed, with Bible reading and private judgment, you have variety enough; some deny the hierarchy, some the priesthood, some all the sacraments, some the Divinity of our Lord, some marriage, some celibacy and religious vows, some good works, some sin, etc. Is this the variety advocated by my rev. friend; if it is, the less we have of it the better. Beza did not, like the Rev. Dickson, find that variety beautiful, for he said:—"Our people are carried away by every wind of doctrine. If you know what their religion is to-day, you cannot tell what it may be to-morrow. In what single point are those churches which declared war against the Pope united among themselves? There is not one point which is not held by some of them as an article of faith, and by others rejected as an impiety" (Beza Ep. L. ii., Ep. 202). If it were I who should so speak, my friend would perhaps accuse me of exaggeration. In our own time, has the situation changed; from the Salvation Army to the Anglican Church do not all the sects contradict one another in the most vital points? Let this suffice to dispose of the affirmation of the Rev. J. Dickson, that "With the Bible as a text book, no infallible authority is wanted." But what about the "Cardinals?"

The Cardinalate.

The Rev. Dickson says that "In the Church, as organised by Christ, there was, unfortunately, no provision made for Cardinals." Even if there was not, what would it show? Would it prove that the cardinalate is not a most wise and useful institution? But my friend is again mistaken. "In the Church as organised by Christ and His inspired Apostles there was some provision made for it." Let me explain how this was. In every Apostolic Church, there was an assembly of presbyters, composed of priests and deacons. They formed the Council of the Bishop, and assisted him with their advice. St. Ignatius, in many of his epistles, speaks of them. He tells the Christians of Philadelphia to obey the bishops, priests and deacons. He gives the same admonition to the Thracians. Later on, the members of the Bishops' Council were called Cardinals, because they were the permanent *incardinati* advisers of the bishop. In process of time, the canons of cathedral churches fulfilled the same office. St. Peter had his cardinals or advisers, and among them were St. Linus, St. Cletus, St. Clement, who succeeded him. Such is the origin of the Cardinalate. The only difference between the Bishops' advisers and those of the Pope, was that the formers advised the bishop for the affairs of the diocese only, whereas the advisers or cardinals of the Pope advised him for the government of the whole Church. The word Cardinal is used now for the advisers of the Pope. Sixtus V. limited the number of Cardinals to seventy. There are fifty cardinal-priests, 14 cardinal-deacons, and six cardinal-bishops. It is to the college of the cardinals that the choice of the successor to the Papacy is entrusted. They also administer the Church during the vacancy, but they can make no innovation, nor frame laws for the Church. In the absence of the Pope, the dean among the cardinals presides at the consistories. The various branches of the administration of the Church are presided by cardinals. Presbyterians have mimicked the Pope, and admitted laymen, instead of priests and deacons, as their advisers; is this a happy Reformation?

In our next lecture, we shall answer the Rev. J. Dickson's other objections against infallibility.

TEMUKA.

(From an occasional Correspondent.)

WITH great sorrow I have to chronicle the death of Mr James Gillespie, of Temuka, which took place at Castle Hill, near Christchurch, on the first of March. Your readers will remember that some time ago I referred to the promising future which was before this young man (who was only 26 at the time of his death), who was then about to take charge of the Seddon State school. I referred to the excellent results his energy and ability had produced, and to-day I join his family and all who knew him in mourning his loss. Some time ago the deceased young man caught a bad cold, and he had to desist teaching. Not long ago he, in company with Miss Gillespie, whose devotion to her brother is worthy of note, went to the place mentioned above to recruit his health, but there he passed away in peaceful resignation, fortified with the rites of the Holy Church. He was brought to Temuka on the 3rd March, and on the following day was taken to the Church, where a Mass was celebrated, and the "Dead March in Saul" was played by Miss Quinn. The funeral was a very large one, being followed by school children, footballers, cricketers, and a large number of vehicles and public on foot. Innumerable wreaths were kindly sent by friends. The late Mr Gillespie was an enthusiast, and where good was to be done there were his sympathy and assistance. When Father Anby was raising an organ fund the young man whose loss we lament rendered material assistance, and when Father Malone's Debating Society was in existence he was the centre figure. He was respected and beloved by everyone, and in common with all, extend my sympathy with his good mother and family. Mrs Gillespie desires to tender

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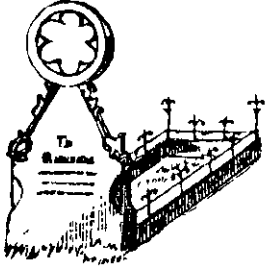
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her heartfelt thanks to her many friends for the kindness shown during the late Mr Gillespie's illness and since his demise.—*R.I.P.*

As your readers are aware, from a recent Timaru letter, there has been a revival among Hibernians in Temuka, and I am pleased to say the affair promises to be a success. After thirty signatures of those willing to join had been obtained, an invitation was given to the officers of the Timaru branch to attend a meeting in Temuka, with the view of giving necessary explanation, on Thursday evening (5th inst), when Bros M. F. Dennehy, M. Mullins, Thomas Sheehy, J. McKenna, J. P. McGowan, E. Venning, J. Feeley, M. Fitzgerald, P. Kane, and J. Cunningham drove out from Timaru to throw spirit into the meeting, which was a large one, and proved also an enthusiastic one. Mr Dennehy was voted to the chair, and in a masterly manner explained the advisability of starting a branch of the Hibernian Society, its advantages and benefits, and read the rules of special importance. Mr Dennehy relieved his matter with an occasional profusion of humour, which was much appreciated. After several questions had been answered, and each of the Timaru officers had addressed a few words to the meeting, the customary petition to the District Board, which had been kindly drawn up by Mr Dennehy, was signed. It was resolved that "St Joseph's branch" should be the name by which the branch will be called. Mr J. Polaschek, at the chairman's suggestion, consented to act as secretary, *pro tem*. A hearty vote of thanks to Mr Dennehy and the visiting brethren was carried by acclamation. The branch, ere long, promises to be a very strong one, and the promoters desire to specially thank the young men for the hearty manner in which they have taken up the project. After the meeting the assemblage adjourned to Mrs McCallum's, where a repast had been prepared. After lunch, Mr Dennehy, in his well-known dramatic style, recited "Fontenoy," and Messrs McKenna, McAuliffe, and Polaschek each gave a song. The visitors returned well satisfied with the hospitality of their Temuka friends.

I am sorry to have to announce the removal from Temuka to Havelock of Constable E. Egan. Constable Egan has been in Temuka for about seven years, and during that time he has earned for himself by his uprightness and perfect conception of his duties, the goodwill, esteem, and respect of all with whom he came in contact. No one under the discharge of such disciplinary duties as fall to the lot of "the man in the force" could have gained more universal respect as Constable Egan had done. He has also created for himself a name for bravery, as it will be remembered the constable rescued the late Mr Mulhern from being burnt to death in the Royal Hotel fire. For his brave conduct Constable Egan was awarded the Humane Society's bronze medal. On the 5th March a social in his honour was held in the Volunteer Hall, which was a very representative one, Mr M. Quinn occupying the chair. The speakers all bore testimony of Constable Egan's sterling worth. I am sure all will heartily join me in wishing Constable Egan and his family every success. The removal, I might mention, is a promotion.

INTERESTING LETTER FROM NUNS IN JOHANNESBURG.

SISTERS OF NAZARETH IN THE TRANSVAAL.

The Mother General of the Sisters of Nazareth, Hammersmith, London, received the following letter from one of her community in Johannesburg. The Sisters of Nazareth, we may mention, do similar work to the Little Sisters of the Poor.

Nazareth House, Johannesburg, January 6, 1896.

My Dearest Mother-General,—We have great anxieties at present here, and I am sure you are anxious, too. You will be surprised to hear that we had to leave our house as the English soldiers have their camp in Yeoville, quite close to it. At 7 p.m. on Wednesday the Colonel sent a message to say that we would have to house about 500 men that night, but not to be alarmed as officers were appointed to keep perfect order. Fortunately, the ground floor of the new building was not yet occupied by us, so they took possession of it. Nothing could exceed the kindness and respect the officers and soldiers showed the poor and us. We were all well provided for from the officers' mess. On Thursday morning I got an order to take the Sisters and children out of the house at once, so as to have them in town in less than half-an-hour, as a troop of Boers were seen coming to Yeoville. You can picture the hurry and excitement. The poor old people and children were very frightened. We were anxious, but knew God would take care of His poor. The English army provided carriages and men to take us away. We left with much reluctance our beautiful home, but Father de Lacy, O.M.I., is remaining in it to take care of it. We are at present in the old convent near the church, and are well provided with everything. The Boers, however, retreated without firing, thank God. The Governor of Cape Colony is at present in Pretoria with the hope of making peace. The general opinion is that he will be successful. I

trust so, for both Boers and Zethan'ers are good to us, but the principal members of the National Union are our greatest friends, viz.—Colonel Rhodes, Messrs Lionel Philips, St John Carr, Abel Bailey, and others, who gave us the first donations to the new house. The Sisters and poor are quite well; the former very brave and cheerful, but the poor children often cry to go home. I met one of the chief officers who was in our house the other day, and I told him we felt it hard to be turned out of the house. He said he was sure we would be well compensated for it. We trust it may be so, and that part of the debt will be paid off—that would be worth a little privation, and cause less anxiety to you, dear mother. I would have wired to D'Urban for Mother Provincial to come, but heard that travelling through the Transvaal is extremely dangerous at present. We have passed through an experience we shall not forget easily. However, we hope the disturbance will soon be over.—With love to all at home, etc., your affectionate child,

Sr. M. E.

ORDERS AND ARROWS.

WHEN the captain of a ship orders some hands aloft to furl the main royal the men jump to obey, as a matter of course. A sailor can climb up on a yard without having a shilling ashore or a penny in his pocket. In fact, Jack seldom signs articles until he has used up both cash and credit.

But when a doctor—who is a sort of captain when one is laid up in the dry dock of illness—orders a patient to go abroad for the benefit of his health, it is quite another thing. A trip and sojourn away from home is an expensive prescription, and most of us can't afford it. If the doctor says it is a choice between that and the graveyard we shall have to settle on the graveyard; it is handy by and easy to get to. But are we really so hard pushed? That is, as often as the doctors say we are? Let's turn the matter over in our minds for a minute.

Here is a case that is put to the purpose. It concerns Mr Arthur Whiddon Melluish, of 3 Regent's Terrace, Polsoe Road, Exeter; and for the details we are indebted to a letter written by him, dated March 7, 1893. He mentions that, in obedience to the orders of his doctors, he went to Cannes, in the South of France, in November, 1890, and spent the winter there. He also spent the following winter at the same place. He felt the better for the change; we will tell you why presently. But he obtained no radical benefit, which also we will explain later on.

It appears that this gentleman had been weak and ailing nearly all his life; not exactly ill, not wholly well—a condition that calls for constant caution. In March, 1890, he had a severe attack of inflammation of the lungs.

Now I want the reader to honour me with his best attention, as I must say in a few words what ought properly to take many. Shoot an arrow into the air—as straight up as you can. You can't tell where it will fall. It may fall on a neighbour's head, on your own, or on a child's, or on the pavement. Everybody's blood contains more or less poisonous elements. These are arrows, but unlike your wooden arrow they always strike on the weakest spot, or spots, in the body. If they hit the muscles and joints we call it rheumatism and gout; if they hit the liver we call it liver complaint or biliousness; if they hit the kidneys we call it Bright's disease; if they hit the nerves we call it nervous prostration, epilepsy, or any of fifty other names; if they hit the bronchial tubes we call it bronchitis, etc.; if they hit the air cells we call it inflammation of the lungs, or by-and-by, consumption. And inasmuch as these poisoned arrows pass through the delicate meshes of the lungs a thousand times every day, it would be odd if they didn't hit them—wouldn't it?

Now, wait a bit. It follows that all the various so-called diseases above named are *not diseases at all in and of themselves*, but merely symptoms of one only disease—namely, *that disease which produces the poison!* Good. We will get on to the end of the story.

After the attack of lung inflammation Mr Melluish suffered from loss of appetite, pain in the chest, sides, and stomach, and dangerous constipation. He could eat only liquid food and had to take to his bed. For weeks he was so feeble that he could not rise in bed. He consulted one physician after another, obtaining no more than temporary relief from medicine. Then he was ordered abroad as we have related.

His letter concludes in these words: "Whilst at Cannes I consulted a doctor, who said my ailment was weak digestion, and that I need not trouble about my lungs. But I never gained any real ground until November, 1891, when I began to take Mother Seigel's Curative Syrup. This helped me in one week, and by continuing with it I got stronger and stronger, and am now in fair good health. This, after my relatives thought I should never recover. (Signed) Arthur Whiddon Melluish."

To sum up: This gentleman's real ailment was indigestion and dyspepsia, from which the blood poison comes that causes nearly all disorders and pains. The air of Southern France helped him temporarily, because it is milder than ours; it did not remove the poison. By care and the use of Mother Seigel's Curative Syrup he would have done better at home, as the result shows.

So we see that it isn't the climate that kills or saves; it is the condition of the digestion. If, therefore, your doctor orders you abroad for your health, tell him you will first try Mother Seigel's Curative Syrup.

The best men and the most earnest workers will make enough mistakes to keep them humble. Thank God for mistakes and take courage. Don't give up on account of mistakes.

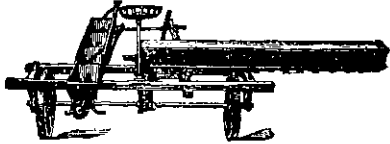
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and blood manure from 60lb up to 400lb; and in guanos, from 60lb to 600lb, and no trouble
—wet or dry all the same, the manure must go, and it goes properly in a regular stream as
it should, though I did not riddle my manures—five classes (5). I consider your drill as
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Printed and published for the NEW ZEALAND TABLET
FRONTING AND PUBLISHING COMPANY, (Limited)
by J. J. CONNOR, at their Registered Printing
Office, Octagon, Dunedin, this 20th day of March
1896

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