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Current Topics

AT HOME AND ABROAD.

PARENTS are bound to ward off danger from their UNWHOLESOME children. There is decided danger in the pernicious literature of the day. Catholic parents should exclude noxious reading. A Catholic newspaper should be found in every Catholic house. The *Lancet*, a medical paper, has an important word to say on the subject of unwholesome booklets and newspapers:—"We would fain hope that those legal authorities who, in this country, represent the *censor morum* will, before long, find means of analysing the penny-dreadful and of including it within their Poisons Act. As an aid in the same work, though far too little used, we have already the great force of education. This weapon, indeed, has a double edge. By conferring the power to read it has opened a road to every mind for the widely-distributed germs of morbid fancy. It is bound by public duty to produce a remedy, and we have, in the meantime, no agent so reliable as it may easily become for the purpose of mental disinfection and invigoration. It is to its powerful influence, whether employed by a parent or a teacher—and a duty is incumbent upon both in this connection—that we must chiefly trust in order to attain this purpose. To forbid what is pernicious is not sufficient. Parents and teachers alike must go further and seek frequent occasion, out of school or in school, not only to expose the idle and mischievous, but to protect, as far as possible, the weak from temptation."

A MANUAL OF SACRED CHANT AND CEREMONIES.

THE Manual of Sacred Chant and Ceremonies written by Monsignor Verdon while president of St Patrick's College, Sydney, and published by Finn B. others, is useful for priests, invaluable for students, and serviceable in many respects for choirmasters. The distinguished author has put

together in a compact volume authentic and practical information for carrying out in a correct and effective manner the beautiful ceremonies of our holy religion. "In compiling the manual," writes Dr Verdon, "I have aimed at providing a useful edition of the Vesper Psalms, hymns and chants, together with a clear and concise exposition of some of the sacred ceremonies of our holy Church, especially the beautiful ceremonial of the Forty Hour's Adoration. While explaining the ceremonies I have been mindful of the admonition of our Apostle, St Patrick, Ut Christiani ita et Romani sitis (Book of Armagh, Fol. 9)." Few of our readers are seminarians, and therefore bound to acquire extensive knowledge of liturgical music and ceremony. Many of our readers, however, with praiseworthy zeal devote much leisure time to sacred song. Both of these classes, as well as the clergy, will find the manual interesting and highly instructive. For the special information of priests to whom the work will without doubt be a handy *vade mecum* we give the table of varied contents:—Gregorian Chant, Psalmody, Ceremonies of Vespers, Chants, Vesper Psalms, Hymns, Versicles and Anthems, Benediction of the Blessed Sacrament, Te Deum, Ceremonies of Solemn High Mass, Forty Hours Adoration, Litany of the Saints, Pange Lingua. The work is particularly serviceable for Vespers, which when well carried out is a very impressive and edifying function. It were well that choristers, who pay such attention to elaborate Masses, would devote more time to the psalms, and hymns, and anthems of Vespers. The Sunday evening devotions are largely attended in the cities by non-Catholics as well as those belonging to the household of the faith. Excellent results follow the proper rendition of Vesper and Benediction music. In the years gone by scarcity of books and want of technical knowledge could be pleaded by Catholic organists and choirmasters. With manuals such as this within easy reach difficulties of long standing are removed. A competent teacher in a few lessons can make choristers master the principles of Gregorian chant contained in Dr Verdon's work. The children of Catholic schools can also profitably receive instruction in Plain Chant from its pages. We know that there is considerable prejudice against "Plain" Chant. This is not

to be wondered at. Modern music, catchy and frivolous, is only rendered after careful study and much rehearsal. Gregorian music gets as a rule a very poor chance of pleasing or edifying the people. Where choirs, with whom unison singing finds little favour, do not seriously try to understand the beauty and appropriateness of the true music of the Church, we must not be surprised that the forced rendition of a badly-rehearsed Gregorian Chant is not appreciated by our congregations. When, however, a piece such as the "Pange Lingua," at the end of this manual, or the "Te Deum," or the grand old "Salve" are intelligently given by a good volume of voices, the effect is fine, the heart is turned heavenward and music fulfils its function. We do not express the unpractical desire to have Gregorian music very extensively employed by the mixed choirs which generally obtain in these colonies. The choirmaster has to make the best of the material at hand. Any sensible person, however, cannot wish a meretricious style of so-called sacred song, suitable perhaps to music-halls or theatres, but entirely out of place in and the house of God. The publication of this work at the antipodes is another evidence that the pioneer days are passed. This manual, which distinctly helps on the cause of decorous worship; will be well received throughout Australasia. Honest effort, we believe, is now being made by choristers generally to meet the requirements of the Church in the matter of sacred music.

A RIVAL TO ELECTRICITY. THERE is a rival power to electricity in compressed air, now used on some American railroads to clean cushions, floors, and windows. The operation is described by an exchange. Car cleaning in the States is usually performed by women. Instead of broom, feather-duster, and chamois skin, "a hose, which contains compressed air, is run into the car through the window or door, and the women, handling it as they would a garden hose sprinkling the grass, turn the jet of hissing air upon the plush cushions, and the dust flies out. No whisk broom, willow paddle, leather strap, or beater, can get at the dust as compressed air does. The jet searches every crack and cranny and drives the dust from the very wood itself. Sometimes the women turn the air upon the window casing and in a jiffy it is clean of dust." A maker of air compressors, referring to the contention of electricians that "this is the electrical age," said:—"Well, perhaps it is, so far as lighting, telephoning, telegraphing and welding goes, but when it comes to the transmission of power they are talking too much. They have worked and studied for years to make an electric rock drill which would take the place of the air drill, but they have not succeeded. They have tried to make an electric train brake which would bring a limited express train to a full stop sooner than the automatic air brakes will do it, but they are so far behind that they will never catch up. It will not be long before street cars will be running with compressed air as the motive power, and they will be safer, more easily controlled, will run as fast, will stop quicker, will wear longer, and will be operated at less expense than the best electric system they can put on the rails. With a good air compressor air at any pressure can be stored up in a reservoir or steel tank, and can be taken to any point within reasonable distance as economically and with less waste than electricity can be sent by wire. The air compressor is a pump which is part of a stationary engine. The piston in the air chamber first sucks the air in and then forces it through a pipe to the reservoir. Of course the more air one pumps into the reservoir the greater pressure to the square inch one gets. The compressed air works like steam, except that it is cold and has not the expansive qualities of steam. But steam cannot be carried through pipes out of doors to any great distance, for it would soon lose its heat, would condense and soon turn back to water."

A case of successful boycott is reported from BOYCOTTING AN Ararat, Victoria. It seems the local Orangemen ORANGE HALL, for some years have desired to build an "orange hall." This resolution was formed after the opening of a Catholic Convent. Year after year, for seven years, a resolution was passed affirming the desirability of having a "Protestant hall." The foundation was laid last May. The ceremony was a fizzle and the hall, on which there is now a debt of £1200, is a

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. C. Williams' JUNO. Smoke.

white elephant. Offensive speeches made at the foundation demonstration were followed by the dismissal of a Catholic workman who happened to get employment at carting bricks, and by other acts of a mean and petty nature. Fathers Cleary and Merde and their people have not been inactive. Using the local Press and other agencies, the nature and effects of Orangeism have been fully exposed, with the result that the opening ceremony was also a fiasco, and now a "completely successful boycott" stares the rabid Orangemen of Ararat in the face. "We are anxious," writes an esteemed correspondent, "to teach our rabid local L. O. L. that there are occasions on which it does not pay to indulge in savage attacks on our Church." Evidently the Ararat Irishmen have been successful. Even concert and dramatic companies shy clear of the ball. The place was long a congenial soil for people of the Chiniquy and Piddy O'Gorman stamp. Times are changing there, as elsewhere. The beating of the July drum and playing of the "Boyoe water" no longer draw a crowd. Orangeism is a diminishing quantity. The action of determined Catholics and the attitude of sensible Protestants will compel the Orange tag-rag-and-bobtail to keep their abuse of fellow citizens and denunciations of the Pope for the dark recesses of their own Lodges.

THE Brains of the Sensitive Plant.—The sensitive **ODDS AND ENDS.** plant fairly enamels the earth in Ceylon, growing wild from Adam's Peak to Point de Galle, multiplying its dainty, bell-like, pink blossoms, mingled with the delicate, feathery acacia. Growing so exposed and in weed-like abundance, it is natural to suppose that it would become hardened, as it were, to rough usage; but it is not so, as it retains all its native properties in exaggerated form, if possible. Our little hothouse specimens are not more delicate or sensitive to the human touch than is this Ceylon mimosa. It is the most impressive of all known plants, and is appropriately named. Curious experiments will prove this. If a person will fix his eyes upon a special branch and slowly approach it, the plant is seen gradually to wilt and shrink within itself, as it were, before it is touched by the observer's hand. It is endowed with an inexplicable intelligence or instinct, and what appears to be a dread as regards rude contact with human beings. A few years since the writer was at Cereto, in the island of Cuba, where he was the guest of an English physician who was also a coffee-planter. While sitting with the family on the broad piazza which formed the front of the bungalow, a thirsty sensitive plant was recognised and made the subject of remark. The doctor called his daughter of eleven years from the house. "Lena," said he, "go and kiss the mimosa." The child did so, laughing gleefully and came away. The plant gave no token of shrinking from contact with the pretty child! "Now," said our host, "will you touch the plant?" Rising to do so, we approached it with one hand extended, and before it had come fairly in contact the nearest spray and leaves wilted visibly. "The plant knows the child," said the doctor, "but you are a stranger." It was a puzzling experience, which seemed to endow the mimosa with intelligence — **Exchange**

A priest in charge of a country parish down South, says the *Cincinnati Catholic Telegraph*, tired of trying to get a satisfactory housekeeper among women folk, advertises for a "middle-aged man, single, and experienced in cooking, to keep house for a priest; a good home to the right party." Woman has been driving man out of so many occupations that it is only fair that man should compete with woman on her native hearth.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil worketh good for me;
And, though I weep because those sails are tattered,
Still will I cry, while my best hopes he shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And, though at times I cannot keep from grieving,
Yet the pure ardour of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrow fall like rain,
And troubles swarm like bees about to hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writh beneath my crosses,
I shall see ever through my bitterest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale,
So strong its courage is, it will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath!

It was a story of severe trials and adventures among the natives of icy Alaska which a member of the Jesuit Order told in a Catholic Church here last Sunday, says the *New York Sunday Sun* of January 5. He described the life of the Jesuits and the Sisters who have carried their faith to the Yukon River and the shores of the Behring Sea. They become as Eskimos, build huts, wear the Eskimo dress, eat seal flesh or frozen meats, endure all the hardships of the Arctic weather, and have communication with the outer world but once a year. They carry a knowledge of Catholicism to the Pagans, teach them to sing in Latin, and make them acquainted with civilisation. Archbishop Seghers was murdered by a madman, but recruits for the mission can always be obtained. It is a noble tale of suffering and bravery for the sake of religion. Self-sacrificing women and men, truly, are these missionaries in Alaska. Their labours remind us of those of the early French missionaries in the wilds of Canada and in the frosty regions beyond Hudson Bay, though we must say that the climate of Alaska is even more trying at some seasons than that of Upper Labrador. We hear so often that we live in an age of selfishness, mercenariness, and earthly-mindedness that it is invigorating to learn of the Jesuit missions on the Yukon. There are men and women of our generation who are ready to brave the tropics or the poles, the jungles or the deserts, for the sake of their religion, as ever were the men and women of any other generation of our race.

A SUBMARINE VESSEL.

AN IRISHMAN THE INVENTOR:

MANY of our readers who are acquainted with the scientific stories of Jules Verne will remember the Nautilus of Captain Nemo in "Twenty Thousand Leagues Under the Sea." The "dreams" of Verne are turning in this progressive age into actualities. In *Harper's Round Table* Mr Franklin Matthews gives a most readable account of a boat "to sail under the sea" invented by Mr John P. Holland, an Irishman:—

Every boat, no matter what its object, must have a certain amount of buoyancy to make it float. This vessel has the usual amount for one of its size. In its hold are a certain number of air tanks, in which are stored thirty cubic feet of compressed air at a pressure of 2,000lb to the square inch. There are also 620 electric storage batteries for propelling the ship when steam is shut off under water. Let us take the little vessel under water. We have been running along under steam on the surface and have seen the enemy. All the hatches are closed water-tight, and the captain goes into a little armoured turret. He gives the word to run awash. At once the valves in the bottom of the boat are opened, and certain apartments are allowed to fill with water. This sinks the boat at once so that only the turret is visible. The enemy is near and has seen us. It is necessary to dive. Quickly the word is given, and the smoke-stack is dropped down into the ship and a thick plate is clamped over it. The fires are banked, and the engine is disconnected from the screw, and the electric power is attached. An indicator tells the depth we have reached, and the mechanism is set at the required depth, and we are soon skimming along under the water in absolute safety. The air in the tanks is being released as fast as we need a fresh supply, and we are dry and comfortable.

The captain decides that he wants to look around. He steers the boat up to within four feet of the surface, and then he pokes up out of the water what looks like a stovepipe. Its real name is a *camera lucida*. It is an arrangement whereby those inside the turret can get a good look around by means of mirrors. The captain decides to go under again, and makes for his target. He is soon passing under a ship. The darkened water tells us so. He makes a short turn, or stops, and then backs away and gives a signal to discharge a torpedo. It leaves the boat with a rush, and in a few seconds there is a muffled roar. A great warship has been struck. It lurches and staggers. Pandemonium reigns on it, the order is given for every man to save himself, and in less than five minutes after the torpedo has been discharged a five-million dollar battle-ship, the most powerful engine of destruction man ever made, is lying at the bottom of the channel, and the enemy has received a mortal blow. We come up to look around again. David has struck Goliath with a stone in the forehead and killed him.

How is the diving done? If you will look at the boat you will see at the stern two horizontal rudders. They stick out behind like the feet of a swan as it swims about a lake. When it is necessary to dive, these flat rudders are tipped down in the rear, and the ship is forced under, the bow at an inclination. When the required depth is reached the rudders are flattened out, so to speak, or held at the inclination to keep the vessel on an even keel, the tanks having been filled to overcome all but a very small reserve buoyancy. An automatic arrangement allows the water to press on a rudder diaphragm and keeps the boat at an even depth.

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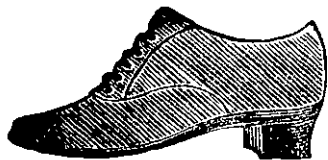
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has solved this problem, and made it possible to stay under water six hours going at full speed. During this time the boat can go fully fifty miles without once coming to the surface. Should any accident occur, each member of the crew is supplied with a life-saving helmet, which is easy of adjustment, and by means of which he can float to the surface of the water in safety. A folding rubber boat may also be carried in the superstructure of the craft, so that there is very little danger of loss of life under the water. Mr Holland has explored all New York harbour, and he says that ladies have often asked him to take them down in his experimental boats.

ST PATRICK'S DAY, ASHBURTON.

THE attendance at the annual concert in aid of the Ashburton Concert Schools last night (says the *Ashburton Guardian*, March 18) was, as usual, the largest Ashburton people have the pleasure of witnessing in the course of the year. The Hibernian joker was not very far wrong who said the attendance at the concert this year would be too large for the new hall or any other hall, for long before the curtain rose the sitting accommodation was all taken up, and the committee-men who acted as ushers had a difficult task to get their patrons crowded in. As the Irish people make this annual gathering a sort of family outing, the proportion of children present was larger than is the case at ordinary concerts, so that, counting heads, the number in the hall would be larger than would be the case had the place been filled by adults only. One gentleman—usually accurate in his figures—counted the benches in the hall, and taking (as all were as full as they could hold) the number of a few of those in front as a basis, figured out the attendance at 1030. Add to those the crowds standing in the aisle, the porch and the corridor, and 1200 is not difficult to believe as the probable number present. The attendance must therefore be a record one for any gathering inside built walls in Ashburton, and it was representative of every class of the community, as well as of every quarter of the county. The programme was also large—twelve items on each part, which became

ful items. Items were given by Mrs Donald McLean, Lagmhur, who gave Thalberg's transcription of "The last rose of Summer" for the piano, and "A wreath of Irish diamonds," in her usual entrancing style; by the Kyle fiddlers, a team of reel and strathspey players—comprising Messrs Lambie, Scott and Jamieson (violins), Mr Uter Hoskin (violinello), and Mr H. A. Gates (double bass)—whose lively music made their light-hearted hearers itch to be footing it to their stirring measures; and by Mr Alexander Joss, mandoline player already mentioned. The Kyle fiddlers were warmly welcomed on both appearances. They did not, as used to be the case when the first Kyle team made its appearance twelve or fourteen years ago, confine themselves to Scotch dance music, but roamed over the jigs and reels of the Emerald Isle as if they had the whole minstrelsy of the country in their sleeves. Such music as that was of course bound to score, and it did, bngely. Mrs Alexander Joss is a master of the mandoline, and his playing was as much a musical revelation as his appearance was a surprise. He played unaccompanied in the first part of the programme a selection of the more pathetic Irish melodies, for his delightful exposition of which he was tremendously applauded, and few performers, amateur or professional, receive such a hearty welcome on their first appearance as did this sweet player. In the second part he was accompanied on the piano by Mr F. Russell, and showed, in his rendering of "Ariadne," that his ability in music is very far from being of a limited character. Mrs Claridge and Mr Jones were the accompanists in most cases, but Mr F. Russell played those to Mr Upton's hunting songs, while Mrs Brooke was indebted to Miss Corbett's sympathetic touch in the accompaniments which the latter lady supplied to her songs. There is only left to notice now the dancing. Mr Nicholas Fitzgerald's talent as a teacher of step dancing was shown in the clever performances of eight lads and lasses—Misses T. Devane, N. Stuart, M. Fitzgerald, and Dineen; and Masters T. Stuart, W. Fitzgerald, J. Fitzgerald, and D. Fitzgerald. The young people moved with modest grace, but were not lacking in the energy and spirit without which both Irish and Scotch dancing is worthless, and the time they kept to the music of the Kyle fiddlers, and their loyalty to the real figures were the subject of

OUR WORD FOR IT.

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

CITY BOOT PALACE,

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thirteen by the accidental omission from it of the name of Mr Alexander Joss, of Winslow, a mandoline player who made his first appearance in Ashburton, and captivated his hearers most completely. The audience was one that came to be amused, and Mr David J. Jones, the musical director who compiled the programme, was careful to suit all tastes, and did so effectually. Every item was encored, and thus the writer who would essay a detailed notice of the performance would have fifty-two to deal with. This would be too great a tax upon space, so that considerable compression must be exercised. The lady singers were mostly old friends who are already well-known to Ashburton concert goers, and need not be noticed at length, as it would be matter for surprise indeed if Mrs C. M. Brooke, Miss Henry or Miss Berg were other than delightful when they sang. All were underlined for truly Irish songs, and all were encored vociferously, and kindly responded. The three young ladies who sang in trio last year—Misses Prendergast, Macdonnell, and Sandbrook—sang another pretty piece of harmony on this occasion, "The Rivulet," the arrangement being the work of the conductor, Mr Jones. Miss Sandbrook made her first appearance in solo, and has to be congratulated on her signal success with "The Arab's farewell," and the heartiness of her encore. We are quite sure that this young lady will be heard of yet in this musical world as her voice is one of rare quality, has been carefully seen to, as also her vocal training, while the lady's own natural taste is of a high order. The last lady vocalist on the programme was Miss K. M. Healy, who also made her first appearance, and delighted the entire Irish heart with her charming singing of "The wearing of the green." Miss Healy is a valuable addition to our concert platform, and this the audience was not slow to realise. Unfortunately there were no male singers outside the humorous and character singers, but these were well represented in Messrs David Thomas, T. E. Upton, and P. A. Keddell (Rakaia). Need it be added that, this department in their hands, the fun was fast and furious. The instrumental music was contributed by the Orchestral Society, whose "Gems of Ireland" (Sibold) and "The road to Moscow" (Lötzt) were delight-

ful general remark. The Lagmhur Highlanders, headed by the veteran chief, Mr Donald McLean, were of course up to their form, and the iron sinews of the chief himself show not the least sign of failure, as he dances as nimbly now as he did on his first appearance seventeen years ago on the boards of the old town hall. Mr George Robertson was the piper. "God Save the Queen" was sung at a quarter to twelve to an audience who seemed as if they could have listened to another such programme with unflagging interest. Before the concert closed Father O'Donnell, in a short speech, tendered the thanks of the Sisters to the performers for their services, and to the large audience for their attendance.

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.

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

After passing three years in Paris, a French student wrote to his father as follows:—"I have made up my mind to set to work, dear father; therefore I should like to know whether it was law or medicine that I came to Paris to study."

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Irish News.

(From Contemporaries.)

Antrim.—ORANGE ASCENDANCY AND INTOLERANCE.—Says *Reynold's Newspaper*:—Belfast, that chosen home of bigotry and prejudice, presents a greater anomaly in its local government than any other place in the United Kingdom. If we take its Municipal Corporation we find that it employs eighty-two Protestants at a total salary £19,483 a year and only two Catholics, with a total salary of £294 a year. In its lunatic asylums fifty-three Protestants are employed and only eighteen Catholics. The Board of Guardians employs 147 Protestants and six Catholics, the former taking £7,890 of public money every year, the latter £170. The same is true of the Harbour Board and the Water Commission. There are seventy-one Protestant and only twenty-four Catholic magistrates, while all the petty sessions clerks are Protestants. If we take all the Local Boards together there are but thirteen Catholic representatives as compared with 142 Protestant. Now, there are numbers of ignorant people in England who suppose that Belfast is an almost exclusively Protestant city, and that, therefore, this extraordinary discrepancy is to be fully justified. Such persons, however, will be surprised to learn that, according to the census of 1891, there are in Belfast 70,234 Catholics out of a total population of 273,114—that is to say, that more than one fourth of the population is Catholic.

Carlow.—DEATH OF "HONEST JOHN."—John Carroll, commonly known as "Honest John," was found drowned in the River Barrow, at Bagnalstown, Christmas Day. The body lay near Brown and Crosthwait's Mills.

Clare.—A FIRE IN KILRUSH.—The premises on the Leadmore Quays, Kilrush, were destroyed by fire on December 19, causing a loss of about £2,000. H. S. Vandeleur was the owner of the stores, but he had leased them to Simon McAuliffe, of Knock, a large fishery proprietor. The latter it is stated has the premises fully insured. The other sufferers by the fire, besides Mr. Sheehan of Limerick, who owned the hay and steam pressing plant on the premises, are John MacMahon, ship carpenter, whose workshops and trade implements were ruined, and Mr. Burton, of Carrigholt Castle, who lost sails and other fittings of his yacht.

Cork.—DEATH OF THE PARISH PRIEST OF LEAP.—The death is announced of the Rev David Fitzgerald, of Leap. He was close on forty years in the priesthood, it being full thirty-five since he was curate in Sherkin Island, parish of Baltimore, and he had been for eighteen years parish priest of Leap.

A DISASTROUS FIRE.—Velvetstown, Buttevant, the splendid residence of C. J. Crofts, was burned down on December 27. The premises, furniture included, was valued at £20,000 and the damage is estimated at £8,000. The place was insured.

AN EX-TASMANIAN PRIEST AT MALLOW.—The Rev T. M. O'Callaghan, says the *Launceston Monitor*, takes an active part in social and public matters in the parish of Mallow, County Cork, where he is now stationed. On January 8 he delivered a lecture on "Joan of Arc" to the members of the Cork Young Men's Society. The lecturer, who was warmly received, dealt, in the course of his treatment of his subject, with the condition of France previous to the advent of Joan of Arc and of the important events which immediately preceded the siege of Orleans. He treated ably of the difficulties which the Maid had to encounter, giving a good idea of the great extent of her heaven-sent mission to rid her country of its foreign oppressors. He referred at length to the memorable siege of Orleans, the coronation of the French king, and subsequent battles in which Joan of Arc took part until at length she was taken prisoner, by the English, and after being removed from prison to prison was finally burned by the English as a witch at Rouen.

Derry.—A NOVEL BREACH OF PROMISE.—The case of Miss Sarah Morrison, a nurse in the County Derry Infirmary, who lately sued Rev Alfred Torrens, Presbyterian minister, of Ramelton County Donegal, for breach of promise of marriage, was settled, the lady accepting £130 in full settlement of her claim, the money being immediately forthcoming.

Dublin.—A WOMEN'S TEMPERANCE ORGANISATION.—A total abstinence organisation for the women of Dublin has been formed. The president is Mrs A. M. Sullivan; vice-president, Mrs William Bury; treasurer, Mrs Joseph Mooney; secretaries, Mrs Cosello and Mrs Healey.

UNION OF LIQUOR TRADE ORGANISATIONS.—A project is on foot in Dublin to affix a union of all the liquor trade organisations in England, Scotland and Ireland. A conference is being arranged at which it is expected that 800 delegates will be present.

Fermanagh.—ORANGE ATTACK AT TEMPO.—A serious riot occurred in the village of Tempo. The members of the Tempo National Flute Band proceeded through the village for practice. When going up the main street they were surrounded by

a crowd who declared they wouldn't allow them to pass on. The members of the band decided to return to prevent a row, but when doing so the attacking party fired a volley of stones and broken bottles at them. The stone-throwing continued for half an hour, and several persons were injured. During the row a couple of Catholics were coming up a lane and they were met by showers of bricks and stones. Several windows in the village were smashed, and up to a late hour the village was in a state of excitement. The old Orange tactics. The people of Ireland are mainly Catholics, with vastly increased political power compared with years ago; then, when there were few ruffians, who are the minority of the people, attack the honest and peaceable portion of the community now, what must not the Catholics have suffered who lived in the days when they were looked upon and treated as enemies, outside the pale of the law—legally non-existent.

Kerry.—GREAT FLOODS AT KILLARNEY.—Since the January of 1879 such floods did not occur in Killarney, owing to the almost incessant rain. The river Fleck, into which all the mountain streams flow, overflowed its banks. Almost from its very source large fields are under water. Down about Ross Castle the lake has found its way into the roads, cutting off communication with Ross Island and the demesne from that point. The Muckross demesne is flooded in many parts, and the road to Dinisk is impassable. In fact, there is not a district round that is not under water more or less.

REPLY OF A KILLARNEY WOMAN.—A Killarney woman who was congratulated by some visitors on the appearance of her children. "Speaks well for the climate," said one of the visitors. "Faith, your honour," was the prompt reply, "it's the climate that half of them lives on, for, to tell the truth, they're very badly off."

Kilkenny.—LONGEVITY.—Recently the papers recorded the deaths of centenarians, but there is a record of longevity unparalleled as regards a stretch of life over the reigns of English monarchs. It is in the *Carlow Post* of April 27, 1820, that "the widow Byrne of Ballysalla, near one hundred and eleven years (111), having lived in five reigns—Queen Ann, George I, George II, George III and George VI. One of these, George III, was the longest in English history."

King's County.—ATTEMPT TO ESCAPE FROM CUSTODY.—A daring attempt to escape from custody was made by a man named Fox, at Rahon, near Tullamore, recently. Constable Rooney had taken the man and proceeded to bring him to the barracks. To do so he had to go some distance along the towpath of the Grand Canal, and while at this Fox tried to break away by endeavouring to trip the constable and pitch him into the water. However, the officer seized his charge, and in the struggle which followed both rolled into the canal. The prisoner then made a desperate attempt to swim across the canal, and being a man of strength, he succeeded in struggling into the navigation track. Constable Rooney never loosened his hold, and the encounter might have assumed a very serious aspect, as both were becoming exhausted were it not for the timely arrival of Sergeant Donovan and another member of the force, with whose assistance Fox was conveyed to the barracks.

Limerick.—RAILWAY FROM NEWCASTLE WEST.—A movement which was before the public some time ago to connect Newcastle West with one of the stations on the Great Southern and Western line is being actively revived, and a great public meeting in connection with the project is to be held.

Mayo.—BISHOP LYSER ON THE IRISH PEOPLE.—Bishop Lyster of Achonry visited Swinford recently to officiate at the reception and profession of religious at the Convent of our Lady of Mercy, St. Liguori's. The Bishop was presented with a metrical address at the school. In the course of his reply he said since he had left Ireland he had been in many strange countries and had seen a great many peoples, but he should candidly acknowledge that he had seen nothing that could give him half so much joy as our own Irish people. He was glad to find the Catholic people in Ireland were so loyal to the old faith.

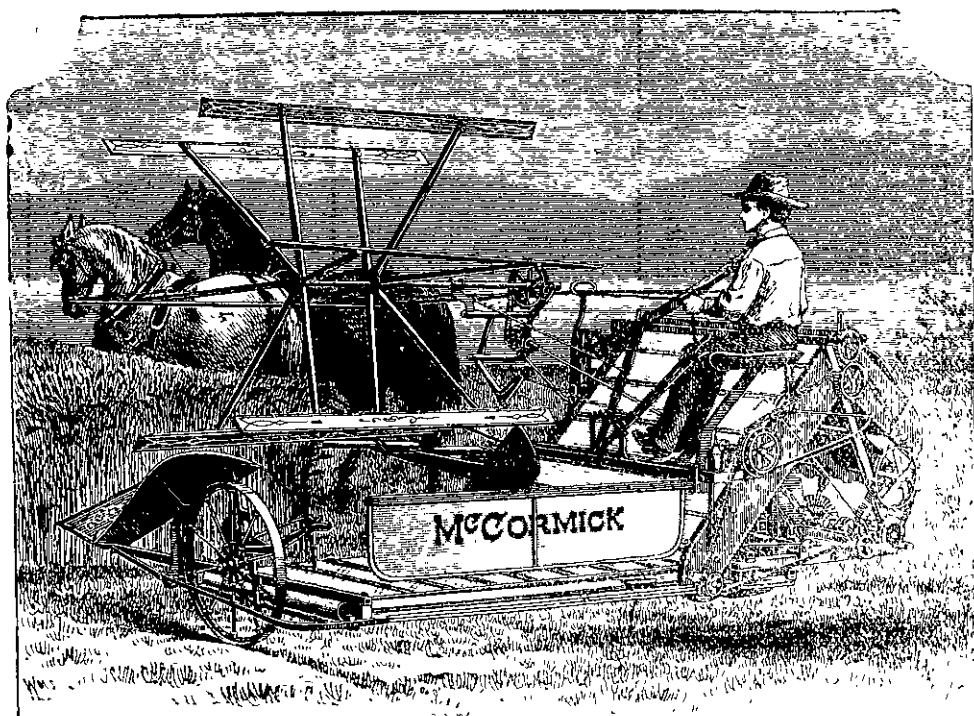
A TALL MAN.—There lives in Shanwar, near Foxford, Patrick Reynolds, who measures 7ft high and weighs 16st 12lb, and is twenty-two years of age. He is the son of a small farmer and goes over to England to the harvest each year where he is often asked by the recruiting sergeant to join her Majesty's army, but a soldier's life has no charms for Pat, who prefers to return to his mountain home. Reynolds has a brother in the Royal Irish Constabulary who measure 6ft 4in.

Sligo.—THE LATE BISHOP OF ELPHIN.—The anniversary celebration of the death of the Most Rev Dr Gilhooly, the late Bishop of Elphin, was made the occasion in Sligo of inaugurating a movement towards erecting a memorial to the great and saintly prelate who gave thirty-eight years of zeal and labour to the furthering of every good interest, spiritual and temporal, of the people of the diocese of Elphin. After the *Requiem* Mass a very influential meeting of the clergy and laity of the diocese, presided over by his Lord-

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ship the Most Rev Dr Clancy, was held to further the project. The present Bishop of Elphin, in introducing the subject, paid a worthy tribute to the splendid qualities of his predecessor. The magnificent Cathedral of Sligo remains, as Dr Clancy pointed out, a noble testimony to the zeal and piety of Dr Gilhooly. For one who had himself been a great builder of churches, no memorial could be so fitting as the erection, in his native town of Roscommon, of a sacred edifice, at once worthy of the late Bishop's memory and suitable to the needs of that important town. The need for a church in Roscommon was great. The present chapel, which was at one time a court-house, is not, as Dr Clancy truly said, acceptable, either from its associations or on other grounds. The zealous pastor of Roscommon, Monsignor McLaughlin, has already done an immensity of work towards inaugurating the movement for a great memorial church. He went last year to America to collect funds for his new church, and, as he announced, a sum of £1,500 rewarded his efforts. To this the Most Rev Dr Clancy has generously added the magnificent contribution of £500. The movement is expected to be a glorious success.

Tipperary.—PARISHIONERS OF MULLINAHONE.—

A large meeting of the parishioners was held in Mullinahone to consider the best means of showing in a permanent way their regard for the late Rev P. Ryan, parish priest. It was decided to form a committee to take the matter in hand. A subscription list was opened and several subscriptions handed in.

DEATH OF A WELL-KNOWN CLONMEL MAN.—Mr Patrick Condon, Victroler, Gladstone street, Clonmel, died January 2, widely and deeply regretted by his numerous friends and relatives in Ireland and in the United States. The name of Condon, and of this family in particular, in the county of Tipperary is synonymous with love of country. Members of it have ever been found in the van, struggling for the rights of Ireland. Mr Thomas J. Condon is member of Parliament for Tipperary, and is doing herculean work in the national interest, as his father, Jeremiah Condon, did in the good old days.

DISGRACEFUL ATTACK ON A WEDDING PARTY.—A report has reached Clonmel of an extraordinary attack on a wedding party, which took place in a country district near Thurles recently. An elderly widower married a young girl, and after the ceremony entertained some friends to a bridal feast. While the feast was in progress a number of young men attacked the house, and broke the door, windows, and furniture. The bride is said to have been ill-nerved and received a black eye, and finally had to fly to a neighbouring house for refuge. Having evicted the bridal party the raiders sat down and regaled themselves on the wedding breakfast. No explanation is given of the extraordinary conduct of the attacking party.

Wexford.—EXTRAORDINARY INCIDENT.—An extraordinary incident happened in connection with the funeral of the late John Edwards, Kilmore, on New Year's Eve. Mr Edwards, who was about 72 years of age, had died suddenly. He was a well-known man in the locality, where he possessed considerable land, and was esteemed by all his acquaintances. On New Year's Eve the funeral office was held in Kilmore Church, and on the termination of the service the funeral had proceeded on its way when, to the astonishment of all present, policemen ordered the procession to stop. When the officers informed the hearse driver that in consequence of Mr Edwards' sudden death it was necessary to hold an inquest, and that the body should be brought back to the deceased's residence until an inquest would be held.

GENERAL.

JOHN DILLON AND CATHOLIC EDUCATION.—A monster education meeting of 10,000 Catholics was recently held in Liverpool. The chair was taken by Cardinal Vaughan. The entrance of Mr John Dillon, M.P., was marked with cheers. Mr Dillon was introduced to the meeting by the Cardinal. His Eminence, says the Dublin Freeman, said he had to introduce to them a gentleman whose name they had long known, and whose name he (his Eminence) hoped they would long know in the future, and that was Mr John Dillon, M.P. (continuous cheering) — Mr John Dillon, who, on coming forward, was again cheered lustily, the audience rising en masse, said the resolution which he had been asked to propose was one that he thought ought to recommend itself to every liberty-loving people. It ran as follows:—"That justice and freedom demand that no part of the nation should be placed under disabilities on account of their religious convictions, and that moories raised from all sections of the community should be shared by all schools equally" (applause). One

undoubtedly of the principles of every free people was, at least in modern days, that there should be no disability placed upon any citizen on account of his religious convictions, and he (Mr Dillon) could not understand how any man in England could question the fact that now at the present moment disabilities and grievances, most heavy disabilities, had been placed upon the Catholics of England because of their convictions. The Catholics of England could not, and would not, allow their religious schools to go down (applause). The Catholics of England were, he thought, composed of a great number of his (Mr Dillon's) own race (hear, hear, and loud cheers), and not only in that land had they, by long years of sacrifices, proved their devotion to the principle of Catholic training for the youth, but in their own country they had withstood for generations and for centuries every form of bribery to abandon that principle (applause). When banished from their own country by cruel laws they had been driven to the furthest ends of the earth, but wherever to-day the scattered Irish were to be found, they had, while struggling with the force of nature, almost before they had erected a roof under which their children might be born, erected a school and a church (applause). They could not and would not abandon that principle (applause). . . . There never was a time, and perhaps in their lifetime there never would again be a time so favourable for the final settlement of the education question (hear, hear). There was a Government in power which he (Mr Dillon) did not love (loud cheers)—a Government which, he confessed, he did his very best to keep out (hear, hear), but that Government was in power by an enormous majority. He did not know that it would do much for his country, but it was pledged to this one thing (hear, hear). It had an enormous majority. It won that majority, to some extent at all events, by pledges in favour of the voluntary schools, and not only had the Government got a majority of 152, but they knew, and if they did not know, he (Mr Dillon) could tell them that on this question they, in addition to the 152, had 80 Irish votes, which would count as another 160 added to the majority (loud cheers). He (Mr Dillon) said that in their case there could be no excuse for timidity in dealing with the question (hear, hear), and there was no excuse for delay with this question. It was not the desire of the Catholics of England to inflict one iota of injustice on the Nonconformists (hear, hear): Now was the time and now was the hour to settle this question on a permanent and lasting basis (loud and prolonged applause).

A QUICK REPLY.—The late Mr Porter, who was for twenty years police magistrate in Dublin, has placed on record some amusing stories of the car-drivers. Here is one of them:—Three Protestant gentlemen took an outside car for a drive in the suburbs of Dublin. It was Corpus Christi Day, and they observed a religious procession incident to the festival moving round the court outside a Catholic church. They directed the driver to stop, and then stood up on the seats of the outside car to obtain a full view. "Well, that beats the devil!" said one of them. The carman touched his hat and replied, "Yes, your honour, that's what it's for."

DECREASE OF SPIRITS, INCREASE OF BEER.—The Irish Temperance League has issued its annual report, a massive document. From it the interesting facts are gleaned that the arrests for common assaults, which were 29,011 in 1886, had fallen to 21,853 in 1894; and that arrests for drunkenness, which had increased from 79,828 in 1886 to 100,528 in 1891, had fallen to 88,215 in the same year. The quantity of spirits entered for consumption in Ireland fell from 5,304,438 gallons in 1883-84 to 4,939,927 gallons in 1894-5; while the quantity of beer made in Ireland—a good deal for export—increased from 74,625,624 gallons to 96,148,908 gallons. The growth of the beer industry would be even more satisfactory than it if a larger percentage of its returns went in wages. According to the Board of Trade returns, while £55 of every £100 received in mining, and £29 of every £100 received in agriculture is paid away in wages, only 7 per cent of the receipts, in the case of breweries and distilleries goes into the workers' pockets. Hence, no doubt, the high dividends. The brewers should be generous employers. For the rest the League has not much progress to report.

LETTER FROM MR GLADSTONE.—The following is the text of Mr Gladstone's letter in reply to a Catholic gentleman in Derry, who placed the municipal inequalities of his co-religionists in Londonderry before him:—"Dear Sir,—I view with regret and sympathy the state of municipal matters at Londonderry; but my engagements disable me from giving the case the attention it deserves, and I fear that Irish affairs are not likely to prosper until the

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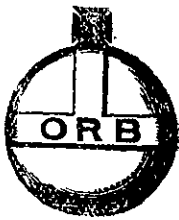
Smoke T. R. Williams' JUNO. Smoke.



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POWDER (Poisonous).

Price, in kegs or cases, 50s per cwt.

One cwt. makes make 100 gals.

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deplorable dissensions in the Irish Parliamentary Party are so far composed as to restore it to what was once its admirable efficiency.—I remain, dear sir, your obedient servant. W. E. GLADSTONE."

IRELAND AND THE CONFESSIONAL.—The Rev Canon Hume, a Protestant clergyman, in *The Church and the World* 1866, says:—"The high morality of Ireland is owing, in great part, to the habit of the people—Catholics—going to confession, and the low tone of morals in Scotland is, I fear, to be greatly attributed to the impossibility of having recourse to this sacramental ordinance."

BARNEY BARNATO NOT AN IRISHMAN.—We have seen it stated somewhere that Barney Barnato, the South African millionaire, is a lucky Irishman. It is now asserted that the real name of Barnato is Issacs, and also that he is the son of a Whitobapel old-clo' dealer. He and brother Harry were trained as pugs, and were reckoned clever with their fists. Barney is also a brilliant billiardist. "Mrs" Barney Barnato is known in South Africa as Fanny Bees. She is the handsome daughter of an Africander resident at Simeon's Bay, where, before she met Barney, she used to keep a coffee-stall.

REDUCING THE IRISH BENCH.—*Truth* says: "A Bill will be brought in by Mr Hanbury, on behalf of the Government, to reduce the strength of the Irish bench by three judges, and new appointments will be stopped until the reform has taken place. This is a piece of economy which was strongly recommended by Lord Welby when he was at the Treasury."

Commercial.

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

Store Sheep—A very considerable number changed hands, young sheep both crossbred and merino are in fair demand while aged sheep of all sorts are difficult to place.

Store Cattle—All offered are readily placed at prices more in favour of sellers considering those paid for finished cattle.

Sheepskins—The local sales are well attended. Dry skins fully maintain prices lately ruling, while green sorts are weekly improving in value, best green crossbreds fetching 2s to 2s 4d; extra heavy, 2s 6d to 2s 8d; medium, 1s 9d to 1s 11d; 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 merino, 4d to 4½d; medium, 2½d to 3½d per lb.

Rabbitskins—Considering the tone of the market at Home, the demand here continues good, but this being the off season the business done is not very extensive. Best spring and autumn skins are fetching 7½d to 8½d; medium, 6d to 7d; summer, 3d to 5d; suckers and inferior, 1d to 2½d per lb.

Hides—While heavy sorts are in good request, light and medium do not command so much attention. Quotations—For best, 2d to 2½d; extra heavy, 2½d to 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 3d to 11s 9d; medium to good, 10s 3d to 10s 9d; inferior to medium, 8s 6d to 9s 9d per cwt (ex store).

Wheat—The tendency of the market is on the decline, buyers are not keen to operate except at lower prices. Prime Tuscan and velvet, 3s 7d to 3s 9d; medium to good do do and best red wheat, 3s 6d to 3s 7d; medium to good red wheat, 3s 4d to 3s 6d; inferior, 2s 9d to 3s 2d (ex store, sacks weighed in, terms).

Oats—There is no demand from outside, and with some of the new crop coming forward there is no improvement in prices. Meantime we quote prime milling, 1s 8d to 1s 8½d; best bright short feed, 1s 7d to 1s 7½d; medium, 1s 6d to 1s 6½d; inferior, 1s 2½d to 1s 5d (ex store, sacks extra, net).

Barley—There is no animation to speak of in the market. While extra prime samples are saleable inferior and medium quality has but scant attention. Quotations for prime malting, 3s 3d to 3s 6d; extra do, a shade more; medium to good, 2s 6d to 3s; inferior, 2s to 2s 4d (ex store, sacks extra, net).

Grass Seeds—Market somewhat sluggish for ryegrass seed. Prime machine dressed may be 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). Cocksfoot has very little inquiry. Quotations for best dressed, 3½d to 4d; medium, 2½d to 3d per lb (net, ex store).

Potatoes—Market over supplied. Best derwents fetch L2 10s to L2 15s; medium do and kidneys, L1 17s 6d to L2 5s per ton (ex store, sacks weighed in, net).

Chaff—The supply being now in excess of requirements prices are down 10s to 12s per ton. Quotations for prime, L2 10s to L2 13s 6d; medium to good, L2 to L2 7s 6d per ton (ex truck, sacks returned, net).

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

Wheat—The market shows little or no change. Southern holders still ask prices which prohibit business. In the meantime chances of securing orders from Australia are being lost. We quote—Prime milling, 3s 4d to 3s 5d f.o.b. southern ports, 3s 3d f.o.b. Blenheim; prime old fowl wheat, 3s 10d to 4s; medium quality, 3s per bushel (ex stores, Wellington).

Oats—A fair quantity of the new season's oats is now offering and values generally are a shade easier. We quote—Prime short, 2s 1d to 2s 3d; Duns, 2s 3d; Danish, 2s to 2s 1d per bushel.

Barley—Choice lines still command attention, but medium and ordinary grades are neglected. We quote—Choice Marlborough grown, 3s 6d; prime Ne son, 3s 3d to 3s 6d f.o.b.; Cape, 3s; best feed, 2s 7d to 2s 8d per bushel (ex store here).

Beans—Moderate demand at 3s to 3s 6d per bushel.

Pollard—Market still firm at 90s to 95s per ton.

Maize—Slightly easier at 3s 8d per bushel.

STRONACH BROS AND MORRIS report for week ending 17th inst a follows:—

Fat Cattle—113 yarded. Best beef was dearer by 10s to 15s per head. Best bullocks, L8 to L9 10s.

Fat Sheep—Best crossbred wethers, 10s 9d to 12s; medium do, 9s to 10s 6d; others, 4s to 8s 6d.

Lambs—Prime freezers bringing 9s to 10s 6d; others, 5s to 8s 6d. Pigs—Bacon pigs, 32s 6d to 48s; porkers, 24s to 30s; stores, 21s to 29s; slips, 6s 6d to 14s; suckers, 3s to 6s.

Tallow—Prime rendered, 14s to 15s; medium to inferior, 10s to 13s; rough fat, 9s to 11s 6d per cwt.

Oats—Prime milling, to 1s 8½d (sacks extra).

Potatoes—Best derwents, L2 15s to L3 11s; kidneys, to L2 2s 6d per ton.

Chaff—Prime old chaff, L2 17s 6d; best new do, L2 10s.

MR F. MEENAN, King street, reports:—Wholesale price only—Oats, feed: 1s 5d to 1s 8d; millhog, 1s 8½d; demand fair. Wheat: Fowls' 2s 6d to 3s 4d; Fair demand. Milling, 3s 6d to 3s 8d; Chaff: new now in, £2 10s to £2 15s; old, £2 12s 6d to £3 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 5s; derwents, L2 7s 6d to L2 15s. 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.

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

Mr W. Iles, late cutter for Brown Ewing and Co., has opened for himself in Dunedin next A.M.P. buildings. Mr Iles has made many friends by his courtesy and attention to work, and will secure large patronage.

LAW & ANDRELL

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

POWLEY AND KEAST,
BOTTLEERS OF
SPFIGHT AND CO.'S PRIZE ALES
AND STOUT.

DECISION OF COMPETENT JUDGES AT TASMANIAN INTERNATIONAL EXHIBITION (Including Eight English Competitors):—

- Powley and Keast—First Award (Gold Medal) against the world for Bottled Stout.
- Powley and Keast—Second Award (Silver Medal) against the world for Bottled Stout.
- Powley and Keast—Second Award (Silver Medal) against the world for Bottled Ale.

The Largest and Most Complete Bottling Stores in the Colony.

Order through the Telephone—No. 644.

Note the Address:
POWLEY AND KEAST,
Bottlers, Hope street, Dunedin.

W. A. TRIBE AND CO.



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

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

TROUSERS,
11s 6d.

**TROUSERS
AND
Vests,**
22s 6d.

219 HIGH STREET

(Next to Ashley, Berg and Co, Ironmongers-)
CHRISTCHURCH.

W. I L E S

(Late Cutter for
Messrs Brown, Ewing and Co),

RESPECTFULLY intimates to the Citizens of Dunedin and surrounding districts that having secured those CENTRALLY-SITUATED PREMISES next the A.M.P. Buildings Princes street, he intends OPENING on SATURDAY, 21st, as a FIRST-CLASS TAILORING ESTABLISHMENT, and trusts that, by strict Attention to Business, he will secure a Share of Public Patronage.

The Stock is Replete with the LATEST DESIGNS in TWEEDS, COATINGS, and VICUNAS, and is of this Season's Importation.

CHARGES STRICTLY MODERATE.

TRUCKLE'S COFFEE PALACE
CAMERON STREET, ASHBURTON
(Close to Railway Station).

Visitors will find at the above every home comfort. Board and Residence on most reasonable terms.

MEALS (at all hours), 1s. BEDS, 1s
C. J. TRUCKLE ... Proprietor

MESSAGERIES MARITIMES.

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

Steamers	Tons	Leave Melbourne	Leave Sydney	Leave Adelaide
Armand Behere	2500	Mar 28	Mar 25	Mar 30
Australien	5500	April 25	April 22	Apr 27
Ville de la Ciotat	5300	May 23	May 20	May 25

PASSENGERS BOOKED THROUGH FROM DUNEDIN.

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

RETURN TICKETS issued at the following rates:—

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

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

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

NEILL & CO., LIMITED,
Agents, Dunedin.

NORDDEUTSCHER - LLOYD
IMPERIAL GERMAN MAIL.



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

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

Will be despatched as follows (if practicable):—

Steamers	Tons	Commander	Leave Melbourne
Darmstadt	5300	M. Fichel	April 1
Bayern	5318	R. Blanke	April 29
Prinz Regent Luitpold	5319	H. Gantheman	May 27

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

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

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

D. THOMAS

(Late Matson, Cox and Co).
AUCTIONEER, LAND INSURANCE AND ESTATE AGENT,
VALUATOR WOOL AND GRAIN BROKER,
ASHBURTON.

LOANS NEGOTIATED
WEEKLY SALES of Live Stock at Trowald and Ashburton respectively

FORTNIGHTLY SALES of Sheepskins, Fat, Hide, etc, on Fridays

SALES OF WOOL throughout the Season.
GRAIN BOUGHT and SOLD on Commission
CLEARANCE SALES as per arrangement.

Agent for Matson and Co, Christchurch, Booth, Macdonald and Co, Christchurch, Massey, Harris Reaper and Binder, White's Sheep Dip, London and Lancashire Insurance Co; Wright, Stephenson and Co, Dunedin; Colonial Investment Co, Dunedin; Graham's Foot Rot Composition, Planet Jnr Garden and Field Tools.

D. THOMAS, Auctioneer.

AYER'S
Cherry Pectoral

HAS NO EQUAL
FOR THE RAPID CURE OF
Colds, Coughs,
Influenza, and
SORE THROAT.



It will relieve the most distressing cough, soothe the inflamed membrane, loosen the phlegm, and induce refreshing sleep. For the cure of Croup, Whooping Cough, Sore Throat, and all the pulmonary troubles to which the young are so liable, there is no other remedy so effective as

Ayer's Cherry Pectoral

HIGHEST AWARDS AT THE
World's Great Expositions.

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

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

UNION STEAM SHIP
COMPANY OF NEW ZEALAND,
LIMITED.

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

Steamers will be despatched as under:
LYTTELTON and WELLINGTON—

Corinna	Mon, March 30	3 pm D'din
Flora	Wed, April 1	3 pm Dunedin
Hauroto	Thurs, April 2	2 30 pm tr'n

NAPIER, GISBORNE, and AUCKLAND—
Fara Thurs, April 2 3 pm D'din
Waikora Wed, April 8 2 30 pm train

SYDNEY, via WELLINGTON—
Hauroto Thurs, April 2 2 30 pm train
Wakatipu Tues, April 7 2 30 pm train
SYDNEY, via AUCKLAND—

Waikora Wed, April 8 2 30 pm train
Tarawera Wed, April 22 2 30 pm train

MELBOURNE, via BLUFF and HOBART—
Tarawera Wed, April 1 3 35 pm train
Mararoa Wed, April 15 3 35 pm train

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

Brunner †	Frid, Mar 29	5 pm D'din
Omahere *	Frid, April 3	5 pm D'din
† Calls Nelson		* calls New Plymouth

GREY MOUTH, via CAMARU, TIMARU, LYTTELTON and WELLINGTON—

Herald	about Wed, April 1	10 p.m D'din
TONGA, SAMOA, FIJI, and SYDNEY—		
Upolu	about April 8	From Auckland
FIJI (SUVA and LEVUKA)—		
Tavanui	about April 17	From Auckland

ROBINSON, J. W.
THE PEOPLES CHEAPEST BUTCHER,
TRIANGLE, ASHBURTON.

Carts running daily through Ashburton district.
Your Patronage Respectfully Solicited.

RINK STABLES
CHRISTCHURCH.

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

OPENING OF SACRED HEART CHURCH, WEST PLAINS, SOUTHLAND.

THE new church of the Sacred Heart, near Waikivi, Invercargill, was solemnly opened on last Sunday. The weather was favourable, and a large congregation, many of whom came long distances, filled the handsome wooden building. The church has seating accommodation for 250 persons, and has been built by Messrs M. and H. Mair, to plans prepared by Mr W. Sharp, architect. It has a commodious porch, a fine sanctuary, and tastefully-decorated altar, with convenient sacristy. The Very Rev Father Lynch was celebrant of the High Mass. He was assisted in the dedication ceremonies by Rev Father O'Donnell (Gore), Rev Fathers Vereker and O'Dea (Invercargill). Lambillotte's Mass in D was rendered in a very effective manner by the choir of St Mary's, Invercargill, under the conductorship of Mr T. J. Anthony. A capable orchestra, under the leadership of Mr D. Blue, gave valued assistance. Miss M. Roche presided at the organ, kindly lent by the Dresden Company. The solos were taken by Miss M. Morrison (soprano), Mr W. D. Smith (tenor), Mr H. E. Anthony (bass). The music was everything that could be desired. The occasional sermon was preached by Father Lynch, who took for his text II Par. vii, 16. "I have chosen and sanctified this place, that My name may be there for ever, and My eyes and My heart may be there perpetually." In the course of an earnest sermon, in which he showed that the merciful compassion of the Sacred Heart of Jesus would be specially shown to the people in this house of God. The preacher took occasion to offer sincere congratulation to priest and people, because of the magnificent success which had attended their generous efforts. True to the wise policy of their late Bishop, they had tried to let no man have a lien on the church of God. If not actually free of all debt, their handsome building, which reflected credit on all concerned, was on the fringe of the position so desirable for every Catholic church.

Before the large congregation dispersed Rev Father Vereker said that the monetary contribution had been entirely satisfactory. He could not say that the church was actually free of debt, but the collection that day had amounted to close on £150, and the debt remaining did not exceed £40, towards which he had received promises which would nearly extinguish it. Practically the Church was free of debt. He had to thank all those who had assisted in the good work, the ladies and gentlemen of the choir, visitors from all parts, and persons of all denominations, who had contributed towards the fund. Father Vereker explained the pleasure it gave him to find visitors from every part of the district, and even beyond the bounds of the mission—from Roslyn Bush, Mable Bush, H. dgehope, Waimatuku, Thornbury, Wrey's Bush, and the distant Hokonua. He also desired specially to thank the Very Rev Father Lynch for his attendance, for the eloquent sermon he had preached, and also for his donation. Also the Rev Father O'Donnell, who had attended at great inconvenience, and Fathers Walsh (Riverton), O'Leary (Lawrence), and O'Neill (Milton) for their contributions and expressions of sympathy. He hoped the words of the preacher respecting the edifice would be borne in mind, and that the congregation would be constant in their attendance at the services.

T I M A R U.

(From an occasional Correspondent.)

THE annual celebration of St Patrick's Day by the local branch of the Hibernian Society took the shape this year of a social and Conversazione. The boy's schoolroom was tastefully decorated for the occasion with evergreens, flowers and bunting. On entering the room the visitor was at once struck with the novelty of the arrangements and decorations. There was an entire absence of stiffness, the room resembling a miniature garden, dotted around with trees and shrubs growing apparently none the worse for their peculiar situation, with a number of arbores quaint nooks, and rustic sitting places promiscuously arranged where visitors had ample opportunities of indulging in the numerous games provided. Amongst the flags the "Harp of Erin" and the beautiful banner of the branch were particularly noticeable. Strings of illuminated Chinese lanterns lent a charming effect to the surrounding greenery and when the room was further decorated by the ladies in their costumes of varied colours the effect was pronounced by many to be dazzlingly pretty. Too much praise cannot be given to the decoration committee (mentioned below) for the energy and despatch with which they carried out their work and for producing such excellent results in the short time at their disposal. At eight o'clock the room was comfortably filled, the different tables etc, being "marred" to their full complement. Amongst the visitors were the Rev Fathers Lewis and Tubman, Rev Brothers Pius and Dunstan, his Worship the Mayor, Messrs Hole and Houston, also Messrs McAuliffe, Albert and Polaschek (Temuka) (the promoters of the new branch of the Hibernian Society about to be opened in Temuka) and several other gentlemen. An overture, "A Fantasia on Irish airs," played by Miss Fitzgerald and Mrs

Dennehy was the first item of a long programme of song, recitations and musical selections rendered at intervals during the evening. Mrs W. Cunningham, Misses McKennah and Halford and Messrs R. Quinn, J. McKennah, M. F. Dennehy, McAuliffe, Polaschek and T. J. Kennedy rendered songs, the last named being very successful in his comic items, which fairly brought down the house. Misses Collins and McGowan and Messrs Dennehy and J. P. McGowan gave recitations, all of which were well received. The items rendered were chiefly national in spirit and suitable to the occasion. A step-dance, "St Patrick's day," followed by an Irish jig, was danced by Mr W. Fitzgerald, Mr Walsh supplying the music with his violin. As a special item, Master M. Mahoney sang in character "The dispensary doctor" and was greeted with rounds of applause. Previous to an interval for refreshments the president, Mr Patrick Kane, in a neat speech welcomed all present with a genuine *Cord mile failte* and expressed his pleasure at seeing so many joining in celebrating the feast of St Patrick. The president then invited all to refreshments and entertained them in a truly hospitable manner. One and all, young and old, seemed to thoroughly enjoy themselves. Before the close of the evening the Rev Father Lewis congratulated the Hibernians on the success of their celebration, after which all present joined hands and sang "God save Ireland" as a finale. The decorating was carried out by Messrs P. Kane, M. Fitzgerald, J. Feeley, T. McKennah, E. Rodgers and J. Cunningham. The programme was in the hands of Messrs Dennehy, Mullins and P. McGowan, and the business management to the energetic secretary, Mr T. Sheehy, whose arduous duties were smartly carried out. Miss Fitzgerald played all the accompaniments with much skill and taste. Her playing was quite a feature of the evening, and when her skill in that respect is combined with an agreeableness of manner and an ever ready spirit that knows no ruffling, it is no wonder she gave the greatest satisfaction to all. The piano, a handsome, well-tuned instrument, was kindly lent for the occasion by Mr M. Mullin, who, I might add, worked energetically to make the gathering a success. On the whole, the Hibernians may congratulate themselves on celebrating St Patrick's Day in a manner worthy of the occasion.

ST. PATRICK'S DAY, CHRISTCHURCH.

ST PATRICK'S DAY was celebrated by a banquet given in the Hibernian Hall last night (says the *Lyttelton Times*, March 18), under the auspices of the St Patrick's branch of the Hibernian Australasian Catholic Beneficial Society. A number of company, consisting of members of the society and visitors, including a large number of ladies, sat down to an excellent spread, provided by Bro P. Burke. Among those present were the Very Rev Father Cummings, V.G., the Rev Fathers Genaty, Marnane, O'Connor, and Glerne, and the representatives of kindred societies. Bro P. Burke, president, occupied the chair. The following toasts were duly honoured:—"The Pope," proposed by the president, and responded to by the Very Rev Father Cummings, V.G.; "The Queen and Royal Family," proposed by the president; "The Bishop and clergy," proposed by Mr R. P. Lonargan, and responded to by the Very Rev Father Cummings; "The day we celebrate," proposed by Mr M. Nolan, and responded to by the Rev Father Marnane; "Irishmen at Home and abroad," proposed by Bro G. J. Sellars, P.D.P., and responded to by Mr M. Donnelly; "Our adopted country," proposed by Bro J. Nelson, P.D.W., and replied to by Bro R. J. Hayward, V.P.; "Kindred societies," proposed by Bro G. J. Sellars, and responded to by Bros P. Gapes (A.O.F.), Clarke (I.O.O.F., M.U.), and a representative of the U.A.O.D.; "The Hibernian Society," proposed by Bro T. Gapes, and replied to by the president; "The ladies," proposed by Bro R. Hayward, and responded to by Mrs P. Burke; "The Press," proposed by Mr A. White; and "The chairman." During the evening songs and instrumental selections were contributed by Misses Burke, Quill, Cunningham, and Haynes, and Messrs Young, Haynes, and Maurice. Misses Evans and Burke acted as accompanists. The gathering was altogether of a most pleasant and jovial character.

We direct the attention of our lady readers to an advertisement about autumn and winter goods which Duthie Bros, 174 George street, have just received.

Direction of farmers is directed to an advertisement of the New Zealand Loan and Mercantile Agency Company, Dunedin. The Company (Andrew Todd, manager) is prepared to store consignments of grain and give liberal advances. A sale of fat stock every Wednesday at Burwood. Commission, 2½ per cent.

Mr D. Thomas (late Matson, Cox and Co), auctioneer, land, insurance and estate agent, Ashburton, negotiates loans, conducts weekly sales of live stock at Tinwald and Ashburton, fortnightly of sheepskins, fat, hides, etc, on Friday, and sales of wool during season. He holds a number of agencies, sells and buys grain on commission.

Truckle's Coffee Palace, Ashburton, in Cameron street, is near the railway station and convenient for visitors.

The establishment of Mr J. W. Robinson, Ashburton, "the peoples' cheapest butcher," is situated at the triangle. Carts run every day through the district.

Cycling is a favourite pastime in Ashburton, and the establishment of Landells and Son, general engineers and express cycle makers is a favourite shop with cyclists.

WHITAKER BROS.,

CATHOLIC BOOKSELLERS,
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NEW BOOKS! NEW SUPPLIES!

History of the Church in England, by Mary Allin, 2 vols, 10s 6d net
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Bishop Hedley's Retreat, 6s 6d
Sacramentals of the Church, by Father Lambing, 2s and 6s
Catholic and Protestant countries compared, by Father Young, 4s 6d net
Formation of Christendom, vol 1, by T. W. Allris, 5s 6d net
Memoir of Mother Francis Raphael (Augusta Theodosia Drene), 8s
Meditations on the sufferings of Jesus Christ, by Father Perinaldo, 5s
Secret of Sanctity, according to St Francis and Father Crasset, 4s 6d
Book of the Professed, 3 vols, 8s 6d.—Mouth of the Sacred Heart, 2s
Prayer, by author of Golden Sands, 2s.—New Month of St Joseph, 2s
Pearls from Faber, 2s.—Flowers of the Passion, 2s
Meditation on the Passion, 1s 6d.—Profiting by our faults, 2s
On the road to Rome and how two brothers got there, 3s net
Hamon's Meditations, 5 vols, 21s
Sacredotal Meditations, from the French of Pere Chaignon S.J., 2 vols, 16s 6d net
The Comedy of English Protestantism, by Marshall, 4s 6d
St Liguori, the religious state, 2s
Labours of the Apostles, by Bishop De Goesbriand, 4s 6d
Jesus the Good Shepherd, by do, 3s 6d
The Means of Grace, translated by Father Brennan, 9s 6d
A History of the Mass, by Rev J. O'Brien, 6s
Reading and the mind, with something to read, by Father O'Connor S.J., 4s 6d—The Priest in the pulpit, by Father Schnech, 8s net
The Interior of Jesus and Mary, by Father Grow, 2 vols, 8s 6d
Characteristics of true devotion, by do, 3s
St Peter, his name and office, by T. W. Allris, 3s net
St Chantal and the origin of the Visitation, by the Bishop of Lasa, with preface by Cardinal Gibbons, 2 vols, 16s 6d
Convent Life, or the duties of Sisters, 5s 6d
Lenten Sermons, by Father Sabela, 2s 3d
Outlines of Dogmatic Theology, by Father S. J. Hunter S.J., 3 vols, 2 out, 13s
History of St Francis of Assisi, by Abbe Leon Le Monnier, 16s 6d
Acts and Decrees of the Third Plenary Council of Baltimore, 15s 6d net.—Complete Office of Holy Week, 1s 3d
Cardinal Gibbons' Faith of our Fathers, 2s and 4s do, Our Christian Heritage, 5s
Archdeacon Kinane's Dove of the Tabernacle, St Joseph, Mary Immaculate, Angel of the Altar, and Lamb of God, each 1s 9d
New Testament, pocket edition, 8d
Elements of Ecclesiastical Law, by Dr Smith, 3 vols, 36s net
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Catholic Truth Society Publications, from 1d
Best Wax Candles and Tapers for lighting
Fine Siam Incense, 4s 6d lb
St Cecilia's Children's Hymn Book, 90 pages, 3s
A splendid selection of Prayer Books, from 3d upwards.
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Irish Plesantry and Fun (Illustrated), 3s 6d
The Blakes and Flanagan's, 3s 6d
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History of the Geraldines, Fate of Father Sheehy, each 1s 3d
Ailey Moore, a tale of the times, 3s
Banshee Castle, by Rosa Mulholland, 6s 6d
Moore's Irish Melodies, with Music, handsomely bound, 4s, 8s, 15s 6d
Exiled from Enn, 1s 9d
Watchwords from John Boyle O'Reilly, 5s 6d
Connor D'Arcy's Struggles, 5s
Constance Sherwood, a Stormy life, and Mrs Gerald's niece, 6s 6d ea
Persecutions of Irish Catholics, by Cardinal Moran, 2s and 4s
Fabiola, 4s, do, splendidly illustrated, quarto, 23s 6d
The following are all 4s each:—Alice Riordan, Barrys of Beigh, Geraldine, a tale of conscience; Tyborne, and who went thither; Wild birds of Killybeg, Grantley Manor, Five O'Clock Stories, Percy Wynn, the Flower of the Flock, Claude Lightfoot, Harry Dee and how they worked their way
Special Note.—Owing to our American shipment being delayed at Vancouver, and not arriving till end of December, we did not issue our new list, but will do so later in the year.
Special discounts to the Clergy, Religious, Schools and Libraries

OUR YOUNG READERS.

COMPETITION ANECDOTES.

- Two Prizes—first, Prize Book valued at 10s; second, Prize Book valued at 5s—will be given.
- For the BEST SHORT ANECDOTE (newspaper cutting not admissible). Originality as well as composition will be taken into account.
- Competition open to Boys and Girls under 16.
- Competition matter to be written on one side of paper, over *non de plume*, and must not exceed twenty lines of this type.
- Name, address, school, and age to be enclosed in sealed envelope, which will not be opened till competition is decided. Age to be verified by parent or teacher.
- MSS. will not be returned.
- Contributions (to be addressed "TAI," care Editor New Zealand Tablet, Dunedin) must reach this office by WEDNESDAY 25th MARCH.

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CHRISTCHURCH,

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A New and Select Stock of Books, Rosaries, Statues, Pictures, Medals, Crucifixes, Scapulars, Wax Candles, Tapers, Floats, and Incense. Churches, convents and schools liberally dealt with. Catalogues forwarded on application. N.B.—Cabinet-Sized Photographs of Michael Davitt, Right Rev Dr Grimes, Very Rev B. Cumminge, V.G., and Father Ginaty, 1s. Telephone, No. 800.
E. O'CONNOR, Proprietor.

J. M. J.

SACRED HEART COLLEGE,

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CONDUCTED BY THE MARIIST BROTHERS.

The System of Teaching is that followed in our popular and eminently successful Sydney College (St Joseph's).

The curriculum includes the subjects required for the CIVIL SERVICE (Junior and Senior), LAW, MATRICULATION, and other Examinations. In the interests of those desirous of entering on a Mercantile Career, special attention is devoted to

SHORTHAND AND BOOK-KEEPING.

TERMS.—For Board and Education (including washing and mending, as well as the use of school books and bedding) £30 per scholastic year, payable in advance, in three equal instalments, viz, First week in February, June, and September. But pupils may enter at any time of the year, and are charged from date of admission.

DRAWING, PAINTING, and SHORTHAND are not extras.

Further information may be obtained by writing to the Director.

BROTHER HENRY.

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

CONDUCTED BY THE MARIIST FATHERS.

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

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

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

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

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

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

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

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

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

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

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

OUTFIT FOR BOARDERS.

Each Intern Student requires the following outfit:—

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

TERMS.

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

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

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

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

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

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The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MARCH 27, 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.

WHAT DOES IT MEAN?

It must have surprised our readers to note in the
result of the first batch of Brisbane Elections, the Press
Association's remark that "the peculiar feature is that five
of the Government are all Roman Catholics, and that only
three of that faith have been returned."

We naturally inquire the reason of this rejection.

Was it opposition to Catholic claims on the Education
Question? or pure bigotry? or anti-Irish feeling? or a
combination? The cablegram gives little light-giving infor-
mation. It tells us that the net loss of the Govern-
ment is one seat. They gained four but lost five.
The Government, we are told, wrested Toorong and Towns-
ville from the Labour Party, which on its side wrested two
seats from the Ministry. The Premier was returned by a
large majority. Is there any significance in the note that
the Labour Party worked against the Government? We open
Australian exchanges just to hand, and find in the Brisbane
letter of the Sydney *Freeman* something which may serve to
let in a little light on the matter. Evidently the demon of
bigotry was let loose in the effort to oust the Hon T. J. BYRNES,
Attorney-General. We gather this from a pre-election
speech made by Mr BYRNES in the Centennial Hall:—

Mr Byrnes (writes the *Freeman* correspondent) began by making
a strong attack against the *Telegraph* newspaper for commenting
adversely upon him during his absence from the colony. The result
of their venomous abuse had induced him to either stand for North
Brisbane or retire from public life. He asked for tolerance, and
made a fine effective passage, in which he stated he believed abso-
lutely in the principle of liberty of conscience. He said it would be
a most degrading thing if in this great country it should ever become
understood as a maxim that a man should be disqualified from
serving the State in any capacity simply because he happened to pro-
fess the form of belief that he might have learned from his mother's
knees."

That looks as if the element of bigotry had been availed
of. The Attorney-General angered the "advanced" labour
party of Queensland also. The *Australian Star* thus refers to
a fine speech made by him in North Brisbane:—

In opening the Government campaign in Brisbane Mr Byrnes,
the Attorney-General, and one of the most promising of the younger
generation of Australian politicians, said that the real issue before
the electors was individual liberty as against socialism. He was
quite right. In New South Wales, for example, the labour party are
socialists almost to a man, and on all occasions when they have had
the opportunity to do so they have tried to discourage private enter-

prise. Reasoning from world-wide experience, we are of the opinion
that anything like a general application of State socialism would be
disastrous to the working classes and to the country generally. This
so-called new gospel, which after all is as old as the everlasting hills,
has received the marked disapprobation of the American Federation
of Labour, which is the largest labour organisation in the world;
the men in that mighty combination have convinced themselves that
it is no good for their order. It is to be hoped, therefore, that the
fight which is being made by the Queensland Government and
their supporters against socialism will be completely successful, and
that the baneful principle will never make headway."

As Mr BYRNES declared that he entirely concurred with the
Premier's manifesto, and his intention not to interfere with the
Education Act, we must believe that other causes than views on
education led to the intense opposition to his re-election and
to his defeat. It is well known that his determination to put
down gambling by framing the Act to clear consultations out
of Queensland alienated many and provoked active opposi-
tion. What we have said may, however, serve to throw a
little light on the message flashed across the Tasman Sea.

AN enthusiastic meeting of Roman Catholics of Dunedin and
suburbs was held in St Joseph's schoolroom last Friday night. On
the motion of the Very Rev Father Lynch, Mr J. B. Callan took the
chair. It was moved by the chairman—"That a committee be
appointed to take steps to forward a cablegram of congratulation to
our new bishop; to receive him in a fitting manner on his arrival in
Dunedin; to escort him to his cathedral, and present him with an
address on behalf of the laity of Dunedin; and to take all other
steps necessary to carry out the above objects." Mr F. Meenan
seconded the motion, which, after being spoken to by Messrs J.
Carroll, J. Liston, D. W. Woods, C. E. Haughton, W. H. Fulton, F.
W. Petre, J. J. Connor, and Dobbin, was carried unanimously. A
large and influential committee representing Dunedin and suburbs
were appointed, with power to add to their number, to give effect to
the above resolution.

THE Right Rev Dr Verdon accompanied Cardinal Moran on
March 10 to Mossvale to the opening of a Catholic bazaar.

THE concert held in the Town Hall, Lawrence, on the evening
of St Patrick's Day, was not less successful (writes a correspondent)
than any held in previous years. The attendance was very large
both at the concert and the sports during the day. The concert
opened with an overture (piano and violin) by Mr and Mrs Woods.
Mr J. Jago (Dunedin), a favourite always with a Lawrence audience,
sang "The minstrel boy" and "The Irish emigrant," to both of
which he had to respond to an encore. Mr J. Woods (Dunedin) and
Mr George Neill were also accorded a flattering reception, the former
contributing "The meeting of the waters" and "Bocked in the
cradle of the deep," whilst Mr Neill was enthusiastically encored for
his items, "The skipper" and "Molly Bawn." Miss Kelleher, who
has been heard to some advantage locally, sang "The blind girl to
her harp" and "Mary of Argyle," the latter number being specially
enjoyable. Mrs King (Milton) sang with Mr Jago "Life's dream is
o'er, farewell" and also "Killarney," set down in the programme
for Miss Rose Blaney, at whose non-appearance many of the audience
were greatly disappointed, having come specially to hear her. The
comic duet by Mrs King and Mr Woods, "Emily and John,"
fairly brought down the house. The performers were recalled and
amid much applause repeated part of the duet as an encore. Mr
Wood's "Grass widower" was also well received. Mr McKecknie's
step-dancing found many admirers. The most phlegmatic in the
hall would admit that "he was gey supple on his feet." Mrs J. J.
Woods acted as pianist and accompanist in her usual effective
manner. At the close of the concert the Very Rev Father O'Leary,
in a few graceful sentences, thanked both performers and the audi-
ence for their attendance, both contributing in their own way to
make the concert a great success.

THE secret of health and of long life, says *Der Familienarzt*,
lies in the following very simple things: 1. Breathe fresh air day
and night. 2. Take sufficient sleep and rest. 3. Work like a man,
but never overwork. 4. Avoid passion and excitement. The anger
of an instant may be fatal. 5. Do not strive to take the whole
world on your shoulders. Trust in our good destiny. 6. Never des-
pair. Lost hope is a moral malady.

DUNEDIN concert goes had the rare opportunity afforded them
last week of hearing the celebrated soprano, Mdlle Antoinette Tre-
belli, who sang at the Garrison Hall on Wednesday and Friday
evenings. Mdlle Trebelli has been touring with great success in
South Africa and had come to Australia prior to leaving for Home,
when she was induced to visit New Zealand. She is the daughter of
Madame Battini-Trebelli (a contralto whose fame had extended
throughout Europe) and she has undoubtedly inherited the full
measure of her mother's great musical genius. Possessing a voice of
magnificent range, flexibility and power, she sings with rare artistic

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R. R. TUCKER,

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taste and ability. Her interpretation of many difficult passages in music was accomplished with every appearance of ease, and in many respects her executive skill was indeed a revelation. At all times her notes were rich, round and pure, and her singing was characterised by much tenderness and sympathetic effect. On the occasion of both concerts the Garrison Hall was crowded to excess, and the lady was accorded a flattering reception. Her chief solos were the recitative and aria, "Ab fors è lui," from "La Traviata" (Verdi); the "Jewel song" from "Faust," and Auber's "Laughing song." The other vocalists were Messrs Arthur Salvini and H. B. Smith. Violin solos were played by Miss Mosley, while Mr Timson played the accompaniments. Arrangements have with some difficulty been effected whereby another concert will be given on this (Wednesday) evening. Middle Trebelli's principal numbers will be "Ave Maria" (a transcription of the celebrated intermezzo from Mascagni's "Cavalleria Rusticana," and the "Shadow song" from Meyerbeer's "Dinorah." Middle Trebelli sings at Wellington on the 1st and 3rd of April.

THE Most Rev Dr Carr is delivering a series of lectures in St Patrick's Cathedral, Melbourne, on the "Primacy of the Roman Pontiff" in answer to a pamphlet of Rev Dr Stacey Chapman. The lectures of the learned and cultured Archbishop of Melbourne have done incalculable good.

It is only too true that continual wear and tear soon tells upon any but a rugged constitution, and if he lives to the age of fifty, the average priest is practically an old man. Notwithstanding this, it is gratifying to learn that the vocations for the priesthood are increasing, and that, in the division of labour which will follow, the priest will have a better chance for a long life.—Exchange.

MIDDLE TREBELLI sang Gounod's "Ave Maria" (with violin obbligato by Mr Melitus) in St Joseph's Cathedral, Dunedin, last Sunday evening. Her singing is a rare treat. She should have very large and enthusiastic audiences throughout her New Zealand tour.

"THE Catholic poor look upon the priest as Protestants do upon a physician; and as every reasonable and humane person would call in a physician where there is the slightest chance of illness being serious, even though, in fact, it be not so, I hope the time will never come when we shall pass a severe judgment upon our poor for summoning the priest in twenty cases, of which nineteen had been less urgent than their fears had led them to suppose."—Dean Oakley.

THE Hon Mr Thompson wired his greetings to Mr M. J. Sheehan, Auckland, on the occasion of the Irish National Fête. Major Elliott, private secretary of the Governor, also wrote regretting the unavoidable absence of his Excellency. We hear that the net result will be close on £500. This sum will be divided among the city churches.

ARCHBISHOP O'REILLY (Adelaide), in the course of an interview on Bible reading in State schools, expressed himself opposed to the referendum, as he thought no good would ensue from it. Parliament was supposed to consist of experienced men, who should be trusted.

LEO XIII. is a believer in the power of the Catholic Press. The *Verona Fedele*, an Italian Catholic paper, states that the Holy Father lately said to the celebrated preacher, Father Zocchi, S.J., in the course of an audience:—"Father, write articles. They will bring more fruit than sermons; for where the preacher's word cannot reach, there newspapers do reach, and people read them who never go to a sermon."

WE have to thank Messrs Finn Bros, Sydney, for the "Manual of Sacred Chant and Ceremonies," by Monsignor Verdon, D.D., and published in Sydney before the news of the appointment as Bishop of Dunedin was received.

UNFORTUNATELY our Christchurch letter has come to hand too late for insertion in this issue. An extract from the *Lyttelton Times* will, however, give our readers an idea of a most successful banquet on St Patrick's Night. Next week we shall publish a full account of the proceedings. Success has characterised the celebration right through New Zealand.

THE St Patrick's Day sports at Geraldine brought together the largest gathering on record. A concert held in the evening under the directorship of Mr Wolf was very successful. A number of ladies and gentlemen came from Timaru, and among the local performers were Misses Maggie Morrison and Dooley and Mr Borrowas.

A CLERICAL friend has brought under our notice a case of conversion, in which the reading of the learned discourses of Father Le Menant des Chesnais S.M., in the TABLET had an important part. We recommend all our subscribers to read the present series on Catholicism and Presbyterianism.

WE regret that owing to pressure on our space several reports are held over till next week.

THE Most Rev Dr Grimes, Bishop of Christchurch, is expected at Ross, on the return journey from Gillespies *via* Okarito on next Saturday.

THE National festival was celebrated in fitting manner in Milton. The concert in the evening was a distinct success. A capital programme of well-selected music, in which Irish song predominated, sent the large audience away thoroughly pleased. The following ladies and gentlemen took part in the entertainment:—Miss Dunne (Balcutha), Misses O'Neill, Miss F. A. Grant, Misses Lynch, Mr H. Hand, Mr Scott, Mr Marrayst, Dr Sutherland, Mr J. Deaker, Mr P. Keogh, Mr Alf Dickson, and Mr C. King. The school children gave a chorus which was much appreciated. A feature of the entertainment was the rendering of several songs in Irish Gaelic. The step dancing was also much admired. In every respect the concert was a success. Rev Father O'Neill heartily thanked all who, by their presence or services, had contributed to make it such a success.

WELLINGTON.

(From our own Correspondent.)

March 22, 1896

THE Hibernian Society approached the City Council with respect to having the usual weekly half holiday held on St Patrick's Day (Tuesday) instead of Wednesday. The City Council acceded to the request and the mayor accordingly invited the citizens to close on Tuesday, but a section of the shopkeepers declined to do so, and put a notice in the papers to that effect, in fact they attempted to spoil the holiday. But their efforts only recoiled on themselves, for they might as well have closed, as far as the business done was concerned, whilst the following day was so wet and miserable that it was practically of no use to the employees. It is hard to understand the motives which induced the malcontents to take up the stand they did. If it was intended as a protest against St Patrick's Day being observed as a national festival by the Irishmen of Wellington it will certainly defeat its own ends. A stronger power than a section of the shopkeepers of this city have been trying to crush out the spirit of Irish nationality during hundreds of years and have lamentably failed. Had St Patrick's Day fallen on Saturday one could readily understand the inconvenience that would be caused by closing on such a day; but there seemed to be no valid reason urged why Tuesday would not suit just as well as Wednesday. Until some good reasons are forthcoming for the obstinacy of these shopkeepers to fall in with the request of the mayor, their action must be looked upon as ill-advised.

St Patrick's Day was observed here as a public holiday by the Government officers, banks, City Council and other institutions. A number of shops were also closed, but in consequence of the action of a section of the tradespeople, referred to elsewhere, many of the shopkeepers who intended to shut up were compelled to keep open. There were early Masses celebrated in all the churches, which were attended by large congregations.

The Hibernian Society held a picnic at the Very Rev Father Lane's grounds, Lower Hutt, to which they generously invited the children attending the Catholic schools, taking them out by train free of charge. Shortly after nine o'clock the children of the Te Aro parish to the number of about 700, formed in procession at St Patrick's Hall, Boulcott street, and, headed by about forty of the Hibernian Society, and preceded by the St Joseph's Brass Band, wended their way to the Te Aro railway station, whence they went by train to the Lower Hutt. Another contingent of children from the Taorodon side joined them at the Wellington station, making up a crowd of happy, healthy, and intelligent-looking youngsters, to the number of 1000. Besides these there was a large number of adults. During the day many visitors went out by the various trains, so that there must have been from 1500 to 2000 on the grounds during the afternoon. Sports and games of various kinds and a merry-go-round were provided for the youngsters, who apparently enjoyed themselves very much, until about four o'clock, when a heavy shower brought the proceedings to an abrupt close. Among the visitors were Mr George Fieber (Mayor of Wellington), the Very Rev Father Devoy, the Very Rev Dr Walters, Very Rev Father Lane, Rev Father Goggan, many of St Patrick's College faculty, Dr Cahill, etc. The following were on the committee of management:—Rev Father Goggan, and Bros P. Carmody (president), K. O'Leary (vice-president), M. Boban (treasurer), W. J. Grant (secretary), P. McMahon, McCarthy, J. Hyland, Stratford, McLoughlin, Doherty, F. Burke and Scanlan. The majority of the picnickers returned to Wellington by the quarter past five train, which consisted of eighteen carriages, all of which were crowded.

In the evening there was a very large audience at the Opera House, when a grand Irish national concert was given under the auspices of the Hibernian Society. Every seat in the dress

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circle, stalls, and family circle was occupied, among those present being his worship the Mayor, Very Rev Father Devoy, Very Rev Dr Waters, several of the local clergy, and many prominent citizens. The first part of the entertainment was devoted to a delineation of Irish scenery, antiquities, and places of public interest, by means of lantern views. The pictures were very fine, and their appearance was greeted with rounds of applause. The Rev Father Goggan was lecturer, and a model one he proved to be, for his descriptions, although necessarily brief, were comprehensive and graphic, with occasional gleams of humour thrown in, which added a piquancy to his remarks, which was much appreciated by the deeply interested audience. The rev lecturer took his hearers with him to the "black North," and then proceeded by easy stages into Connaught, Leinster, and Munster, making the journey easy by flowery description of scenery, quaint historical references and humorous comments. He showed them pictures of that natural formation the Giant's Causeway, the historic walls of Derry, the primal city of Armagh; a bit of Galway town, with a fringe of the Claddagh, noted for the conservatism of the inhabitants and its uncrowned king; the historic Rock of Cashel, the Seven Churches of Glendalough, the Parliament House in College Green, reminiscent of the eloquence of Grattan and Flood, but now devoted to banking business; Blarney Castle, sung of by Father Prout; Glasnevin Cemetery, with its modern round tower, raised in memory of the great O'Connell; and last but not least, the far-famed Lakes of Killarney, unequalled for their scenery in the wide world. An excellent musical programme made up the second portion of the entertainment. Miss N. Parsons was warmly applauded for her singing of "Kate O'Shane," remarkable for purity of intonation and good expression. Madame Eveleen Carlton sang with much feeling and expression "Come back to Erin," and in answer to an encore gave "Rory O'More." Later on she was heard to much advantage in "Believe me of all those endearing young charms." Miss N. Gage sang "The dear little shamrock," for which she was warmly applauded. Mr E. J. Hill contributed "The Irish Emigrant," and was encored, and in response sang "My pipe" from "Rip Van Winkle." Mr A. Millar had to respond to an encore for the rollicking "Off to Philadelphia," and gave "The wreck of the Salamander." Mr B. B. Williams sang with much taste "O Erin my country," and Madame Eveleen Carlton and Mr E. J. Hill sang in a charming manner the duet, "Way am I not thy guardian, dear?" from Benedict's "Lily of Killarney." One of the best items of the concert was the quartet, "The minstrel boy," by Madame Carlton, Miss N. Parsons, Messrs E. J. Hill and A. Millar. Mr Mac Duff Boyd played the violin solo "Savoureen Deelish" in his accustomed artistic style, and was ably accompanied on the piano by Miss Kebbell. An efficient orchestra under the conductorship of Mr MacDuff Boyd played the overtures and finale. Mr Coney acted as accompanist, and played in a remarkably sympathetic manner. The stage was hung with the banner of the Hibernian Society, surmounted by the Irish flag, on either side of which was the Union Jack and the Stars and Stripes, making a very effective tableau.

St Patrick's College Brass Band, made its first appearance in public this season, on St Patrick's morning, when under the conductorship of Mr S. Cimino, it played a selection of Irish airs in the college grounds. There was a large number of the general public present, and the playing of the young collegians was favourably commented on, and much appreciated.

St Patrick's Day was celebrated in Palmerston North by a tea party, concert and dance in the Theatre Royal, in aid of the funds of the convent. The tea tables were presided over by Mesdames Brophy, O'Connell and Haulon, assisted by a bevy of young ladies. After justice had been done to the excellent spread, a concert was held in which the following took part:—Misses Delmare, Kinnear,

Anderson, Brandon, Scanlon, Messrs Rountice, Tombs, Adams, Naylor, Rollins, Bryant, Donnelly and Greamy.

A very successful concert was held in the Theatre Royal, Masterton, on St Patrick's night, in aid of the funds of the Catholic school. The building was crowded, and the programmes submitted—an excellent one—received with much appreciation. The popularity of the Very Rev Father McKenna has much to do with the success which attends entertainments of this kind in Masterton, and the large audience on Wednesday night was another evidence of the esteem in which he is held by all classes.

ST. PATRICK'S DAY, AUCKLAND.

A UNIQUE CELEBRATION.

A MAGNIFICENT success—fully 10,000 people present.—All the Auckland Catholic day and Sunday schools at the fête.—The Auckland priests supervise the arrangements for the little ones and patronise a noble gathering of their people.—The bage sports programme carried out without a hitch.—The Hibernian Society have excelled their great successes of former years, and merit the hearty congratulation of all Irishmen.—The following description in the *Herald* of the mustering and procession will give our readers an idea of the gala day, which evidently reflected infinite credit on the priests and people of Auckland:—Shortly after tea o'clock in the forenoon the school-children from the Ponsonby Sacred Heart, St Benedict's, and Surrey Hills, headed by portions of the Newton Band, marched to St Patrick's, where the children from the latter school awaited their arrival. At half-past ten o'clock, headed by the Newton Brass Band, which enlivened the proceedings by striking up "St Patrick's Day," followed by other patriotic airs, the procession started out for their destination, the school represented being: Star of the Sea Orphanage (girls), St Patrick's Convent School (girls), St Mary's Convent and Sacred Heart School, Ponsonby (girls), St Patrick's School (boys), Ponsonby School (boys), Marist Brothers' School, Surrey Hills Convent, St Benedict's Day School, and Parnell Convent School. Then followed the Hibernian Society, headed by their beautiful new banner, the route taken being up Hobson street, down Wellesley street, through Symonds street, down Kyber Pass, and round Grafton Road to the Domain, a fair idea of the length of the procession being gained from the fact that when the leaders were abreast of the Free Library, the end of the procession had not turned the corner of Hobson street into Wellesley street. Thousands of spectators witnessed the imposing and pleasing sight from the sidewalks, and many coloured bannerettes and banners carried by the juvenile pleasure-seekers adding greatly to its attractiveness. The management of the gathering was conducted with a thoroughness and completeness that reflects unstinted credit on the several officials connected, and more particularly on secretaries O'Kane and M. J. Sheehan, who were untiring in their efforts to promote the comfort and convenience of the visiting public, and in this respect their efforts were crowned with well deserved success, approbation being expressed freely on all sides. Mr Austin Smith, who acted as starter, is to be commended on the firmness with which he handled the fields, and the excellent starts effected throughout.

THE FROSTS OF AGE

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N O T I C E.

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

(The Successors of the Grey Valley Coal Company, Limited),
 Beg to intimate that, having disposed of their Stock and Business in Dunedin to Messrs JOHN MILL AND CO., Coal Merchants of Dunedin 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 discharge for such accounts.

The Company have, however, reserved to themselves the right to tender for the supply of coal for the Government Railways, Corporation Gasworks, and other large contracts, the deliveries of which will be under the management of Messrs John Mill and Co.

For The Greymouth-Point Elizabeth Railway and Coal Company (Limited).

ALEX. MACDOUGALL,
 Managing Director.

HAVING been Local Manager for the Brunner Coal Company and its successors—The Grey Valley and Greymouth-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.

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 (Signed) W. F. WARNER.

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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.

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PRESBYTERIANISM AND CATHOLICISM.

(A Reply to the Rev. J. Dickson, Presbyterian Minister, Temuka, by Rev. Father LEMENANT DES CŒSNAIS, S.M.)

ANSWER TO LECTURE III.
Infallibility.

OBJECTION I.—The Rejection of Christ by the Jews—The Fall of the Churches of Asia.

"What Church has not erred? The Jewish Church erred egregiously in rejecting Christ. The seven Churches of Asia, referred to in the Apocalypse, present as a whole a sad picture of falling from Christ's ideal, and receive very sharp reproofs at his hands."

REPLY.

(1.) The Jewish Church did not err in her teaching. She preserved entire the Messianic prophecies. The Jewish doctors did err in not recognising that those prophecies were fulfilled in our Blessed Lord; this was an error of fact, not an error of doctrine. However, they were inexcusable, because the miracles of our Saviour, His admirable life and sublime doctrine, combined with the accomplishment of the prophecies in His person, should have opened their eyes had they not been blinded by pride, prejudice and the false idea they had that the Messiah was to be a great temporal monarch, who was to re-establish the kingdom of Israel; this was the principle cause of their rejecting Christ. Nothing can be concluded against the divinity the Mosaic revelation or the prophets from this fact, no more than it can be concluded that the proofs of the infallibility of the Church and of the Pope are not most solid and convincing for an unprejudiced mind, although my friend and many others, blinded by prejudice, cannot see them. The objection, therefore, from the error of the Jewish doctors against infallibility is perfectly groundless. The blindness of the Jewish doctors and the rejection of Christ by the synagogue had, besides, been foretold by the prophets, and, instead of militating against the pre-Christian revelation, is a confirmation of it. (2.) St. John, in the Apocalypse, rebukes some bishops of Asia for want of zeal and fervour for their own perfection. What has that to do with infallibility? Even a Pope may do wrong; *a fortiori* a bishop or a priest. St. Bernard wrote a book of exhortations to Pope Eugenius III.: does it show that he did not acknowledge him as the infallible ruler of the Christian Church? Hear how he speaks of him: "Who art thou? The High Priest, the Supreme Bishop. . . . Thou art he to whom the keys of heaven are given, to whom the sheep are intrusted. There are indeed other doorkeepers and other shepherds of the flocks, but thou art more glorious. The former have their flocks assigned to them, each one his own. To thee all are intrusted. . . . thou art the one shepherd. Thy privilege is immutable, as well in the keys committed to thee as in the sheep entrusted to thy care" (St. Bernard de Consid. l. ii, c. 8). St. Cyprian had a controversy with the Pope, yet he said: "The chair of Peter is the ruling Church whence the unity of the priesthood has its source" (St. Cyprian Ep. ad Cornel. Ep. lv). If my rev. friend wants to speak about theology he should first study it, in order to know what he is saying and not talk nonsense, as he commonly does.

(3.) The falling of a particular Church, or of many particular Churches, from the Catholic faith does not in the least affect infallibility. This privilege is promised to the members of the true Church of Christ and to no others. Separated Churches follow fallible guides instead of Jesus, the infallible ruler of the Christian Church, speaking to us through His visible representative. No greater proof can be given of their folly than the innumerable errors into which they continually fall, their disagreement among themselves and their servility in many cases to civil authority. It is indeed a great pity to see a Christian Church falling into error; but this can never affect the true Church, which will always uphold revealed truth and, in spite of persecution, will ever ultimately triumph and endure for ever, whilst her enemies will perish into oblivion.

OBJECTION II.—Denial of Infallibility by St. Augustine and Many of the Fathers.

"Augustine, like many of the Fathers, did not believe in Church infallibility."

REPLY.

The Reverend Dickson is mistaken: St. Augustine and all the Fathers believed in Church infallibility. When Rome settled the question of Pelagianism, this great African doctor said: "The decisions of the two Councils of Carthage and Mileve have been sent to the Apostolic See: Rome has spoken, the case is ended. Would to God there might also be an end to the error. . . ." In another place he says: "It is enough to support the faith of the Catholic Church, to have the judgment of that Church where it was the will of our Lord that the first of his Apostles should receive the crown of martyrdom." When St. Augustine cried out: "*Roma locuta est, causa finita est*" "Rome has spoken, the matter is ended," did he not consider the decision of the Pope as final and without appeal? Whether the Council of Ephesus decided or not any-

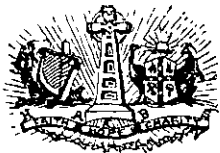
thing about Pelagianism does not matter, the error still existed, and the Pope authoritatively condemned it; this is all we want to defend our position. Again when this great doctor declared that "the judgment of the Pope was the support of the faith of the other Churches, did he not thereby confess his infallibility? If this was not a confession of infallibility, what was it then? But what about the Fathers? Let me commence with Origen: "If the gates of hell could prevail against the stone or against the Church, the stone would not be the stone on which Christ has built His Church; the Church could not be that Church which Christ has built on the stone. The gates of hell shall not prevail either against the stone on which Christ has built his Church or against the Church no more than a serpent can engrave a mark of his passage on a rock on which it crawled" (Origen in Matth. Greek Patrology iii). Origen, therefore, believed that the Church could not fail, that the gates of hell could not prevail against her; what was this preservation from the power of hell, if not infallibility, which the Rev. Dickson says, but could never prove, many of the Fathers denied? Let us turn to Africa. St. Cyprian declares that "no false faith can have access to Rome" (Ep. lix, 14). If no false faith can have access to Rome she must always keep the true faith, she must be infallible. St. Ephrem, the glory of the Church of Edessa, in Mesopotamia, is still more emphatic: "Hail, light of the world, rising in the East, and everywhere shining, illuminating those who sit in darkness, ever burning without being renovated. This light is Christ; its lamp is Peter; the oil which feeds it is the Holy Ghost" (St. Ephrem Encom. in Petrum). According to this illustrious doctor Christ is the light of the Christian world; Peter is the lamp where it shines; the Holy Ghost is the oil which feeds it. This bright light, which comes from Christ through Peter, the lamp of the Church, is ever shining; it never fails; it has never to be renovated; it illumines the whole world; does not this prove to evidence that St. Ephrem believed in the infallibility of the Church and of the Pope? Hear now the Syrian solitary, St. Jerome: "The Holy Roman Church, which ever remained immaculate, shall continue for ever firm and immaculate in the midst of attacks of heretics, thanks to the Providential protection of the Lord, and the assistance of blessed Peter" (St. Hier. Ep. xv ad Damas). If, according to the Dalmatian doctor, the Church of Rome shall ever remain immaculate owing to the protection of the Lord and the assistance of blessed Peter, she must ever be free from error and infallible. Hark to the profession of faith of the mellifluous Bishop of Milan: "The barque of Peter can never be capsized; she is the messenger of heavenly wisdom; the Holy Spirit propels her; her pilot is the one who gives to the Church her solidity" (See Rev. Klein. Le Pape, Paris, 1887, p. 449). If the barque of Peter can never be capsized; if she is the messenger of heavenly wisdom; if the Holy Spirit propels her, she must always be free from error and be infallible. "St. Peter gives the true faith those who seek for it," cries out St. Peter Chrysologus, the eloquent Bishop of Ravenna (St. Peter Chrysol. Ep. ad Eutich). If St. Peter gives the true faith to those who seek for it, he must be infallible—he must be incapable of falling into error in matters of faith. If time permitted it, we could quote the testimony of St. Clement, A.D. 96; St. Ignatius, Bishop of Antioch, A.D. 114; the General Council of Ephesus, which calls the Roman Pontiff "the pillar of the faith, the foundation of the Catholic Church," A.D. 431; the General Council of Chalcedon, which styles St. Peter "the rock and the foundation of the Catholic faith and the foundation of the orthodox faith," A.D. 451; the formulary of Hormidas, signed by 2,500 bishops, A.D. 662, etc. (See H. I. D. Ryder. Cath. Cont. Papal Infall. 14-25). Will this satisfy the false oracle of the Presbytery at Temuka, and convince him that the Fathers did believe in infallibility? Could the Rev. J. Dickson point out to me one who did not believe in it? It would be, indeed, a wonderful discovery.

OBJECTION III.—That proving the Scriptures from the authority of the Church and in the infallibility of the Church is reasoning in a circle.

"We are told that, on the authority of an infallible Church, we must believe the Scriptures, and on the authority of the Scriptures, interpreted by an infallible church, we must believe the doctrine of infallibility. This is reasoning in a circle, and these lectures of our friend are full of these; out of their own circle he cannot get."

REPLY.

A little logic and reflection would have sufficed to show the Rev. J. Dickson that the Catholic demonstration is not a vicious circle; this reasoning in a circle has no existence, except in the misconception of our line of argumentation by my rev. friend. In order to prove the infallibility of the Church we use the Bible merely as a faithful record of the words of Christ; and from these words of Christ we show that they contain the promise of infallibility we claim for the Catholic Church. If the Rev. J. Dickson were to claim that a certain property in New Zealand belongs to the Presbyterian Church, and, in proof of this, produced a deed, drawn by a lawyer, and show from external evidence and the intrinsic nature of the deed itself that the document is authentic, and that this authentic and legal document contains the donation of the said property to the Presbyterian Church, would he be accused by the judg-



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of reasoning in a circle? Would the judge tell him that his claim is of no value, because he first attempted to show his deed was a legal and genuine one; and, next, from that legal, genuine deed, claimed that it contained the grant of a valuable property in favour of the Presbyterian Church, to which he belongs? Apply this to the Catholic claim for Church infallibility, and you will see that the party, as to the mode of argumentation, is exactly the same. From historical, as well as from intrinsic, evidence, we show the authenticity, integrity, and veracity of the books of the Old and New Testament; just as, in the case I took for example, my rev. friend would show the authenticity and veracity of his title-deed. This demonstration is a logical one. The authenticity, integrity and veracity of the Bible being demonstrated, we show from the prophecies, miracles, and supernatural truths it contains that it must be inspired, because no intellect, no matter how highly cultivated, could have conceived, without an inspiration, the truths which it contains, and no human being, unaided by God, could have performed the wonders or miracles recorded in it. Next, from the Scriptures, the writings of the Apostolic Fathers, the liturgies and customs and traditions of the early Christians, we show the magisterial authority of the Church and her infallibility, just as my friend would show from the wording of his title-deed, which he would first have to show to be authentic, that this authentic title-deed of his clearly contains the donation of the claimed property as rightly belonging to the Presbyterian Church of New Zealand. The infallibility of the Church does not rest on the Bible alone; it rests on the promises and power given by Christ and His Apostles, and the special privileges granted by Him to St. Peter and his legitimate successors; which privileges would exist even if not a line of the New Testament had been written. However, as the Scriptures of the said New Testament contain proofs of the infallibility of the Church, we quote them as an authority and witness in favour of that claim; where is the vicious circle out of which my friend, the Rev. J. Dickson, said *exultingly* "that I could not extricate myself?" It is said that "Catholics prove the inspiration of the Bible by the infallibility of the Church, and again the infallibility of the Church from the inspired Bible." Observes the learned Archbishop of Melbourne:—"This reasoning is said to involve a fallacy. Such, however, is not the case. Catholics do not use the inspiration of the Bible in proving the infallibility of the Church. As far as the Scriptures are at all used in the proof, Catholics appeal to them merely as an authentic record of the words of Christ, in which the promises of infallibility is clearly contained" (Aust. C. Recors Oct., 1895, 1). Will the Rev. Dickson admit that Catholics do not reason in a circle, as he pretended, when defending infallibility?

OBJECTION IV.—Misty notion of infallibility.

Alluding to my proofs and explanations of infallibility, the Rev. Dickson says:—"He does not seem to know whether 'infallibility' is in the bishops diffusive, or in the bishops gathered into a council, or in the Pope alone as the Vicar of Christ on earth; or in the Church universal."

REPLY.

Had the Rev. J. Dickson attentively read my lecture, he would have seen that I clearly stated the teaching of the Church on all these points. In lecture VII., I said.—The Church is infallible four ways: (1) Through general councils, to which all the bishops of the world have been summoned, presided over by the Pope or his delegate. The reason is clear: all the bishops of the world, united with the Pope, represent the whole teaching body, to whom the promise of infallibility and the special assistance of the Holy Ghost were promised. (2) The Church is infallible, when speaking through the unanimous voice of the bishops dispersed throughout the world whenever in union with the Pope, they decide a question of doctrine or condemn an error regarding morals. Infallibility is a supernatural privilege by which the Church is preserved from error in matters of faith and morals, by the special assistance of the Holy Ghost, to preserve the truths which have been revealed, to defend them, and to explain them with lucidity without any error. Infallibility is not a revelation of a new doctrine. It is not an inspiration by which one is moved to speak or to write, so that what he speaks or writes is really the word of God; it is a mere assistance of the Holy Spirit to enable the Church to discriminate revealed truth from error, and explain, whenever needed, its exact meaning to the faithful. Such a definition does not exclude nay, presupposes, as a rule, prudent examination; to define a truth without having carefully examined it would be to tempt God. Now, this investigation and definition can be done as well and as effectively by the bishops dispersed throughout the world, united with the Pope, as by them assembled in council. (3) The whole teaching body in the Church, that is, the bishops and priests charged by them to preach are collectively infallible. The reason is apparent: if the teaching body taken collectively could fall into error, the faithful who are dependant on their bishops and priests for learning the truths of salvation, would necessarily be led into error; if our Lord permitted this, then the gates of hell should prevail against His Church, and He would be wanting to His promise, which is impossible. A particular priest or bishop, nay, several of them, may fall into error, but this is soon found out, and the error is at once opposed and condemned, but, as I said, it can

never happen that the whole teaching body taken collectively should fall into error. If the whole teaching body taken collectively cannot fall into error, then it is evident that their agreement or *consensus* is a manifest proof that their teaching is absolutely true and conformable to revelation and sound morality. (4) The Church is infallible when the Pope, as Supreme Head and teacher of the Universal Church, defines anything in matter of faith and morals binding on all the faithful; or, as is generally said, "speaks *ex-cathedra*." The Rev. J. Dickson should learn from this to be more precise and veridic in his statements.

OBJECTION V.—Mr. Gladstone's Vaticanism.

"The history of Papal infallibility is suggestive. You may find it, among other places, in 'the Vatican decrees' of Mr. Gladstone, a man who has done much for Ireland and who is greatly respected by the members of the Roman Church, and who, in this book, tries to prove that allegiance to the Pope is incompatible with allegiance to Queen Victoria."

REPLY.

All Roman Catholics are grateful to the Honourable Mr. Gladstone for his noble efforts to have the wrongs of Ireland redressed, and, in many cases, for his fairness to the Roman Catholic subjects of her Gracious Majesty Queen Victoria. But, although Mr. Gladstone is a great politician, a famous Greek scholar; he is a very poor theologian. He had most egregiously misunderstood the propositions of the syllabus. Cardinal Manning, at the time, refuted him triumphantly. Later on Mr. Gladstone declared that he never doubted the loyalty of the Roman Catholics living in the British Empire, and, as a proof he was sincere in his statement, he appointed several of them to the highest and most responsible offices under the Crown, even to the dignity of Viceroy of India. The Reverend J. Dickson cannot be ignorant of this. Why, then, by this misrepresentation does he try to poison the mind of his hearers against the Catholic body, which represents about 250,000,000 of people? Are these distorted assertions and false inferences fair and honest? The Rev. J. Dickson also confounds the syllabus with the Vatican decrees; the two are quite distinct and have a different meaning. The syllabus, as is implied by the name, is an official *compendium* or abridgment of propositions already previously condemned, and as an authoritative condemnation of certain modern errors. It was not done in a hurry. Pius IX., before publishing it, had consulted the greatest doctors and most illustrious bishops of the world. All the propositions of the syllabus are not infallible definitions; but they are a safe guidance for Roman Catholics, and they receive them with respect and submission. Leo XIII., accepting the syllabus of Pius IX., said that it was a safe rule to guide the intellect and Catholic works. Theologians and canonists may respectfully and prudently examine what is the exact nature and importance of each of the eighty propositions of the syllabus. The propositions positively defined before are evidently to be admitted by all Roman Catholics, without any controversy or evasion whatsoever.

OBJECTION VI.—Accusations against the Vatican Council.

(a) PROTESTATIONS AGAINST THE COUNCIL.

"When the Vatican Council met at Rome, in July, 1870, it was rumoured that Papal Infallibility was in the air. Good thing if it had remained there. The infallible Church itself was greatly agitated over it. Petitions signed by 137 German, Austrian, Hungarian, French, American, and Italian bishops were sent against it. Pamphlets inside the Church as well as outside flew about in thousands."

REPLY.

On what is founded this calumny against the Council. In a matter of this importance, one would expect strong proofs, clear evidence to support it. The Rev. J. Dickson gives none. He affirms it is so, and I suppose he takes it for granted that all his hearers and readers will believe it on his authority. We can inform him of the source of these vile calumnies. They were principally taken from the *Allgemeine Zeitung*, the *Tage buch*, and an anonymous publication which was emphatically condemned by the bishops when informed of its existence. In so momentous a question, is it there that an impartial historian or controversialist should look for information? We should indeed be much to be pitied, if, without inquiry, all that is said by our most bitter and unscrupulous adversaries were to be credited. Where are those pamphlets to be found which were sent about and flew in thousands, inside the Church as well as outside? Those inside the Church we could count on our fingers, I believe; as to those outside, how many were circulated does not matter much; they were composed of mere gossip, shameful expressions, put in the mouth of anonymous witnesses, falsely described as prelates, theologians, diplomats and laymen.

(b) SPEECHES AGAINST THE COUNCIL.

(II). "When the discussion came on, scores of speeches were delivered against it, some on the ground that the decree was inopportune, and many that it would make the Church they loved a laughing stock among the nations."

REPLY.

Was the Rev. J. Dickson present at the deliberations of the bishops? Did he hear their speeches? Have any of the prelates who were present at it given him any information about the various debates? Again, I ask him to produce his

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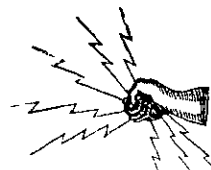
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authority for his bold, rash, and unkind assertion. An honest man should affirm nothing for which he cannot give solid and reliable evidence. The truth is this:—Many newspapers complained of the exclusion of laymen, and especially of the envoys of princes. Count Daru wrote two letters to that effect. Many distinguished ladies are also supposed to have given warnings to the bishops when they went to Rome. Several Liberal papers, in France, Germany, and other countries, set all kinds of rumours afloat. The Pope was threatened with abolition of the Concordat in France, and the withdrawal of the French army from Rome, and the prohibition of Peter's Pence. It was added that should the dogma be defined, there should be many apostasies in Eastern countries. At Constantinople no effort was spared to poison the minds of the Armenians. The German Press went so far as to demand that the decision should rest with the bishops of the Opposition, which were an insignificant minority, because they were considered more learned and intelligent and represented larger sees. The pretended superior learning of the few bishops of the Opposition was a myth; the fact is that on the side of the minority there were very few men of an imposing character; many of them made frightful theological blunders, and their arguments, on the whole, were extremely weak. As the Rev. J. Dickson might doubt my statements and imagine that they are the effect of prejudice and ignorance, let him take the trouble to read "Hergenrother" Catholic Church and Christian State, London, 1876. The Vatican Council, where he will find the authentic proofs of all I have just advanced. They are to be found in the 1st volume, part 2 "Charges against the Vatican Council," p. 137-167. We admit that some prelates considered the definition *inopportune* and were freely permitted to express their views; but this cannot be brought as an argument against the Council; on the contrary, it shows that all the prelates had the greatest liberty of speech, which is indispensable to come to the clear knowledge of truth. I doubt very much that any of the inopportunists went so far as to say that if the dogma were defined "the Church they loved would become a laughing stock among the nations"? Where has my rev. friend taken this piece of news? I should like very much to know, in order to examine what it is worth. If it be a gratuitous assertion of his, it is unwarrantable.

THE NEGATIVE VOTES.

"When the first vote was taken," says the Rev. J. Dickson, "150 bishops had the courage to say 'no,' and 80 did not vote, and may be set down as opposed. This is an answer to the statement of our friend that the Infallibility of the Pope was always the doctrine of the Roman Church.

REPLY.

The Rev. J. Dickson is again perverting truth. When the first vote was taken, 62 bishops voted "Yes" conditionally *Placet juxta modum*. They wanted the words, "of himself, and not through the previous agreement of the Church, *Ex sese, non autem ex Consensu Ecclesia*" to be added. This shows the unanimity of the bishops about the dogma of infallibility. The votes passed on July 13 were not decisive. It was only a preparatory meeting, many of the strongest advocates of the definition being absent. The 50 who withdrew were no longer members of the Council. They cannot, as my friend pretends, be set down as opposed, since they almost all believed firmly in the infallibility of the Pope, and simply objected to the opportuneness of the definition, which is quite different. Why does the Rev. J. Dickson falsify authentic documents, and misrepresent facts and persons? See Hergenrother: "Catholic Church and Christian State. Charges against the Council" 1, 10, p. 152-153—1876, London, Burns and Oates.

(d) THE FINAL VOTE.

"At the final vote there were still two nays. Time and pressure, however, bore down all opposition, and one day, amid thunder, and lightning and rain, a day similar to that on which the Council met, as if the heavens were denouncing the proceeding, the Pope by the light of a candle read the famous decree that was to secure for ever the preservation of the Roman Church, but the very next day saw the German battalions at work, which demolished at Sedan the Napoleonic Empire, and with it the temporal throne of the Pope."

REPLY.

This burlesque description of the grand and majestic ceremony of the closing of the Vatican Council was drawn by the Rev. J. Dickson with a view to turn it into ridicule. Should one who pretends to have no other aim but the "glory of God and His Son Jesus Christ" have recourse to such means, in order to throw discredit on the most august assembly of Christendom? There never was in the Church a greater harmony than that which was displayed on that solemn occasion. Hear how Cardinal Manning, who was an eye witness, speaks of it "Setting aside this one question of opportuneness there was not in the Council of the Vatican a difference of any gravity, and certainly no difference whatsoever on any doctrine of faith. I have never been able to hear of five bishops who denied the doctrine of Papal Infallibility." (Vatican Council by Cardinal Manning p. 33). Two bishops only voted "non placet." Where, in the history of the Christian Church, was there a greater unanimity, especially if we bear in mind that the two Bishops who had given a negative vote submitted after-

wards? The Rev. Dickson tells us "eighty did not vote, and may be set down as opposed." The number "eighty" is inaccurate, "fifty," not "eighty" absented themselves. Admitting their's might be reckoned as a negative vote, what is fifty negative to 553 affirmative votes? No council in the Church had, in proportion, a more overwhelming majority. It is a vile calumny on the part of my rev. friend to say that any pressure was exercised on the Fathers assembled. Every one was perfectly free to vote according to his conscience; had they not all been in favour of the proclamation, they could all have voted "non placet" as the two who recorded a negative vote. The fact that the Pope and bishops paid no attention to the threats of German, French and Eastern diplomatists shows that the Catholic Church is not a time-serving Church; that being the Pillar of Truth, she is not afraid to affirm it, no matter what temporal consequences may follow. God may permit her to be afflicted and persecuted for a while, but ultimately she will triumph over all her enemies. The definition of the infallibility of the Pope has strengthened the unity of the Church and thrown a brighter light on a truth which was generally believed from the beginning, as we have shown but not explicitly defined. The great need of our age is respect for authority. The dogma of infallibility gives to the spiritual authority in the Church a new strength and a new splendour. It is the most imposing protestation against revolution.

OBJECTION VII.—The Great Schism of the West.

"The great schism of the West over rival popes in the XIV century lasted fifty years. Clement VII. supported by the bishops of France, Spain and Savoy opposed Urban VI, supported by the bishops of Italy, Germany and the north of Europe, and these two Popes vilified and excommunicated one another. At their death the number of rival Popes was increased to three. In 1046 A.D. there were four, while at times in the 13th and 14th centuries rival Popes swarmed like bees, and every one had his sting, and the wonder is that any body lived to tell the tale. Will our friend not agree with this?"

REPLY.

In order to understand the great schism of the West a retrospective view of the preceding ages is necessary. The northern barbarians who invaded Europe from the 5th century had spread desolation everywhere and destroyed the civilisation of previous ages. The Catholic Church Christianised them, and changed those ravenous wolves into meek lambs. Germany owes to the missionaries sent to her by the Popes the greatness which it attained in Europe. Pope Leo III, crowned Charlemagne Emperor in 800 and thus laid the foundation of the Western Empire. Ever since the influence of the Pope in Germany was very great. He alone could crown the Emperor. His advice was asked in all matters of importance. The empire of Carcagne comprised the present territory of France and Europe besides Germany. It was divided after his death. Germany still retained a certain influence over Italy, but France had the influence over the greater portion of the rest of Europe. Soon contests arose between the Popes and the German Emperors. When these went too far in their oppression of the Italian people, the Popes courageously opposed them. Alexander III. resisted Frederick Barbarossa and maintained the independence of Italy. However, the Germans had their confederates in Italy, the Ghibellines, who defended the claims of the German emperors. The Pope was supported by the Guelphs, who were the advocates of Italian independence. Protected by the German Emperors, the Ghibellines grew very powerful. The Popes were sometimes driven from the eternal city of Rome by the Imperialists. On account of the continual wars between the Ghibellines and the Guelphs the sojourn of the Pope in Rome became unbearable; this is why he had to leave Italy and take refuge in France at Avignon. The cause of the quarrel with the German emperors was that they wanted to have the nominations to bishoprics and abbey, and thus enslave the Church. The Popes could not consent to this, and they declared the claims of the German emperors and also of some French monarchs to be a criminal usurpation. If the civil authorities could appoint church dignitaries, the Church would soon degenerate and would have to accommodate herself to the whims and caprices, even of scandalous princes. The people of Europe were very much attached to the Catholic Church and held their clergy and the monks in great esteem and veneration, as is evident from the splendid cathedrals, colleges, monasteries, convents, hospitals, etc., they built all over Europe for them and richly endowed. The Church also defended the poor from the oppression and tyranny of cruel princes and landlords. Through this she was often unjustly persecuted by them. She offered asylum to the sick and afflicted, and also to travellers and artists. By the truce of God, she mitigated, as far as it was in her power, the horrors of war, for four days in the week. The Lords wanted the bishops and monks to espouse their quarrels, and, for that object, they desired to have none appointed to bishoprics or abbey except those who were devoted to them and upon whom they could rely in case of emergency. Unfortunately those whom they proposed were often most unworthy, and the Church, happen what may, had to reject them. You may easily understand this by the state of France at the present time. Had the Jesuits and other religious Orders been willing to submit to the

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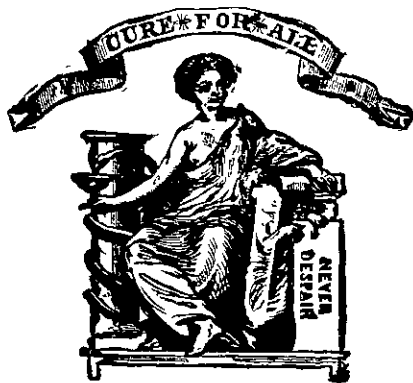
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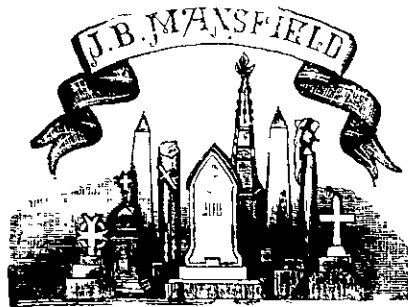
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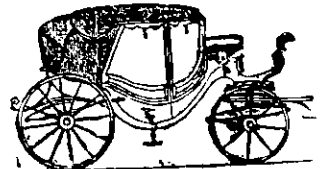
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State, their rules and constitutions, instead of being persecuted and ostracised, they would be protected by the Republic; they could not admit the supremacy of the State in purely spiritual and religious matters. Hence they are considered as enemies of the State and treated accordingly. History repeats itself. The German emperors went so far in their pretensions as to wish to invest bishops and abbots with their rings and crozier. For this Henry IV. of Germany was opposed by Gregory VII., who declared deposed all bishops and abbots who would receive their appointment from a layman. The Popes were willing to concede the giving of the insignia by the emperor, provided the appointment be made previously by them. But even this concession was abused. When the affairs with Germany had been settled by the agreement between Calixtus II. and Henry V., troubles commenced in another place. Philip the Fair of France, being rebuked for his tyranny and immorality by Pope Boniface VIII., grew indignant. He was at war with the kings of England and Arragon. In vain did the Pontiff try to mediate between them. Philip sent his emissaries to Anagni, when the Pope was residing. They so ill-treated him that he died of the wounds he had received. Benedict XI., his successor, was, it is thought, poisoned. The next Pope, Clement V., being a Frenchman, went to live at Avignon. He and his successors remained there for seventy years. During the stay of the Popes at Avignon, the Imperialists and the Guelphs were fighting. Rienzi, like, later on in Ireland, Daniel O'Connell, bravely defended the independence of Italy, but, unfortunately, elated by his success, misused his authority. Pope John XXII. refused to recognise Louis of Bavaria, who had been elected emperor by a faction and was supported by the Ghibellines. The proud monarch went into Italy and entered Rome. The Romans were asking for the return of the Pope. Gregory XI. yielded to their wishes. When he died, in 1378, the Italians declared that they wanted to have an Italian Pope, fearing, no doubt, that if a stranger were appointed he might again abandon them. The Cardinals, frightened, nominated Urban VI. who was Archbishop of Bary. Five months after, they declared that his election was null for want of freedom, and they appointed Clement VII. as legitimate Pope. The new Pope returned to Avignon. Thus for about half a century there were, as it were, two Popes, one sitting in Rome, and the other at Avignon. At Avignon and at Rome a successor was appointed to replace the Pontiff who had died. The Council of Pisa, 1409, increased the difficulty by nominating a third Pope, Alexander V. The Council of Constance put an end to the schism by prevailing on the three Popes to give their resignation and nominating Martin V., who was acknowledged by the Universal Church. Let us now calmly examine these facts. The Great Schism is the result of the double election of 1378, so that, until the Council of Pisa, there were apparently two Popes, that is, until 1409. From the Council of Pisa until the election of Martin V. at the Council of Constance, that is, until 1417, there were apparently three Popes. The election of Urban VI. was at first made under pressure, the people clamouring, "*Romano lo volemo o Italiano*"—"We want a Roman or an Italian for Pope." But afterwards the Cardinals, three only being absent, ratified the election, and all the Cardinals signed the act of election and acknowledged Urban VI. as legitimate Pope. The subsequent election of Clement VII. was, therefore, invalid. However, having been elected by twenty-two or twenty-three Cardinals, he had a coloured title, as well as his successor, Benedict XIII. Both in Italy and France the supporters of the Pope were in good faith, and the anti-Popes themselves may have thought they were legitimately appointed. On that account their error was only material, and all the sacraments they administered were really valid, the Church, on account of the coloured title, supplying the deficiency of jurisdiction. The conduct of the German, French and other princes with regard to either of the contending parties has nothing to do with the case. In their adhesion to one or the other they were generally influenced by political motives, not by the canonicity or non canonicity of the election. At the Council of Constance the question was finally settled by the election of Martin V. At this Council, recognised as canonical, there were present 200 cardinals, patriarchs, archbishops and bishops, 100 abbots, 300 doctors. It was opened by John XXIII. Gregory XI. and Boniface XIII. were represented by their nuncios. There were also several princes and ambassadors. The latter were not admitted to the deliberations on point of faith or morals, but only to those on external administration or discipline. In order to put an end to the schism. For the sake of peace, to promote unity and other more weighty reasons the Fathers of the Council were empowered to insist on the resignation or deposition of all the pretenders to the Papacy. Gregory XI. and Benedict XIII. sent in their resignations, John XXIII. was deposed. He accepted the sentence of deposition, apologised for the faults he had made, and was appointed by Martin V. Dean of the Sacred College, 1419. John XXIII. had we admit, committed grievous faults, but he repented and nobly repaired the past. This is a faithful history of the Great Schism of the West. What is there in it that can be brought reasonably against the Infallibility of the Church or of the Pope? The resignation of the three Pontiffs at the Council of Constance is an admirable act of humility and shows how these Pontiffs, although they

may have been mistaken as to the validity of their election, yet one and all loved the Church and were willing to sacrifice their rights, real or apparent, sooner than to see the Church distorted by schism and Christian nations divided in their allegiance to the legitimate successor of St. Peter. Instead of militating against Church Infallibility I think that this last scene in that painful historical drama is a most glorious manifestation of Church Infallibility. In a well-constituted monarchy, there can be but one legitimate sovereign, but there can be many pretenders to the throne. The claims of the pretenders do not affect the legitimacy of the real king. It may happen that the pretenders may imagine they have a real title to the throne, and they may have influential partisans who may think the same. These may denounce the lawful king as a usurper, oppose him and denounce him as they themselves are denounced and opposed by the lawful monarch. There is, perhaps, no nation in the world where such things have not happened. Do people on that account contest the hereditary rights of the lawful monarchs? Do they make it an argument against royalty? Why then should the Great Schism of the West be continually paraded against the unbroken succession of the Roman Pontiffs or their Infallibility, with which it has nothing to do? Clement V., the first Pope who retired to Avignon, was certainly a legitimate Pope. He transmitted his privileges to his successors, John XXII., Benedict XII., Clement VI., Innocent VI. and Urban V., who transferred his residence to Rome. Gregory XI. also returned to Rome. Until then there is no break in the succession. It is, indeed, a pity that, on account of the war between the Ghibellines and the Guelphs, the stay of the Popes in Rome was rendered morally impossible, but this momentary exile in no way affects their rights and privileges of the Papacy or the unity of Christendom. Urban VI. and his successors until Alexander V. continued the line of legitimate Popes, and the election of Martin V. at the Council of Constance put an end to the lamentable schism. The Councils of Pisa and Constance had a perfect right to insist on the resignation or deposition of the pretenders to the Papacy, just as any country might force pretenders to the crown to give up their claim when it is shown to be unfounded or their abdication may be necessary to re-establish peace and harmony. In order to fully understand the many rival claims to the Papacy it is necessary to attentively and impartially study the state of Italy and Europe at that time and the unjust interference of princes with the affairs of the Church, which was the principal cause of all these difficulties. In this the Church is to be pitied, not to be blamed.

OBJECTION VIII.—The Council of Basil or Basle.

"Nicholas, as specimen of unity at the fountain-head, decreed the Council of Basil an assembly of men filled with the Holy Ghost; Eugenius an assembly of madmen, barbarians, wild beasts, heretics, miscreants, monsters, "a pandemonium." And yet our friend tries to make a great point against Protestantism out of the unity of the Roman Church."

REPLY.

The Council of Basil was convened by Martin V. and was about to assemble when he died. When the Council assembled, under Eugenius IV., on the day appointed, March 3, 1431, on account of the wars between the dukes of Burgundy and Austria, and the intention Eugenius had expressed to transfer the Council to Bologna, there was only one abbot. Cardinal Cesarini had been sent by the Pope to preside at the Council if there was a sufficient number of prelates. At the first session there were only three bishops and seven abbots. They declared that they represented the Universal Church. Eugenius ordered the dissolution of the Council and convened a Council to be held at Bologna within 18 months. The city of Bologna was more suitable, it being more easy of access to the Greeks who were anxious to be present at it. The members of the Council of Basil refused to obey the Pope. Cesarini, the Pope's legate, resigned the presidency. Many temporal princes, and among others Charles VII. and the Emperor Sigismund supported the rebellious members of the Council of Basil. The Pope replied that except there were at least 75 prelates he could not recognise the Council as a representative one. However, on the representations of the Emperor Sigismund he formally permitted it to be continued. One hundred prelates assembled. Being displeased with the proceedings of the Council and wishing to please the Greeks who wanted a Council to be reunited with the Latin Church the Pope transferred the Council to Ferrari. The majority of the prelates submitted; a small faction resisted. This happened on July 31, 1437. From that time the Council of Basle ceased to be representative; its members were rebels against legitimate authority. Supported by temporal princes they made decrees against the supremacy of the Pope which, it is manifest, were only the expression of their angry feelings and proud dispositions. The sessions xvi to xxv, which were presided over by the Pope's legate, were valid, after the Pope had proclaimed the dissolution of the Council and the majority of the prelates had withdrawn, it was indeed a disgraceful and scandalous assembly and a kind of pandemonium. I doubt very much if Pope Eugenius ever used the expressions put in his mouth by the Rev. J. Dickson. This gentleman seldom gives an authority or a reference for what he asserts, so that, not knowing from whom he took his would be information, it is difficult, nay, sometimes

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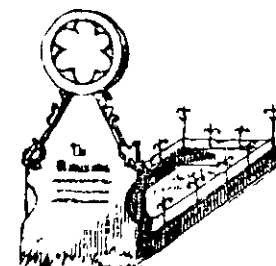
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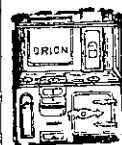
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impossible to refute him; as to myself, I am inclined to think it is a pure invention, although, had the words been uttered, they would not be an exaggeration of the truth. On account of the small number of its representatives and the interference of civil princes, the Council of Basles has never been considered as Oecumenical. When the Holy See permitted for a while its continuation it never sanctioned its decrees, and they are all of no canonical value, except those which afterwards were approved by the Pope, and derive their authority exclusively from this recognition. Where has my reverend friend seen that Nicholas decreed the assembly of Basil an assembly of men "filled with the Holy Ghost"? Does he mean Nicholas V., the founder of the Vatican library and one of the glories of the fifteenth century? Why does he make assertions without the shadow of a proof? Some sessions of the Council of Basil were legitimate, but even of these it would hardly be true to say that it was an assembly "filled with the Holy Ghost"; there was too much of the worldly element from beginning to end. It is a sad page of history and should be a lesson to Christian princes and civil rulers not to interfere with Church affairs.

OBJECTION IX.

"No traces of any of the great doctrines of the Roman Catholic Church are to be seen in the records of the first two centuries, as found in Scripture or the writings of the Fathers."

REPLY.

This is again a sweeping assertion for which my rev. friend gives no proof whatsoever, except his own word. It is a rule of logic that what is affirmed without a proof may be passed unnoticed as not proven "Quod gratis asseritur gratis negatur." If my reverend friend even said: Could it be shown that such or such Catholic doctrine was held by the Fathers of the first two centuries and proved from Scripture, I might attempt to answer him; but were I to try to show him that all the points of Catholic doctrine were taught by them, it would take a whole volume to answer this objection. Besides, I have done it in my lectures, showing from early Fathers and the Scriptures every article of the Catholic faith as far as time and circumstances did permit me. Let the Rev. J. Dickson name one single great doctrine of the Roman Catholic Church, which cannot be proved from apostolical tradition or Scripture, or both, and he may boast of having achieved the greatest controversial victory of the nineteenth century, for all those who have attacked a particular doctrine up to the present time, have been confounded by the very Scripture and the testimony of the primitive Fathers appealed to by him. In the early ages, the teaching was principally oral. On account of the persecutions and the hard life of the first Christian missionaries, they had little time for writing. However, the leading Catholic doctrines may be found in the various liturgies, in the Pastor of Hermas, the letters of St. Ignatius, the letter of St. Polycarp to the Philippians, the letter to Diogenetes, a kind of Christian apology attributed by some to St. Justin, the first letter of St. Clement, whose authenticity is well proved; the writings of St. Denys the Aeropagyte, whose authenticity is now established by learned investigations; the works of St. Justin, of Athenagoras, of Theophilus of Antioch; the great work of St. Irenaeus adversus haereses, which is of itself a kind of theology; the works of Meliton, Bishop of Sardis, etc. Has the Rev. J. Dickson ever read any of them? If not, why does he speak of what he knows nothing about; in one place, he tells us "he considers the writings of the Fathers of little importance because they were not infallible"; and when it suits him, he tries to make use of them in support of his reckless accusations and false doctrines; is this logical? Is this honest?

OBJECTION X.

"To speak of the Medieval Churches as the Church of Roman Catholic Church, whose creed was formulated by Pope Pius IV, in 1564, is to show lamentable ignorance of history."

REPLY.

During the middle ages were not the three great nations of Europe: Italy, Germany and France in union with the Roman Pontiffs? Did they not profess the same faith as the Church of Rome? Did not the Roman Pontiffs give the pallium to archbishops, who, at that time, appointed bishops in many places? Was not England in constant communication with Rome from St. Augustine until Henry VIII.? Did not all English people profess the same faith as Roman Catholics do to-day? Even before the advent of St. Augustine were not the few missionaries who visited England in communication with the Bishop of Rome? Some of them differed in points of liturgy, but none of them professed any other faith but the Roman Catholic faith. Was not St. Patrick sent by the Pope to Ireland? Did he not teach the Irish the Roman Catholic religion, which they never have abandoned, and for which they have suffered so much? Was not Spain always a most Catholic country? Was she not always in communion with the Roman Church? Did not her doctors always defend the Roman Catholic doctrines? Were not St. Cyril and St. Methodius, who preached Christianity to the Khazars, Tartars, and Moravians, faithful apostles of the Roman Church? Did not St. Cyril die in Rome? Was he not buried in the Church of St. Clement, 868? Was not Vladimir, who converted the Russians, a Roman Catholic, 988? Did not St.

Adalbert, of Prague, convert the Magyars or Hungarians? Was not this Saint a devoted child of the Roman Catholic religion? Was not St. Willibrod, who converted the Danes, a Roman Catholic missionary? Was not St. Anschaire, the Apostle of the North, a zealous Roman Catholic? Was he not the legate of the Pope for Sweden, Denmark, Greenland, and Iceland? Were not all the great writers of the medieval ages supporters of the Roman Pontiffs? Let me quote only a few: Alcuin, famous Roman Catholic theologian; St. Paulinus, of Aquilea; Thodulphus; Eginhard; St. Nicholas the Great; Raban Maur; Hincmar, Archbishop of Rheims; St. Paschasius Radbart; John Scottus Erigenus; St. Eulogius, Archbishop of Toledo; Paul Alvar, of Cordoua; Usuard; Anastasius, the librarian of the Roman Church; St. Fulbert, Bishop of Chartres, etc. Does not the Reverend J. Dickson show a lamentable ignorance of history, when he falsely affirms that the medieval churches were not churches of the Roman Catholic Church? The creed of the Catholic Church was framed by the Apostles before their separation to preach the Gospel. The other subsequent creeds are only a fuller explanation of the same creed, according to circumstances, and the needs of the time, such as the Nicene Creed, the Athanasian Creed and the Creed of Pius IV., which embodies the principal articles of faith defined by the Council of Trent against the reformers. To say, as my rev. friend does, "that the faith of the Catholic Church was first formulated by Pius IV., in 1564," is to display an ignorance, which, especially in one "who professes to honour truth," is inexcusable.

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. It the doctor says it is a choice between that and the graveyard we shall have to settle on the graveyard; it is handy 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."

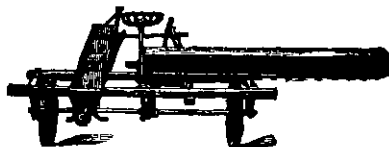
To sum up: This gentleman's real ailment was indigestion and dyspepsia, from which the blood poison comes that causes nearly all disorders and pains. The air of Southern France helped him temporarily, because it is milder than ours; it did not remove the poison. By care and the use of Mother Seigel's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

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