

# New Zealand Gazette

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## Current Topics

AT HOME AND ABROAD.

ANOTHER of the illustrious band of patriotic DEATH OF *literateurs* of '48 has passed away. The Home SPERANZA. papers announce the death, at her London residence, of Lady Wilde, well-known in modern Irish history as "Speranza" of the *Nation*. If the movement of fifty years ago did nothing more it unquestionably produced a galaxy of brilliant writers whose names will live for ever in Irish literature. The editor of the old *Nation*, Sir Charles Gavan Duffy, has seen his friends drop off one by one. The last is by no means the least dear. Lady Wilde was the writer of the article "*Jacta alea est*," which appeared in the *Nation* just before the rising of '48. Our Dublin contemporary the *Freeman's Journal* is in error in stating that at Mitchell's trial Lady Wilde arose in the Court and exclaimed: "If there was any session in it, it was I who wrote the article." If readers refer to our issue of November 24, 1882, they will find the true account of a stirring episode. The interruption in Court, which broke down the attempt to prove Duffy the author of the article in question, was caused by a lady whose unostentation was as great as her intellectuality—whose literary merit and lofty patriotism ranked with those of "Speranza" and other choice writers of the *Nation*. A timid lady, in the presence of imminent danger to a dear friend, often becomes brave as a lion. The lady whose timely interference shattered the attack of the prosecuting counsel, was indeed a friend of Speranza, and a relation of Duffy, but was not Lady Wilde. Jane Francesca, Lady Wilde was the grand-daughter of Archdeacon Elgee, of Wexford, a man popular in the county, and respected by the men of '98. Her great grand-father was Dr Kugbery, an intimate friend of Dean Swift. Her family migrated in the sixteenth century from Italy. Elgee, the family name, is an alteration of the Florentine Elgiati. Her patriotism seems to have been kindled—certainly to have burst into flame—on reading the early volumes of Duffy's Irish library. Her soul is in her poetry, and her poetry, unstilted and untrammelled, breathes the passionate desire of a noble soul for a nation's right and freedom.

"Oh, that my voice, a storm above all storms  
Could cleave earth, air, and ocean, rend the sky  
With the fierce earthquake shout, 'To arms, to arms!  
For truth, fame, freedom, vengeance, victory!'"

For some time Duffy was personally unacquainted with the gifted contributor, who, as a writer of prose, was known to the public as "John Fanshawe Ellis," and of poetry as "Speranza." He afterwards described the first interview when, instead of a man, he met a tall young girl, whose stately carriage and figure, flashing brown eyes, and features cast in an heroic mould, seemed fit for the genius of poetry or the spirit of revolution. Miss Elgee was wedded in 1851 to a man of kindred literary tastes, the eminent oculist, Dr Wilde—afterwards Sir William Wilde. After her husband's death Lady Wilde made London her home, but to the end took the deepest interest in the land of her birth and great love.

AFTER a persecution of over two hundred years SECOND SPRING during which time the people were without priests IN JAPAN. the missionaries, who were allowed to return to Japan about thirty years ago, found nearly 40,000 Christians. These faithful people had kept the faith and practices of Catholicity handed down in worse than Irish penal days, and would not listen to the French priests who were permitted by the Government to enter the country till assured that they were followers of the Great Father of the West, loved Mary, and were without wives. Japan of late years has progressed materially. The spiritual progress too, is marvellous. We cannot wonder at this second spring when we remember that the blood of martyrs is the seed of Christians, and that over 2,000,000 young and old gave their lives for Christ in this Empire of the Thousand Islands. We judge of the general advance in the realm of the Mikado by the account which Mgr Cousin gives of the diocese of Nagasaki, in the centre of Japan. The mission

comprises the Kiusio and the different group of isles which depend on it: Ama Kusa, Goto, Hirado, Ikitsuki, Iki, Tausima, and the archipelago of Biukiu. The Catholic population August 15, 1895, numbered 32,650 souls. The mission includes one bishop, twenty-five missionaries, seventeen native priests, thirteen clerics, two hundred native catechists, six Marist monks, one of whom is a priest, sixteen nuns of the Holy Childhood. During the last exercise there have been administered five hundred and thirty-one baptisms of adults, two hundred and fifty-three baptisms of children of pagans, one thousand and twenty-one baptisms of children of Christians, eighteen thousand two hundred and thirty-five Paschal communions."

*Multum in parvo.*

MODERN times have witnessed a remarkable change in the attitude of well-informed and impartial men to the Catholic Church. Dark clouds of bigotry and religious intolerance still shut out the clear light from many well-meaning souls. The legendary and old Protestant representation of the Church's doctrines and history, if it has not come near vanishing point, has, however, much diminished in extent and virulence. Many shibboleths are effete and no longer effective, and new weapons have to be forged. The Church has defenders even in the camp of the enemy. Take, for instance, this quotation from Rev W. F. Dickerson, Baptist minister:—"Many Protestants declare that the Catholic Church is the enemy of the Bible. But the fact is historical that the Catholic Church preserved to us our Bible. Through the dark ages she also preserved the treasures of the classics, the grand literature of the Greeks and the Romans. We would have only a few relics if it were not for that Church. The classic treasures exact were nearly all found among the monks."

STRANGE COINCIDENCES

MR DICKENS, Q.C., is the son of the famous writer and journalist, Charles Dickens. He has had some strange experiences which recall well-known characters in his father's works. While senior counsel for respondent in the Haggerston election trial, it came out in evidence that his client, Mr L. W. W., was managing director of the tailoring firm "Dombey and Son." It is said that Mr Dickens, jun., in the course of his professional duties, came across a Mr "Samuel Weller." He has even appeared for "Mr Pickwick."

LEO XIII AND THE CATHOLIC PRESS.

WE mentioned in last issue that the Holy Father requested a distinguished preacher (Father Zocchi, S.J.) to write articles. "Father," said Leo XIII., "write articles. They will bring more fruit than sermons; for where the preacher's word cannot reach, then newspapers do reach, and people read them who never go to a sermon." The *Eco d'Italia* informs its readers that the advice has been acted upon. Father Zocchi is about to become editor of the *Civiltà Cattolica*. The Pope is a warm advocate of the Catholic Press. He would have a Catholic paper a weekly visitor to every Catholic household. His Holiness calls the Catholic newspaper "a silent advocate of morality, a perpetual missionary."

VEN. CURE D'ARS.

A preparatory meeting of the members of the Sacred Congregation of Rites was held on Thursday, 28th January, to discuss the question of the heroic virtues of the Ven John Baptist Vianney. An official declaration will not be made till after a "general" meeting presided over by his Holiness. Speaking of the preparatory meeting, the Roman correspondent of the *Irish Catholic* says: "The morning of Tuesday, January 28, saw an event which will bring joy to the hearts of the secular clergy in every country, and to the innumerable pious lay people throughout the world who have hoped and prayed for the concession of saintly honours to the venerable servant of God, Jean Baptiste Vianney, the Cure of Ars. On that day the members of the Sacred Congregation of Rites assembled and gave a favourable decision upon his heroic virtues. Thus the cause has advanced a step forward."

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. C. Williams' JUNO. Smoke.

THE following is the text of the song for the Pope  
ODDS AND ENDS, composed by the late Dr Murray, Professor of  
Maynooth College, and deservedly popular in all  
Irish Catholic schools and seminaries:—

#### A SONG FOR THE POPE.

##### I.

A song for the Pope, for the royal Pope,  
Who rules from sea to sea,  
Whose Kingdom and sceptre ne'er can fail,  
What a grand old king is he,  
No warrior horde hath he with his sword,  
His rockbuilt throne to guard;  
For against it the gates of hell shall war,  
In vain as they even have warred;  
Then hurra, hurra, hurra,  
Hurra, hurra, hurra,  
One cheer more for the grand old Pope,  
For the grand old Pope, hurra.

##### II.

Great dynasties die like flowers of the field,  
Great empires wither and fall,  
Glories that have been that flashed to the stars,  
They have been, but that is all;  
But there is the grand old Roman See,  
The ruins of earth among,  
Young with the youth of its early prime,  
With the strength of Peter, strong;  
Then hurra, hurra, hurra,  
Hurra, hurra, hurra,  
One cheer more for the grand old Pope,  
For the grand old Pope, hurra.

##### III.

O'er all the orb no land more true  
Than our own dear Catholic land,  
Through ages of blood the rock hath stood,  
True may she ever stand,  
And ne'er may the star St Patrick set  
On her radiant brow decay,  
Then hurra for our own dear Catholic land,  
For the grand old Pope, hurra,  
Then hurra, hurra, hurra,  
Hurra, hurra, hurra,  
One cheer more for the grand old Pope,  
For the grand old Pope, hurra.

#### PER PACEM AD LUCEM.

I do not ask, O Lord, that life may be  
A pleasant road;  
I do not ask that Thou wouldst take from me  
Aught of its load.  
I do not ask that flowers should always spring  
Beneath my feet;  
I know too well the poison and the sting  
Of things too sweet.  
For one thing only, Lord, dear Lord, I plead:  
Lead me aright,  
Thou' strength should falter and the heart should bleed,  
Through peace to light.  
I do not ask my cross to understand,  
My way to see;  
Better in darkness just to feel Thy hand,  
And follow Thee.  
Joy is like restless day; but peace divine  
Like quiet night.  
Lead me, O Lord, till perfect day shall shine  
Through peace to light!

"You don't object to a contributor dropping into poetry once in a while, I presume?" said the caller with an affable smile  
"Certainly not, sir. Sit down," replied the editor, pushing the waste paper basket towards him.

£160,000 has been expended on St Patrick's Cathedral, Melbourne, to be opened next November. Archbishop Carr has made a special appeal to raise £1,500 for a High Altar.

Five thousand at the St Patrick's Day Concert in Sydney. Viscount Hampden said he never sat a concert out with greater pleasure. About £500 was cleared.

"I know to my cost," said Lord Hampden at the Sydney Irish National Festival, "that Irishmen in Parliament can speak at any length on any given subject."

A Sicilian marble altar is to be erected by the Dominican Fathers in Dominick street, Dublin, to perpetuate the memory of their late Provincial, Very Rev T. Smith, O. P.

An exchange supplies a collection of funny advertisements:—  
"Annual sale now on. Don't go elsewhere to be cheated—come in here." "A lady wants to sell her piano, as she is going abroad in a strong iron frame." "Wanted, experienced nurse for bottled baby." "Furnished apartments, suitable for gentleman with folding doors." "Wanted a room by two gentlemen about thirty feet long and twenty feet broad." "Lost a collie dog by a man on Saturday answering to Jim with a brass collar round his neck and a muzzle." "Respectable widow wants washing for Tuesday." "For sale—a pianoforte, the property of a musician with carved legs." "Mr Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skin." "A boy wanted who can open oysters with a reference." "Bull-dog for sale; will eat anything; very fond of children." "Wanted, an organist, and a boy to blow the same." "Wanted a boy to be partly inside and partly outside the counter."

#### CHRISTCHURCH.

(From our own Correspondent.)

##### THE BANQUET

THE officers and members of the local branch of the H.A.C.B.S. can certainly be congratulated on the very successful gathering and celebration, which took place until a late hour, in their hall on the evening of St Patrick's Day. The hall was prettily and appropriately decorated, and the gathering was of a most pleasant character. A numerous company, consisting of members and visitors, and including a large number of ladies, sat down to an excellent banquet. The President, Brother P. Burke occupied the chair, and the committee formed to organise the banquet, were nobly assisted by Mesdames Stratz, Burke, Nelson, Young and many other ladies. Several gentlemen and a number of ladies were in attendance, and everything was managed in capital style. Among those present were the Very Rev Father Cummings, V.G., the Rev Fathers Ginaty, Maruane Malone, O'Connor, Salvador and Galerne, also the following gentlemen who represented kindred societies—Brother T. Gapes, (Forresters), Brother Clarke (Oddfellows) and Brother Hutton (Druids). During the evening songs and instrumental selections were given by Misses Burke, Quill, Cunningham and Hynes, and Messrs Young and Hynes, Miss Evans and Miss Burke were the accompanists. The health of the Pope was the first toast, and it was proposed by Brother Burke, who said:—"Very Rev Fathers, ladies and gentlemen, before the real object of this gathering is commemorated, there are a few other toasts to be dealt with, and the pleasing duty devolves on me, as your chairman, to propose the toast that heads your programme—that of his Holiness the Pope. Though I know that I am addressing a mixed gathering, and that some of you are non-Catholics, yet I have no apology to offer for allowing this toast to come first, since my countrymen for the last fourteen hundred years have placed it in this position. His present Holiness, Pope Leo XIII., as you are doubtless well aware, was born on the second day of March 1810 at Carpineto, in the diocese of Anagni, in the Papal States. I may mention, in passing, that at the time of his birth Pius VII. was in captivity. You see, therefore, that these were troublesome times for the Church. His parentage was noble, his father being Count Louis Pecci, and his mother Anna Properi, a daughter of a noble family in the neighbourhood of Carpineto. Young Pecci's childhood was spent in a home not less pious than refined. Sweetness of temper, readiness to oblige, and, withal, a quiet and serious behaviour, marked his early as his later life. The young nobleman from the first gave proofs of his piety and talents. His taste and aptitude for learning, in spite of his modesty, made him known to Gregory XVI., always ready to detect genuine merit. As soon as he was ordained, and this event took place at Rome on the 23rd of December, 1837, the Pontiff appointed him domestic prelate. But he was not to remain long a priest. He was quickly advanced to the rank of Bishop, Archbishop and Cardinal, and intrusted with the most important matters in many parts of the Holy See. Yet the crowning of his glory was still to come, and arrived when he was elected, on the death of Pious IX., of blessed memory, the 258th successor of St Peter. This happy event took place on the 20th of February, 1878, and he was crowned Pope under the title of Leo XIII on the 3rd day of the following March. To dwell longer on this subject would be presumptuous on my part, particularly as a person, whom you all love and esteem, will respond to the toast. I will therefore conclude by asking you to fill your glasses and drink the health of one of the most virtuous, learned and able men of our age." When the toast had been duly honoured it was responded to by the Very Rev Father Cummings. He said:—"It affords me the greatest pleasure to respond to the health of the Pope, first, because the

J. DODDS, 182 Colombo Street, Triangle, Christchurch (next Langdon and Steel). Fish, Poultry, etc, fresh every morning. Hotels supplied at reduced rates. A nice Lunch, Tea or Supper for 1s. Oyster Soup at all hours.  
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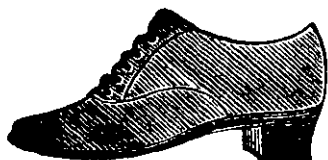
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MORAY PLACE, DUNEDIN.

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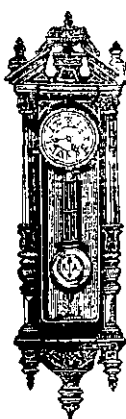
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H.A.C.B.S. has been established over a quarter of a century and, as far as I know, is the only Catholic benefit society which has received the Pontifical blessing; and secondly because from the days of Pope Celestine I, who sent St Patrick to Ireland, to Leo XIII, gloriously reigning, every occupant of the Chair of Peter has entertained the greatest love and interest towards the Irish people, and in return, when his health is proposed, a grateful responsive echo will be found in the heart of every son of Erin, in whatever part of the world his lot may be cast. The Hibernian Society has always expressed its loyalty to the Church and to the Holy See, and so, on the other hand, the Society has received from the Pontiff great encouragement and many blessings and favours. He has endeared himself to them by the many tokens of his solicitude that all kindred Catholic societies have received from him. We have seen Leo XIII, who has made the Holy See illustrious, taking a clear and an elevated view of the great questions of the present time, penetrating the causes of the turmoil, trouble and confusion that are prevalent in the intellectual life of the age and soaring above the difficulties in which scientists have moored themselves by their materialistic theories, with a clearness of view characteristic of him. In the political world, too, we have seen him with the same clearness of perception unravelling the difficulties of the labour question so as to gain, if not the conviction, the respect and admiration of his opponents. In the same manner he looked at the social evils of the day. He saw the havoc made by the Socialist and others, and one of the remedies was proposed in the following remarkable words:—"Since the followers of Socialism are sought more especially among that class of men who are artisans or who work for hire, and, who, wearied with their toilsome lot, are more easily allured by the hope of riches and the promise of wealth, it seems fit to establish societies of artisans and workmen, which founded under the guidance of religion must render their associates contented with their lot and patient in toil, and may induce them to lead tranquil and quiet lives." These words should sink deep into the hearts of members because they might look upon them as giving them a great mission and urging them to supply that which the Pope regarded as the actual need of the Church. The

obsequered history of the Irish people, passes through the heat and kindles up the enthusiasm of every child of Erin. He spoke of the beautiful character of the Irish people at the time St Patrick came amongst them, and gave a rapid sketch of the establishment, by him, of Christianity in Ireland. A cardinal point in the reverend speaker's discourse was to show the great success that ever attended the Irish race when they were united. They were ever spiritually united, and, therefore, they have preserved their Catholic faith in an unparalleled manner. He alluded to the incursions of the Danes in the ninth century, and, later on, the introduction of Protestantism, which two events have divided the people politically, and thereby caused great misery and disgrace. He spoke likewise of the destruction of Irish records and literature composed during the most brilliant and intellectual period in Ireland's history, also of the penal laws, which, says Edmond Burke, were most artfully designed to degrade the intellect to crush the will and to extinguish every vestige of manhood from the heart." While on this topic the speaker related how King John, of England, passed a law which imposed fifty lashes on any Englishman who should marry an Irishwoman. Shortly afterwards the monarch stationed a battalion of seven hundred Saxons at Kilkenny, and such was the beauty of the daughters of Erin in that locality, and the loyalty of the Saxon troops, that only six hundred and ninety-nine of them incurred the penalty. A few notices were also given or rather a remarkable class of apostles well named the "soupers." They came to convert the Irish Catholic to the new creed with a bible in one hand and a bowl of soup in the other. "These men," said a swift of their age, "must be good, since they offer any Catholic who will embrace their doctrines, food, raiment, and a small weekly allowance of money in this world and coals for all eternity in the next. Finally, Father Marnane showed that at Home the Irish race had not only remained steadfast to the creed of St Patrick, but also had carried it abroad, and to-day, wherever the English language is spoken, there is the Catholic faith. The toast "Irishmen at home and abroad," was proposed by Brother G. J. Sellers F.D.P., and when duly honoured was responded to by Mr Donnelly. Brother Sellers said:—"I regret, in proposing this toast the unavoicable

## OUR WORD FOR IT.

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

# CITY BOOT PALACE,

GEORGE AND ST. ANDREW STREETS.

J. M. KAY, Proprietor.

Pope wished them to unite together under the influence of religion, and such a society there was. He desired them to unite, and being imbued with Catholic principles they might go forth amongst their fellow-workmen and teach them what a Catholic workman was, what was authority, what was obedience. To young men I would say, ponder, over the benefits to be gained by joining the H.A.C.B.S., and whilst in the enjoyment of good health to join, and as early as possible. They would never regret having done so. Though they may be strong now, and may imagine that they do not require assistance, it is necessary to point out that they can never tell what sickness and trouble to-morrow may bring forth. It is a very great advantage for a priest to secure the services of the men or his parish who are as spiritual as himself, and are glad to unite with him in spreading religion. This state of things some non-Catholics call "Church domination," but this union is simply due to the fact that Catholic people understand as well as the priest the Catholic faith. With the true instinct of an Apostle, St Patrick provided for the future. He consolidated, by his prayers and careful labours, a perfect hierarchy, and cemented that strong and mutual affection between pastors and people which has been the glory and safeguard of Catholic Ireland. This moral bond of union has survived the shock of ages. The priests may be insulted and banished, but no power on earth can obliterate that abiding and coexisting affection of the priest for his people, or that of the people for their "Soggarth Aroon." The other toasts which followed were:—"The Queen and Royal Family," proposed ably by the chairman, and drank with musical honours; and "The Bishop and clergy," proposed by Mr E. P. Lonergan, and responded to by the Vicar-General and the Rev Father Gnaty. The next toast, "The day we celebrate," was the one of the evening, and was very ably proposed by Mr M. Nolan, and eloquently responded to by the Rev Father Marnane. He thanked the H.A.C.B.S. for asking him to respond to the toast, and explained the object of the celebration. To commemorate the memory of persons who have conferred a great spiritual or political benefit on their country was, he said, an ancient and universal custom, and, like the electric spark, the name of St Patrick, which recalls the glorious yet

absence of Brother Dr J. H. Deamer, as I feel that he would have done justice to it. However, I have consented, though at a short notice, to propose the toast. I am pleased, as one who has taken a sincere interest in the Irish race, to be able to point out in contradistinction to the oft repeated assertion, that Irishmen are an improvident race, that history showed that they are equal, if not superior to any other race. In the literary and political world at Home or in the colonies, I could easily name a number of Irishmen, who, as orators and statesmen have proved themselves worthy of a prominent position, and worthy sons of the dear old land. In the army or navy, no matter under what flag they served, Irishmen have gained a reputation which will be remembered not only by their countrymen and countrywomen, but also by the people of every nation. "Our adopted country" was proposed by Brother Nelson P.D.W., and responded to by Brother B. Hayward. Brother Sellers proposed "the kindred societies," and Brothers Clarke, Gapes, and Hutton responded. Brother Sellers said:—"The platform on which we all stand is the same, and our mission is briefly "to alleviate the anguish and sorrow of the heart stricken, the wail of the orphan, to assist the sick, and when in the course of nature's call, a brother goes the way of all flesh, to reverently consign his earthly remains to his last and peaceful rest. Associated as I have been for eight years back with the various lodges, I can testify as to the ready and hearty manner in which all the societies responded to, and cooperated in, a work which has for its object the mutual advantage of every benefit society. The societies which have already united for this purpose, have established a benevolent fund, which has even now advanced to a fairly large sum of money, and steps are being taken to increase the amount still more. In fact a Friendly Societies Interchange of Medical Benefit Association with over one hundred lodges and from two to three thousand members has been established, and in operation for four years. When the Premier was last in this city it was suggested that the friendly societies should become the medium by which the proposed old age pensions should be worked. As yet I am in the dark as to his intentions on this subject. But I think that could the Premier see his way to bring about an union of all the

(Continued on page 13)

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Floorcloths, Furniture,

Crockery, Ironmongery,

AND

GENERAL HOUSEHOLD FURNISHINGS.

.....

We have just landed, ex Mamari, Tongariro, Aoranigi and Rimutaki, 326 Cases and Bales of New and Seasonable Goods, including all the Latest Novelties for Autumn.

# Irish News.

(From Contemporaries.)

**Antrim.—ORANGE INTOLERANCE.**—The Protestant intolerance which prevails in Belfast is shown by the fact that under the contracts disposed of by the Corporation during the past month only £40 was given to Catholics, whilst Protestants received £19,307.

**Cavan.—A PROTESTANT PARSON LANDLORD.**—At the Quarter Sessions just held at Connehill before Judge Waters, there were 27 ejectment cases for hearing, one being at the suit of Rev Thomas Moore, rector of the parish, against James Anderson, Killatee, for £6 5s, being one year's rent due on November 1. Mr A. B. Smith, solicitor, appeared for plaintiff. Mr Boyle, solicitor, defended, and said he was instructed that a year's rent was not due. Mr Moore last year also sued the defendant for rent, got a decree, and overcharged the sum of 10s in costs, which he submitted was a payment on account of the present year's rent. His Honour: Do you admit, Mr Smith, that too much was charged as costs? Mr Smith: There was a decree, and eviction notices were served. His Honour: The Plaintiff was not entitled to any costs except what was given on the face of the decree. Mr Smith: I instructed him to take half the costs of the eviction notices. His Honour: The person who takes more costs than what is given on the decree, places himself in a dangerous position. Mr Moore said he was willing to pay back the 10s, and asked for his Honour's assistance in the matter. His Honour: I beg your pardon, Mr Moore, I must decide the case according to law. The case was dismissed.

**Cork.—PROPOSED EXPENDITURE OF £750,000.**—Cork Harbour is deriving some advantage from the activity of the current political situation. The Government is said to mean expending three quarters of a million on the long-neglected naval dockyard at Haulbowline Island. It is proposed that war ships seeking refuge there might promptly be repaired. As there is some money going about, it is well that "Cork's own town" should have the expenditure of a trifle of it. There are rumours that one of the first rallying-places of the flying squadron is at that *statio benefida carinis*—Berehaven Bay. Thence it may go anywhere over the wide ocean.

**Clare.—SHOCKING DISCOVERY AT ENNISTYMON.**—Mr Coroner Cullinan, Ennis, held an inquest at Ennistymon on the body of a woman named Molloy, who was found dead under shocking circumstances. It appears the woman, who was the wife of a shoemaker, and lived in a little house on the confines of the graveyard, was last seen by her neighbours a few days before. Hearing no noise about the house, some of the neighbouring people burst in the door, when a horrible spectacle presented itself. The body of the woman lay on the floor, partly under the bed. It was partially undressed, as if she had fallen while retiring to rest. The face was horribly eaten, as if by rats, and both thighs were badly lacerated. It is stated that people saw numbers of rats about the house, even jumping on the bed where the corpse was laid out. A *post mortem* showed that the woman was suffering from cancer of the liver and a weak heart. A verdict of death from natural causes was returned.

**Derry.—ANOTHER GUN ACCIDENT.**—At Ballyronan, on the shores of Lough Neagh, a farmer named Samuel Thompson and a servant boy named Edward Coleman were hunting. Thompson was walking a few paces behind Coleman when his gun went off, and the contents lodged in Coleman's leg above the knee.

**Down.—ALMOST BURIED ALIVE.**—A rather extraordinary accident occurred near Bessbrook, two miles from Newry. A man named W. Truesdale was engaged digging a trench convenient to the churchyard when the sides gave way, and the loosened soil buried him up to the neck. Truesdale was unable to help himself, and though he shouted lustily for assistance half-an-hour elapsed before he was discovered and extricated from his awkward position.

**Dublin.—THE LIFE OF CARDINAL MANNING.**—The *Freeman's Journal* says that Cardinal Vaughan's strong protest against the caricature of Cardinal Manning which his biographer has drawn, will command the sympathy of every reader of Mr Purcell's volumes. Their exaggeration of incidental differences and controversies, their indiscreet revelation of hastily-written letters never meant for the public eye, their subordination of what, after all, were the main efforts of the great Cardinal's life to petty tales of petty disputes are painfully manifest. Cardinal Vaughan's version of an incident of which he is himself the hero in Mr Purcell's story is so different from Mr Purcell's own, so little supports the theory that Mr Purcell builds upon it, that his deductions from the narrative he presents must be received with caution. Cardinal Vaughan's trenchant criticism destroys the credit of the portrait of his predecessor which has been given to the public.

**SIR MAURICE O'BURKE.**—Sir Maurice O'Bourke, Speaker of the New Zealand Legislature, visited the Four Courts, Dublin, and was shown around the various courts.

**Galway.—DROWNING FATALITY IN COUNTY GALWAY.**—A very melancholy drowning accident occurred at the village of Claddaghduff, ten miles from Clifden. A team of young fellows were playing a football match on the banks of Bannarnsheen lake. One of the players accidentally kicked the ball into the lake, when a young fellow named Martin Diskell divested himself of his clothes and swam out for the ball. Before he could make the shore again he got cramps and was drowned. Deceased was about 22 years of age.

**Kerry.—DREAM OF A "CROCK OF GOLD."**—At Lixnaw recently, a man named Mahoney dreamed "three nights running" that a crock of gold lay buried under a whitethorn bush which grew at the western end of the old church of Kilcaura. He would not dig for it, however, as the thought of disturbing the resting place of the dead was too much for him. He told his dream, and three young fellows named Sullivan, McQuinn, and Flynn, who were not burdened with ideas about disturbing the death, set forth one night for the old church. Having drawn around the bush the mystic circle where they intended digging, they set to work. A wall about five feet high was close by. They toiled through the night but found nothing. As the sun was rising, the wall gave way, and the greater portion fell into the cavity. One of the occupants had a very narrow escape, but sustained some slight wounds on the head from the falling stone.

A heavy rain storm swept over Tralee district on Christmas Eve. Four farmers, named Dowling, McKenna, Sullivan, and Shea, who were returning from Anniscane, lost their lives in endeavouring to cross a swollen stream.

**King's County.—A DISASTROUS STORM.**—A rain storm of exceptional violence passed over King's County, on December 27, inundating large tracts of land, and causing serious damage to property. Houses were unroofed, trees blown down, and ricks of hay and straw scattered broadcast.

**Limerick.—A LIMERICK SAILOR DROWNED.**—A report has been received in Limerick that a sailor named Edward Maher has been drowned at Hamburg. Maher, it is said, belonged to Limerick, and has left a sum of money, concerning which the Consul at Hamburg has written to Limerick. His relations are requested to communicate with the authorities.

**Louth.—PERSONAL.**—James Gannon, a solicitor at Drogheda and Dublin, has been appointed by Francis Gogarty, high sheriff, returning officer for Drogheda.

**Roscommon.—Meetings are being held in Roscommon in connection with the proposed project for the establishment of a bacon-curing factory. It is proposed to work the establishment as in Denmark, on the co-operative system, which has been found in connection with the bacon and butter industries to be of enormous benefit to all classes in the county.**

**Tipperary.—DR CROKE "AN IRISHMAN TO THE BACKBONE AND SPINAL MARROW."**—A correspondence which has passed between Archbishop Croke and Mr John Cullen, secretary of the Irish National Club of New York, is going the rounds of Home papers. Mr Cullen had sent to his Grace a copy of a song, entitled "We're Irish all the time," which is an answer to a statement attributed to the Archbishop by Mr Stead in the *Review of Reviews*, to the effect that "We are all English now." His Grace understood the song to have been addressed to him as "a degenerate son of Erin, who had forsworn his country, and publicly declared himself and his countrymen to be not Irish, but English in heart and mind and feeling." He states that he has been grossly and wilfully misrepresented in the matter, but is now as ever an Irishman to the backbone and spinal marrow, and he has never said or done anything from which a contrary conclusion could be legitimately drawn. About three months ago he was interviewed by Mr Stead, and asked what he thought about the existence among living Irishmen of an anti-English sentiment. He unhesitatingly declared that he did not believe in the existence of any such feeling, and that as the democracies of England and Ireland had in latter years fraternised, with the result of the "union of hearts," they had all become English at least in the negative sense, and to the exclusion of anything like international hatred. Such was his sentiment, and such was the head and front of his offending. In all respects he did not hesitate to say, in the words of the song:

On principle to tyrants we are foes,  
And are Irish from our head unto our toes.

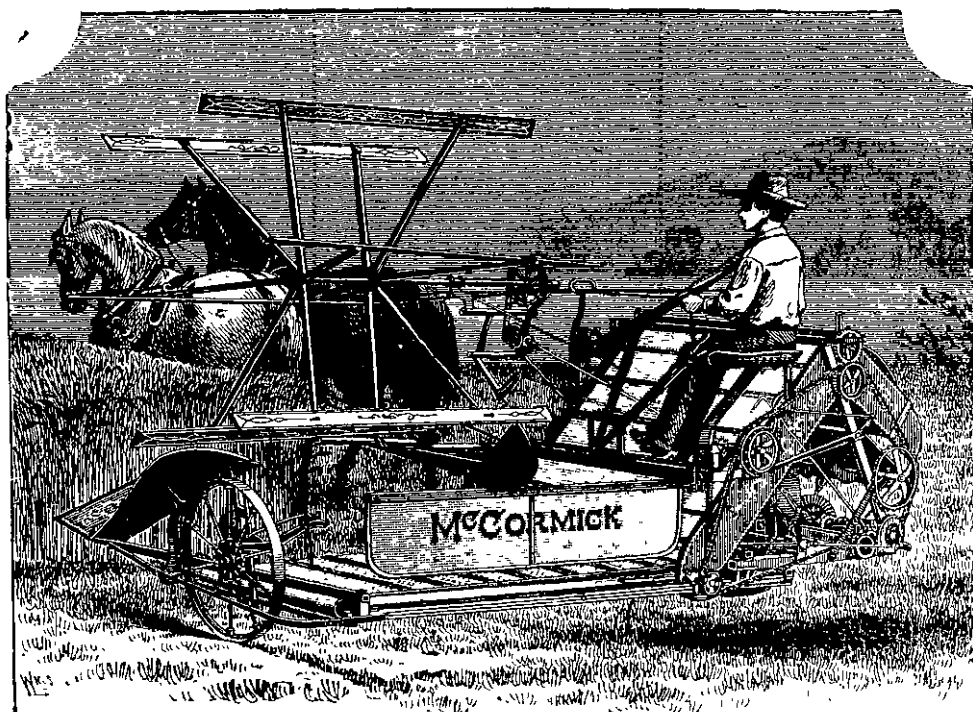
**DEATH OF MR. T. HALLY, CLONMEL.**—The death is announced, suddenly, of Mr Thomas Hally, O'Connell street, Clonmel. Mr Hally was an active Nationalist. In his early days he had a share in the Fenian movement. Later on he took part in the Land League struggle, and in the troubled period intervening between the suppression of the Land League and the establishment of the National League he did not lie idly by, but worked on in the temporary organisation started for the sustentation of the suspects. In recent years he was connected with the National Federation.

**Tyrene.—TORN ALMOST TO DEATH BY A HORSE.**—A very painful and melancholy affair is reported to have taken place in the neighbourhood of Cappagh, which lies three miles from the

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and treated me for that complaint. The eruption  
crept slowly up my limbs, and on the body,  
until it enveloped the whole frame. It gave me  
infinite trouble with constant itching, casting off  
of dry scales, and a watery liquid which would



exude from under the scales. I treated it for  
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town of Pomeroy. It appears that a little girl named Duggan, who resides with her uncle, a man named Donaghy, went to drive a horse, which belonged to a neighbour, off her uncle's grass, when the animal, which was a vicious one, suddenly attacked the little girl, disfiguring her in a frightful manner. Medical aid was at once summoned, but little hope is entertained for the girl's recovery.

**Waterford.**—**DEATH OF FATHER MC'CARTHY, P.P.,** Tramore.—Recently Father McCarthy, P.P., Tramore, one of the most distinguished ecclesiastics in the diocese, passed away after a brief illness. He had contracted cold about a week previously, and despite assiduous medical attention, he gradually sank and succumbed, the immediate cause of death being failure of the heart's action. He was a native of Dungarvan, and received his early training in St John's College, Waterford. He then went to Maynooth, where, after a brilliant collegiate career he was ordained. His first field of missionary labours was in the diocese of Kildare and Leighlin, where his devoted zeal and energy combined with many admirable traits of character, asserted themselves, both in the advancement of religion and the promotion of every cause for the good of the people. Returning to his native diocese he was deputed in 1881 by the Lord Bishop to visit America for the purpose of collecting subscriptions to renovate the Waterford Cathedral, and his mission was crowned with conspicuous success. On the death of the Rev Richard Power in 1884 the Bishop, as a recognition of his rare abilities, promoted Father McCarthy to the parish of Tramore, where he since laboured with the utmost success and usefulness. Partly through his instrumentality the church there is one of the finest in Ireland. The funeral took place on Saturday.

**Westmeath**—**PROSELYTISM IN ATHLONE.**—Attention has been drawn to the efforts made in Athlone of late to pervert some Catholics of the humbler class. These efforts are of a most unblushing kind. One poor servant girl began by bringing a child of the family where she was at service on several occasions to the Protestant church. When her parents came to bring the girl away admission was denied them. A method adopted by the proselytiser is to visit the houses of Catholic poor and give them money, ostensibly by way of charity, but in reality to get a hold of people and then to undermine their faith. In one case a boy of about six years of age was taken away from the Catholic school and sent to a Protestant National school recently opened. The mother of this boy is a Catholic. He was baptised in the Catholic Church by the priest, the Protestant father standing by and giving his consent. He was always brought up a Catholic, the father always consenting and satisfied. The mother gets ill and is visited. A baby is born, and is actually conveyed to the Protestant church and christened by the parson. The grown children, a boy and girl, the latter barely seven years of age, were sent to the Protestant Sunday School, and the work of perversion seemed to advance quickly. The mother and children have, however, been saved from the proselytisers and the children have been sent back to the Catholic school. This system has been going on since the inception of the street preaching nuisance in Athlone, and the Catholic population are determined to take means to put an end to this trafficking in human souls.

**Wexford.**—**ANOTHER CENTENARIAN.**—There has just died at Milltown, Taggart, County Wexford, an old man named James Redmond, who attained the extraordinary age of 110 years. Redmond worked for the greater part of his life as an agricultural labourer, and although illiterate was a very intelligent man. He was born near Kilmuckridge, a village in the northern part of the county, about twelve years before the rebellion of '98.

**SIR THOMAS ESMONDE AND THE ARTS AND CRAFTS EXHIBITION.**—Sir Thomas Grattan Esmonde, Bart., M.P., has forwarded to Dublin from Ballynastragh, Gorey, to be exhibited at the Arts and Crafts Exhibition, two very fine specimens of Irish manufacture, viz., a bog-oak chair, carved and ornamented all over with old Irish designs, taken from the Book of Kells, and also a beautiful specimen of old Irish bookbinding, in the shape of the Journals of the Irish House of Lords from 1634 to 1776, in four volumes. The hon gentleman has also sent up an old Irish potato ring of unusual form and design. These antique exhibits are sure to be regarded with much attention.

## GENERAL.

**IRISH UNIVERSITY EDUCATION.**—His Grace the Archbishop of Dublin is compelled, by the necessity of saving the Catholic claim in the matter of university education from misrepresentation

and misunderstanding, to correct once more a misstatement of the Catholic position by a writer in the *New Ireland Review*. Last month it was suggested by a writer in the review that the minimum of the Catholic claim could be met by establishing a Catholic college equal in endowment and status to one of the Queen's colleges. That, it was said, would settle the question for a generation. The Archbishop immediately protested against this "subservient programme," and set out in authoritative opposition the principle upon which alone the university question can be settled. The principle is the principle of "equality," involving, as the Archbishop pointed out, not merely equality of collegiate endowment, but equality of university status as well. Either Trinity College should be embraced in a university, really national, within which there should be created a Catholic college, or colleges, equal in equipment; or, if left in its privileged position of "happy academic freedom," then the Catholic college, or colleges, should be placed in a similar position too. The statement of the claim was as simple as the principle it embodied was just. The writer in the *New Ireland Review*, however, revives the "subservient programme" as a possible programme, but with a difference. The January article argued that an endowment of ten or twelve thousand a year would be sufficient for the new college, which, it was suggested, should be subject to the government of the Royal University Senate. The February proposal is modified to the extent that the proposed endowment is increased to £20,000 a year; but the academic ascendancy of Trinity College is still left untouched. Such a scheme, instead of being one for the establishment of equality, is really one, whatever the intention of the authors may be, for the fortification of inequality. Equality may be arrived at by taking Trinity College out of its isolation, and including it in one great national university, in which all the Irish university colleges would be placed on an equal footing, or by developing Dublin University as its founders intended it to be developed, and creating within it a great Catholic college standing upon a footing of perfect equality with Trinity. If these plans are rejected owing to the opposition of Trinity College itself, the charges of sectarianism, of reluctance to face competition, of indifference to the cause of good feeling and toleration among the different sections of Irishmen can never again be levelled, even with a semblance of truth against Catholics.

**LIQUOR CONSUMPTION.**—The Irish Association for the Prevention of Intemperance has issued its annual report for the year 1894-95. The statistics it furnishes are corrective of some popular errors. From them we learn that while the Scotch consume whisky at the rate of nearly a gallon and a half per head of the population per year, the average Irish consumption is .88 gallons. Though the English average, .64 gallons, is lower, the extra appetite for beer redresses the balance, the average annual English consumption of beer being nearly a barrel per head of the population compared with a little over half a barrel in the case of Ireland. The total Irish expenditure on drink in 1894-95 was, according to this authority, £11,224,162, or £2 8s 10d per head of the population.

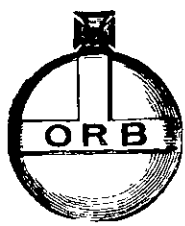
**MYERS AND CO.,** Dentists, Octagon, corner of George street The guarantee highest class work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth.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

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

An Exchange supplies a few maxims for mean men:—Yes, use that dirty envelope. When your friend gets the letter he is bound to think it was soiled by the postman.—Have a cigar case with a very complex fastening, over which you bungle and growl. This will generally draw a cigar from a friend who wants you to "light up and come on."—Never be such a fool as to have smaller change than half a sovereign about you when you have offered to share the hansom that is just going to set you down.—Always wait and be last to leave a railway carriage. It is safest, and you can then take all the newspapers that are left, and may get an umbrella.

A man going home at a late hour in the night saw that the occupants of a house standing flush with the street had left a window up, and he decided to warn them, and perhaps prevent a burglary. Putting his head into the window, he called out: "Halloa! good peop—" That was all he said. A whole painful of water struck him in the face, and, as he staggered back, a woman shrieked out: "Didn't I tell you what you would get if you wasn't home by nine o'clock?"

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

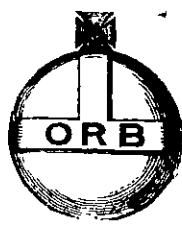


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J. A. X. RIEDLE, Manager.

# LITTLE'S SHEEP DIPS

ARE THE BEST.

FLUID (Non-Poisonous).

Price, in casks, 5s 6d per gal.

One gallon makes 100 gals. wash,

POWDER (Poisonous).

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

One cwt. makes make 100 gals.

CHIEF AGENTS: BLACKBURNE & CO., CHRISTCHURCH.

AUCKLAND: A. Buckland and Son.

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### MEDICAL BATTERIES.

INDUCTION COILS and every description of ELECTRO-MEDICAL APPARATUS Made to Order or Repaired. Batteries kept in order.

GEORGE LE LIEVRE,  
Mutual Life Chambers,  
79 Princes Street, Dunedin.

N.B.—Batteries Lent Out on Hire by the Month or Longer.

SANITARY PIPE AND STONEWARE FACTORY, KENSINGTON.

THE undersigned having purchased the above Work is prepared to sell at Lowest

Current Rates

J. H. LAMBERT

NORTH-EAST VALLEY AND KENSINGTON

### BOOK BINDING

PAPER RULING,  
ACCOUNT-BOOK MANUFACTURING,  
including the supply of Paper, Ruling, Printing, Numbering, etc.  
ALEXANDER SLIGO,  
42 George St.—Dunedin—42 George St.

### NEWS AGENT.

Importer of Magazines and Periodicals of every kind.  
BOOKSELLER AND STATIONER

GO to the WEST END HAIR-DRESSING SALOON for a comfortable Shave and neat Hair Cut. Best brands of Tobacco, Cigars, and Cigarettes always in Stock. Address—Opposite Zetland Arms, Cashel street. E. P. JERMAN, Proprietor.

WATCH THIS SPACE FOR

GUNTREIP'S AND LAKE'S  
(NURSEBYMEN)  
ADVERTISEMENT  
CHRISTCHURCH.

## COMMERCIAL UNION

ASSURANCE COMPANY, LIMITED.  
FIRE AND MARINE.

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

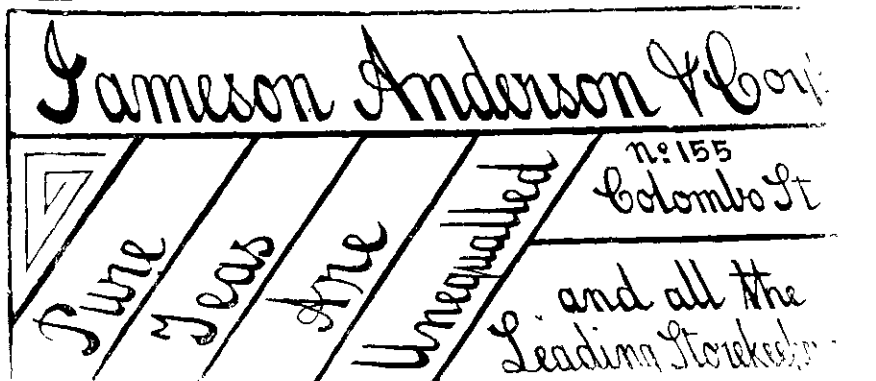
General Manager for New Zealand,  
F. ALLEN, J.P.

ALL FIRE AND MARINE RISKS AT  
LOWEST CURRENT RATES.

LOSSES MET PROMPTLY AND FAIRLY

Wellington Branch, G. H. Harbree Manager  
Canterbury " Cuff and Graham "  
Auckland " Graham and Walker "  
Dunedin " R. E. Doily, Agent

The Commercial Union also has Agents  
and Sub-agents in all principal  
Towns throughout the  
Colony.



HENRY HUGHES, INTERNATIONAL PATENT & TRADE MARKS OFFICE, Chamber of Commerce, 42 LAMBTON QUAY, WELLINGTON, Consulting Engineer and Patent Agent,

Fel Aust. Inst. P. A., For. Memb. Chart. Inst. P. A. London. Also at 71 Cathedral Square, Christchurch; corner Manse street, Dunedin; Victoria Arcade Auckland; Tennyson street, Napier. Patents and Trade Marks secured in all countries

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

## GRAIN.

The Company have pleasure in intimating that they are now prepared to receive Consignments of

OATS, WHEAT, BARLEY, &c.

At their DUNEDIN STORES, which are connected with Main Railway Lines by Private Siding. STORAGE AT LOWEST RATES.

LIBERAL ADVANCES MADE ON GRAIN WHEN RECEIVED INTO STORE.

Large Stocks of CORNSACKS and TWINES on hand.

## FAT STOCK.

Sales conducted every WEDNESDAY at Burnside Yards.

COMMISSION—2½ Per Cent.

ANDREW TODD, Manager.

(Continued from page 6.)

societies in the Colony, a very great amount of incidental expenses would be saved, and these expenses would go a long way towards enabling the societies to form an old age pension fund without additional taxation." "The Hibernian Society" was proposed by Brother Gapes, and responded to by the chairman, Mr W. Hoban was to have proposed the toast to the "Ladies," but owing to the illness of Mrs Hoban, he could not attend the banquet, and therefore the toast was proposed by Brother R. Hayward, and replied to by Mrs P. Burke, who said:—"The cordial expressions of applause with which you have greeted the present toast inspire me with confidence to reply thereto, though this is my first attempt to speak in public. It is recorded of our patron saint, in whose honour we are assembled to-night, that he has figuratively said that there are no "snakes" in Ireland. But had he lived until these later days could he not say with equal truth that many of the sons of Erin are as the salt of the earth? For have they not spread the Catholic faith in many climes, and given to many nations heroes and statesmen who have won glory for themselves, for the lands of their adoption, and for their native country? As, therefore, the more a people are truly Christian, noble, and refined, so the more they respect and cherish their women, what more natural than you should receive well the toast which has been ably proposed to the ladies? The welfare of the community is closely connected with that of your women, for she who rocks the cradle and moulds the youthful mind acts a very important part. Would it therefore not be an evil hour for any nation when its manhood ceased to revere and honor the mothers and sisters of their race? I thank you, gentlemen, on behalf of myself and the ladies, for the manner in which you have received and honoured the toast." When the toast of "The Press," proposed by Mr G. A. White and responded to by Messrs Hart and Exhall, had been honored, and a hearty vote of thanks, proposed by the Vicar-General, had been accorded to the Chairman, the gathering dispersed.

MR ROSSITER.

As the promising and well known music composer, Mr Harry Rossiter, has been appointed choirmaster at St Mary's, Manchester street, so the choir at that church must soon become excellent. On Easter Sunday next Von Weber's Mass in G will be sung, and as there will be a full orchestral accompaniment by Mr Rossiter's string band, which numbers fifteen performers, and also as some leading musicians in this city will assist on the occasion, the Mass will doubtless be very beautifully rendered. On Easter Monday night he will give a grand vocal and instrumental concert, under the auspices of the local bicycle club, in the Opera House. He will then introduce to the public, for the first time, three of his most recent compositions, and, judging from the opinions of musical critics, the three productions will be well received at his concert, and will add greatly to his fame. The following are the new pieces of music:—(1) A song named "The waves of the rolling deep," which will be sung by Mr W. A. Miller, who is said to be one of the best bass singers in the Colony. (2) A ballad called "Love's thoughts," and written by Mr J. O. Veitch. (3) "The bicyclist's song," which is written by the same gentleman, and dedicated to the Australasian Bicycle Club. Miss Rose Blaney and Miss Kitty Blaney are expected to sing at the concert, also at Mass and at Vespers at St Mary's on Sunday next.

THE RECENT SAD EVENT AT BRUNNERTON.

On Saturday last the Hon. B. J. Seddon sent from Kumara to the Very Rev Father Cummings, V.G., and also, I believe, to the representatives of the various religious denominations in this city the following telegram:—"The dreadful calamity that has occurred at

Brunnerton proves how in the midst of life we are in death. Might I suggest that this occasion is one for special services to-morrow in every place of worship throughout the Colony. I have been superintending the rescue operations. The scenes at the pit-mouth, with widows and orphans and friends and relatives of the entombed miners are heart-breaking. Not a single soul of sixty-seven brave men is left to tell the tale. The heroic work being done by the rescue party is beyond all praise." Needless to say that the news of the terrible misfortune occasioned in this city deep and widespread sorrow and sympathy, and that the Vicar-General will do all in his power to respond nobly to the appeal of the Premier. At the pro-Cathedral and St Mary's on Sunday last after High Mass and Vespers the "Dead March in Saul" was played on the organ in respect for the memory of the deceased miners. Special allusion was made at the services in both parishes to the sad event and handsome collections were subscribed. At Vespers at the pro-Cathedral the Very Rev Father Cummings, in the course of an eloquent and pathetic discourse, made a powerful appeal to his people to contribute generously towards the relief of the widows and orphans of the unfortunate men who so suddenly lost their lives, and, in the course of a few days, he will doubtless be in possession of a very handsome donation of money which he will at once forward either to the Hon Mr Seddon or the Mayor at Brunnerton. Towards the Indian famine and the distress resulting from the Queensland floods, and towards other similar charities the Catholics in this Colony have subscribed generously and they are sure to do so on the present occasion.

## Commercial.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY, LIMITED, report for the week ended March 31 as follows:—

Wheat.—The market is void of any animation. Only a hand to mouth business being done. We quote—For prime milling velvet, 3s 6d to 3s 7d; medium, 3s 4d to 3s 5d; red wheat and tuscan, prime, 3s 4d to 3s 5d; medium to good, 3s 3d to 3s 4d; inferior, 2s 9d to 3s 2d (ex store, sacks weighed in, terms).

Oats.—There is no improvement to note, and the demand is limited. Quotations—For prime milling, 1s 8d to 1s 9d; best bright short feed, 1s 6½d to 1s 7d; medium, 1s 6d to 1s 6½d; inferior, 1s 4d to 1s 5d (ex store, sacks extra, net).

Barley.—Maltsters are not showing very much desire to operate, and sales are only possible when the quality is extra prime. A considerable quantity of medium is now offering and very difficult to place. Quotations—For prime malting 3s 3d to 3s 6d; extra do a shade more; medium, 2s 6d to 3s; inferior, 2s to 2s 3d (ex store, sacks extra, net).

Grass Seeds.—Market quiet, stocks of ryegrass seed heavy. Quotations for prime machine dressed, 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). Cookfoot:—Slow sale, say for best, 3½d to 4d; medium, 2½d to 3d per lb (ex store, sacks extra, net).

Potatoes.—Consignments being less extensive during the past week prices are firmer say for best derwents, L3 to L3 5s; kidney, L2 to L2 10s per ton (ex store, sacks weighed in, net).

Chaff.—Prices this week are slightly firmer, say for best, L2 10s to L2 12s 6d; good old, L2 15s; medium, L2 to L2 5s per ton (net, ex truck, sacks returned).

Sheepskins.—Market very firm, best green crossbreds fetching 2s 4d to 2s 8d; extra heavy, 2s 9d to 3s; medium, 1s 9d to 2s 3d; green lambskins, best, 2s 9d to 3s 1½d; medium, 1s 10d to 2s 7d; inferior, 8d to 1s 6d; best dry crossbreds, 4½d to 5½d; medium, 3d to 4d; best do merino, 4d to 4½d; medium, 2½d to 3½d per lb.

Rabbitkins.—Market almost at a standstill. Quotations for best spring and autumn, 7½d to 8½d; medium, 6d to 7d; summer, 3d to 5d; suckers and inferior, 1d to 2½d per lb.

HEART DISEASE, INDIGESTION.

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

LAW & ANDRELL

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

# POWLEY AND KEAST,

BOTTLEERS OF  
SPRIGT 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.

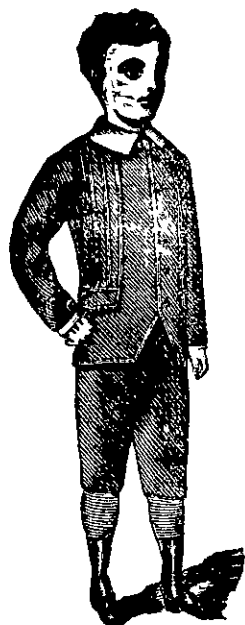
The Largest and Most Complete Bottling Stores in the Colony.

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,  
14s 6d.

TROUSERS  
AND  
VESTS,  
22s 6d.

219 HIGH STREET

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

# W. I L E S

(Late Carter 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, COATS, and VESTS, 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 Mel- bourne	Leave Sydney	Leave Ade- laide
Armand Behic	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 follow-  
ing rates:—

	1st Class	2nd Class	3rd Class
Available nine months	£105	£70	£42
Saloon Passengers booked through to Lon- don, 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 practic-  
able):—

Steamers	Tons	Commander	Leave Mel- bourne
Darmstadt	5300	M. Eichel	April 1
Bayern	5318	R. Blanke	April 29
Prinz Regent Lautfeld	5319	H. Gantheman	May 27

And thereafter every four weeks,  
Passage from Dunedin to Southampton, Ant-  
werp, 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. T H O M A S

(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 Timwald  
and Ashburton respectively

FOUR NIGHTLY SALES of Sheepskins, Fat,  
Hides, 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 dis-  
tressing cough,  
soothe the in-  
flamed mem-  
brane, loosen  
the phlegm,  
and induce re-  
freshing sleep.  
For the cure of  
Croup, Whoop-  
ing 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 April 6	3 pm D'd
Wakatipu	Tues, April 7	2 30 pm tr'n
Waibora	Wed, April 8	2 30 p.m. tr'n
NAPIER, GISBORNE, and AUCKLAND—		
Waibora	Wed, April 8	2 30 pm train
Flora	Thurs, April 16	3 pm D'd

# SYDNEY, via WELLINGTON—

Wakatipu	Tues, April 7	2 30 pm train
Taiaroa	Mon, April 13	4 p.m. D'd

# SYDNEY, via AUCKLAND—

Waibora	Wed, April 8	2 30 pm train
Tarawera	Wed, April 22	2 30 p.m train
MELBOURNE, via BLUFF and HOBART—		
Mararoa	Wed, April 15	2 30 p.m train
Wakatipu	Thurs, April 23	2 30 p.m. tr'n

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

Omapere *	Frid, April 3	5 p.m. D'd
Brunner †	Frid, April 10	5 pm D'd
† Calls Nelson		* calls New Plymouth
GREYMOUTH, via CAMARU, TIMARU.		

# LYTTELTON and WELLINGTON—

Herald	about Wed, April 15	10 a.m D'd
TONGA, SAMOA, FIJI, and SYDNEY—		
Upolu	About April 8	From Auckland
FIJI (SUVA and LEVUKA)—		
Tavani	about April 17	From Auckland

# ROBINSON, J. W.

THE PEOPLES CHEAPEST BUTCHER,  
TRIANGLE, ASHBURTON

Carts running daily through Ashburton  
district.

Your Patronage Respectfully Solicited.

Hides—There is no change in the market. Best are fetching 2d to 2½; extra heavy, 3s; light, 1½ to 1¾; inferior, 1d to 1½ per lb.

Tallow and Fat—Market steady at late quotations, say for prime 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).

MESSRS DONALD REID AND CO. report.—Prices ruled as under at our auction sales to-day:—

Oats—The market for all feed sorts is slightly weaker. We sold several lines specially suitable for seed, up to 1s 9d; prime milling, 1s 7½d to 1s 8½; good to best feed, 1s 6½d to 1s 7½d per bushel (sacks extra).

Wheat—There is no change to report and nearly all to hand has been quitted at late quotations. To-day we sold good milling at 3s 5½; fowl feed, 2s 11d to 3s 3d per bushel, (sacks in).

Barley—The demand for prime malting samples is stronger, but medium sorts are unchanged. We sold good malting at 3s to 3s 5½; medium, 2s 7d to 2s 10d; feed, 2s to 2s 3d per bushel (sacks extra).

Potatoes—The market almost bare to-day, and the few offered realised L3 to L3 5s per ton (sacks in). In the face of fresh supplies coming forward this price is not likely to be maintained.

Chaff—The market is well supplied. Many consignments being of only medium quality, for which buyers are not quite so keen. We sold good oatens sheaf (new) at L2 10s to L2 13s; medium, L2 7s 6d per ton (bags extra).

STRONACH BROS. AND MORRIS report for week ending 31st inst a follows:—

Fat Cattle—Best bullocks, L7 17s 6d to L8 12s 6d; do cows, L5 10s to L7 5s; other sort, L2 10s to L6.

Fat Sheep—Best crossbred wethers, 11s to 12s 6d; extra prime do, 13s to 14s; medium do, 9s to 10s 6d; best crossbred ewes, 8s 9d to 9s 9d; merino wethers, 5s 6d to 6s 3d.

Fat Lambs—614 penned, and sold at from 4s 6d to 9s 9d, according to quality.

Pigs—Bacon pigs, 27s to 44s; porkers, 18s to 26s; slips and grain stores, 5s to 22s; suckers, 4s to 7s 6d.

Wool—The series just closed show an advance of five per cent compared with closing rates.

Sheepskins—Sales on Tuesday were well attended, and all sorts offered were cleared at very satisfactory prices.

Rabbitkins—Best spring and autumn skins, 7½d to 9d; summers, 4d to 6½d; suckers, 2d to 3½d.

Hides—The demand is for heavy hides, which, if carefully flayed, bring up to 3d per lb; the majority of country sorts selling from 1½d to 1¾d per lb.

Wheat—Value rather easier. We quote—Prime tuscan and velvet, 3s 7d to 3s 8½.

Oats—Best milling, 1s 8½ to 1s 8¾.

Potatoes—Consignments are heavy. B at derwents, L2 5s.

Chaff—Market oversupplied. We quote—Prime L2 10s to L2 13s 6d per ton.

#### DUNEDIN HORSE SALEYARDS.

##### WEEKLY REPORT.

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

At Saturday's sale the quality of the horses forward was much inferior to that of the past two weeks, and, in consequence, the bidding was not as brisk as we expected it to be. In a few cases where really good horses were offered the reserves were too high. The draught horses offered were mostly light and inferior, and met with little demand. First-class spring cart horses are in good demand, and all good sorts of this class changed hands at very satisfactory prices. Buyers for useful young draughts were unable to supply their wants, owing to the small and poor selection. We sold on account of Mr B. Mitchell, 10 first-class spring carters at good prices. Hacks and light harness horses sold well when of good quality, but there were only one or two really good ones forward, and for light and inferior horses of this class there is no demand. There will be no sale at the yards next Saturday on account of it being Easter Saturday. We quote:—Heavy draughts, four to six years, L22 to L27; do, eight to ten years, L15 to L20; light and small do, L8 to L12; aged and inferior do, L4 to L7; upstanding spring-cart horses, young and sound, L12 to L16; well-bred upstanding hacks and harness horses, L16 to L20; upstanding hacks and harness horses, L10 to L14; aged and inferior L2 to L5.

MR F. MEENAN, King street, reports:—Wholesale price only—Oats, feed: 1s 5d to 1s 7d; milling, 1s 8½d; demand fair. Wheat: Fowls' 2s 6d to 3s 3d; Fair demand. Milling, 3s 6d to 3s 8d; Chaff: new now in, £2 10s to £2 12s 6d; old, £2 12s 6d to £3; market bare supplied. Hay, oatens: 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; Bolter, stone, £8 to £8 10s; Oatmeal: in 25lbs, £9 10d; butter, dairy, 6d to 8d; factory, 9d to 10d. Eggs, 1s 2d. Onions, 6s 6d per cwt. Christchurch, bran, L3 5s.

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.

#### THOMAS A. EDISON ON THE NEW PHOTOGRAPHY.

"ONE of the most remarkable scientific discoveries of the age." Thus Thomas A. Edison styles the new photography of the Bavarian Professor, Herr Röntgen. Mr Edison says its possibilities may "prove almost limitless." He sees no reason why the interior of the human body may not be photographed by sections. He thinks it possible to put an end to all necessity of vivisection, to penetrate the interior of the skull and see the "living human brain performing its functions. In point of fact to see a man think." "What a marvellous aid to the prospector," says the great American scientist. "He can, by means of this apparatus, lay bare the secrets of the earth." He can, without sinking a shaft, tell the depth and quality of veins of ore. The Professor even sees no reason why a photograph may not be taken of any part of the bottom of the ocean. "Should this process," continues Mr Edison, "be brought into general use, a man, instead of going to the doctor first to have his heart examined if he thinks it is in a bad way, will go to the photographer, get a picture of his heart, take it to a doctor, and ask him his opinion." In the *New York Freeman's Journal*, edited by Father Lambert, a picture, reproduced from an actual photograph, is given. This rather gruesome picture will, perhaps, give readers an idea of the wonderful nature of the new discovery.



TAKEN FROM A PHOTOGRAPH.

Perhaps the most notable experiment (says our contemporary) which illustrated with graphic clearness the eccentric power of the new discovery was the photograph of a man seated beside a lady before the photographer in ordinary dress, but whom the negative shows a perfect skeleton. To test the clearness with which the new process would reproduce the skeleton of a living subject negatives were also taken by the ordinary method. In the first case the spinal vertebrae were reproduced in every detail, forming a ghastly specimen of realism. "How is it accomplished? (We again quote Professor Edison). It seems to me that this method is about like this: He has plates sensitized with chemicals that are acted on by radiant heat, which is nothing more nor less than light that cannot be seen. In fact, it is photography through vulcanite. Low waves of radiant heat pass through the sensitive plate and the desired result is attained. The inventor works with what we call waves of low refrangibility."

Messrs McGavin and Co, brewers, Dunedin, advertise a hotel to let in this issue. As the hotel is in a first-class locality and doing a good business persons on the look out for such a property should make early application.

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

One day an Italian music master was passing the Tron Church as the service was drawing to a close. The beadle came to open the outer door so that nothing might impede the rush of the congregation the moment the last Amen was said (by the minister only). The lonely Italian drew near the door, and was startled. He said to the beadle: "What is that horrible noise I hear?" The beadle, much scandalised, answered, "That's the people praising God." "Do you think their God likes to hear that horrible noise?" "To be sure; of course He does." The sad foreigner replied, "Then their God must have no ear for music," and, sorrowfully shaking his head, he walked away.

Do not complain that there are too many collections and too many charities. But rather rejoice that it is in your power to remove suffering, to soften and the hard lot of those whom misfortune has oppressed. If heaven has granted you a sufficiency, it is expected that you will divide with a less favoured neighbour. Through you heaven wishes to extend a sanctuary to those who cannot earn it for themselves.

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CALENDAR.—APRIL 3—11.

Friday, April 3—Good Friday.  
Saturday, 4—Holy Saturday.  
Sunday, 5—Resurrection of our Lord.  
Monday, 6—2nd day within octave.  
Tuesday, 7—3rd do  
Wednesday, 8—4th do  
Thursday, 9—5th do  
Friday, 10—6th do  
Saturday, 11—Low Saturday.

### STATIONS OF THE CROSS.

(Air—"Mother of Mercy.")

I

*Jesus is condemned to death.*

O Jesus! life and light divine,  
Sentenced to death for sins of mine;  
O would such joy were granted me,  
To die condemned for love of Thee.

II

*Jesus is loaded with the Cross.*

Now Jesus meekly bears the load,  
And goes before us on the road;  
His precious blood marks out the way,  
For us to follow day by day.

III

*Jesus falls the first time.*

See Jesus prostrate on the ground,  
And we in senseless pride abound;  
O Saviour, by Thy depths of woe,  
Teach us ourselves and Thee to know.

IV

*Jesus meets His blessed mother.*

Grant us, O God, a little share  
In Mary's grief and loving care;  
That we may love Thee more and more,  
Thy sufferings and our sins deplore.

V

*Simon of Cyrene helps Jesus to carry His Cross.*

O teach me, Lord, Thy cross to bear,  
And joyfully Thy burden share;  
In my poor neighbour may I see,  
My Saviour suffering still for me.

VI

*Veronica wipes the face of Jesus.*

O cleanse us, Lord, from every stain,  
And make us love and bless Thy name;  
By Thy disfigured, bleeding face,  
Keep far from us foul sin's disgrace.

VII

*Jesus falls the second time.*

Lord, in temptation's bitter hour,  
Fast keep us by Thy saving power;  
Give strength and courage still to stand,  
And journey on to promised land.

VIII

*Jesus speaks to the women of Jerusalem.*

Thy judgments, Lord, I greatly fear,  
And tremble at Thy end so near;  
Give to my eyes a fount of tears,  
To mourn awhile my sinful years.

IX

*Jesus falls the third time.*  
O painful fall of priceless worth,  
To all who live upon this earth;  
Jesus our God is brought down low,  
That we may strong in virtue grow.

X

*Jesus is stripped of His garments.*  
O God who clotheest lilies fair,  
With beauty's garment sweet and rare;  
Put in our hearts true sense of shame,  
And clothe us with Thy grace again.

XI

*Jesus is nailed to the Cross.*  
The rough nails through Thy hands and feet,  
Now cruelly hold their burden sweet;  
Lord, to Thy cross nail fast my heart,  
From love of Thine no more to part.

XII

*Jesus dies upon the Cross.*  
Dark shadows, Lord, are falling now,  
The sweat of death bedews Thy brow;  
Thy Sacred Heart ceases to beat,  
And we kneel weeping at Thy feet.

XIII

*Jesus is taken down from the Cross.*  
Jesus has died upon the tree,  
His precious blood all shed for me;  
O Mary let thy grief be mine,  
And own me for a child of thine.

XIV

*Jesus is placed in the tomb.*  
Wherever, Lord, shall be my grave,  
Grant me at length my soul to save;  
That I may rise like Thee again,  
And live where Thou the King dost reign.

Rev G. M. HUNT,  
St Patrick's Church, South Dunedin.

### DEATH.

O'CONNOR.—On March 21st, at Longridge, the result of an accident, John O'Connor, native of Gilt, County Limerick, Ireland; aged 46 years.—R.I.P.

## The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, APRIL 3, 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.

### A SAD PAGE IN NEW ZEALAND HISTORY: A PAGE ALSO OF HEROISM.



THE morning of the 26th March will long be remembered in New Zealand. Sixty-seven men went into the Brunner mine, and in the terrific explosion not a single one escaped an awful death. We sincerely join in the general sorrow and the universal chorus of heartfelt sympathy. Nothing has occurred for years, perhaps ever, in this Colony which so profoundly moved the heart of the nation. While the widows and orphans were watching with heartbroken anxiety at the pit mouth for the result of the rescue work, all New Zealand seemed to stand by and share the grief of the bereaved ones. Now that the extent of the disaster is fully known practical assistance tendered from every district shows that the spirit of true brotherhood exists at the Antipodes. There is no desire to set limit to what is considered a national duty. Money without stint is freely pouring in, and the fatherless and friendless and the widow will be provided for. In the desire to comfort the sufferers one thing has not yet been sufficiently considered. We would like to see



speedy recognition of their noble conduct made by the Government, on behalf of the people of New Zealand, to the brave heroes of the rescue work. Every man who at great peril, went into the mine to rescue the entombed or bring out the charred remains is a hero, and the heroism ought to be recognised by something more than wordy thanks. We do not suggest pecuniary recompense to the noble-hearted men of the West Coast, who would spurn the thought of anything like payment, but we certainly think if ever a special medal was deserved these brave men deserve it. A page of heroism as well as disaster has been added to the already eventful history of our young land.

### THE CATHOLIC MINERS.

THROUGH the kindness of the Very Rev Father Carew we are enabled to give the names of the Catholic miners who perished in the sad disaster at Brunnerton. They are—

John Allen	Thomas Heslin
Michael Brisbane	Pat McDonald
Paul Peillon	James McDonald
Thomas Moore, sen.	Richard O'Loughlin
Thomas Moore, jun.	William Kent
John White	John Parsons
Robert McMahon	

John Parsons is nephew of Mr Martin Kennedy, at one time proprietor of the mine. Six of those mentioned were buried in the Greymouth Cemetery on Saturday; five were buried at Stillwater on Sunday. The body of William Kent has just been recovered.

All our readers will re-echo the earnest prayers offered in the Greymouth Church on Sunday that Almighty God may have mercy on their souls. May they rest in peace. Amen.

THE mission given by Archbishop Redwood at New Plymouth was largely attended and in every way successful. His Grace was assisted by Rev Fathers McKenna and Cognet.

A MEETING of the Reception Committee of the new bishop was held on Tuesday evening—Mr J. B. Callan in the chair. Sub-committees were appointed to prepare addresses and carry out details. Father Lynch informed those present that newspaper assertions about the time and place of consecration were entirely unauthorised. When the mail which arrived that day left Sydney nothing had been decided. The only thing definite he could tell them was that if Monsignor Verdon's own desire could without too great inconvenience be realised, the consecration would take place in Dunedin, and on the Feast of the Patronage of St Joseph—the third Sunday after Easter. Nothing, however, would be decided till the Briefs arrived from Rome.

PRAYERS were said at all the Masses in St Joseph's Cathedral last Sunday for the deceased Catholics who met their death in the Brunner explosion. Father Lynch, who had already sent a telegram conveying sympathy to Father Carew, Greymouth, expressed again the sympathy of the congregation and the hope that Almighty God would comfort those who so needed strength and resignation. In reference to the Relief Fund the rev gentleman said "New Zealand would do its duty." The "Dead March in Saul" and Chopin's "Marche funebre" were played by the organist, Mr Vallis.

THE appalling disaster at Brunner, writes our Wellington correspondent, has overshadowed every other matter of public interest this week. Many of the poor fellows had friends and relations residing in Wellington, and it is needless to say their grief was terrible when the news came to hand of the explosion. Mr McFarland, of Taranaki, is a relative of one of the men who lost his life—R. Parsons. I understand that a nephew of the Hon R. J. Seddon was also among those who were killed. It is said that Mr M. Kennedy had a nephew employed there also, and that he was one of the entombed. Apart from the fact that the calamity was thus brought nearer home to many people in Wellington through the death of relatives, it has cast a gloom over the city which has not been equalled by any similar occurrence in recent years. The Wairarapa wreck was, indeed, a terrible affair, and resulted in the loss of more lives than this, but then the number of bread winners hurried into eternity was not near so large as in the Brunner explosion, whilst a number of those drowned were strangers to the colony, and consequently our grief was not as poignant as it would be were they our immediate neighbours and relatives. Already practical tokens of sympathy, in the shape of monetary assistance, has been sent down to the Mayor of the town, and a meeting of citizens has been called for Monday by the Mayor for the purpose of

making an organised effort to raise funds for the families of the victims. I have no doubt that the response, as has always been the case in this city, will be a generous one.

CWING to the Easter holidays the next lecture of Very Rev Father Le Menant des Cheneais will appear the week after next.

SUCCESSFUL sports were held by St Patrick's Athletic Club, at Ophir, on the 17th. The club handicap of 150 yards (£11), was won by Mr G. Moran, Mr J. Slater was second. The local prize takers were Messrs J. Shanahan and P. M. Elligot.

GRANTED fine weather the Oamaru sports and concert on Easter Monday promise to be a huge success this year.

REV FATHER HACKETT, of Paeroa, preached the occasional sermon on St Patrick's Day, for Very Rev Father O'Reilly, of Thames. On the same day the children of the Catholic schools had their annual fête. Everything passed off most satisfactorily. Father Hackett has been elected president of a newly-formed magazine club at Paeroa.

THE Catholics of Leeston, writes a correspondent, celebrated the anniversary of St Patrick's Day by holding a picnic for the school children and their parents. The picnic took place in a paddock kindly lent by Mr John O'Boyle of Lakeside. The weather was everything that could be desired. In the morning Mass was celebrated at 10 o'clock by the Very Rev Father Chervier. He delivered a short address on the life of St Patrick, which was listened to with wrapt attention. After Mass the children and their parents drove from the church to the grounds where the picnic was held—a distance of about five miles. A drag was kindly lent by Mr W. Holley to take some of the children. This was under the care of Mr J. Holley, and I may rightly say that it was a good while since he or the children enjoyed a drive so much. On arriving at the grounds all adjourned to an excellent spread provided by the ladies of the parish, and to which it is needless to say ample justice was done. During the day various games and races were indulged in by the children. The girls were under the care of the young ladies of the parish, while the school committees had charge of the boys. In the evening the Very Rev Father Chervier, in a few happy remarks, thanked all those who had helped to make the day a success, and called for three cheers for Mr and Mrs John O'Boyle, who kindly placed their paddock at their disposal, and for the ladies of the parish, who so liberally provided the refreshments. Mr M. O'Brien then called for three hearty cheers for Father Chervier, who was untiring in his efforts to make everyone happy. A start was then made for Leeston, and on arriving at the church the Rev Father, after the usual evening devotions, gave the Benediction of the Most Blessed Sacrament, thus bringing a most happy day to a close.

A PICTURE, according to the Eöntgen process, of the skull of an editor has been taken by Professor Czermak, of Graz in Germany. The editor, it is said, has slept badly ever since. For the sake of humanity, microbe discoverers and new process inventors ought to take a spell.

THE Governor of New South Wales at the Sports luncheon said "it was always pleasant to meet Irishmen when they were in a good humour."

MR BURNS-WALKER sang Faures "Les Rameaux" in St. Joseph's Cathedral last Sunday evening. A viola *obbligato* was supplied by Mr G. Coombs. The French words were sung.

"THEY had self-governing colonies, and the very spirit of the Irish race was the desire for freedom. It was precisely when they enjoyed that freedom that the sons of St Patrick were found to be among the most persevering colonists." Thus the Cardinal at the Sydney celebration.

ON St Patrick's Day a magnificent stained glass window, the gift of the late Mr Ellis, containing pictures of St Patrick, St Brigid, St Columba, St Columbanus, St Malachi, St Virgilius, St Kilian, St Dymphna, St Ita, was unveiled by Cardinal Moran in St Mary's Cathedral, Sydney.

THE Very Rev Father Kirk, S.M., Wanganni, was celebrant of the High Mass on St Patrick's day, at St Patrick's Church, Sydney.

WE are requested to state that leaflets containing the "Stations of the Cross," verses composed by Rev G. M. Hunt, St Patrick's Church, South Dunedin, may be had from J. A. Macedo, bookseller, Princes street, Dunedin. Price, one penny.

THE quarterly meeting of the Dunedin ladies' branch of the Hibernian Society was held on the 18th inst, most of the members

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being present. After the general routine business was disposed of, a large number of friends who were invited to attend an entertainment to be given that evening were admitted. The programme, a varied one, consisting of songs, solos, recitations and stories, was attentively listened to, the following contributing: The Very Rev Father Lynch, Mrs Macdonald, the Misses B. Drumm, M. Drumm, M. Hughes, A. Hughes, A. Heley, C. Falkner, and Mr P. Carolin. Judging by the enthusiasm displayed, the evening's enjoyment was an immense success, and reflected great credit on the members of the committee for bringing forward such excellent talent as was witnessed that evening, and should certainly be an encouragement to other young ladies of the congregation to become members of this most worthy and useful Society.

We deeply regret to learn of the death of an old subscriber, Mr John O'Connor, of Longridge Village. The deceased met his death suddenly. He was an energetic farmer, highly respected by all his neighbours. He leaves a widow and five children, to whom we desire to offer sincere sympathy.

TUESDAY, March 17 (writes a correspondent) will be long remembered by every true-hearted Irish resident of Southbridge and surrounding district. In the evening a large number of people assembled at the Town Hall, where a grand supper and social was held. Mr J. Kilbride occupied the chair and in a warm-hearted speech addressed the gathering in reference to the great day they celebrated. The tables were presided over by Mesdames Kilbride, Gorman, McCartin, Tavis and others. After the supper was over there was a concert at which everybody enjoyed themselves. During the evening songs were given by Misses Curran and McEvedy, also Messrs Holly, Kilbride, Fay, McEvedy, Cooper and others. Miss McEvedy played the accompaniments. Mr J. McCabe also gave efficient assistance during the evening. After all was over Mr J. Kilbride thanked the ladies and those who had helped to make the affair a success.

We learn from the *Catholic Press* Monsignor Verdon, Bishop-elect of Dunedin, was to deliver the panegyric of St Patrick, at St Mary's Cathedral, Sydney, on the Sunday after the festival. Cardinal Moran gave a brief address at the unveiling of a window on St Patrick's Day.

BISHOP GRIMES has just returned from the far south of the West Coast portion of his diocese. His Lordship sent a message of sympathy on learning of the Branner explosion. The consecration of Holy Oils will take place at Greymouth.

We are obliged to hold over account of a successful play in Invercargill and other matter.

"Are you going to deny that charge you made against me in yesterday's paper?" he thundered at the editor. "No sir," thundered back the editor. "That's right," he said, quietly. "If there is one thing I admire, it is a man who sticks by his convictions."

Several Egyptian harps have been recovered from tombs. In some the strings are intact, and give forth distinct sounds after a silence of 3000 years.

People glory in all sorts of bravery except the bravery they might show on behalf of their nearest neighbour.

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

## CHRISTCHURCH.

(From an occasional Correspondent.)

FROM the crowded state of St Mary's Hall last night it is plain to see that the club's sixpenny concerts in aid of that most deserving object, the schools, are gaining in popularity on each occasion. In order not to clash with the banquet on St Patrick's Night, the club's council decided to celebrate the national festival on the 19th. The management are to be congratulated upon the excellence of the programme submitted, and the best thanks of all interested in the good of Christian education are due to the ladies and gentlemen who so generously tendered their services. Mr Harry Rossiter, the obliging and talented conductor of St Mary's choir, made efficient arrangements for the musical portion of the entertainment, which, from beginning to end, went without a hitch. The opening item produced a new feature in the hall gatherings, an overture by a quartette band; two cornets, Messrs Tankard and Daniels; flute and violin, Messrs Poore and Fleming; accompanied by Mr Rossiter, piano; which went with a jubilant swing, at once putting the audience in a happy mood. Misses Triggs and Barker played a pianoforte duet on Irish airs with brilliant execution and great taste. Mr L. J. Blake, in the well worn Father O'Flynn, was very successful and had to come out again with "Hail shamrock green," which was given with great spirit. Mr J. Daniels then played a most enjoyable cornet solo on national airs, with variations. The result of "Teaching French in Killaloe" was then musically explained by Mr J. Chase, which, needless to say, was imitatively rendered and had to be repeated. Miss Thompson's singing in the "Dear little shamrock" was much appreciated and received a vociferous encore. The Rev Father Malone contributed "The last moments of Robert Emmett" in a very pleasing and patriotic manner. The next number was an Irish jig, danced by a true son of the Emerald Isle, Mr Murphy, who, despite his threescore years, "rattled the fure" with all the vitality of youth. The next, a solo, with invisible chorus (Miss Thompson, with St Mary's Choir, chorus) had a very nice effect. The comely twin brothers, Masters J. and R. Peterson, two young gentlemen of nearly the same age, appearance, and voice, in their vocal duet, "England and Ireland," sounded admirably. The last item of the first part, Messrs Rees and Blumski's sketch, entitled "The Joddellers," nearly convulsed the audience with laughter, and like other extravaganzas by these droll gentlemen should be seen to be fully appreciated. The second part opened with another enlivening and beautifully executed duet, by Misses Triggs and Barker. Mr Ryan, that facile princeps reciter, next kept the whole assemblage in roars giving the details of how he "bated Jem Mace," and, of course, was encored. Miss Cunningham sang "Come back to Erin," very efficiently accompanied by Miss Evans, in a most pleasing manner. "Fontenoy," recited by Mr F. Cooper in his usually accomplished style, was a great treat. Mr P. O'Mally then, with voice and accent racy of the brogue, discoursed in dulcet tones on the quality of "The Hat his father wore," which had to be repeated. Mr L. Blake next went "Off to Philadelphia" in great style. "Three Leaves of Shamrock," by Rev Father Malone, caught on with the audience immensely, many of whom joined in the tuneful refrain. Another dance by the veteran Mr Murphy brought one of the most successful entertainments ever held in St Mary's Hall to a close. The Rev Father Malone in a few well chosen sentences returned thanks to the ladies and gentlemen who by their kindly and gratuitous assistance had conducted so much to make our first "Irish Entertainment" such a splendid success.

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

Arthur M. Sidey & Co., ACCOUNTANTS, LAND, ESTATE, FINANCE AGENTS and SHAREBROKERS, GRAND HOTEL BUILDINGS, DUNEDIN.

## N O T I C E.

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

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

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

The Company have, however, reserved to themselves the right to  
tender for the supply of coal for the Government Railways, Corpora-  
tion 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 Grey-  
mouth-Point Elizabeth Railway and Coal Company (Limited)—for  
the past 13 years, I respectfully recommend those who have so kindly  
given me their support for the above period a continuance of the  
same to Messrs JOHN MILL AND CO, who have now purchased the  
business.

PETER M'ARDLE,  
Late Local Manager.

Dunedin, March 13, 1896.

WE have Purchased the Business of the Greymouth-  
Point Elizabeth Railway and Coal Company (Limited) for  
the District of Otago, as will be seen by the above, and will make it  
our business to give every satisfaction to those who will kindly give  
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SELF-RAISING FLOUR. Perfectly Free from Alum  
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Warner's Hotel, Christchurch.  
July 2, 1895.

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for MENZIE AND CO's Worcestershire Sauce. I am very pleased  
to inform you that the Sauce is giving entire satisfaction. There  
are too many people in the Colony prejudiced against anything of a  
local manufacture. The Sauce is used by my customers, and I am  
glad to say they are unanimous in pronouncing it "equal to the  
best brands of the imported article."—Yours, etc,  
(Signed) W. F. WARNER.

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MENZIES AND CO'S  
WORCESTERSHIRE SAUCE.

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ANY ONE becoming a SUBSCRIBER TO THE NEW  
ZEALAND TABLET for 12 MONTHS will be presented with a copy  
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late MOST REV. DR. MORAN recently presented to our SUB-  
SCRIBERS

## N O T I C E.

All communications connected with the Commercial De-  
partment 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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Hot, Cold, and Shower Baths.

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Dunedin, 20th February, 1896.

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

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

M. A. JENMAN.

To W. C. KIRKCALDY, General Manager.

By Appointment



To their Excellencies

SIR WILLIAM JERVOIS AND EARL OF ONSLOW.

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TAILOR AND WOOLLEN DRAPER

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ture Warehouse, 83 George street, Dunedin.

## PRESBYTERIANISM AND CATHOLICISM.

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

## ANSWER TO LECTURE IV.

## Indulgences and the Reformation.

It is surprising and most regrettable that a gentleman like the Reverend J. Dickson, in speaking of indulgences, should have been so much wanting in decorum, made so many false statements, without giving the least authority to corroborate them, and attributed to the Catholic Church opinions which she detests and has always condemned, and have even been reprobated by her approved doctors. This is the more inexcusable on the part of my friend that, in my lecture on "Indulgences," which he might have read both in the Temuka *Leader* and in the more complete and correct account of the *TABLET*, I had, I believe, clearly and faithfully explained the Catholic belief on this vexed question, and shown its apostolicity from numerous quotations from the greatest doctors, and also from ancient liturgies. All these things my friend seems to ignore. Without even trying to refute or explain the proofs I adduced in support of the Catholic claim, he allows himself to be carried away by prejudice and his intense aversion to Catholicism, and falls into historical and Biblical blunders which would make us smile at his childish ignorance, were not his burlesque transformation of truth as impious as it is unjustifiable from one who is looked upon by many of his congregation as a holy and zealous pastor. As his utterances have gone before the public, and many simple-minded persons might imagine them to be correct, I am, in conscience, bound to refute them.

## FIRST ACCUSATION.—Simony.

Taking for his text:—"Buy and eat without money and without price" (Is. lv., 1). He thus explains the word of the Prophet: "The hinging of religion upon money is enough itself to discredit any Church. It is at variance with the fundamental principles of the Gospel. It means that we fallen creatures have something to give God as in value an exact equivalent to the article received, and are under as little complicity to Him as we are to the man to whom we pay market price for his wheat, or wool, or bread, or mutton. It means that we offer to God, who owns all, 'the cattle on a thousand hills,' and all 'the gold and silver of the mine,' that which He has not got and on which He lays the greatest stress. It means that we, who, according to Peter, are 'redeemed not with corruptible things as silver and gold,' can buy from God that which God Himself could not purchase with money, and to secure which no silver ever passed from hand to hand. It means the placing on a level with the minute merits of Christ's blood, that of which Paul said to Timothy, 'the love of money is the root of all evil,' and to Simon Magus, who wanted to purchase the gift of the Holy Spirit, 'thy money perish with thee.' It means that the rich, no matter how they sweat and oppress their fellows and sin against man and God, can find grace equal to the depth and value of their purse, while the poor man, however good in comparison, must go without pardon and salvation, so long as he has nothing to give. It would lodge salvation in the hands of a few, and put it entirely out of the reach of the many, and so the Gospel of the Bible is a Gospel of free, unmerited grace."

## REPLY.

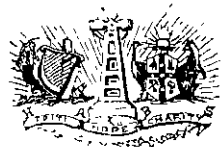
What does the Reverend Dickson mean when he says that "the hinging of religion upon money is enough itself to discredit any Church"? If he meant only that buying some spiritual grace or gift with money is sinful, detestable and to be reprobated, he would be right, and we should entirely agree with him; but such is not evidently his meaning, for he adds: "It means that fallen creatures have something to give to God . . . that we offer to God, who owns the cattle on a thousand hills, and all the gold and silver of the mine, that which He has not got, and on which He lays the greatest stress." From these words it appears that, according to my reverend friend, we should make no offering to God at all, because He owns all things, and whatever we have belongs to Him. Is this correct? Is it conformable to the Bible for which his reverence pretends to have such an esteem that he considers it as the only means to secure salvation? If there is anything striking in the Holy Scriptures, it is the fact that Almighty God has always exacted from us some willful offering out of the things He, in His infinite mercy, has bestowed upon us for our use. "In the earthly paradise, did not Cain offer to God the fruits of the earth, and Abel the firstlings of his flock, as gifts to the Lord?" (Gen. iv., 3-4). What do the three first chapters of the Book of Leviticus contain but the list of the various gifts which the children of Israel were, by the command of God, to offer to Him? "Speak to the children of Israel, and thou shalt say to them, The man among you that shall offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep, if his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the tabernacle of the testimony" (L. Levit. i., 2-3). "If the oblation of a holocaust to the Lord be of birds, of

turtles, or of young pigeons, the priest shall offer it at the altar" (Levit. i., 14-15). In chapter ii. of Leviticus, we have the regulations for the offerings of flour and first fruits, and, in the following chapter, the regulations peace-offering. Wherefore, from the old Testament, it is certain that, although God owns all things, "the cattle on a thousand hills," and all "the gold and silver of the mine," yet to the end that we might acknowledge His Supreme dominion over us, and our total dependence upon Him, He positively commands the children of Israel to offer gifts and sacrifices to Him: and, therefore, the Reverend J. Dickson, in this instance as in many others, is guilty of *willfully* and *maliciously* perverting the Scriptures, in order to mislead his congregation, and prejudice them that they may soon more easily accept his deliberate misrepresentations of the Catholic doctrine of indulgences. Is such a line of argumentation worthy of a minister of the Gospel, of a preacher of truth? Have not, by the command of God, sacred ministers who devote all their time to prayer and the works of the ministry, to be supported by the voluntary offerings of the people, and that by God's positive command? Hear what Almighty God regulated for Aaron and Levites: "I am thy portion and inheritance in the midst of the children of Israel. And I have given to the sons of Levi all the tithes of Israel in possession, for the ministry wherewith they serve Me in the tabernacle of the covenant" (Numbers xvi., 20-21). So, by God's command, the children of Israel were to pay tithes of all their possessions for the support of the priests and Levites. Is not the Reverend Dickson misleading his people when he says, in a general way, "The hinging of religion upon money is enough itself to discredit any Church." Religion, it is true, should never hinge upon money, but money is indispensable to carry works of religion, and to support clergymen and ministers; without this help, it would collapse. Would my reverend friend remain long at the manse of Temuka if the members of his congregation did not give him a fair support? What is then the meaning of that long, tedious tirade about buying salvation without money? Of course, salvation cannot be bought with money; it is a pure gift of God; but God, who has redeemed us through the merits of the blood of His Son, will not apply His merits to us if we do not obey Him in all things, and one of the obligations He imposes upon us is, as far as we are able, to contribute to the decoration of His house and the support of His ministers, and to perform other works of mercy, according to our means. It might be objected that these regulations I have quoted were for the people of Israel, not for Christian people. This is true, but it shows, at any rate, what the Reverend Dickson seems to deny, that God requires that we should make to Him some offering out of the gifts He has given us, and this voluntary oblation of some portion of our riches is most acceptable and pleasing to Him. Let me show now that our obligation to do so is as great, nay, even greater, than in the old dispensation. Jesus is our model. During His public life He lived exclusively on the alms of the faithful. He even kept money for His personal wants and those of His Apostles. Judas Iscariot, who had been appointed by Him to take charge of the offerings made for that noble object, got too fond of money, and it was the love of money which made him betray his Divine Master; but it were absurd, because Judas abused money, to infer that no money should be given by the faithful for the support of religion. Have not priests to give alms to the poor, how could they relieve the poor if they were not allowed the use of money? How could they live at all? No general sweeping assertion should be made without explanation and distinction. It would be well for the Reverend Dickson to read his logic again before venturing on writing or public speaking. The early Christians knew so well the obligations and advantages of voluntary oblations made to God, that many of them, not satisfied with making a liberal offering, actually sold all they had and brought the price to the Apostles and laid it at their feet. "For as many as were owners of land or houses sold them, and brought the price of the things they sold and laid it down before the feet of the Apostles; and distribution was made to every one according to his need" (Acts i., 34). Was not, by the command of the Apostles, a public collection made every Sunday in the various churches? "Now, concerning the collections that are made for the Saints, as I have given order to the churches of Galatia, so do ye also. On the first day of the week, let everyone of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then made" (1. Cor. xvi. 1-2). Wherefore, in the New Law, as in the Old Law, God commanded offerings to be made by the faithful for the support of religion, and to acknowledge His supreme dominion over us, and by his rash, false utterances the Rev. Dickson has been guilty of willfully trying to mislead his congregation. "It means that we, who, according to Peter, are 'redeemed not with corruptible things as silver and gold,' can buy from God that which God Himself could not purchase with money, and to secure which no silver ever passed from hand to hand." It means nothing of the kind. You are again trying to deceive your flock, and giving them poisonous instead of wholesome food. We know and we believe that we were freely redeemed by the Blood of Christ; from Him alone we expect our salvation, which no gold or

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silver can buy, although gold and silver properly used may prove a very great help towards the attaining of salvation; otherwise how could the Apostle have said to the early Christians: "Do not forget to do good and to impart; for by such sacrifices God's favour is obtained" (Hebr. xiii. 16). We have the authority of St Paul that the sacrifices we make for God, by depriving ourselves of part of our riches, and imparting them for some good work, obtain God's favour. This is precisely why we are so liberal in giving, that God in return may be liberal towards us. "For God loveth a cheerful giver" (ii. Cor. ix. 7). And again: "Do good to the just and thou shalt find great recompense; and if not of Him, assuredly of the Lord" (Eccl. xii. 3). If we have God's promise that He will reward us for what we do to the just, therefore, what we do for religion and the support of His ministers will certainly not remain without a recompense. Nay, in that sense, we may truly be said to buy heaven with gold and silver by the proper use we make of them, since they are most effectual to obtain God's favour, without which no salvation is possible. Can my rev. friend deny this? If Christians were to be given to understand that they are to give no money for religion, under the plea that salvation cannot be bought with gold or silver, how could churches be built? How could schools be established and supported? How could young students for the ministry be trained? Did not God say: "Honour the Lord with thy substance" (Prov. iii. 9). And to promote the glory of God, the Rev. Dickson does his best to persuade people that we are not to honour God with our substance, for it would mean "that we fallen creatures have something to give to God, as in value and exact equivalent to the article received, and are under as little compliment to Him as we are to the man to whom we pay market price for his meat, or wool or bread or mutton." Is this the style of an evangelical preacher, of a minister of Jesus Christ? When we make an offering to God, we do not mean to give him an equivalent for the favour received; do what we may, we could never repay our loving and amiable Saviour for what he has done for us; all the treasures of the earth can bear no comparison with sanctifying grace or heavenly bliss, but we try to promote His external glory by helping people to know Him and to love Him, and relieving the poor, his favourite friends, hoping He will graciously accept of the little we are able to do as a feeble token of our gratitude for His infinite kindness and generosity towards us. What is there reprehensible in this? "It means that the rich, no matter how they sweat and oppress their fellows and sin against man and God, can find grace equal to the depth of their purse, while the poor man, however good in comparison, must go without pardon and salvation, so long as he has nothing to give. It would lodge salvation in the hands of a few and put it entirely out of the reach of the many; and so the Gospel of the Bible is the Gospel of free unmerited grace."—Where has my rev. friend seen that the Catholic Church ever taught the satanical doctrine he wickedly attributes to her to inspire his people with a hatred of her? Is this Christian charity? Is this doing to others as we should like to be done by? The Church has always been the friend of the poor and condemned and opposed their oppressors; why does he try to calumniate her? The Church has never taught that a "rich man, no matter how he may sweat and oppress his fellows and sin against man and God, can find grace equal to the depth and value of his purse; there is not a word in my lectures to justify this accusation, impossible to quote one approved Doctor who has ever advocated it; why, then, contrary to historical truth, does he, by such a vile calumny, endeavour to excite the indignation of his congregation against Roman Catholics, who believe quite the opposite of what the Rev. Dickson supposes them to believe? This undignified conduct cannot be too highly stigmatised. If he had read Catholic writers—the Fathers and Doctors of the Church, whom he despises, simply because he knows nothing about them, could he be betrayed into such silly and criminal blunders? Indeed, I pity the Presbyterians of Temuka if they take their doctrine from such an untrustworthy teacher. The Catholic Church teaches that unless the rich, as well as the poor, keep from mortal sin, or truly repent, they can never be saved; she declares that the rich who refuse to help the poor, according to their means, or who oppress them, can never go to heaven, and are sure of everlasting reprobation, according to these words of Holy Writ, where, speaking of the last judgment, our Blessed Lord is represented as saying to the wicked: "Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels.—For I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink; I was a stranger and you took me not in; naked, and you covered me not; sick and in prison, and you did not visit me." Then He plainly tells them that as long as they refused to help their needy or suffering brethren, they refused to help and assist Him (Matt. xxv. 41-45). No Church has ever done more for the poor than the Catholic Church, and no preachers have more frequently reminded the rich of their duty to the poor than Catholic preachers. The poor may go to heaven without money by loving and serving God faithfully, bearing their privations with patience and praying for those who, out of love for God, help and assist them in their needs. Jesus has said: "Blessed are the poor in spirit, for theirs is

the kingdom of heaven." We look upon the poor as the dearest and best friends of Jesus. Many of us become voluntarily poor to help and assist the indigent, teach little children and take care of abandoned orphans; and in face of all this the Rev. Dickson misrepresents us, as making salvation easy for the rich and impossible of access to the poor. If he even gave an instance to prove his assertion. But no; he says it is so, and expects everyone will admit it on his authority; poor deluded people may, but surely no one else. The Catholic Church has ever reprobated and condemned simony, or the buying, or attempting to buy spiritual favours or gifts, or the power to confer them with money. The crime of simony was condemned by the Council of Chalcedon A.D. 451, Can. II; Clement II, 1046; Leo IX, 1049-54; the Councils of Rheims and Mayence; Nicholas II, 1059; Alexander II, 1068; Gregory VII, 1073-85; the Councils of Clermont, Toulouse, etc., Pius VI, in Bulla "Auctorem fidei" Syn. Pistoriensis, 28 August, 1794. Many more authorities could be quoted, if necessary, to show the utter abhorrence the Catholic Church has ever had of simony, and how untounded are the accusations of her enemies on this point. But, you will say: Do not Roman Catholic priests take money for baptisms, marriages, honorarium for Masses and sundry other spiritual functions. In the first place, it must be distinctly understood that no Catholic priest or bishop can claim anything for the administration of any sacrament whatever, or the blessing a devotional object, or conferring any spiritual favour or gift. If they did so, they would be guilty of a frightful mortal sin, and, if found out and the charge proved, could be deprived of their faculties. Secondly, priests, bishops, and ecclesiastics are commanded never to be influenced by the prospect of remuneration in the administration of the sacraments or the granting of spiritual favours, or appointment of any one to any ecclesiastical office or dignity. Thirdly, however, as in many places Catholic priests have to be supported by voluntary subscriptions, the Church requests those who are able to make a liberal offering on the occasion of a marriage, baptism or funeral. She also permits priests to receive a moderate sum when a special Mass is asked; but it must be understood that although the offering is made on the occasion of a special Mass being asked, the money is not given as a price for the Mass, but as a free oblation for the support of the priest and to assist him in his works of zeal and charity. Again, the poor are not forgotten by the Church, seven times a day, at the divine office, the priest makes a special commemoration of the faithful departed, rich or poor, known or unknown to men. At Mass, every day, the priest is also obliged to pray for the dead, especially for those who, on account of poverty cannot make an offering for having a special Mass said for their intention, or the benefit of their departed relations and friends. Many Catholic priests several times a week say special Masses for the faithful departed, especially those who might be in greatest distress or exposed to be neglected or forgotten by their friends. Some religious orders never accept an offering on account of a Mass, and daily say Mass for private intentions or for the dead without any hope of any remuneration whatsoever, even indirectly, as we have explained it. This has always been, is, and ever shall be the doctrine of the Catholic Church in all countries of the world. This is the teaching of all her doctors, and yet, she has been, and is still accused by many of her enemies, and amongst others, by the Rev. J. Dickson, as guilty of the abominable crime of simony. Is not such a calumny most unjustifiable? Is it not surprising how good intelligent Christians, deceived by their ministers, believe the accusation and have a thorough contempt, nay, sometimes a kind of hatred against their Catholic fellow-citizens and colonists?

SECOND ACCUSATION.—Perverting faith, and making void the merits of Christ by preaching the necessity of meritorious good works, such as prayer, fasting, almsgiving.

"God saves us not because we fast and pray and give alms, and do good works, but because Christ died, and we have the faith in Him that lays hold of mind, and heart and life. 'By grace ye are saved through faith'" (Ephes. ii. 8).

#### REPLY.

The Rev. J. Dickson seems to confound faith and hope. The two are quite distinct. By faith, we believe in God, and all the truths which he has revealed to us, although we can neither see nor understand them. This divine faith is a gift of God. "By grace you are saved through faith" (Ephes. ii. 8) and that not of ourselves, "for it is a gift of God," says St. Paul. The reason is obvious, many of the truths of faith transcend the light of reason, nay, seem apparently contrary to it. The motives of credibility make us indeed certain of their existence, but they do not take away their obscurity. Faith, however, although a gift of God, requires our assent or co-operation. It "bringeth into captivity every understanding to the obedience of Christ" (ii. Cor. x. 14). Faith must include all truths revealed by God; to doubt or deny any of them would be to attack his veracity or wisdom or both, "He that believeth not the Son maketh Him a liar" (i. John, v. 10). In order to know the truths of faith in a clear, precise, practical, methodical manner, we require a living authority, and we have seen that this living authority is the Catholic Church, established by



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Christ to explain His doctrine, administer the sacraments, and lead men to their eternal destiny. Faith, left to private judgment is reduced to mere human persuasion, for people believe what suits them, because it agrees with their views, not because revealed by God or taught by Christ and His Apostles, since the truths which they reject were equally revealed by God, taught by Jesus Christ and His Apostles and rest on the same authority. Private judgment, by its manifest contradictions, its jarring sects, makes religion a mockery, divides men, instead of uniting them together, and naturally leads to agnosticism, indifferentism, scepticism, and atheism. A Holy God cannot be indifferent if truth and error are taught in His name and authorised by His word; the God of truth cannot approve of contradictory systems, still less be the author of them. Hope, which the Rev. J. Dickson confounds with faith, is a firm expectation of heavenly bliss through the merits of Christ and our own good works, performed by His grace and in union with Him. This latter part of the definition of hope my rev. friend denies. "God saves us," he says, "not because we pray and fast and give alms and do good works, but because Christ died, and we have the faith in Him, that lays hold of mind and heart and life." The holy Scriptures are most clear and emphatic on the necessity of meritorious good works, in order to obtain salvation. "What shall it profit a man," says St. James, "if he says he has faith, but have not works, shall faith be able to save him? (James ii. 14). No, by no means. "He that hath my commandments and keepeth them, he it is that loveth me" (John xiv. 2). Jesus declares that unless we keep the commandments, we shall never enter heaven. "If thou wilt enter into life keep the commandments" (Matthew xix. 17). The sentence of reprobation will be passed on the reprobate on the last day, not because they did not believe, not because they had not faith, but because, although many had faith, nay, even the true faith, they did not practice good works. "Depart from me, ye cursed, into everlasting fire" . . . And why? "For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; for I was a stranger, and you took me not in; naked, and you covered me not; sick, and in prison, and you did not visit me" (Matthew xxv. 41-45). "Not every one that saith to me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he who doth the will of My Father who is in heaven he shall enter into the kingdom of heaven" (Matthew vii. 21). In this text heaven is promised not to those who only have faith but to those who, by good works, endeavour to please God and serve Him faithfully. Therefore good works are meritorious of eternal life and necessary to salvation, since without them we cannot be saved. These good works must have true faith for their foundation, because "without faith it is impossible to please God" (Hebrew 11), but faith alone in Christ will never lead one single soul to Paradise without obedience to Him and to His Holy Church. Not only are good works necessary to salvation, but our reward in heaven will be in exact proportion to our good works. If, as the Rev. J. Dickson says, "we are saved not by them, but by the grace of which they are the outward manifestation," then our glory in heaven would not be the reward of our good works nor, in proportion to them, it would not be "a crown" which we have deserved. Our good works would not be taken account of but only our faith and the free graces we have received from Christ, which is contrary to the teaching of the Scriptures. "Be not deceived, God is not mocked," says the Apostle, "for what things a man shall sow, those also shall he reap. . . . And, in doing good, let us not fail, for in due time we shall reap not failing. Therefore, whilst we have time, let us do good" (Gal. vi. 7). Why should the Apostle exhort us to multiply our good works whilst it is time if our recompense in heaven were not to be in proportion to them? if we were not to receive that which we have sown? Again, St. Peter said to the early Christians: "Labour the more that by good works you may make your calling and election sure; for doing these things . . . an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (Peter i. 10). How can this text and those we have quoted above be reconciled with the doctrine of justification by faith held by our friend, the Rev. J. Dickson? "God saves us not," he says, "because we fast, and pray, and give alms and do good works, but because Christ died and we have faith in Him." It is true it is by the merits of Christ we are saved, but it is equally certain that by our good works, prayers and fasting, alms-giving, etc., performed in a state of grace and in union with Christ we merit an increase of grace, to which corresponds an equal degree of glory in heaven" "*Si quis dixerit, hominem justificatum, bonis operibus, non mereri augmentum gratiae, anathema sit*" (Conc. Trid. Sess. vi, c. x). "Blessed is the man that endureth temptation: for when he has been proved, he shall receive the crown of life" (Jam. i. 12). A crown is the reward of victory; therefore, by our efforts to avoid evil and do good and overcome temptation, we merit a crown of immortal glory. Is this justification by faith only, as advocated by our friend? St. Paul said: "There is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day; and not only to me but to them also that love His coming" (II. Tim. iv. 8). Did he

not consider the crown which he expected as a just reward of his good works? Did he not say that others would be, in like manner, equally and justly rewarded if equally faithful, according to the rules of retributive justice? Does not our Blessed Lord positively declare that the just will be rewarded according to their works: "*Reddet justis Deus mercedem laborum suorum*" (Wisd. x. 17). Is not, therefore, the doctrine of justification by faith a manifest perversion of the Scriptures? The Rev. J. Dickson has appealed to the Scriptures and particularly to St. Paul, and from their authority he is convicted of being a false teacher, a spreader of poisonous doctrines, leading souls to damnation. Our good works do not make void the merits of Christ; it is by His Grace they are performed; it is to glorify Him they are undertaken; it is He who will reward them; they are His even more so than they are our own; the only thing we can claim is our co-operation, which, alas! most often is not half as generous and quick as it should be. In Christ alone we put our trust, and if we trust to our good works it is because of the promise He has made to reward whatever we do to please Him, even a glass of cold water given in His name. How, then, can the Rev. J. Dickson accuse us of making void the merits of Christ, when we trust only to Him, and have no other ambition but to love and trust Him in time and in eternity?

### THIRD ACCUSATION.—Falsely Preaching the Existence of Punishment, Temporal or Eternal, for Sin.

"The merits of Christ's blood wipe out all punishment, temporal and eternal. For God here or hereafter to exact the smallest punishment for sins, already amply atoned for by Christ, His Son, would be contrary to justice and common sense."

### REPLY.

If "the merits of Christ's blood wipe out all punishment, temporal and eternal," as Christ died for all men, then all men shall be saved and not suffer the least temporal or eternal punishment, "for," says the Rev. Dickson, "to think that God here or hereafter will exact the smallest punishment for sins, already amply atoned for by Christ, His Son, would be contrary to justice and common sense." If the Rev. J. Dickson maintains that Christ did not die for all men, that He atoned only for the sins of the elect "of the Kirk, I suppose," then he is the author and the cause of the damnation of all others; is this the picture of the merciful Jesus the Rev. J. Dickson wants us to love and adore? If this were the case would He not be an unjust God, punishing eternally men simply because He would not give them sufficient graces to be saved, and refused to apply to them the merits of the blood of His Son, by which they might have been amply redeemed, without any temporal or eternal punishment, here or hereafter. Fortunately it is not so: the merits of Christ are sufficient not only to save all the men of this world, but of millions of worlds like our own, if they did exist, simply because they are infinite. He satisfied for all, He obtained for all the graces necessary for salvation; if any are not saved it will not be His but their fault, because, although He gave them the graces sufficient to work out their salvation, they did not profit by them. To suppose that God would damn one single soul without any fault of his makes us shudder because it is irreconcilable with God's justice and goodness. With the help of God's grace we can all be saved. Even the poor negro of the African desert, the Red Indian of America, the wandering Arab of the desert if they correspond with the grace that God gives them will not be permitted to perish, were God to send an angel from heaven to enlighten them and save them. All those who shall be lost shall be lost through their own fault. If, after we have been regenerated by Christ in holy baptism, we again offend Him, we can recover His favour by penance. "Except you do penance you shall all perish" (Luke xiii. 5). "I came to call sinners to repentance" (Luke v. 32) says our Saviour. "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin," says the prophet Ezekiel (Ezekiel xviii. 30). Penance must extend itself to all our sins; otherwise they will not be forgiven. In the third chapter of the Acts of the Apostles it is said: "Be penitent and be converted, that your sins may be blotted out" (Acts iii. 9). Therefore, where there is no penance, there is no remission of sins possible, according to God's ordinances. But what are we to understand by Penance? It is an exceedingly great sorrow for having offended God, with a firm resolution not to do again the things we are sorry for, and to repair them, with His grace, as much as it is possible. The Rev. J. Dickson says that the Douay Bible is wrong in translating the Greek word *metanoia* by penance, whereas in the authorised version it is translated repentance. This is not a new discovery. Luther was of the same opinion, because he pretended that penance consisted only in the change of the heart, and that the Greek word *metanoia* would be absurd if it meant we were to have any sorrow for our past sins. Sorrow for sins, he pretended, makes hypocrites of men, and renders them more guilty. This error was condemned by the Council of Trent (Sess. xiv, c. 4). It is false that the Greek word *metanoia* signifies only a change of ideas and affections, no matter the question of etymology, because no man can truly amend his life without acknowledging that he was wrong to have acted as he did, and be sorry for

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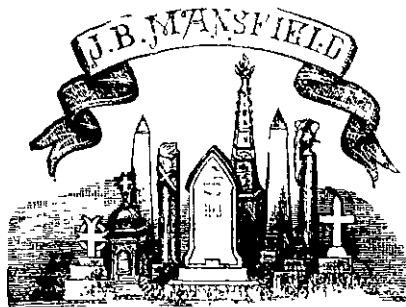
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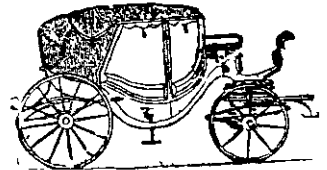
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having offended God, Who commands nothing but what is just, beautiful and admirable, calculated to promote His external glory, our own welfare and that of our fellow-creatures. A penitent heart is essentially a contrite heart, broken with sorrow for the evil done. The word penance is always used in this sense in the Bible. When St. Paul was preaching at Damascus he said: "Do Penance and turn to God, doing works worthy of Penance" (Acts xxvi, 2). In this text St. Paul specifies two qualities of penance, namely, the turning to God and the doing works worthy of penance. He did not, therefore, consider penance as a change of life only. St. Luke has the same expression: "Bring forth, therefore, fruits worthy of penance" (Luke iii, 8). If no punishment of any kind, even the smallest, remains for sins forgiven, how could Daniel say: "Redeem now thy sins with alms, and thy iniquities with works of mercy to the poor" (Daniel iv, 24). Luther and my friend use this paradox about the word *matanoia* simply to deny the virtue of the Sacrament of Penance and indulgences. The Catholic Church teaches that penance is not only a virtue but a sacrament, which through the merits of Christ and the absolution of the priest, takes away the sins committed after baptism of those who, being truly contrite and resolved to amend, that is, make reparation for the time misspent in offending God, the injuries done to their neighbour, the scandals given, without which dispositions they can never hope to obtain pardon from God or have the merits of Christ applied to them, not because He is not willing to forgive them and to save them, but because, resisting His heavenly graces, they are unworthy of pardon. This Catholic doctrine pre-supposes that (1) Jesus Christ has given to His Church the power to forgive sins in His name, by His authority, and to apply to penitent sinners the infallible merits of His dolorous passion and death. (2) That the power of absolving sinners is not a mere declaration that the sins are forgiven, but a real, actual and effectual remission of them through the merits of Jesus Christ applied to the penitent by the agency of the priest, who, in the sacred tribunal of penance is the representative of Christ, according to His words: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained" (John xx, 21-23). From this promise of Christ it is certain that the sentence of the priest is ratified by Christ in heaven and that, when he utters the words of absolution, Christ Himself washes away the stain of the sins he had committed. (3) That sinners are bound to acknowledge their grievous sins in consequence if they want to be forgiven. "If we confess our sins; He is faithful and just to forgive us our sins and to cleanse us from all iniquity" (1. John i, 8-9). (4) That satisfaction or the reparation of the injury done to God by sin is an integral part of the said sacrament of penance. God in forgiving the sin washes away its stain and forgives the eternal punishment due to it, but in order to punish sinners for their evil deeds and deter them from relapsing again into their former criminal habits (except when the dispositions of the penitent are very perfect), He changes the eternal into a temporal punishment, which must be suffered in this world or in the next. If it were true, as my friend does pretend, that "for God here or hereafter to exact the smallest punishment for sins, already amply atoned for by Christ, His Son, would be contrary to justice and common sense," how is it that when God forgave our first parents through the merits of Christ, the promised Saviour Who was to crush the internal serpent, He still condemned them to pains, sufferings and death, saying to Adam: "In the sweat of thy face shalt thou eat thy bread till thou return to the earth, out of which thou wast taken." And why this malediction? "Because thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat" (Gen. iii, 17-19). Why, again, when God forgave Moses His want of faith, did He say to him "Because you trespassed against Me. . . thou shalt see the land before thee which I will give to the children of Israel, but thou shalt not enter into it" (Deut. xxxii 51-52). Why, when he forgave David his crime of adultery and murder did He say to him through the prophet: "The Lord hath taken away thy sin, thou shalt not die. Nevertheless, because that hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die" (2. Kings, 13-14). Why, because of their murmurings against Moses and against God, and their unbelief, although God forgave them, were all the Israelites condemned to wander in the wilderness for forty years, and not one of them permitted to enter into the promised land, except Joshua? (Numb. xiv, 30). Why did St. Peter and St. Mary Magdalen, who had been forgiven by Jesus Himself, and could not doubt of their pardon do penance to their dying moment? Why did St. Augustine weep all his lifetime on account of the wanderings of his early days, and at the moment of death recite the seven penitential psalms? Why did St. Jerome and St. Paula practice such frightful mortifications to atone for the worldly life they had led for a while? Why did St. Paul, who had been converted by Christ Himself, chastise his body? If the opinion of our friend were true that "the merits of Christ's blood wipe out all punishment temporal and eternal and that for God here or hereafter to exact the smallest punishment for sins, already amply atoned for by Christ, His Son, would be contrary to justice and common sense, the facts just quoted

would be inexplicable. Our friend has borrowed his doctrine from Calvin, who, contrary to the plain teaching of the Scriptures and all the Fathers, and the constant practice of both eastern and western Churches, the Syrians, the Copts and the Armenians, denies all satisfactory works of penance for sins forgiven. Which is right, Calvin and the Rev J. Dickson, or the Scriptures, the Fathers and Doctors and all the Christians of the East and of the West? In all countries of the world, at all times, and in all places, except where Protestantism has been established, penance has always been considered to consist of three parts, namely 1, contrition; 2, confession; and 3, satisfaction. This doctrine is hard to flesh and blood, but it is the doctrine of Jesus Christ, who promised to no one, like the reformers, a flowery road to Paradise. It is untrue that confession was established in the twelfth century. It always existed in the Church from the time of our Blessed Lord and His Apostles. The regulations of Leo I, in the fifth century; of the Council of Chalons, in 813; of the IV Council of Lateran in the thirteenth century, etc., supposed confession in existence and regulated only how or when it is obligatory. St. Leo the Great declared that it was advisable to discontinue public confession, and gave the reasons for it. The Council of Chalons, in 813, refuted the objection of those who said that confession made to God alone is sufficient, and affirmed that the teaching of the Church and of the Apostles was that it should be made to the priests, "Secundum institutionem Apostolorum." The IV Council of Lateran affirmed that in no case could confession be put off for more than a year. When certain writers and canonists speak of confession as an institution of the Church, this is to be understood of the regulations about the time and manner of making it, and not of its sacramental institution which is Apostolical and Divine. Protestants have often mistaken the confession made by religious and others to superiors for external faults, which was not a sacramental confession but a free opening of conscience, in order to receive advice for sacramental confession, and jumped at the conclusion that confession in former times, as is evident from the Fathers, was not compulsory but free. This is a mistake. Free confession, or "Compte de conscience," as it is called, or spiritual direction, still exists in many religious communities and is quite distinct from sacramental confession. The chapter of faults, or "Couple," which exists in almost all religious Orders, is a relic of public confession. Its object is the reparation of the disedification given by a public violation of the rule, and a remedy against relaxation of discipline. Again, many Fathers and spiritual writers recommend private confession to God, that is, daily examination of conscience and the recitation of the prayer "Confiteor": I confess to Almighty God, and the act of contrition. Every good Catholic does that every day. Does it show that he does not believe in sacramental confession? This explains how those who do not understand the spirit of our holy religion and the language of the Fathers and mystical writers are led astray and see contradictions where there are none, and erroneously fancy they have found in Catholic Doctors a confirmation of their doctrine of private confession to God alone. All the Fathers unanimously taught that no sinner could be reconciled with God without confessing his sins to a priest. See (St. Vincent of Lerins; Commonitorium. n. 27-32; Sidonius Apollinaris, Epist. l. iv. ep. xiv; St. Leo the Great, Art. 440; Ep. 108 ad Theodorum, Ep. 167, ad Rasticum; St. Eucherius, 454, Bishop of Lyons. Hom. viii; Sozomenus, 430, Hist. Eccles. l. vii. C. xvi; St. Augustine, Enarr. circa Psalm, lxxvi; Sermo. lxxv. Tract. xlix. in Joan. St. John Chrysostom, 381 in Matth. xvi. 19; St. Gregory Nazianzen, 389 Orat. xvi. xvii. xxvi, St. Ambrose, 370, in the two books he wrote on Penance; St. Basil, 305, in his rule Asterus; Bishop of Amasis, 300, in his Hom. Lactantius, 303 L. iv. Inst. C. xvii; Aphrates, 280, of Persia, very much esteemed for his piety and erudition, he is surnamed "the Wiseman of Persia." See Aphratis vita et ejus scripta, by Wright; Origen, 230, Hom. in psalm. xxxvii Is. xlv. 22. Hom. x. in Numeros. Hom. iii. in Lev. St. Irenaeus, 177, Contra Haeresses; St. Clement, 100, Ep. ad Cor. etc; St. Barnabas in his Catholic Epistle.) Thus from the Apostolic times, until the sixth century, and from the sixth century until the Reformation, we have an unbroken line of witnesses that sacramental confession was ever practised in the Church of Christ, as it is to-day by Roman Catholics. From all the authorities we have quoted, it is clear that bishops and priests alone were considered as the lawful ministers of the sacrament of penance; that to them exclusively belonged the duty to absolve sinners. For that ministry ordination is not sufficient, jurisdiction is indispensable, except in the case of extreme necessity when any validly ordained priest may absolve. Public penance in the early ages was only for grievous sins, and never dispensed from sacramental confession and absolution. The public penance was in proportion to the offence committed. In some places it was too severe and abuses had to be remedied. The penitential canons were never strictly observed, except by the Greeks. In the eighth century, as we have said, other good works were substituted for public penance. In giving absolution, the priest must always give a penance, which although generally small, yet, must have some proportion to the sins committed. If it were true, as the Rev. J. Dickson pretends, "that the

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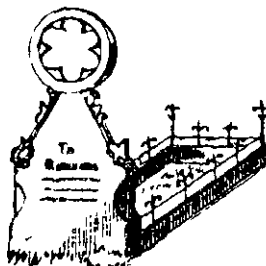
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merits of Christ wipe away all punishment, temporal and eternal," the practice of all ages of inflicting penances on penitent sinners would have been erroneous. All Christendom would be wrong, and the Rev. J. Dickson and a few reformers would be right. Who could believe this? I say a few reformers because many High Churchmen, having studied the Fathers, have returned to the practice of auricular confession, and impose it on the members of their congregation.

#### FOURTH ACCUSATION.

"That in the dark middle ages the worship of the true God had gone into disuse. The only gods that remained were the priests. These priests, to say the least of it, were very ungodly. Their crimes cannot be recounted here. Preaching the Gospel did not trouble them much. They were blissfully ignorant of learning. Of Hebrew, Greek, and the languages of the Bible they knew nothing. Many of the priests never saw a Bible."

#### REPLY.

This is one of the most unjustifiable calumnies of the Rev. J. Dickson. The dark middle ages, as my rev. friend calls them, would be more appropriately called "the bright middle ages." In speaking of the middle ages, let us not forget that the Lombards, the Allains, the Goths, the Huns, the Danes, and the Northmen had invaded and devastated the whole of Europe, burned libraries, demolished churches, convents and monasteries, murdered thousands of monks, priests and nuns; yet, like the Phoenix of the fable, they seemed to revive from their ashes. The savage barbarians were by them changed into meek lambs, and the work of civilisation was recommenced. This, of course, could not be effected in one day, yet it is astonishing how quickly it was done. The eleventh century being considered as the darkest of the dark ages, we shall commence with it. In 1068, Blessed William, with his holy learned monks of Hirsange, softened the manners of the Germans. Peter the Venerable shone like a bright star at Cluny. Robert de Molesmes founded Cîteaux, and encouraged agriculture and letters. (1113) St. Bernard founded Clairvaux, a famous seat of learning and industry. He had 700 monks under his care; many of them men of the highest intellect and well versed in every branch of human learning, especially in the Holy Scriptures. St. Stephen founded the Order of Grammont, devoted especially to study, prayer, and agriculture. St. Bruno, one of the greatest scholars of Europe, founded the Carthusian Order (1084). Robert D'Arbrissel, a most accomplished scholar, founded Fontevrault (1399). The famous William de Champeaux established, in Paris, the learned Congregation of St. Victor. The Congregation of the Val des Écoliers was started by four professors of the University of Paris (1201). In Belgium a Congregation of Canon Regulars for the promotion of learning and piety was established. In 1206 St. Francis, of Assisi, founded his own Order, which has given to the Church several hundred saints and scholars. Nearly about the same time St. Dominic commenced his famous Order, so celebrated for the services it has rendered to science and religion. Blessed Albert, patriarch of Jerusalem, improved the discipline of the Carmelites, many of whom wrote most beautiful ascetical works especially on Holy Scriptures (1209). The Augustinians threw also about that time a great "eclat." Martin Luther was an unworthy member of that holy institute. In every monastery there was a "scriptorium," where learned monks were continually employed in copying, translating and illuminating the Holy Bible. Others wrote learned commentaries on its various parts and elucidated difficult passages from the monuments of antiquity and the writings of the Fathers and Doctors. Their works may still be seen in the principal libraries of Europe and of eastern countries. In every parish there was an elementary school where the children of the locality were educated gratuitously with the utmost care by eminent professors, who did not consider it below their dignity to teach even the A B C. The monks cultivated music, astronomy, navigation, carving, paintings and mechanics. They were the most renowned scientists and most accomplished professors in the colleges and universities. Who has not heard of Lanfranc, Archbishop of Canterbury; of St. Anslem, Abbot of Bec; of Alexander de Hales, surnamed the "Irrefragable Doctor" (1243); of St. Bonaventure, the Seraphic Doctor (1250); of Albert the Great, the eminent professor of Cologne; of the Angelic Doctor, St. Thomas Aquinas, who has never been eclipsed (1243); of Henry Goettals, surnamed "Doctor Sollemnis," the Solemn Doctor, who excited the admiration of France; of Bernard de Fontcault, the famous scientist; of Huguet, Archbishop of Rheims; of Vincent de Beauvais; of Roger Bacon, the glory of the university of Oxford (1294); of Raymond de Lille, surnamed "Doctor Illuminatus," the Shining Doctor (1315); and many others we could mention if we were not limited by space? Were these ungodly priests or monks? What crime could be recounted of them? Is it true that preaching the Gospel did not trouble them much? Was it not, on the contrary, one of their favourite occupations? Was it not by their preaching they softened the manners of the wild, ferocious barbarians? Was it not they who, under God, were the creators and organisers of European civilisation? Was it not through their advocacy and powerful agency that the cathedrals, mon-

asteries, abbeys, so celebrated in history, and destroyed by the Reformers, were built? Did they not found all the great seats of learning? Was it not they who preserved all the manuscripts of the East and of the West? Were they not familiar with the language of Rome and of Athens, as well as with the Hebrew, Syriac, and Arabic languages, and all the languages of the Bible? Yet, the Rev. J. Dickson has the audacity and the malice to tell his people that "they were blissfully ignorant of learning. That of Hebrew, Greek, and Latin, and the languages of the Bible they knew nothing; that many of them never saw a Bible." Why, in the middle ages, the Bible was the best known book. Little children learned how to read and write out of extracts from the Bible; priests and monks read the Bible daily and explained it to the people; they were so familiar with it that in their habitual conversations the expressions of the Bible naturally came to their lips; their works are full of quotations and explanations of the Bible. How can we exonerate my friend from *vile calumny, gross ignorance and perversion of the truth*? If, instead of the medacious Calvin, he had read a little more of the works of the men of genius and of the Saints I have named, he would not have made such asinine mistakes, and led his credulous congregation as he has done.

We shall, in our next lecture, see some more egregious blunders of the rev. gentleman.

#### WHY NOT LIVE A CENTURY.

"In the coming time," said a famous English poet, "a man or woman eighty or one hundred years old will be more beautiful than the youth or maiden of twenty, as the ripe fruit is more beautiful and fragrant than the green. These ripe men and women will have no wrinkles on the brow, no grey hair, no bent and feeble bodies. On the contrary, they will have perfect hearing, clear eyesight, sound teeth, elastic step, and mental vigour."

Does this sound absurd and impossible? Why should it? People over one hundred years old are frequently met with in these days, as they have been as far as human records go back. A man is of no real value until he is past fifty and gained control of his passions and acquired some practical wisdom. After that he ought to have from fifty to seventy-five working years before him. Whoso dies short of one hundred (bar violence) dies of his own folly or that of his ancestors. One chief thing, however, we must learn. What is it? Take an illustration—such as we see multitudes of on every side.

Mr Richard Legatte, of New Bolingbroke, near Boston, Lincolnshire, is a man now somewhat over seventy. He is a farmer, well known and highly respected in his district. In the spring of 1891 he had an attack of influenza, from which he never fully recovered. The severe symptoms passed away, of course, but he remained weak. No doubt food would have built him up, provided he could have eaten and digested it. Yet here was the trouble, his appetite was poor, and what little he took, as a matter of necessity rather than of relish, seemed to act wrong with him. Instead of giving him strength it actually produced pain and distress in the sides, chest, and stomach.

Then again—which is a common experience—he would feel a craving for something to eat; yet on sitting down to a meal, in the hope to enjoy it, the stomach would suddenly rebel against the proceeding, and he would turn from the table without having swallowed a mouthful.

Nothing could come of this but increasing weakness, and it wasn't long before it was all he could do to summon strength to walk about. As for working on his farm, that, to be sure, was not to be thought of. He had a doctor attending him, as we should expect. If the services of a learned medical man are ever needed they must be in such a case—when nature seems to be all broken up, and the machinery runs slow, as our family clocks do when we have forgotten to wind them at the usual hour.

Well, Mr Legatte took the prescribed medicines, but got no better. He asked the doctor why that was, and he appeared to be puzzled for an answer at first. Naturally enough a doctor doesn't like to admit that his medicines are doing no good, because he expects to be paid for them; and then there is his professional pride, besides.

However, he finally said, "If my medicines fail to make you better it is owing to your age." That idea was plain as a pikestaff, and if the patient had never got any better afterwards, why could he dispute what the doctor said? Nobody, of course. It would look just as though Mr Legatte were really going to pieces from old age. But something subsequently happened which spoils that easy theory of the case. What it was he tells us in a letter dated February 3rd, 1893.

"After doctoring several months without receiving any benefit, I determined to try Mother Seigel's Curative Syrup. I got a bottle from Mr G. H. Hanson, Chemist, New Bolingbroke. After taking the Syrup for a week I was much better. I had a good appetite, and what I ate digested and strengthened me; and by the time I had taken two bottles I was well and strong as ever. You may publish this statement if you think proper. (Signed) Richard Legatte."

So it proved, after all, that Mr Legatte was not suffering from old age (at seventy? Nonsense!), but from indigestion and dyspepsia. When Mother Seigel's great discovery routed that, he felt "well and strong as ever."

Now for the moral: It is not Father Time who mows people down thus early in life; it is the Demon of Dyspepsia. Keep him away, and—barring accidents—you may live a century.

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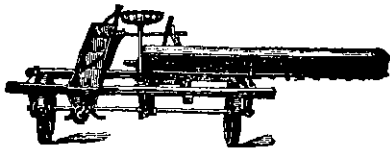
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