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Current Topics

AT HOME AND ABROAD.

THE REVIEWER in the London *Tablet* of "Brendaniana; St Brendan, the voyages in story and legend, by the Rev Denis O'Donoghue, P.P., Ardferf, Dublin, Brown and Nolan," praises the authorship of the work, but discredits the strange story found in many medieval MSS. "The book is at

once popular and scholarlike." "The author is not only a learned Irish scholar, which counts for much, but he has evidently the further advantage of a thorough knowledge of the saint's own country." We have not read "Brendaniana," but no doubt this contributor to Irish literature fully deserves the praise accorded to him. When, however, the writer in our English contemporary speaks of the voyage of St Brendan as "a wild tale," as a story "never meant to be a serious record of travel," as a legend—from first to last a romance, we are inclined to cry "halt"! The reviewer concedes that St Brendan is a "real person" a saint towards whom the Irish of the present day show no little devotion. "That he visited England, continues the writer, "is certain, and that he, with a few faithful companions, ventured forth on the broad ocean in the hope of finding new lands wherein to preach the Gospel is highly probable. Did he reach America? Father O'Donoghue seems to think that very possibly he did. To our thinking there is no evidence one way or the other. When, however, we picture to ourselves the frail barques used in those days, that he and his crew should go so far and then find their way back again to Ireland seems improbable." Notwithstanding the corroborative evidence in Norse Sagas of early Irish colonisation in America, the *Tablet* reviewer, because of the "frail barques used in those days" finds great difficulty in accepting as even probable the "weird tale" to be found in many an old manuscript.

THE PRESIDENT of the Dunedin Catholic Literary Society, in the inaugural address of the session of 1894, discussed the probability of the voyage of St Brendan, and replied to this very objection. We give an extract:—"Was it really possible in

those rude days," said the lecturer, "when the compass was unknown in Europe, for a frail barque to cross the ocean and reach America in safety? The close reader of the modern newspaper will immediately answer that what has been several times accomplished by daring adventurers in very small craft in our own time, could, as far as the size of the vessel was concerned, have been done by the larger ships of the early centuries. Unless I am greatly mistaken, the journey across the rough Atlantic was successfully made not very long ago by one man in a very small yacht, a veritable toy ship. Indeed, a writer in the very last number of the *Fortnightly Review* says that the trans-Atlantic journey was recently made by one man and a dog in a dingy. The three caravels of Columbus were of small tonnage and made of tarred wood. The largest, the *Santa Maria*, was not more than one hundred tons. The *Pinta* was about seventy tons burden, and the smallest vessel, *La Nina*, was only fifty tons—if even that. We should not care to cross the Tasman sea, from New Zealand to Australia, in an open craft of fifty tons. As a matter of fact, only two of the caravels of Columbus were decked throughout. In small vessels, generally open, except at stem and stern, the ancients undertook long voyages over dangerous seas. They had stoutly built vessels made of pine and cedar and oak. Many ships in the time of Trajan had bottoms sheathed with lead and fastened with copper. The hardy seamen of the northern coast, who had to contend with rougher seas and the great Atlantic swell, built strong compact vessels for their daring voyages. It is certain that the hardy Norsemen visited and revisited America. According to the Chinese annals America was discovered by a Buddhist monk named Hwei-schin in the fifth century. He called the land Fusang, and his description tallies wonderfully with accounts given of the ancient people of Mexico. Japanese junks, blown out of their course, found their way from time to time to the western

shores of America. The boats, in which "Papaa" or Culdees of northern Scotland, voyaged in the rough northern seas to the Orkneys and Iceland could stand as much stormy weather as coasting traders manned by Chinese or Japanese. As far as seamanship, spirit of adventure, and style of barque is concerned we see no difficulty in receiving the Brendanian story.

THE IRISH sailor monks of the sixth century did not, CORROBORATIVE it is true, make their adventurous voyages of discovery in vessels of the stamp of South Pacific steamships or huge Atlantic liners. There is not

the slightest doubt that they made their way to Iceland, and were familiar with the islands in the rough northern seas. Are Thorgilsson, surnamed Are Frodhe or the learned, writing of the time of the establishment of the Norwegians in Iceland near the end of the ninth century, says:—"There were Christians there, such the Norwegians call Papas (Culdees of St Columba), but they soon departed, as they would not remain with heathens: they left behind some Irish books, bells and croziers, from which it may be concluded they were Irish." Frequent mention is made in the old Scandinavian chronicles of these Papas whom the pirates of the north, after burning the monastery of Iona (the centre of the Culdees) in 800, forced to leave the Shetlands the Orkneys, and the Faroes. The Norse corsairs destroyed the Irish colony in Iceland. It is believed that the fugitives sailed to the west and landed on what the Sagas called "Vinland," "Ireland it Mikla," "Hvitramannaland"—Vineland, Great Ireland, or White Men's Land. The Norse chronicles do not claim the honour of discovery of America for their countrymen. They relate the voyages of Are Marsson, Bjørn Breidvikingskappe, and Gudhleif Gudhlangson who were driven on the coast of "Great Ireland" between 982 and 1030; of Eric, the discoverer of Greenland in 986, and of Bjørn Herfulson, who sighted Labrador in 1099. They do not say that the "frail barques used in those times" made a discovery of America by Irish sailor monks impossible. Quite the contrary. Independent Scandinavian testimony in the Sagas translated by Professor Rafn, of Copenhagen, establish the strong probability of visits having been paid at different times to America by Irish navigators. Fresh light is thrown by them upon the "wild tale" contained in several MSS. in the Bibliothèque Nationale, Paris, and if we remember aright, also the Bodleian Library at Oxford. Our purpose in writing is not to give a history of a fascinating narrative which, in lecture form, has already appeared in our columns. We deal with the probability or otherwise of a long voyage over stormy seas in "the frail barques used in those times." An extract from a letter written in 1874 by Colonel Barclay Kinnon, formerly of the United States North Pacific Surveying Expedition, while it gives the author's opinions as to "the possible passage at an early age of Chinese to the North American Continent," will help our readers to accept the probability of pre-Columbian voyages to America from Europe. This gentleman sailed for two years and upwards of 40,000 miles in a vessel called the Fenimore Cooper. The Fenimore Cooper was 75 tons, and therefore smaller than the caravel in which Columbus sailed from Palos. She was originally a small New York pilot boat, and "after leaving New York she went to Africa, Java, China, Japan, California, and back to Japan, where she finally laid her bones to dry." Colonel Kinnon writes:—"To a landman, unfamiliar with long voyages, the mere idea of being 'alone on the wide, wide sea,' with nothing but water visible, even for an hour, conveys a strange sense of desolation, of daring and of adventure. But in truth it is regarded as a mere trifle, not only by seafaring men, but even by the rudest races in all parts of the world, and I have no doubt that from the remotest ages and on all shores, fishermen in open boats, canoes, or even coracles, guided simply by the stars and the currents, have not hesitated to go far out of sight of land. At the present day natives of many of the South Pacific islands undertake without a compass, and successfully, long voyages, which astonish even a regular Jack tar, who is not often astonished at anything. If these can be done by savage, it hardly seems possible, that the Asiatic-American voyage was not successfully performed by people of advanced scientific culture, who had, it is generally believed, the compass, and who from an early age were proficient in astronomy." Apply these words of an experienced sailor, who had sailed 40,000 miles in a 75 ton boat, to

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. R. Williams'

JUNO. Smoke.

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the scientific and maritime countries of Europe—and Ireland was not last in the list of civilised nations. We see little reason for minimising the voyaging power of the stout barques of a time when men were adventurous and brave on sea as well as land.

CARISTOCHURCH.

(From our own Correspondent.)

MONSIGNOR VERDON.

THE Right Rev Dr Verdon, Bishop-elect of the Catholic diocese of Dunedin, with his Grace Archbishop Redwood, the Right Rev Dr Murray, Bishop of Maitland, New South Wales, and the Very Rev Fathers Lynch and MacKay, arrived from Wellington by the *s.s.* Wakatipu on Saturday morning last *en route* to Dunedin. They were met at Lyttelton by the Very Rev Father Cummings, V.G., and Messrs M. O'Connor, B. P. Lonargan, Macnamara, Burke, Holly and G. Heyward, and came to Christchurch by the 8 25. train. They were driven to the presbytery, Barbadoes street, where the children of the Catholic schools were drawn up in a line under their teachers. Three little girls presented bouquets to the episcopal visitors, and the following address from the pupils of the convent school was read by one of them, Miss Mussen:—

"Address of welcome to Archbishop Redwood, the Most Rev Dr Murray (Bishop of Maitland) and Right Rev Dr Verdon, (Bishop elect of Dunedin).—Your Grace and Right Rev Lordship.—With joy we gather around you to-day to welcome you and express our delight and gratitude in being honoured by your distinguished presence. We hail in the first place our beloved Archbishop, and in union with him extend a kindly greeting to the venerable Bishop Murray whose stay in New Zealand will we hope be a pleasant one, and to the Right Reverend Bishop elect of Dunedin, Monsignor Verdon, whom we warmly welcome into the ranks of our New Zealand bishops, and we sincerely wish him in his new sphere of loving labours, heavens choicest aid. Once more expressing our great pleasure at your presence in our midst and uniting in prayer for your welfare, we beg to remain your loving children, the pupils of the Convent schools."

"Address of welcome from the Marist Brothers' boys to his Grace Archbishop Redwood and their Lordships Bishops Murray and Verdon.—My Lord Archbishop and Bishops,—Your distinguished presence in our midst to-day is to us a subject of great pleasure and heartfelt greeting, and will long live enshrined in our youthful hearts as a theme of deep and lasting gratitude. Our welcome greetings are due in the first place to our beloved Archbishop, the metropolitan and glory of the New Zealand episcopacy; secondly, to the Venerable Bishop Murray, the tried veteran who for thirty years has borne on high the bright standard of truth and enlightening Catholicity in the diocese of Maitland; and, in the next place, to the Right Rev Dr Verdon, "the man according to God's own heart," the "chosen among thousands," whom the Holy Spirit has elected to fill the episcopal chair of Dunedin, recently vacated by the death of the late much-lamented Bishop Moran, of glorious and beloved memory. Our holy mother the Church, lately draped in robes of deepest mourning over the demise of two of her cherished prelates, rejoices that her episcopal ranks are to be graced by a man whose great erudition, zeal, and sanctity have already made him a subject of universal admiration; and we only echo the sentiments of the Catholics of New Zealand, and humbly join with our dear Archbishop, our own esteemed Bishop and Vicar-General, the very Rev Fathers here present, and the entire priesthood of the Colony, when we extend to you, Right Rev Dr, a most cordial welcome to our shores, and a sincere wish that your reign amongst us as Bishop of Dunedin may, with heaven's aid, be a long, prosperous and happy one—replete with blessings for the Church and its interests, and for the great cause of Catholic education in which your saintly predecessor ever proved himself so valiant and noble a champion. With such eminent and enlightened pilots as now guide the unerring barque of Peter in this fair young land of ours, our holy faith has assuredly the promise of a glorious and brilliant future, and our greatest desire is that we may ever prove ourselves worthy and loyal sons of such a holy and time-honoured mother. Once again thanking you for your kind visit, and begging a share in your holy prayers,—We beg to subscribe, my Lord Archbishop and Bishops, your loving and grateful children, the pupils of the Marist Brothers. Christchurch, April 25, 1896."

After the presentation of the addresses the boys gave three hearty cheers when the party drove off to St Mary's to visit that parish. They were received by the parish priest, the Rev Father Marnane, and his assistant, the Rev Father Malone. After a short stay at St Mary's, Dr Murray, Monsignor Verdon, and Fathers Lynch and Mackay left by the express for Dunedin.

Archbishop Redwood remained in this city and said Mass in the pro-Cathedral on Sunday last and preached at Vespers. There was a large congregation present in the evening and the sermon was a splendid discourse on devotion to St Joseph. The occasion was the celebration of the feast of the patronage of St

Joseph, the patron of the universal Church, and his Grace preached a sermon appropriate to the day. During his discourse he said the fact of St Joseph, the Blessed Virgin Mary and our Saviour Himself having worked hard for their living added especial dignity to labour—the highest and holiest family that ever existed, or would exist, belonged to the working classes. He concluded with an earnest appeal to all to practise contentment, and to perform the ordinary duties of their station in life to the best of their powers—to do all things for the glory of God. His Grace gave the Benediction at the conclusion of Vespers. He left for Timaru on Monday last.

BISHOP GRIMES.

The Right Rev Dr Grimes, who will return to this city on Wednesday next, arrived on Thursday, April 18, in Hokitika. He was met by the Very Rev Father Martin and prominent members of the Church, and afterwards by a representative gathering of Catholic people who read a cordial address of welcome to the Bishop. The address referred to his labours in the diocese, also to the work that had been done in the local Catholic schools and to the successful result of the examination of the schools by a Government school inspector. In the address the gathering assured the Bishop of their determination to secure a religious education for their children no matter at what cost. The Bishop said he was deeply gratified at the warmth of their welcome. He said he was indeed pleased to hear of the successful inspection of their schools. This was another proof of the self-denying exertions which the Sisters had displayed for the young. Catholics ought to do whatever they could to remove the injustice under which they suffered and under which they were compelled to pay taxes for instructing other people's children and to bear the sole cost of educating their own. He was in hopes that in course of time the sense of justice of the people of this Colony would interpose, and that they would not permit what was a reflection on their sense of right. When that day arrived, and he hoped it would soon come, the reproach on the people of this country which now existed would be removed, and Catholics, freed from an injustice, would feel themselves in complete union with their fellow-colonists. In Hokitika he engaged in the many duties in connection with his position. He preached often to crowded congregations, and confirmed sixty-two young persons. He also delivered a lecture on "The Fairyland of the Pacific" to a large audience. The matter for this lecture, which was well illustrated with limelight views, was obtained during his recent visit to the South Sea Islands.

A CATHOLIC MUSICIAN.

LIKE that other "grand old man" of science, M. Pasteur, who recently went to his reward at an advanced old age (says the *Catholic Times*), M. Ambroise Thomas, the Director of the Paris Conservatoire of Music, and the *doyen* of French composers, lived and died as a good practical Catholic. At the commencement of his illness he took care to have a priest called in, and in his final moments he received the last sacraments with edifying piety. An example such as this is well worthy of record at a time of so much laxity and indifference, and in the case of one whose eminent merits have been recognised by a State funeral. Though perhaps not quite the equal of Gounod, Thomas has been a European favourite, and established a lasting reputation. His first great success, "The Caid," dates so far back as 1848. The "Songe d'une Nuit d'Eté," which was produced in the following year, was not less enthusiastically received. The fertile pen of the deceased *maestro* thereforward supplied the public with a succession of pieces which were admired wherever they became known. "Mignon" was represented over a thousand times at the Opera Comique, and may be said to be the most popular opera of the century. It is generally recognised in France that by this work, so full of melody and sentiment, Ambroise Thomas enlarged the sphere of comic opera. Later on "Mignon" was arranged by its author as a grand opera, and in that form sustained by the most renowned artists in England, Germany and Russia, as well as in France. His other productions include "Hamlet," a Shakespearean version, which did not quite harmonise with British sentiment, but was well received on the Continent, "Francoise de Rimini"—a theme which had already been dramatically treated by Silvio Pellico—and a Requiem Mass. In private life M. Thomas was a man of simple but engaging manners, true to his friends and generous to opponents.

P.P.P.—Pacific Pain Palliative cures all Sprains, Neuralgia, Rheumatic, and similar ills. To be had from all chemists.—ADVT.
Sanguinary Geography.—An uneducated Englishman was on his first visit to Ireland. He was travelling by train from Dublin to Killarney, when five labourers happened to get in the same compartment. They began the conversation by asking one another where they were going. Pat said he was going to Killarney. Mick said he was going to Ki-dare. Larry said he was going to Kil-kenny. Martin said he was going to Kil-rush. Barney said he was going to Kil-marnock. The Englishman said to himself, "What a lot of cut-throats I'm getting out at the next station, or else they'll be killing me."

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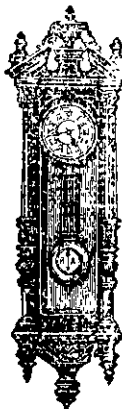
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PRESBYTERIANISM AND CATHOLICISM.

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

LECTURE VII. in Reply to Rev. J. DICKSON.

PURGATORY.

IS PURGATORY A FIGMENT.

If we are to believe the Rev. J. Dickson, it is: there is no intermediate state, and he is so certain of it that he says to his congregation: "I feel I owe you an apology for seriously discussing, at the close of the nineteenth century, the doctrine of Purgatory."

REPLY.

My dear Mr. Dickson, do not be so alarmed; there are still more than four hundred millions of Christians—Roman Catholics, Greeks, Ritualists of the Church of England and others—who firmly believe in Purgatory; those who deny it are, in comparison, a small fraction, so, you see, the question, after all, is worth examining, but allow me to tell you that you owe to your congregation, to your readers, whom you have deceived, and to me, for not answering any of the solid, nay, unanswerable proofs I had given in order to show the universal belief in, and the existence of, Purgatory, an apology. You are to be censured and condemned by every intelligent and well educated person for not having kept your word, and notwithstanding your apology, not seriously examined the question of Purgatory. You are so full of your preconceived ideas that you cannot imagine that one who thinks differently from you, or your favourite Calvin, can be right. A lover of the truth, as you profess to be, should weigh the arguments of his adversary, examine facts, compare authorities, and not stick to his opinion, even when manifestly proved to be wrong.

THE REV. J. DICKSON'S FIRST STATEMENT.

"Taking for his text: 'And I heard a voice from heaven, saying: Write, blessed are the dead who die in the Lord from

justice necessary to be admitted, at once, to heavenly bliss. This text refers to the martyrs and their very souls, who are so pure at the moment of death that they have nothing to account for, no satisfaction to make for the past, and being spotless and immaculate, are fit to enter the court of paradise and enjoy eternal rest. This leaves perfectly undecided the state of those who die guilty of small offences, or otherwise have still to satisfy for the past, having neglected to do so in the present life, when they had grace and opportunity to do it. It is wrong to abuse the Scriptures and make them say that which they do not say. Most members of your congregation could not see the false application you made of your text, in order to prejudice them against the divinely revealed dogma of Purgatory, and this aggravates your guilt. Again, the Apocalypse was among the apocryphal books, as you call them, as well as the Book of Macchabees which you reject. They were all declared canonical and inspired at the same time and by the same authority. If you deny the infallibility of the Church, what proof have you that the Apocalypse is authentic, veridical and inspired, since it is only through the Catholic Church it has been preserved and declared canonical? Lastly, you are guilty of deceiving your hearers when you give them to understand that the apostle received a command to write all about the state of the dead and not leave it to the mists and haphazards of tradition. The Scriptures, as I have shown you before, suppose the existence of apostolical traditions and command us to observe them. Why, in spite of their clear, positive testimony, are you always telling falsely your people not to believe in tradition? The good works of the just are not only, as you assert, "witnesses for the genuineness of their faith," they are, furthermore, the ground of their reward, of the bliss they shall enjoy for all eternity, since, as I have shown you from many passages of the Bible, God will reward every one, not only because they have believed in Him or in Jesus Christ, His beloved son, but because believing in Him they have served Him faithfully and obeyed Him and His Church which He has set up to teach us and lead us to heavenly bliss. If you cannot refute the proofs I have given you on this point and still persevere in your false opinion and teach it, you are

OUR WORD FOR IT.

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

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GEORGE AND ST. ANDREW STREETS.

J. M'KAY, Proprietor.

henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them' (Rev. xiv., 13). Then commenting on the text, he says: 'But, my friends, it was a voice from heaven who said "write," as if he said "don't leave it to the mists and haphazards of tradition," write that *Purgatory is a figment*, that the dead in Christ are happy from henceforth, that instead of being tormented they rest from their labours,' and that so far from their being able to do anything for themselves or needing the help of any in an intermediate state, their works, already finished at death, will "follow them" to witness for the genuineness of their faith in Christ and Christian life at the judgment bar of God.'

REPLY.

What has this text to do with Purgatory? All Catholic theologians and all the Fathers admit that the just who die in the Lord are blessed, that they rest for ever from their labours and their works. There is not a dissenting voice on this point, but this is not the question; the thing we have to examine is not if the martyrs and those who die without any stain or indebtedness, great or small, to the Divine Justice, are at once admitted to the bliss of paradise, but if those who, although purified from their grievous offences, died with the guilt of small sins, or have not sufficiently satisfied for their grievous sins (forgiven as to the guilt and eternal punishment), are at once admitted into heaven or have to undergo purification before they are permitted to enjoy the beatific vision. You are affirming what has to be proved, when you declare that "Purgatory is a figment," and "that there is no intermediate state between heaven and hell." When you quote the text of St. John as proving there is no Purgatory, you are guilty of perverting the Scriptures, that is, of misinterpreting them with a view to persuade your congregation and readers that your erroneous opinion is conformable to the word of God, whereas it is not, as I shall show you. When St. John said: "Write 'Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them'" (Rev. xiv., 13). The apostle did not say that all who die are in that condition of

guilty of blasphemy and leading to perdition those who, thinking you a man of God, believe what you tell them.

CALUMNIES AND MISREPRESENTATIONS OF THE REV. J. DICKSON.

Alluding to my lecture "on Purgatory," the Rev. J. Dickson thus qualifies it: "Our friend, however, blazons it before the world, and champions it against all comers. And how does he prove it? He does not prove it at all."

REPLY.

I could never have imagined that an honourable gentleman, still less so a clergyman representing the belief of a large and influential number of our fellow-colonists, could have been guilty of such a vile and wilful calumny. Had my rev. friend examined my proofs one by one, as I do his statements, and tried to refute them, I should find no fault with him. He thinks it more expedient to totally ignore what I have advanced on the authority of the greatest, most holy, and learned men that ever existed, and to misrepresent me to his congregation and readers as an ignorant and foolish man who advances a ridiculous opinion without the shadow of any solid argument to substantiate it. My lecture on Purgatory has gone before the public; I beg of all lovers of justice and fair play to attentively read it and judge if my rev. opponent can be exonerated from being a malicious perverter of truth and a criminal slanderer of his adversary's honest arguments.

SUMMARY AND EXPLANATIONS OF MY LECTURE ON PURGATORY.

Definition of Purgatory: "Purgatory is a place or state of temporary expiation where souls leaving this world with sanctifying grace and in friendship with God, yet with the guilt of small sins or without having sufficiently satisfied the Divine Justice for the sins of their former life, whose guilt and eternal punishment had been forgiven, finish their expiation and get perfectly cleansed and purified in order to become fit to enter heaven and appear before the Divine Majesty."

Continued on page 21.

A. & T. INGLIS

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Irish News.

(From Contemporaries.)

ARMAGH.—THE AMNESTY MOVEMENT IN ARMAGH.—A meeting under the auspices of the Armagh Amnesty Association was recently held in the Independent Club, Mr O. M'Kenna presiding. After several speeches on the amnesty question had been delivered the following resolution was passed:—"That we, the Nationalists of Armagh, in public meeting assembled, hereby condemn the Government in the refusal to liberate our Irish and Irish-American political prisoners, and we further say these men have suffered sufficient punishment for their crimes if guilty, and we urge on our Irish representatives to fight incessantly in the British House of Commons for their immediate and unconditional release." It was also decided that copies of this resolution be sent to Messrs John Dillon, M.P., Edward M'Hugh, M.P., John Redmond M.P., the Home Secretary and the Chief Secretary for Ireland.

Cork.—RAID ON CORK VINTNERS BY A CYCLIST.—An unexpected visit has been paid to a number of licensed houses in Cork by Sergeant O'Brien, the local inspector under the Weights and Measures Acts, who, on entering the premises asked, after making a minute inspection of the bar, for a medium of stout—as is now pretty well known the medium was abolished some years ago as being an illegal measure. Having been served with the medium in nearly every case, he seized all the measures he found unstamped and had them removed in a float with which he was accompanied in his raid. The sergeant went round attired in bicycle costume. In some houses he seized about sixty measures. It is expected that prosecutions will follow in each case.

STRIKE OF LABOURERS AT THE MILITARY RANGE AT MITCHELSTOWN.—Operations on the new military range at Mitchelstown were lately at a standstill in consequence of a strike which occurred of all the labourers engaged in laying out the range. On assembling at the scene of operations the men protested against being required to commence work for the future at six o'clock a.m. which necessitated many of them leaving their homes at five o'clock. The demand that the hour of starting work be changed to seven a.m., and that the wages be increased from 14s to 18s per week. As those terms were not granted, the men, who numbered a couple of hundred, struck work in a body.

THE PONSONBY ESTATE SETTLEMENT.—Practically all the evicted tenants on the Ponsonby estate, near Youghal, have now arranged with the estate officer to purchase their late holdings.

Derry.—SHIPBUILDING ON THE FOYLE.—It is stated that the Irish Society will subscribe £1 000 towards the share capital of the company formed to revive the shipbuilding industry on the Foyle. The shares are being rapidly taken up by shopkeepers, and if local capitalists stand by the project, shipbuilding will again be in active operation in Derry.

THE SALE OF THE SKINNERS' ESTATE.—The sale of the remaining portion of the Skinners' estate near Draperstown, which had not been completed owing to a number of the tenants then refusing to sign agreements on the terms offered, is now being carried out on terms favourable to the tenants. Over 100 of the tenants have signed agreements to purchase. The terms now are seventeen years' purchase of their present rents, with two years' rent forgiven.

Dublin.—APATHY OF CATHOLICS. BIRD'S NESTS.—PROTESTANT COMMISSION.—The annual charity sermon in aid of the Sacred Heart Home, Drumcondra, was preached in St Saviour's Church, Dominick street, on Sunday, March 8, by the Rev Peter Gallwey, S.J. The reverend preacher, who took his text from the Gospel of the day, said in conclusion: Though he was pleading there that day for the Sacred Heart Home and the little Catholic children who were in danger of going to the Birds' Nests, it was much more true to say that he was pleading for those who heard him and their children; for he that gave sparingly would reap sparingly, and he that gave generously would reap a great reward. It would be observed that he had not said much about the sin of the Protestant gentlemen and ladies who brought up our poor children. Why did he not speak of them? Because they were not there to listen to him; he preached to those who were present. And a second reason why he did not speak much of them was this—that he thought something might be said for them. He thought if a good-hearted lady went into our slums and found a Catholic child utterly neglected and in the hands of a drunken mother who had not the least care and no heart for the child, these ladies might be excused if they thought they could better the condition of the child. But if those who were Catholics looked on and saw their Catholic children bought and sold in that way, they knew perfectly well what they were doing, and it would not be so easy to find an excuse for them. Our Lord said: "Woe be to the man by whom the little ones were scandalised; it were better for him that a millstone were hung his neck and he drowned in the sea." There were two ways of scandalising

The Protestant lady scandalised our little ones by commission, by buying them and carrying them away to the Birds' Nests. We scandalised them by standing by and looking on at this. If we understood about the poor and needy right, that it was no question of giving but only of investing money with our Lord when He wanted it, he (the preacher) thought we could hold our own even against the wealth of Protestant England.

THE PATRIARCH OF THE IRISH CLERGY.—Prepared by a life of prayer, by the practice of Christian virtue, and fortified by the rites and consolations of the Church, Rev Felix Treacy, the patriarch of the Irish clergy, passed to the enjoyment of the reward promised to the good and faithful servant. He had just completed his ninety-second year. He received ordination in Maynooth in 1830, immediately entering upon his priestly duties in Kildare. In due time he was appointed parish priest of Balyna. Two beautiful churches and several schools are monuments of his zeal and piety. At the age of eighty he withdrew from pastoral cares and responsibilities, was received as a guest by the Oblates at Inchicore, and devoted years to his personal sanctification. He has had a peaceful holy death.

Galway.—THE GOVERNOR OF JAMAICA.—The governorship of Jamaica will become vacant in April next, when Sir Henry Blake's term will expire. Sir Henry's administration has been a conspicuous success, and his departure will be much regretted by all classes. This post is worth £6 000 a year, but Mr Chamberlain contemplates reducing the salary to £5,000 a year. Sir Henry is a brother of P. Blake, manager of the Bank of Ireland, Galway.

King's County.—A PEACEFUL COUNTY.—"The County Inspector informs me that your county is in a very peaceable condition, and you, gentlemen, who live here in the county, know it yourselves. These are the only remarks I have to address to you, gentlemen, except to say that your courthouse is very breezy, and the hinges of the door would be much better for a little oiling" (laughter). Thus the Right Hon Mr Justice Johnson to the Grand Jury at Tullamore Spring Assizes.

Kilkenny.—DUNNAMAGGIN ROVERS AND KNOCKTOPHER GRA-MA-CREES.—A football match was played at Dunnamaggin between Dunnamaggin Glory Rovers and Knocktopher Gra-ma-crees. Play commenced at 2.30, and as soon as the ball was thrown in Dunnamaggin forced the fight. After some exchanges of a lively nature the ball was played over the end line. When the ball was played out from the goal some centre play ensued, but Kavanagh getting possession, passed on to Brennan, who drew first blood for Dunnamaggin by scoring a point. After this a fight arose between a Dunnamaggin player and a Knocktopher one, after which the Knocktopher team refused to continue the play.

Leitrim.—TWO STRINGS TO HIS BOW.—A fellow who gave his name as Father Carry, formerly priest in Clogher diocese, turned up in Manorhamilton recently to collect money to pay his way to Rome, he said, where he wished to see the Pope and lay his grievances before him, as he had been suspended from the discharge of his duties by the Primate of all Ireland. He received money from several charitably disposed people. All time he was distributing tracts for the interests of the Society for the promotion of Church Missions to Catholics. Boys and girls were objects of his special attention. He was arrested for obtaining money under false pretences, and put forward for trial to the next Leitrim Assizes. He is an old offender at this class of thing, and it is understood is employed by the same clique who send the preachers to Sligo and Galway. Revelations are expected at his trial.

A MISSING FRIEND.—The Dublin *Freeman* wants information as to the date and place of death in Australia of Mr Coulan, who went to the Colonies about 48 years ago; was a native of Carrick-on-Shannon district, County Leitrim; death supposed to have occurred within the last two years. Any information will be thankfully received by Pat Coulan, Carrick-on-Shannon, County Leitrim, Ireland.

Limerick.—THE REDMONDITE LEAGUE IN LIMERICK.—Affairs are rather mixed in connection with the Limerick Sarsfield League. At the last meeting the utmost dissatisfaction was expressed at the non-attendance of members. The night of meeting, which was changed to Friday for the convenience of a number of members, is again about to be changed to Sunday evening. Only eight members turned up at the last meeting.

Louth.—WHITE GLOVES AT DROGHEDA.—Mr Justice Gibson opened the business of the March assizes addressing the grand jury. He said crime had become so obsolete and their good character so notorious that it was creating a certain amount of jealousy in the legal profession (laughter). The state of their town was, he was sure, a source of satisfaction to themselves, but a subject of pain to the legal profession (renewed laughter). He hoped when he came there on some future occasion he would find the same satisfactory state of affairs. The High Sheriff said he had great pleasure in presenting his lordship with a pair of white gloves.

Queen's County.—DEATH OF MR WILLIAM FITZPATRICK, DEERPARK.—The death is announced of Mr William

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FitzPatrick, which took place at his residence, Deepark, Mounttrath, after a few days' illness, at the age of 84 years. For over half a century Mr FitzPatrick's name and form were familiar to the people of Queen's County, and no meeting was complete without his speech. He was an earnest Nationalist and advocate of Catholic claims. He stood on the same platform with O'Connell, Butt, Parnell, and M'Carthy, and up to a very few days before his death he evinced a keen and sympathetic interest in the progress of the movement for National autonomy. He was the first elected guardian for the Brisham E Division in the Mountmellick Union, and continued to represent it until a few years ago, when he resigned.

Roscommon.—A BAD STATE OF THINGS.—At a meeting of the Castlereagh Board of Guardians the clerk reported that the financial state of the union had never been so bad. They were over £2,000 in debt. The rate collectors' books had only been in their hands for ten days, and the first lodgments were not made yet. It was decided to suspend the issuing of cheques for some time.

PRICE OF LAND.—At the court-house, Boyle, lately, Mr Michael Cunningham, auctioneer, put up for sale Hubert Lenihan's farm of land at Kye, near Elphin, containing thirteen Irish acres; yearly rent, £13 15. The following was the order of bidding: Mr John Hanly, Smithill, £100; Mr Conlon, Kye, £160; Mr Patrick Sheerin, Tawnytaskin, Boyle, £170; Mr McGuire, Creeve, £180; Mr Conlon, Kye, £200; Mr McGuire, Creeve, £205. As the bidding ceased Mr Cunningham adjourned the sale for a week, and remarked he would not sell the farm for £205 so long as he had been offered £220 for it outside.

Sligo.—DEATH OF AN ESTEEMED CITIZEN.—Mr Thomas Connolly, Stephen street, Sligo, is dead. He was a member of an old and respected Sligo family, being a native of Abamlish. He was in the colonies for some time. On the National ticket he was elected member of the Sligo Town Council. He was married to Miss Dalton, niece to the Rev Father Curley, County Roscommon.

Tipperary.—A PEACEFUL COUNTY.—"I have but few observations to address to you. The North Riding of Tipperary seems to me to be in a very satisfactory condition. I have received from your County Inspector a most satisfactory report as to its condition."—thus the Lord Chief Justice (Sir Peter O'Brien) to grand jury at Nenagh at last Assizes.

NENAGH NEW CATHOLIC CHURCH.—In response to the eloquent appeal of the Very Rev Dean White for funds to complete the splendid new church in Nenagh, the Birr parishioners have made up the sum of £100.

Tyrone.—FIRE IN COALISLAND.—Recently fire was observed to have broken out in the office houses of Mr Joseph Gartland, merchant, Coalisland. As soon as the fire was noticed an alarm was raised and a crowd collected, but notwithstanding all their efforts a large quantity of straw, harness, and a bread cart were burned, and the entire office house completely gutted. The origin of the fire is unknown, and the premises were not covered by insurance.

Waterford.—DEATH OF FATHER WALSH.—A despatch in the Dublin *Freeman* from Waterford says:—The death of Father Michael Walsh, Tallow, after a protracted illness, caused widespread regret. He was stooping with Father Keating, Dunhill, for change of air when he was called away. Deceased, who is brother of the Rev William Walsh, Vice-President St John's College, possessed a particularly amiable temperament, combined with a learned and versatile mind, and was a great favourite with priests and people. After a curacy of twenty-five years he was to be promoted to one of the two vacant parishes when death deprived the diocese of one of its most devoted priests.

DEATH OF A PROMINENT WATERFORD MAN IN LONDON.—The remains of Mr John Wall, salesman, London, brother-in-law of Mr T. J. Farrell, M.P., who died the first week in March, arrived in Waterford per the Milford steamer. The massive and highly-mounted coffin was transferred to a hearse in waiting, and followed by a large and representative cortege, the funeral procession wended its way to Ballybricken Church on Monday morning. Solemn *Requiem Mass* was celebrated at ten o'clock, the congregation embracing many able friends of the deceased, who by ability, industry, and enterprise amassed a large fortune in London.

Very Rev Dr O'Brien, parish priest of Dungarvan, died rather suddenly. Just a few moments before he died he asked for his beads, kissed the crucifix, and said he would rest for a short time. Almost immediately he died. His short rest meant for eternity. He was a native of Dungarvan district. Scenes of his missionary labours were Dungarvan, Kill, Clogheen, Cappoquin, Clonmel and finally Dungarvan again.

Wicklow.—ARKLOW CORDITE WORKS.—INCREASE IN THE EMPLOYEES' WAGES.—Mr A. T. Cocking, general manager of the Arklow Explosive Factory, recently made a pleasing statement to the employees. He had prepared, he said, a standard rate of wages, and had divided the hands employed under four separate headings. First, the youths who were employed at reeling would be promoted to service labourers, and receive 10s to 12s a week; men who would be engaged incorporating and in the drying

houses would get 14s a week; the hands employed at the cordite presses would be paid 16s to 18s, and the men at pulp mixing and in the nitro-glycerine departments would receive £1 a week. The men expressed themselves very pleased with the increases in their wages, which in two instances vary from 4s to 6s a week. The girls employed in the factory have had their wages increased by 1s a week.

THE CINEMATOGRAPH.

OUR readers may probably remember (says the Dublin *Freeman* February 29) the old "Wheel of Life," and they are more likely still to be familiar with Edison's kinetoscope. An instrument which is a further development of both these inventions is now on show in London, which is as far ahead of the kinetoscope as the kinetoscope was of the wheel of life. This is the cinematograph, which may be seen any day from two p.m. onwards at the Marlborough Rooms, in Regent street. It is the invention of Messrs Auguste and Louis Lumiere, and is now shown for the first time in England, although it has been attracting crowds in Paris for a month past. It is impossible to describe the extraordinary effects produced. You enter a hall which is darkened, and where you can sit in comfort without screwing up your eyes and peering (in a very uncomfortable position as was the case with the kinetoscope) into two tiny holes. At the end of the hall is a large white screen, upon which the pictures are thrown, and the illusion is so complete that you appear to be looking through a window at something actually occurring in the next street. First of all you are shown a factory. The gates open. Then the girls pour out, laughing and (apparently) talking. Then a boy comes out, jumps on a bicycle, and rides off. Suddenly a pair of doors are thrown back, the crowd opens, and a brougham is driven out, and so on. Then you are shown a railway station; a train is seen in the distance. It comes nearer and nearer. You see the steam from the funnel and valves, and you can almost imagine you hear the puffing of the engine. The train comes to a stand, the passengers jump out, and the whole platform is full of life and activity. Porters rush up and down, the guard bangs the doors, and the arrivals are greeted by their friends. Then the scene changes to a garden. The gardener has a hose in his hands. He turns the cock, and you see the spray as it leaves the hose flying all over the trees and shrubs. Then there comes a little comic relief. Somebody comes behind the gardener, tilts up the hose, and sends the water into his face, blowing his hat off. After this comes a picture of three men playing at cards. They are smoking, and whiffs of smoke from their cigarettes are seen in the still air curling round their heads. They shuffle and deal the cards, the stakes are paid over, the loser looks glum, and the winner slaps him on the back. But the most extraordinary and remarkable scene is the last. You are apparently looking at the sea. The long rollers come tumbling in. A party of bathers run along the springboard and take headers. The waves dash against the rocks, the foam flies up into the air, and you expect every moment to see the water pouring into the hall. There are other pictures shown, all of which are interesting, and the exhibition is of so entirely novel and pleasing a character that it will well repay a visit, affording as it does remarkable evidence of what science can do to deceive the senses.

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

Newly-married pair on a seat in park. Old gentleman supposed to be asleep. She: "My darling!" He: "My dove!" She: "My doggie!" He: "My pussy!" She: "My duck!" He: "My pretty birdie!" She: "My goose!" He: "My lambkin!" Old gentleman, interrupting brutally: "Can't you call each other Noah's arks at once, and have done with it?"

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

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

If you would convince a man that he does wrong, do right. But do not care to convince him. Men will believe what they see. Let them see.—Thoren.

Mr Gawne, of Dunedin (says the *Southern 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.

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. C. Williams' J. U. N. O. Smoke.



LYSAGHT'S

ORB
BRAND

GALVANISED CORRUGATED IRON.

Sold by all Ironmongers and Merchants.



PIANOS! ORGANS! PIANOS

The Largest and Best-Assorted Stock in New Zealand to select from at

WHOLESALE PRICES FOR CASH,

OR

ON THE ONE, TWO OR THREE YEARS' HIRE SYSTEM,
FROM 20s MONTHLY.

DESIGNS, PRICES AND TERMS POST FREE.

OUR SHEET MUSIC DEPARTMENT IS THE MOST COMPLETE IN THE COLONY.
CATALOGUES POST FREE ON APPLICATION.

THE

DRESDEN PIANOFORTE MANUFACTURING AND AGENCY COMPANY
29 and 31 PRINCES STREET, DUNEDIN.

J. A. X. BIEDLE, Manager.

HUGH GOURLEY
desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan street, Dunedin.
Funerals attended in Town or Country with promptness and economy.

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.

BONNINGTON'S LIVER TONIC.

An Agreeable, Efficacious, Strengthening Agent.
Believes all Indigestion, Debility, and Liver Complaints.
Guaranteed to Cleanse the System from all impure matter arising from any cause.
It Effectually Removes Headache, Drowsiness, Flatulence, and the usual uncomfortable sensations caused by derangements of the Liver and Spleen.

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.

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

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. Doyly, Agent

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

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.

JOHN P. BELL,
CUSTOMS,
SHIPPING AND INSURANCE
AGENT,
JETTY STREET, DUNEDIN.
Sub-Agency United Insurance Company, Limited.

OPENING ANNOUNCEMENT.

THOS. JENKINS AND CO.,
beg to announce that they have Opened as LADIES' and GENTLEMEN'S TAILORS At No 62A PRINCES STREET (Near Dowling street).

The business will be under the supervision of Mr Jenkins, who for a number of years held the position of cutter with Messrs Warcock and Adkin, Thorndon House, Wellington.

The Stock comprises the Latest and Most Fashionable Tweeds, Serges, Worsted, etc., and patrons may rely on obtaining a first-class article at a moderate charge.
Fit and Style Guaranteed.

THOS. JENKINS AND CO.,
No 62A Princes street (near Dowling street).

SCOTT AND WILSON.
MANUFACTURERS OF
BLINDS OF ALL DESCRIPTIONS.

Venetian Blinds, Self-coiling Shutters with our own patented improvements.

Our Stock of Ladder Web unequalled for Quality, Durability, and Variety.

FACTORY AND SHOWROOMS,
ST. ANDREW STREET, DUNEDIN.

H. G. PARSONS & CO.,
30 LICHFIELD STREET EAST,
CHRISTCHURCH
(Opposite J. Lamb and Son),
UPHOLSTERS, CABINETMAKERS,
FITTERS AND POLISHERS.

Furniture Packed and Removed.
TERMS CASH. }
Private Residence: 23 Armagh Street.

GREIG, PARK & CO.
AUCTIONEERS AND COMMISSION
AGENTS,

Princes Street South,
DUNEDIN.

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.

Commercial.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY LIMITED, report for the week ended April 28 as follows:—

Wheat—The demand is not extra brisk, but prices have not altered much since our last report, prime milling velvet being worth 3s 7d to 3s 8½; medium to good, 3s 5½ to 3s 6½; best Tuscan, 3s 4d to 3s 5d; medium, 3s 1d to 3s 3½; best red wheat, 3s 5d to 3s 6½; medium, 3s 3d to 3s 4d; inferior and soft, 2s 6d to 2s 10d (ex store, sacks in, terms).

Oats—The market is very firm and showing rising. Quotations for prime milling, 1s 8½d to 1s 9d; best short feed, 1s 7½d to 1s 8½d; medium, 1s 6½d to 1s 7½d; prime long Tartarians, fit for seed, 1s 9½d to 1s 10½d (ex store, sacks extra, net).

Barley—The market lacks animation, the supply being in excess of present requirements. Quotations for prime malting, 3s 3d to 3s 6d; extra do, 3s 9d; medium, nominally, 2s 9d to 3s; inferior, 2s 3d to 2s 6d (ex store, sacks extra, net).

Grass Seeds—There is no demand of any consequence. Quotations for best machine-dressed ryegrass seed, 3s 3d to 3s 6d; extra do, 3s 9d to 4s; best undressed, 2s 6d to 2s 9d; medium, 1s 9d to 2s 3d (ex store, sacks extra, net). Cocksfoot: Best dressed, 3½d to 4½d; medium, 2½d to 3d per lb (ex store, sacks weighed in, net).

Potatoes—Market slightly easier. Best Derwents, L2 10s to L2 15s; medium, L2 5s to L2 7s 6d per ton (ex store, sacks weighed in, net).

Chaff—Best oaten sheaf, L2 7s 6d to L2 10s; medium, L2 to L2 5s per ton (ex truck, sacks returned, net).

Sheepskins—While the demand continues good buyers are not so anxious to pay the prices lately obtaining. Best green crossbreds are worth 2s 6d to 2s 9½; extra heavy, 6s to 3s 3½; medium, 1s 9½ to 2s 3½; green lambskins, best, 2s 10d to 3s; extra large, 3s 3d to 3s 4½; medium, 2s to 2s 8½; inferior, 9d to 1s 8d; best dry crossbred skins, 4½d to 5½d; medium, 3d to 4d; best do merino, 4d to 4½d; medium, 2d to 3d per lb.

Rabbitkins—Best autumn are fetching 7½d to 8½d; medium, 6d to 7d; summer, 3d to 5½d; suckers and inferior, 1d to 2½d per lb.

Hides—Prices unchanged, say for best, 2d to 2½d; extra heavy, 3d; light 1½d to 1¾d; inferior, 1d to 1½d per lb.

Tallow and Fat—Best rendered mutton fat 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 6d per cwt (ex store).

MESSESS STRONACH BROS AND MORRIS report as under:—

Fat Cattle—162 were yarded. Best bullocks, L8 2s 6d to L9; medium do, L7 5s to L8; others, L4 15s to L6 12s 6d; best heifers, L6 to L7 16s.

Fat Sheep—2163 were submitted. Extra prime wethers, to 15s; good, 11s 6d to 13s; medium, 9s 3d to 11s; best ewes, to 11s 3d; medium do, 7s 9d to 9s; others, 6s 6d to 7s 3d.

Fat Lambs—277 were placed at values ranging from 6s 6d to 10s 6d, according to condition and quality.

Pigs—143 penned. Suckers, 3s 6d to 6s 6d; slips, 7s 6d to 12s 6d; stores, 14s to 16s; porkers, 17s 6d to 21s; baconers, 24s to 31s 6d; and some extra weights at 38s to 54s.

Sheepskins—Good competition was met with for all sorts.

Rabbitkins—Best autumn, 7d to 8½d; summers, 5½d to 6½d; suckers, etc, 2d to 4d.

Wheat—Velvet, 3s 6½d, Tuscan and red sorts, 3s 3d to 3s 4½; superior to medium, 2s 11d to 3s 2d.

Oats—Seed parcels, to 1s 10½d; milling and best feed, 1s 7½d to 1s 8½d; medium 1s 7d to 1s 7½d per bushel (sacks extra).

Potatoes—Prices slightly easier. Best derwents, L2 10s to L2 15s. Chaff—Good oaten sheaf, L2 7s 6d to L2 10s per ton (sacks in).

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

Wheat—Without alteration. We quote prime milling 3s 3d to 3s 5d f.o.b Southern ports, 3s 3½ f.o.b Blenheim; prime whole fowl wheat, 3s 10d; medium quality 3s per bushel (ex stores, Wellington).

Oats—We quote prime short 2s 1d 2s 2d; duns, 2s 3d; Danish, 2s per bushel.

Barley—Prime malting, 3s 3d to 3s 6d f.o.b. Nelson or Marlborough; Cape, 3s; best feed, 2s 7d to 2s 8d per bushel (ex stores, Wellington).

Chaff—Good demand. Prime bright heavy, 65s to 70s; medium to good, 60s per ton.

Cocksfoot—Prime bright machine dressed nominally 4d; bright heavy undressed, 3½d to 3¾d; rough heavy undressed, 2½d to 3d per lb.

Ryegrass—Prime bright machine dressed, 4s 3d to 4s 6d; medium to good, 3s 6d to 4s; farmers' parcels, 3s to 3s 3d per bushel.

Bran—80s per ton.

Flour—Best brands in sacks L10 to L10 5s per ton, with proportionate prices for other sizes.

Oatmeal—L10 to L10 5s per ton.

Onions—In good demand at up to L5 15s for choice lines, ordinary to good, L5 5s to L5 10s.

Sheepskins—Country crossbreds, medium to fine quality well-saved pelts, 5½d to 5¾d; extra choice lines, 6d; ordinary well-saved pelts, 4½d to 5d; medium badly saved pelts, 3d to 4½d; best country merinos, 5d to 6d; ordinary to good, 4d to 4½d per lb.

Rabbitkins—In fair demand. Prime winters may be quoted at up to 8d; autumn, 4d to 6d per lb.

DUNEDIN HORSE SALEYARDS.

WEEKLY REPORT.

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

At Saturday's sale there was a very large entry of horses, but not very many buyers. There was a large number of draught horses forward, and the demand for them was fair, especially for young heavy ones. Most of those offered changed hands at satisfactory prices. Spring carters were poorly represented, very few being forward, and these were of rather inferior quality. The demand for this class is still very good, and had there been more first-class ones offered we should have disposed of them easily. The hacks and harness horses offered were of rather poor quality, and for these there was very little demand. In a few cases where light horses were offered the bidding was very good and the prices obtained satisfactory. 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; 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; age 1 and inferior, L2 to L5.

MR F. MEENAN, King street, reports:—Wholesale price only—Oats, feed: 1s 5½d to 1s 7½d; milling, 1s 8d; demand good. Wheat: Fowls' 2s 6d to 3s 1d; Fair demand. Milling, 3-6d to 3s 8d; Chaff: new now in, £2 10s to £2 12s 6d; old, market well supplied. Hay, oaten: £3; Ryegrass, new, £3. The quality is good this season. Straw: 30s to 32s 6d, pressed and loose. Potatoes: kidneys (seed) £2 10s to £2 15s; derwents, L2 7s 6d to L2 15s. Flour: sacks, £9 10s to £10; Roller, stone, £8 to £8 10s; Oatmeal: 1s 25lbs, £10; butter, dairy, 6d to 9d; factory, 10d to 11d. Eggs, 1s 8d. Onions, 9s per cwt. Christchurch, bran, L3 10s. Pollard, 8s.

The Ardgowan Estate, near Oamaru, which will open for application on the lease in perpetuity system under the Lands for Settlement Act will be disposed of on Thursday, May 14. Anyone desirous of acquiring a good section for settlement should not let this opportunity pass. The estate is close to Oamaru, intersected with good roads, possesses good boundary fences, and the soil for either pigs or cropping cannot be surpassed.

Mr J. J. Duane, late manager for J. Muir and Co, Prince's street, has now started business for himself. Mr Duane has selected a choice stock of the latest novelties in ties, hats, and mercery. Clerical silk hats are a speciality. Prices will be strictly moderate, and only the best goods kept in stock.

The Diamond Scissors Sharpener will, we are sure, prove a boon to all. It will sharpen any scissors or shears in ten seconds, and as it only costs 1s 6d a large demand for them, we are sure, will be the result. Mr B. O. Gray, 173 Prince's street, Dunedin, is the sole importer, and to whom all communications are to be addressed.

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. Directors—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.

EDWARDS BROS.
THREE CROWN BRAND
CIGARETTES

Are the Best and Cheapest Cigarettes
In the Market.

TRY THEM.

EDWARDS BROS.,
Manufacturers,
Kirk's Hall, N. E. Valley, Dunedin.

E. F. LAWRENCE
BUTCHER,
82 and 84 George Street, Dunedin.

The Cheapest Shop in town for Prime Ox
Beef, Wether Mutton, Dairy Fed Pork, beau-
tiful Lamb, Fat Veal, etc.

Small Goods a speciality—fresh daily.

Cooked Mince Beef, Cooked Hams, Cooked
Ox Tongues got ready on the shortest notice
for Picnics and Parties.

Families waited upon daily for orders.

ALBION HOTEL,
MACLAGGAN STREET,
RICHARD WALSH ... Proprietor
(Late of Pukeranu).

B.W. respectfully informs his old friends
and the public that he has taken the above
old-established Hotel, which he has put into
thorough repair, and is now able to offer first-
class accommodation to Boarders and Visitors.

Five minutes' walk from Railway Station.

Best of Liquors only kept.

GUNTRIP AND LAKA
NURSERYMEN AND FLOEBISTS
SREYLOM NURSERY,
LINCOLN ROAD

Nearly opposite Show Grounds.

(TRAMS EVERY HOUR).
Fruit, Forest and Ornamental Trees and
Shrubs, from 2 to 5 years old,
in great variety.

Roses, Ficones, Dahlias, Carnations
Chrysanthemums and Bulbs,
Bouquets, Wreaths, Crosses, etc
At Short Notice.

Balls and Banquets supplied with Pot
Plants and Decorations.
GARDENS LAID OUT AND KEPT
IN ORDER.

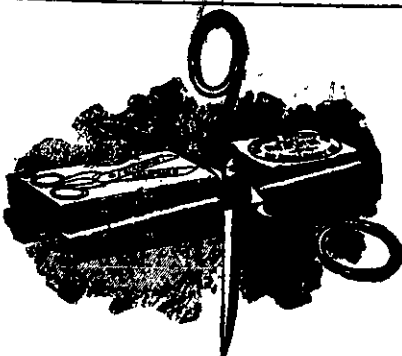
Personal Inspection invited, and Large
Buyers LIBERALLY DEALT WITH.

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

LOANS NEGOTIATED
WEEKLY SALES of Live Stock at Tinwald
and Ashburton respectively
FORTNIGHTLY SALES of Sheepskins, Fat,
Hide, etc, on Fridays
SALES OF WOOL throughout the Season.
GRAIN BOUGHT and SOLD on Commission
CLEARANCE SALES as per arrangement.

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

D. THOMAS, Auctioneer.



NO MORE DULL SHEARS.

HERE'S THE REMEDY
BUY A DIAMOND SCISSORS
SHARPENER.

Sharpens any size Shears or Scissors
in Ten Seconds.

Made of nickel, and is unbreakable
Drapers, Tailors, Dressmakers, Hatdressers,
and every Lady in the land should have one.
You can't afford to be without this little
article, as your shears are always dull. It is
worth £5 for the business it does.

Send 1s 6d in stamps for one, with full
directions. Money returned if not war-
ranted.

R. G. GRADY,
Sole Importer,
178 PRINCES STREET, DUNEDIN.

R. G. WARE
Gives special attention to
COUNTRY ORDERS
FOR
FISH, OYSTERS, GAME OR POULTRY.

Fresh every day at the
ELITE LUNCHEON AND SUPPER
ROOMS,
176 CASHEL STREET, CHRISTCHURCH.

SOUTH END MONUMENTAL WORKS
Established - 1865.

H. PALMER,
STONE MASON & SCULPTOR,
Princes Street South, Dunedin

Monuments and Tombstones erected of
New Zealand Granite, Scotch Granite, and
Italian and American Marble.
Tomb Railings in great variety.
THE TRADE SUPPLIED.
Town and Country Orders promptly
attended to.

**ART WICKER FURNITURE AND
BASKET MANUFACTURER**

HOFFMAN AND CO.
145 TUAM STREET
(Three doors from A. J. White's).

All kinds of Basketware kept in Stock.
Every description and Latest Designs of Art
Wicker Furniture made to order by skilled
labour

Wholesale and Retail.

CHAIRS, ETC., RE-CANED.

WALTER ILES
TAILOR,
PRINCE STREET, DUNEDIN
(Next A.M.P. Buildings)

Imitates to the General Public that his
stock is now replete with a choice selection
of Tweeds, Serges, Venetians, Worstedes,
Vienna's, etc, and has been specially selected
with a view to the requirements of the
climate and season:

CELEBRICAL SUITS A SPECIALITY
SOUTANES FROM 50s.

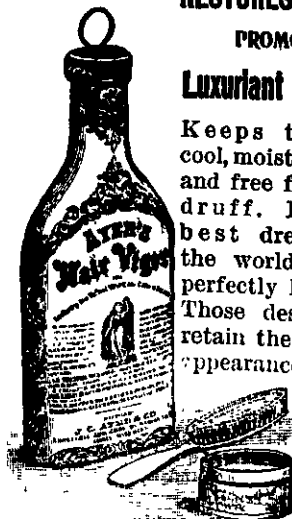
W. Iles has the Highest Credentials as a
Cutter, having been for Eight Years with the
late Mr James Reid, of Wellington, tailor to
five successive Governors, and more recently
with Messrs Brown, Ewing, and Co, of this
city.

**FOR
BEAUTIFUL HAIR**

Ayer's Hair Vigor

RESTORES COLOR,
PROMOTES

Luxuriant Growth,



Keeps the scalp
cool, moist, healthy,
and free from dan-
druff. It is the
best dressing in
the world, and is
perfectly harmless.
Those desiring to
retain the youthful
appearance of the
hair to
an ad-
vanced
period
of life
should
use

Ayer's Hair Vigor.

Gold Medals at the World's Great Expositions.

Beware of cheap imitations. The name
"Ayer's" is prominent on the wrapper, and is
blown in the glass of each bottle.

**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—

Mararoa	Mon, May 4	2.30 pm tr'n
Corinna	Tues, May 5	3 pm D'din
Waibora	Wed, May 6	2.30 pm tr'n
NAPIER, GISBORNE, and AUCKLAND—		
Waibora	Wed, May 6	2.30 pm tr'n
Flora	Thurs, May 14	3 pm D'din

SYDNEY, via WELLINGTON—

Mararoa	Mon, May 4	2.30 p.m. train
Wakatipu	Thurs, May 14	4 pm D'din

SYDNEY, via AUCKLAND—

Waibora	Wed, May 6	2.30 pm train
Tarawera	Wed, May 20	2.30 p.m. train

MELBOURNE, via BLUFF and HOBART—
Taince Wed, May 6 2.30 pm train
Hauroto Thurs, May 14 2.30 pm train
WESTPORT, via TIMABU, AKAROA,
LYTTELTON, and WELLINGTON.

Brunner †	Frid, May 8	4 pm D'din
Omapere *	Frid, May 15	4 p.m. D'din
† Calls Nelson		* calls New Plymouth

GREYMOUTH, via OAMARU, TIMABU,
LYTTELTON and WELLINGTON—

Herald about Wed, May 13 10 p.m D'din
TONGA, SAMOA, FIJI, and SYDNEY—
Ovalau About May 6 From Auckland
FIJI (SUVA and LEVUKA)—
Upolu about May 15 From Auckland
TAHITI and RARATONGA.
Taupo About Friday, May 1 From Auckland

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FROM THE EDITOR'S MUSIC LOCKER.

The following lines were written by LA in Vincent

Novello's Album.
Some cry up Haydn, some Mozart,
Just as the whim bites. For my part,
I do not care one farthing candle
For either of them, nor for Handel.
Cannot a man live free and easy
Without admiring Pergolesi?
Or through the world with comfort go
That never heard of Doctor Blow?
Upon my word, I hardly have;
And yet I eat and drink, and shave,
Like other people, if you watch it,
And know no more of stave or crochet
Than did the primitive Peruvians,
Or those old anti-queer-Diluvians
That lived in th' unwashed world with Tubal,
Before that dirty blacksmith, Jubal,
By strokes on anvil, or by summat,
Found out, to his great surprise, Gamut.
I care no more for Oimaroa
Then did he for Salvator Rosa.
Being no painter; and had luck
Be mine if I can bear that Gluck.
The "dickens," with his hoof so cloven
For aught I care, may take Beethoven
And if the bargain does not suit,
I'll throw him Weber in to boot.
There's not the splitting of a splinter
To choose 'twixt him last named and Winter
Of Doctor Pepusch old Queen Dido
Knows just as much, I'm sure, as I do.
I would not go four miles to visit
Sebastian Bach—or *Bach*—which is it?
No more I would for Buonocini.
As for Novello and Rossini
I shall not say one word to grieve 'em,
Because they're living. So I leave 'em

On the same page, Miss M. LAMB subjoins the following:—

The reason why my brother's so severe,
Vincentio, is, my brother has no ear;
And Caradori her mellifluous throat
Might stretch in vain to make him learn a note
Of common tunes he knows not anything
Nor "Rule Britannia" from "God Save the King."
He rail at Handel! He the gamut quiz
I'd lay my life he knows not what it is.
His spite at music is a pretty whim—
He loves not it, because it loves not him.

SIR HENRY PARKES.

SIR HENRY PARKES, who, for nearly half a century, has been a prominent figure in Australian politics, has joined the majority. He died on Monday morning at Sydney. His life illustrates the changeable life, with many vicissitudes, of early colonists. The farm labourer, iron worker, ivory turner, and dealer in toys of the early forties became in a few years a journalist, newspaper proprietor, and a man of note in the Parliament of New South Wales. He lived to a patriarchal age to experience the usual fate of professional politicians. The man who, with all his faults, served his country well, was lately twice defeated in a final attempt to regain a seat in the Parliament in which he had been half a dozen times Prime Minister, and to which he had been considerably over a score of times elected. He lived to see the necessity of changed views on some burning questions. The earnest and successful advocate, twenty years ago of secular schools found reason, as time went on, to modify and, indeed, to change his idea of the State in relation to the education of youth. It is well known that of late years Sir Henry Parkes has by no means been an enthusiast for the secular element in public schools. He saw evidences plainly visible, in irrepressible arrikinism and prevailing irreverence for everything sacred, of the pernicious band of a system for which he was largely responsible. We have little doubt that the next quarter of a century, perhaps even the next decade, will witness a great change in public feeling analogous to the change of views which experience has already brought about in the case of not a few prominent statesmen opposed to religious education. The leaders of parties will be forced, in this and other colonies, to propose a necessary change. We fear, however, that, meantime, the remnant of Christianity which informs the masses will, outside the Catholic Church, come well nigh vanishing point. The product of secularism and godlessness will boldly say to the would-be religious reformer, "*Abi, stultus, post tempus venis*"—"Go, you come too late." Unless measures be speedily taken another quarter of a century of godless schools will shatter many Protestant sects and fill to overflowing the camp of unbelievers.

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

DUNEDIN CATHOLIC LITERARY SOCIETY.

The usual weekly meeting of the Dunedin Catholic Literary Society was held last Friday evening in St Joseph's schoolroom.

There was a good attendance of members and Mr C. E. Haughton V.P., occupied the chair.

Before starting the programme for the evening Mr O. E. Haughton in a few very appropriate remarks thanked the Society for electing him to the position of vice-president, and he urged all the members to try and be as punctual as possible in their attendance during the coming session and if possible to each of them to bring up a new member to the Society. He also strongly urged all who had since last session attained their civic majority to register at once.

The programme which consisted of the following items was then gone on with.

Mr J. A. Hally contributed a reading entitled "The agitation for Catholic Emancipation," by Henry Litchford, which proved to be full of interest to all present, as it dealt with the principal figures who took part in that memorable struggle which ended as it now a matter of history in one of the greatest victories ever gained by political agitation.

Mr H. McCormack contributed a paper on "The Advanced Woman." The paper was well written and full of humour and was thoroughly enjoyed.

The next item was a selection from Sir Walter Scott's *Marmion* by Mr P. Carolin, who rendered this difficult piece in a very artistic manner and showed that the "happy state" he entered into last session has not impaired in the least his dramatic ability.

A hearty vote of thanks on the motion of Mr G. Hesford, seconded by D. Falkner was given to the above named gentlemen for the very fine night's entertainment they had given all present. Messrs J. Black, T. Costello, P. Carolin, J. Hally and the chairman also complimented them for their fine performances.

There will be no meeting next Friday night. The next meeting will be on Friday, May 8th, when Mr C. E. Haughton will deliver a short lecture entitled, "Parliamentary sketches at home and abroad."

The usual compliment to the chair concluded the business.

ARRIVAL OF MONSIGNOR VERDON IN DUNEDIN.

The Right Rev Dr Verdon, Bishop-elect of Dunedin, received a very heartfelt *cœd mille fœulte* on his arrival last Saturday at Dunedin. It was intended to give him a formal reception, but owing to his strongly expressed wish to the contrary the idea was abandoned. We could scarcely imagine a more warm-hearted welcome. The railway station was thronged with an immense crowd of people, of Catholics and non-Catholics, who wished to see and greet the successor to Bishop Moran. Indeed, such was the crush that Monsignor Verdon and Father Lynch, who accompanied him from the North, had some difficulty in reaching the carriage in waiting. The principal members of the congregation were on the platform and so many as could do so approached and were introduced. As the carriage was driven off ringing cheers were given. Owing to the fact that it was Saturday evening it was not possible for clergy to come from the country. The Bishop-elect was met at the Dunedin Railway Station by the local clergy—Fathers Hunt, Murphy and Howard. In fact all along the line from Christchurch to Dunedin expressions of welcome were tendered by clergy and laity, viz, Canon O'Donnell at Ashburton, Fathers Fauvel and Le Menant at Temuka, Fathers Lewis and Tubman at Timaru, Father Regnault at Waitaki North, Father McMullen at Oamaru, Father John F. O'Donnell at Palmerston South, and Father Newport at Port Chalmers. The Most Rev Dr Murray broke the journey at Timaru, and Very Rev Father Mackay got out at Oamaru. As the Bishop-elect drove up towards the Cathedral he was met by another crowd of people eager to welcome the new ruler of the diocese. The Dominican Convent was brilliantly illuminated, and ablaze with lights shining through multi-coloured lanterns. Dr Verdon received the warmest and heartiest of informal welcomes.

SICKLY LOOKS.

Are particularly mortifying in the gentler sex. A speedy and most desirable change is brought about by Wolfe's Schnapps.

We would advise our lady readers to give Mrs Napier's advertisement in this issue their special attention. Mrs Napier has just returned from London, where she has secured the patent for S. A. Cook's new one piece system of cutting. Classes are now being arranged and charges are moderate.

R. G. Waroes' elite luncheon and supper rooms, 176 Cashel street, Christchurch, are unequalled for fish, oysters, game or poultry. Special attention is given by Mr Waroes to country orders. Town residents can be supplied at a moment's notice. A fresh supply daily is procured.

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Outlines of Dogmatic Theology, by Father S J Hunter S.J., 3 vols, 2 out, 13s

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Acts and Decrees of the Third Plenary Council of Baltimore, 16s 6d net.—Complete Office of Holy Week, 1s 3d

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Elements of Ecclesiastical Law, by Dr Smith, 3 vols, 36s net

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The following are all 4s each:—Alice Biordan, Barrys of Beigh, Geraldine, a tale of conscience; Tyburne, and who went thither; Wild birds of Killeevy, Grantley Manor, Five O'Clock Stories, Percy Wynn, the Flower of the Flock, Claude Lightfoot, Harry Dee and how they worked their way

Special Note.—Owing to our American shipment being delayed at Vancouver, and not arriving till end of December, we did not issue our new list, but will do so later in the year.

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

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

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

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ALEX. MACDOUGALL,
Managing Director.

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PETER M'ARDLE,
Late Local Manager.

Dunedin, March 13, 1896.

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

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

MARRIAGE.

FOLEY—FLANNERY.—On the 14th April, at Ma'akanui, by the Rev Father Sheehan, John Foley to Bridget Flannery.

Sunday Corner.

CALENDAR.—MAY 3—9.

Sunday, May 3—4th after Easter; Finding of the Holy Cross (red).
Monday, 4—St Monica, widow (white).
Tuesday, 5—St Pius V, Pope, confessor (white).
Wednesday, 6—St John at Latin gate (red).
Thursday, 7—St Benedict II, Pope, confessor (white).
Friday, 8—Apparition St Michael Archangel (white).
Saturday, 9—St Gregory Nazianzen, bishop, confessor, doctor (white).

VESPER SONG.

(Te lucis ante terminum.)

While fades the sunlight in the west,
And ere we take us to our rest,
Look down, O Lord, from heaven, we pray,
And bless us at the close of day!

Oh, bless our home and bless our rest!
No phantom wiles our sleep molest;
But, lulled in peace and purity,
Our dreams may be of heaven and Thee.

Great God, whose word made all we see,
And giveth life to all that be,
At holy twilight, free from blame,
May we forever bless Thy name!

R. O. K.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MAY 1, 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.

THE CHRISTIAN BROTHERS' SCHOOLS AND BOARD INSPECTION.

IN an editorial on the last report of the Otago Education Board the Dunedin *Daily Times* again calls attention to the question of the non-inspection of the Christian Brothers' Schools. Attempt to gauge the quality of teaching in the Catholic schools is made difficult because, forsooth, "the Christian Brothers' School in Dunedin, the largest of all the Catholic schools, was closed against the Inspectors!" We have heard it said by those who ought to know better that the Brothers are afraid of Government inspection. The Brothers who in Dunedin at last public examinations presented, out of a comparatively small number of pupils, four for civil service, and secured four passes, are afraid of public tests! The Christian Brothers of Dunedin who, a few months ago, presented four pupils—different boys from the other four—for matriculation, and secured four passes, are afraid of meeting the Inspectors of primary schools! Absurd. The Christian Brothers' School of Dunedin has for years ranked high among educational establishments in this Colony. The school increases in efficiency and educational equipment year by year. We have in mercantile establishments in this city many young men who made their studies with the Christian Brothers, giving the very greatest satisfaction to their employers. An instance just to hand recalls a number of instances which show that young lads, fresh from these schools, almost invariably please those who engage them. We are quite sure, if the public estimation of the "quality of education given in Catholic schools" depended upon the verdict of Dunedin business men who have had experience of young men trained by the Brothers, that the verdict of the public would be much influenced in our favour. Insidious attempt is made, and some weak-kneed Catholics fall into the trap, to minimise the advantages which the superior training given by the Brothers confers upon Catholic youth. Any reader of current literature must know that at Home and abroad the Christian Brothers are in the front rank as educators. There has only to cross the Tasman Sea, to find in Melbourne, Ballarat, Sydney and Adelaide, Brothers' schools the pupils of which successfully compete with colleges of name and much standing. From schools such as we have in Dunedin the Brothers in India and America and Ireland send up for difficult examinations boys who place their names on the honour roll of universities. The trouble just now, in a nut-shell, is this: The Brothers have a rule and a system—a system which has stood the test of time and experience—a rule which has been sanc-

NOW OPEN! NOW OPEN!

J. J. DUNNE, Late Manager for J. MUIR and Co., has now opened with a choice stock of the very Latest Novelties in Ties, Hats and Mercery in premises known as the CENTRAL MERCERY ESTABLISHMENT, 40 Princes street (next Braithwaite's Book Arcade). Clerical Silk Hats, Birrettas, and Stocks, etc., a Speciality. Country Orders punctually attended to.

tioned by the Holy See and approved of by the highest spiritual authority on earth. Because they will not go aside from the prescription of their rule, and because they will not make their excellent, thoroughly up-to-date system bow to systems, varied as the colonies of the Empire, there are found people who re-echo the words of enemies of Catholic education and declare that they must be afraid of public inspection. The well-informed know that the local Christian Brothers, who came to New Zealand about twenty years ago and have worked heroically for the Catholic boys of Dunedin, are powerless in the matter of admitting or rejecting board inspectors. As a matter of fact the late Bishop MORAN told the inspectors that this school was examined every year, according to rule, by the Brother inspector, who makes an annual visit to all their schools in Australasia. His Lordship did not ask for board inspection of the Brothers' school. Much has been said about the inconsistency of asking for general inspection when an important school would not be examined. In Queensland, where, for nearly two decades, Catholic schools are examined by public inspectors, the Christian Brothers' schools are not inspected. The inconsistency of Church authorities is not there proclaimed from the house tops. Not a word is said on the subject. As a matter of fact the Brothers' schools are considered by all who have had experience of the training imparted, to be Collegiate or High Schools, rather than Primary schools. It suits the book of secularists in New Zealand to pay much attention to the Brothers. We think, indeed, it is unfortunate in many respects that these schools are not examined. We feel pretty certain that it would be found that the boys of the Dunedin schools are ahead of boys of the same age in public schools. Were they examined, kudos would be given to education in Catholic schools. The Brothers, however, have their own regulations. They pass according to the requirements of their Institute, from colony to colony where different school systems obtain. They are bound to have the inspection regulated by their own system. Two inspections would certainly be a considerable tax on the teachers. We have little doubt, if payment by results were guaranteed, that the inconvenience would be borne with here as in Gibraltar and India. Some way would be found out of the difficulty. We would like much to see the schools examined by Board Inspectors, in order that their great efficiency might be realized by the public. We must remember, however, that the general and Council of the Brothers' Institute only can give the requisite permission. Even the Australian authorities must submit such matters to their superiors in Europe. A General Chapter of the Order will be held in Ireland in a few months. No doubt this matter will be discussed. Whatever line of action the Brothers pursue, they will certainly keep in view the progressive spirit of the time and the desire to advance Catholic education.

CEUD MILE FAILTE.

We desire to join in the general welcome which will salute his Eminence Cardinal MORAN and the distinguished visitors who come to Dunedin for the consecration ceremony. This gathering of eminent prelates will encourage the Catholics of this Colony in the work of building up the Church. Their coming will be a fresh link to bind us to our brethren in Australia. It is ten years last February since Cardinal MORAN came to Dunedin for the opening of St Joseph's Cathedral. His eminence will find changes here as elsewhere in the Colony—the number of Churches increased, schools multiplied, and the many agencies of the Church for the promotion of the holy religion and Christian education in more active operation. The self-sacrifice of a faithful people is bearing good fruit on both sides of the Tasman sea. We trust that Catholics of the North as well as the South will have opportunity of according to the great Cardinal Archbishop of Sydney, the illustrious Archbishop of Melbourne, and the other Australian prelates a hearty *ceud mile failte*.

THE ceremonies on Sunday in St Joseph's Cathedral will begin at 10.30 a.m., when the Cardinal-Archbishop of Sydney, the Archbishop, Bishops, Bishop-elect, dignitaries, clergy and altar attendants will walk in procession from the Bishop's House to the Cathedral.

THE Most Rev Dr Grimes, S.M., left Grey-mouth for Christchurch on Tuesday, April 28, en route to Dunedin.

THE first of many telegraphic messages of welcome which the Bishop-elect of Dunedin opened in Wellington was one from the Dunedin Ladies' Branch of the Hibernian Society.

MISS ROSE BLANEY, who, hitherto, has been an occasional visitor in St Joseph's Cathedral Choir, has now become a working member. Her joining the choir has given much pleasure to the other members of the choir.

IN his reply to an address of Welcome at Hokitike, his Lordship Dr Grimes referred to the education question. He said it was with pleasure he heard of the successful examination of their schools, which afforded one more proof of the self-denying exertions which the Sisters had displayed for the young. It was the duty of Catholics to do whatever they could to remove the wrongs and injustice under which they suffered and which compelled them to pay taxes for the education of other people's children and bear the sole cost of educating their own. He was in hopes that in course of time the sense of justice of the people of this country would interpose and that they would not permit of an anomaly which was a reflection on their sense of right; when that day arrived, and he hoped it would soon come, the reproach on the people of this country, which now existed, would be removed and the Catholics freed from an injustice which would enable them to feel in complete union with their fellow-citizens.

MR HILL, Government inspector, paid a visit of inspection to the schools of the Sisters of Mercy, Gisborne, on Wednesday last. He inspected the school register, the time table, and listened to the teaching in each of the standards. After an hour or so he visited the infant's school, which he inspected in like manner. The visitor then proceeded to the High School, where he likewise inspected time table, school register, etc. Mr Hill informed the Rev T. Ahern that he was highly pleased with the clean and neat appearance of the children and schools, the orderly manner with which the rolls were kept and the suitability of the different time tables. He also expressed himself very pleased with the method of teaching adopted, adding that it was a particular pleasure to him, during the course of his visit, to listen to a grammar lesson being given; during it he noticed two or three points very clearly brought out which he had often inculcated the necessity of in the public schools.

THE Very Rev Father Walsh (writes a Westport occasional correspondent), at the 11 o'clock Mass to-day, made a strong appeal for a more liberal support to our school, which is sadly in need of repairs and painting. The Government Inspector is visiting here at present and is highly pleased with the progress since the scholars have become accustomed to the new books similar to those in use at the State schools. They will no doubt give a good account of themselves at the next examination if the parents insist on their regular attendance—a matter in which they have been somewhat neglectful in the past and which is very unfair both to the scholars and the good Sisters of Mercy, their teachers.

WE regret to learn of the death of the eldest brother of Very Rev Dr Egan, O.S.B., St Benedict's, Auckland. The deceased gentleman, a resident of Colorado, was an ardent Home Ruler and supporter of the Land League. Mr John Dillon, M.P., was his guest when he visited Colorado.

IT is with sincere regret I announce (writes an Oamaru correspondent) the death of Hannah, wife of Mr Terence Rodgers, Itchen street, on the 12th April. The deceased was for many years a much respected resident of this town and held in great esteem by all who knew her. To be cut off in the prime of life (38) and only ailing for four or five weeks. It seems almost incredible to her bereaved husband and family that she who for so many years had shared their pleasures and sorrows has gone, never to return, and they have the entire sympathy of this and surrounding districts in their sad affliction. The funeral was arranged to leave her late residence about 2.30 p.m. on the 14th, but for some time previous to this many friends collected from far and near to pay their last respects to the deceased. The body was taken to St Patrick's Basilica, where many had collected, thus forming one of the largest funerals seen in Oamaru. The Rev Father McMullan conducted the service, and then the body was taken to its last resting place in the cemetery, where the Rev Father performed the burial service in a very impressive manner. The deceased was a daughter of Denis and Hannah O'Shea, Mill street, Cock Hill, County Cork; also niece of the late Mr Con O'Driscoll, Dunedin, and first cousin to Mary and Maggie, also Con, Frank and Patrick O'Driscoll, of Wellington.

THE following telegram was sent by the Dunedin Hibernian Society to his Eminence Cardinal Moran:—"Dunedin Branch Hibernian Society hail arrival of your Eminence and Australian prelates in New Zealand with a *ceud mile failte*."

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A CORRESPONDENT who, three weeks after Easter, sends an account of the ceremonies of Holy Week must not be surprised at its non-insertion. Our readers like fresh and crisp news. Lengthy correspondence, with the general reader, shares the fate of lengthy articles.

WE regret to learn of the death, after a protracted illness, of Mr Duncan McLachlan, an old and highly respected resident of Milton, Mr McLachlan, a native of Fort William, Inverness, Scotland, was born 15th December, 1835. In 1840 his father and family emigrated to Wellington, and he has since resided in this Colony. Most of his life was spent in Otago, whither he came in 1852, and where his sister had married the late Mr William Popplewell. He took great pleasure in speaking about the early days of the Church in Otago. Not long ago he gave the writer a description of the visit of Father Seon. The devoted French Marist, who had come to Port Chalmers from Lyttelton in a cutter, carried his swag across the hills. The first Mass in Dunedin was said in the house of Mr McLachlan's brother-in-law, Mr W. Popplewell, in the North-East Valley, near where the Church of the Sacred Heart now stands. Mr McLachlan, who was a convert for very many years, had an edifying death. May his soul rest in peace.

WELLINGTON.

(From our own Correspondent.)

Wellington, April 26.

THE arrival of the Wakatipu from Sydney was eagerly looked for on Wednesday afternoon, as it was known the Right Rev Monsignor Verdon, Bishop-designate of Dunedin, and the Right Rev Dr Murray, Bishop of Maitland, were on board. For some time previous to her arrival a respectable crowd had collected on the Queen's Wharf, some of whom were personal friends of the distinguished passengers and others attracted by curiosity. Shortly after five o'clock the boat touched the wharf, and in a few minutes was boarded by his Grace Archbishop Redwood, Very Rev Father Devoy, V.G., Very Rev Fathers Lynch and Mackay (who had arrived some hours earlier by the Corinna from the South); Very Rev Dr Walters, Rector of St Patrick's College, Very Rev Father Dawson, Very Rev Father Lane, Rev Father O'Meara, and several of the professional staff of St Patrick's College. Among the laity present were Hon Dr Grace, and Messrs Garvey, Kane, etc. The distinguished ecclesiastics were driven in carriages, that were in waiting, to the residence of the Archbishop, in Hill street, whose guests they were during their stay in Wellington.

The Right Rev Dr Murray and Monsignor Verdon visited St Patrick's College on Thursday morning and were received by the rector, the Very Rev Dr Walters and the College faculty. The visitors were shown over the institution and made a minute inspection of the classrooms, etc. On returning to the lecture hall, Monsignor Verdon addressed the students and expressed his admiration of the College, its appointments, and everything connected therewith. Having considerable acquaintance with teaching institutions, he considered that St Patrick's could compare very favourably with similar ones in other parts of the world, in fact, it was an up-to-date college in every respect. He then asked that the boys be granted a holiday, a request which was readily granted by the rector. Three cheers were then given for the distinguished visitors.

Bishop Murray and the Bishop-designate of Dunedin paid a visit to the Convent, Hill street, on Thursday, and expressed themselves highly pleased at the order and decorum observable at the orphanage and the happy, healthy and contented appearance of the children entrusted to the care of the good Sisters.

Friday last was the birthday of the popular Vicar-General of the archdiocese, the Very Rev Father Devoy, and it happened by a very happy coincidence that he entertained at lunch on that day the Right Rev Dr Murray, Monsignor Verdon, His Grace the Archbishop, Very Rev Father Dawson and other clergy. The Bishop of Maitland became aware, through some mysterious means, that it was his host's

natal day and, therefore, took the opportunity of proposing Father Devoy's health in an appropriate speech, in the course of which, after referring in very eulogistic terms to the Vicar-General's many excellent qualities, all of which are so well known to the people of Wellington that there is no need to recapitulate them here, he went on to speak of the Marist Order and their work both in Australia and New Zealand. He had had an experience of their good qualities nearly thirty years ago. When in want of missionary assistance in the diocese of Maitland and labouring under many difficulties he appealed to the superior of the Order in Sydney, who nobly responded to his request. He was greatly indebted to the Marist Fathers, and he could testify to the amount of good performed by them, not alone in his own diocese but in other parts of Australasia. He had ever since appreciated the Marist Order very highly, and whenever his duties brought him to Sydney he became their guest. He also referred to the work done by the Marist Fathers in New Zealand, especially in the early days of the Colony, when their labours in the missionary field were undertaken under the most trying difficulties, and earned for them the respect of all classes. The Very Rev Father Devoy briefly replied, thanking Dr Murray for his kind references to himself and the Marist Order.

On Friday afternoon Bishop Murray and Monsignor Verdon left for Lyttelton by the Wakatipu. They were accompanied by his Grace the Archbishop and the Very Rev Fathers Lynch and Mackay. A large number of persons had assembled on the wharf to see them off, and many of the Catholic laity were introduced to the Bishop of Maitland and Monsignor Verdon. Among the clergy present were the Very Rev Father Devoy, Very Rev Dr Walters, Very Rev Father Dawson, Rev Father Tymons, Rev Father Costello, Rev Father O'Meara, etc. The laity were represented by the Hon Dr Grace, Messrs E. O'Connor, Lynch, Dealy, Kane, etc.

Death has removed since my last letter, a prominent journalist and a leading citizen in the person of Mr E. T. Gillon, late editor of the *Evening Post*. However people may have differed from Mr Gillon on his methods, still there was no gainsaying his ability as a writer and his versatility. His articles on different subjects had always been extensively quoted and were models of style and good reasoning, except he dealt with matters political, when their bias often defeated the end in view. Among the many floral tributes placed on the coffin was one from the local branch of the Irish National Federation, the members of which found always in Mr Gillon a staunch friend, and an ardent advocate of Home Rule. I understand that his place on the *Post* is to be filled by the permanent appointment of Mr Gresley Lukin, who had been acting-editor during the late Mr Gillon's illness. Mr Lukin is a native of Tasmania, but in his early days went to Queensland, where after filling some important public offices he became editor of the *Brisbane Courier*, and was afterwards the proprietor of the *Boomerang*. About three years ago he came to Wellington where he has acted as correspondent of several papers including the *Otago Daily Times*. A more capable or worthy successor to the late Mr Gillon it would be difficult to find, and the new editor and proprietors are to be congratulated on the selection.

A lecturer at a women's institution of some kind—I forget now what is the name, for we have so many of these that one is naturally at a difficulty to distinguish one from the other—said a few nights ago that any individual who had the temerity to interfere with the main features of our State system of education was a traitor to the Colony. It is needless to add that the main features he had in his mind were its secular, compulsory and free character. History, in the form of the reporter's account of the proceedings, does not inform us whether the terrible dictum was received with frantic outbursts of applause or in stoney silence by the women. The advocates of Bible-reading in the State schools had better beware lest

they find themselves one of these days in the felon's dock on a charge of treason.

It is said that a new batch of Justices of the Peace is to be created very soon, and it has been suggested that a revised list of those already having the privilege of tacking on J.P. to their names should appear in the *Gazette* at the same time. Should the suggestion be carried out, it would mean, I presume, the taking on of a number of unemployed "comps" at the Government Printing Office, otherwise, I am afraid, the ordinary staff would scarcely be able to cope with the extra work. As this is an age of economy, I would suggest that instead of publishing the whole of the names of the "great unpaid," it would be better to give only the names of the adult males in the colony who are not justices. I present the suggestion free of cost to the Minister in charge of the finances of the Colony, as a ready and efficacious means of saving the surplus for next year from being encroached upon by extra expenditure in this direction. By the way, is there anything to prevent women from sitting on the Bench and adjudicating on the domestic troubles, which are so frequently the source of much legislation in the Magistrate's Court.

CARDINAL MORAN AND THE H.A.C.B.

WE learn from the *Catholic Press* just to hand that his Eminence Cardinal Moran presided at the annual breakfast of the H.A.C.B.S. The juvenile and ladies branches were represented as well as the male Society. The Most Rev Dr Higgins, and a number of clergy and laity were among the invited guests. The Cardinal made a speech which will be read with interest by Hibernians and non-Hibernians.

His Eminence said it gave him since a pleasure to be associated to-day with the Hibernian Society in their festive celebration. It was an old saying that a good name was a rich inheritance. He was glad to say that when he turned to the Hibernian Society he found that they enjoyed this rich inheritance. They were well spoken of in their families as citizens, and in their dealings with their fellow-citizens. It was his Eminence's own experience that there was grandeur and force in their name; the presence of the Hibernians gave grandeur and magnificence to all the public celebrations in which they took part. The last occasion was St Patrick's Day. The success gained on the occasion would not have been complete but for the active part taken in the matter by the Hibernian Society and the kindred societies. Their motto must be "Excelsior." St Patrick's Day had been a great celebration, but they must not be content with that. Every success must lead to a new conquest. They must not be content until all their fellow-citizens joined with them in commemorating the glory of their great Apostle. Their banner was resplendent with the names of Faith, Hope and Charity. This formed a spiritual shamrock of which the world might be proud. On the other side were the names of Holy Church and of Australia, which they wished to link together in the faith of Holy Church and hope and charity. The Church was the only institution that outlived the outbreaks and vicissitudes of nineteen centuries. All the great nations owed their rise and development to her. In Germany Holy Church had taken the reigning House by the hand and sustained its growth. The other nations also were but of yesterday as compared with Holy Church. If the British Empire were traced back to the Norman Conquest, Holy Church had been on the battlefields of civilisation 1,000 years before the Norman Conquest. These 1,900 years she had ever been on the battlefield with her face to the foe. Her enemies were the enemies of religion and of social order. She extended the hand of charity to all. She was ever victorious owing to her divine vitality. In the first centuries, while bleeding from every pore, she sowed, in her life-blood, the seed of Christianity. When the barbarian hordes rushed down upon Rome and trampled on her, the Church took them by the hand and humanised them and moulded them into great nations. So it had been from age to age. The Church had been the representative of enlightenment, and social order and virtue. Whatever we had to-day of true peace or social order we owed it all to the blessing of Holy Church. To-day we found new enemies assailing social order, and the voice of Holy Church only could restore peace and harmony. An antagonism was declared to exist between labour and capital between the employer and the employee. Holy Church declared that there was no such antagonism. Under the banner of truth and enlightenment, capital became the handmaid of labour; employers became the servants of those they employed. The name of Holy Church was linked with all virtues. In linking faith, hope, and charity with the name of Erin, the Society had taken true credit to the laud of their forefathers. The sons of Ireland were alone among the nations in the eagerness with which they received the faith; the tenacity with which they clung to it; the zeal with which they spread it abroad. The missionary sons of old Ireland were everywhere foremost in promoting true Christian enlightenment. The visitor who visited great monuments on the Continent of Europe, in Northern Italy, France, or Germany, found on them the

names of Saints in whose honour they were erected, and whose relics they enshrined. Those Saints were Irish missionaries; The Irish Church had been likened to a tree, radiant with blossoms and abounding in fruit, by whose side stood an angel presenting many thousands of pilgrims, who came there, each with a living branch of the tree. But the tree remained as stately and well furnished as before. So it had been with the Church of Ireland. It had brought of its abundance into foreign lands, but its riches remained as abundant as before at home. When the Saracens invaded Egypt and drove the Egyptian people into exile, they found a refuge in Ireland. When the Normans invaded Italy, and the Italian people fled from them, they went to Ireland; when the Danes invaded England, Saxons and Angles took refuge in the schools of Ireland. The time came when the stately tree was stripped of its branches, but it was still alive after 700 years. The sacred tree was as full of the blossoms and fruit of faith, hope, and charity as it had been in the golden days of old. Ireland had given to the Continent of Europe not only holy missionaries, but enlightened statesmen and brave soldiers. The British Empire owed its greatness in great part to the statesmen and soldiers of Ireland. The most enlightened diplomatist that England possessed to-day—now ambassador at Paris—was an Irishman. The chief soldiers of the Empire were two illustrious sons of Ireland. And, said his Eminence; talking of soldiers, were we not about to have a corps of our own. If an Irish Rifle Corps such as the Scotch and England Corps—and he, the Cardinal, would rejoice to see them so associated—were to be brought into friendly rivalry with their fellow-citizens, a regiment would be formed, he would wager, such as would thrash any six regiments that could be brought against them. There was a remark popular among some of our fellow-citizens—not made, he was sure, in a scoffing spirit, but in ignorance and prejudice, to the effect that we should lay aside all talk of distinctive nationalities—and henceforth acknowledge ourselves Australians only. Give him, the Cardinal, the enlightened citizen, whose mind was enlightened by the holy faith, who loved his mother with a true and filial piety, and the land of his birth. He would be a true husband loving his wife, and would be found the most devoted of all to the welfare of Australia. Everyone knew how General Coote had looked down from Slieve-na-mona, and pronounced Ireland a land worth fighting for. Australia, too, was a land worth loving and worth fighting for. The rich gifts that Nature had bestowed on her persuaded for her a grand and glorious destiny. Let all who belonged to their Society take a part in achieving that destiny. It was not now the time to talk politics. The true patriotism and politics consisted in the love of country. Let all of them love the earnest politician who devoted his life and energies to the good of Australia. His Eminence hoped that the members of the H.A.C.B.S. would always be among the promoters and champions of all Australian interests. The Cardinal, in conclusion, said that he wished to add a few words—no offence to the ladies present—but, like the postscript to a lady's letter, they contained the matter of most importance he had to say. It was that he had to hand to the District President a cheque for £40, the Society's share of the proceeds of the sports on St Patrick's Day. His Eminence, who had been loudly applauded throughout his address, resumed his seat among enthusiastic cheers.

Public field trial of Reid and Gray's implements.—On Wednesday last, public field trials of the celebrated Deering All-Steel Pony Binder, and of Messrs Reid and Gray's Grain Drill and Grass and Turnip Sower, and new Pollard Distributor and Rabbit Exterminator, took place at Mr Hare's farm at Clarendon. The weather was splendid, and some 150 settlers were present to witness the trials. The first machine shown was the Deering Pony Binder, and it was used both in cutting oats and barley, the work being particularly well done in every respect; especially in lowness of cutting, the even delivery of the sheaves, and the lightness of draught. This binder, which is a very handsome machine, is entirely different from all other machines of a like nature; more particularly in the change to roller and ball bearings; it is also very easily adjusted by the driver, who has all levers under his control, and is seated close to the ground. Another advantage that this machine has over all others is the ease with which it can be used in cutting on the sides of hills. The next machine exhibited was Reid and Gray's improved grain driller, and it was also greatly admired owing to the fact that it was able to sow, without a hitch, all classes of manure and lime. One of the tests was of a very difficult nature; lime being placed on one of the boxes, Fison's fertiliser on one of the boxes on the other side, and the intermediate boxes being filled with gravel. Notwithstanding this, the sowing was equal and regular throughout, no chance being given of breakages owing to faulty manures. The Pollard Distributor and Rabbit Exterminator was then shown, and its work called forth great praise from all the farmers present, they being particularly pleased with the ease of adjustment, as to the length of spacings, the lightness of the machine, and its suitability, in a high degree, to all kinds of country. By the use of this machine farmers should, in a short time, be able to clear their farms of the rabbit pest. All these machines are kept in stock by Messrs Reid and Gray, and can be obtained from all their local agents. Mr Gray, of the firm of Reid and Gray, and Mr Burns, then travelling representative, were both present at the trials, and gave every information possible as to the working of the various machines. All the farmers present were very much pleased with the manner in which the various machines did their work; so much so, in fact, that, as will be seen in another column, they gave a very high testimonial of the excellence of the work done, and of the capabilities of these implements, notwithstanding the very severe tests to which they were put.

Continued from page 6.

PROOFS OF THE EXISTENCE OF PURGATORY.

First proof.—Until the fourth century all Christians, both of the east and of the west, believed in it. Can my rev. friend show that this statement is inexact? If it be true, is it not a proof of Divine institution? If there is any true Christianity, must it not have existed among those trained by the apostles and their immediate disciples? Can their unanimous agreement about any point of doctrine, although they lived in different places, spoke different languages, had been taught by different apostles and missionaries, be explained otherwise? When, in the fourth century, Acrius denied Purgatory and the efficacy of prayers for the dead he was refuted by St. Augustine, and all the Christian world applauded the holy and learned doctor of Hippo for his able vindication of the Catholic doctrine. Does not this show that in the days of St. Augustine every Christian believed in Purgatory and prayers for the dead? (S. Aug. L., II., De Haeres, c., iii.) St. Ephrem, the friend of St. Gregory of Nyssa, St. Basil, and Thodoret defended also the dogma of Purgatory and prayers for the dead. St. Epiphanius, Bishop of Salamina and Doctor of the Church, who spent part of his life in studying the sacred Scriptures, refutes the error of Acrius as novelty contrary to the received tradition of the Church (Refutatus a S. Ephraem Syro. et a S. Epiphanius hoc praecipuum argumentum, quod nova esset ipsius doctrina, et contra receptam Ecclesiae Traditionem, Knoll. Aug., Turin, 1868., t. vi., Pars. v., c. ii., art. 2). Does not also this prove that tradition—that is, the testimony of the early Fathers, apostolical institutions, prayers, liturgies, etc.—was the means adopted to confute heretics? If we were not to consult the Fathers, how could we know the apostolic teaching? The Catholic Church has always professed to admit of no other doctrine except that taught by Jesus Christ and His apostles. She has ever condemned as heretics those who have attempted to change this apostolic revelation (see Tert. Praes., cap. xxxvii., Vincent de Lerins, Commonit. vi.). Every novelty in matter of religion has always energetically been opposed by her, irrespectively of the rank, power, or quality of the innovator, because she is jealous to preserve pure and intact the integrity of Christian revelation, which no man on earth can have a right in any way to alter. Did not St. Paul himself tell his disciple Timothy to avoid every novelty? (I. Tim. vi.) If we are to avoid every novelty, must we not always follow antiquity? The mission of the Church and Catholic Doctors is not to innovate, but simply to elucidate, to explain in more precise terms what was believed from the beginning and can never be altered. The explanations may be new, but not the doctrine. Those explanations—like the light of the sun, which increases from aurora to mid-day—may become brighter and brighter by the studies and explanations of doctors and scientists, but their teaching must always be the same and perfectly unalterable. Neither Pope, nor Bishop, nor anyone else can make new dogmas or any innovation to the teaching of Jesus Christ and of His apostles. The only way to convince heretics that their doctrine is false is tradition, and this is why they have always been opposed to it, because the moment one studies the customs, liturgies, rituals, and writings of the Fathers of the first centuries, he perceives at once that the systems of the various sects now existing are all modern innovations, contrary to the apostolical doctrine and practice of the early Christians. In order to bring about the contemplated union of Christendom, the necessity of tradition is to be admitted by all. Acrius, the unfortunate Armenian priest we have spoken of, was the first author of *Presbyterianism*. Disappointed at not having been elected Bishop of Sebaste, he attacked his Bishop, tried to prove from St. Paul (Tim. iv., 14) that a priest was as much as a Bishop. However, he was confounded by St. Epiphanius (Haeres. lxxv.). He was shown that the word "presbytery" meant the place in the Church reserved for the priest—that is, the sanctuary where no layman was admitted (I. Tim. iv., 14)—that the presbytery signified the assembly of the priests, not of the laity. Although bishops are called *presbyters* or *elders*, every presbyter or elder was not a bishop. The word "Episkopos" signifies overseer, inspector, president, senator. St. Peter gives this title to our Lord Jesus Christ: he calls Him the "Pastor and the Bishop of our souls" (I. Pet. ii., 25). In the Acts, the apostles are called "Bishops" (Acts i., 20). They declare that bishops are chosen to watch over the Church of God and to govern it (Acts xx., 28). "Take heed to yourselves and to the whole flock wherein the Holy Ghost has placed you bishops, to rule the Church of God, which He has purchased with His own blood." This text shows that the episcopate or prelacy, denied by Acrius and the Presbyterians of the sixteenth century, is a Divine institution they are appointed by the Holy Ghost, not by the people; they are the rulers and governors of the Church—not laymen or simple priests. Bishops alone from the time of the apostles had the power to ordain priests. St. Paul writes to Titus "For this cause I left thee in Crete that thou shouldst ordain priests" (Tit. i., 5). From the earliest times bishops presided at the meetings of the priests and were called pontiffs, princes and angels of the Church, etc., which appellations were never given to priests or laymen. By Divine right bishops have a pre-eminence and

authority over priests (Con. Trid. Sess. xxiii., can. 6, 7). In the early Christian Churches, bishops had a throne in the sanctuary, whereas priests sat on low benches round about him. When the proud innovator Acrius tried to attack prelacy, everyone was shocked at his impious novelty; he found no followers and had to hide himself in the forests and mountains to avoid public indignation. Will the Rev. J. Dickson still pretend that the belief in Purgatory and Prelacy are *modern inventions*? If he be a lover of truth, should he not abjure his errors, undeceive his congregation, and return to the Church of his fathers, of the apostles and martyrs—the holy Catholic Church? Second proof of Purgatory.—From the condemnation of Acrius in the fourth century until the twelfth, the dogma of Purgatory was universally admitted by all the Christians both of the East and of the West. Then an apostate monk renovated the error of Acrius and was refuted by Peter de Cluny. This apostate monk was Peter de Bruis; this monster profaned churches, cast monks in prison, threw down altars, burned crosses, cruelly tormented priests. Violence and crime are the characteristics of all innovators. Being condemned by authority, they admit of none except their own. The study of the lives of reformers in all ages is the best proof that they were only the instruments of the infernal spirit, not animated by the Holy Ghost. This is why their followers tell their people not to study their lives except in books written by them, and to accept their doctrine without enquiry as absolutely certain. Investigate the origin of any error, and you have, in a great measure, refuted it. For three centuries the Press in Germany and in English-speaking countries has been exclusively in the hands of the reformers, and they have maliciously and criminally omitted whatever was injurious to the character of the reformers and falsified the most authentic documents. However, now people can have access to public libraries in Germany, France, Holland, Prussia; they can examine public manuscripts and legal documents. If people could realise how they have been imposed upon and deceived by their would-be pastors and historians, soon the re-union of Christendom would be effected, and they would shudder to associate with such abominable men and perverters of evangelical purity. The more one studies the Catholic Church, the more one loves and admires it and is proud to belong to it, because, at all times and places, she has defended *truth* and condemned *wickedness*. Let people get rid of their preconceived ideas, of the prejudices of their childhood, let them (in good faith) seek for truth and pray to God to help them—and their conversion is certain. Ministers of false sects know it; this is why, although divided among themselves, they all by fair or unfair means try above all things to inspire their flocks with a horror of the Catholic Church, dissuade them to read Catholic books, to speak to a Catholic priest. Is not this an evident proof that they feel they are wrong—deceiving their congregations—and that everyone would abandon them if only they knew the truth? (See Peter, Cluniac, Epist. ad Episc. Arel.). Third proof.—The testimony of Martin Luther, who in his disputation at Leipsic, in 1519, declared that he "firmly believed and was not afraid to confess it, that he knew there was a Purgatory, and that he was easily persuaded that the Scriptures mentioned it, that the souls detained in it are assisted by our prayers and good works." Does not this show that Martin Luther, when afterwards he denied Purgatory, did so contrary to his conscience and through expediency, to justify his system of salvation by Faith alone without works, which system is contradicted throughout the whole of the Scriptures, as I have amply and clearly shown, and more proofs of its falsity I am prepared to give at any time. Third proof of Purgatory.—The testimony of the Jews. It is certain that at least five hundred years before Christ the Jews believed that alms given for the dead were profitable (Tob., iv., 18). In the seventh chapter of the Book of Ecclesiasticus the Jews were recommended to make offerings for the dead. "A gift hath grace in the sight of all the living, and restrain not grace from the dead" (Eccles., vii., 37). Even if the Book of the Macchabees were not, as it is, canonical and inspired, it is a testimony of the Faith of the Jews, who still believe to-day, as the Rev. J. Dickson may ascertain from any Jewish rabbi, that "It is a holy and wholesome thought to pray for the dead that they may be loosed from sins (ii. Macchab., xii., 46). Where have the Jews found this doctrine that it is a holy and a wholesome thought to pray for the dead? Everyone knows they could not have borrowed it from the Chaldeans or any other pagan nations, because they had a horror of them, especially from the return of the captivity, and were forbidden to adopt any of their customs or practices (Baruch., vi., 3). If this belief was erroneous, how is it that the prophets who lived after the captivity never warned them against it? That the apostles and the early christians, far from speaking against it, confirmed it? For the canonicity and inspiration of the Books of the Macchabees, see Natalis Alexander and Dom Calmet.

OBJECTIONS OF THE REV. J. DICKSON AGAINST THE TEXT OF THE SECOND BOOK OF THE MACCHABEES.

"What could you expect from a lecture," he says, "founded on a text taken from ii. Macchabees, xii., 46? Here it is: "It is a good and wholesome thought to pray for the dead that they may be loosed from their sins." Would

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you believe it? This is a total mistranslation of the original Greek. To get it, two sentences have had to be run into one; the word "sin" made "sins" and two important words, a verb and its predicate, entirely left out. Referring to the idea of a future life, the writer says: The thought is holy and pious out of which he (Judas Macchabeus) made the atonement over the slain to be released from the sin." What sin? Why the sin referred to before, by which some Jews appropriated offerings made to idols, contrary to law, and were found slain in battle. And who were the persons to be released from the sin? The people who committed it and were gone to their account? No, the people who lived after them, and did not want to be made partakers with them in the sin. Hence the sacrifice and prayers offered up, and not for the dead but for the living, just as David sacrificed and prayed to stay the plague sent for the numbering of the Israelites (1. Chron., xx., 17-27). Judas Macchabeus had doubtless such precedent in view. The dead men had been idolaters, and are said in this same book of Macchabees to have been slain by the just judgment of God. They were guilty of what our friend would call "a mortal sin," and so in his estimation, as in that of the Jews, would not be considered fit subjects for prayer at all. The text really disproves the doctrine of Purgatory by teaching that this world is the place in which men are to be delivered from the guilt of sin."

REPLY.

The Rev. J. Dickson asks: "What could you expect from a lecture founded on a text taken from 2 Macchabees, xii., 46." The lecture is not founded on the text of the Book of the Macchabees referred to; apart from it we have ample and conclusive proofs of the dogma of Purgatory. Many of these proofs were clearly stated in the lecture I gave on that subject. Why does the Rev. J. Dickson, contrary to truth, deliberately mislead his too credulous congregation, for we have abundantly shown how untrustworthy the utterances of the rev. gentleman are, and we shall realise it directly still more forcibly. The Books of the Macchabees were declared canonical and inspired by the sixth Council of Carthage, in 419, at which 218 bishops and two legates of the Roman Pontiff were present. From that time the two first Books of the Macchabees were recognised universally as inspired, both in the East and in the West, and were quoted as such by all the Fathers. These two Books were inserted before the decision of the sixth Council of Carthage in the Alexandrine version of the LXX., in the Coptic, Ethiopian, Syriac Armenian, Slavonic, and Sinaite versions. Before they were called "Anti-LeGoumenoi," that is controverted"; ever since, they were styled "Omologoumenoi, that is admitted by all. The Council of Trent has confirmed the decision of the Council of Carthage. The reformers of the sixteenth century were the first to call them Apocryphal, because they contained doctrines contrary to their errors. Is their testimony, simply from a mere human point of view, to be compared with that of the Fathers of the sixth Council of Carthage, who examined the question "ex professo," and whose decision was endorsed and approved of by all the doctors and Churches both of the East and of the West, that is, by more than four hundred millions of Christians, and was never controverted since except by an insignificant fraction of reformers? We have shown before that the Vulgate version of St. Jerome is, according to all those who have studied sacred hermeneutics, Protestants as well as Catholics, the most accurate of all, unique, unrivalled, and that it is conformable to the old Greek and Hebrew versions. See (Presbyterianism and Catholicism. Lect. 1., canon of the Script). See also (Michaelis Supplem ad lex Hebraic., p. 992, Bibliotheca Orient. t. xxi., n. 211. Brunatti, Dissertat. Bibliothecarum, iii., p. 73., Mediolani, 1838; Thennus in suis commentariis, etc.). Therefore I was perfectly justified to quote the Book of the Macchabees. Now for the forged text: Who is guilty of forgery, I or my rev. friend? Let us see—

THE FORGED TEXT OF THE MACCHABEES.

With a boldness and an unscrupulousness which is inconceivable, the Rev. J. Dickson says: "Would you believe it? This is a total mistranslation of the original Greek. To get it two sentences have had to be run into one, the word 'sin' made 'sins,' and two important words, a verb and its predicate, entirely left out"

REPLY.

The Protestant versions of the Bible were made to suit the doctrines of the reformers. In the first version of Luther, Emser found one thousand egregious mistakes. See (Emser, Motives for which the translation of Luther must be forbidden to the common of the faithful. Leipsic, 1523 in 4to. Annotations on the Translation of the New Testament, Dresde., 1524, in 4to). Bucer, although a friend of Luther, says: "That he committed many manifest blunders in his translation of the Scriptures (Lutheri lapsus in vertendis et explanandis Scripturis manifestos esse et non paucos Bucer, dial. contra Melanch). Zwingle pronounced it "a corruption of the word of God" (Treven, 1., 129. Amicable discussion). Of the version of Basle made by Oecolampadius, Beza says: "it was impious in many parts (Ibid., i., 127. note). Our rev. friend has a great esteem for Calvin's. A learned Protestant minister, Dumoulin, qualifies it as "making violence to the

text and making, besides, additions of his own" (Hist. of the Ref., Spalding, i., p. 367-368). King James' version also abounds with perversions of the original text. The modern version still retains several perversions affecting doctrines. See (Archbishop Kenrick, Theol. Dog. i., p. 427-428). This is sufficient to show what little reliance can be placed on the various Protestant versions. Before accusing Catholics of perverting the text of the Macchabees quoted above, my friend should have examined whether it was not Protestants who had been guilty of the perversion he unhesitatingly attributed to Catholics, following only his prejudice and instinctive aversion for everything Catholic. We shall show him that Protestants, not Catholics, are the authors of the perversion of the text, and teach him to be more reserved in his affirmations. If we had not an infallible authority to tell us which are the true Scriptures and which translations of the Scriptures are accurate, we could never be certain in reading the Bible that we are reading the word of God. The authority of the Bible would be a mere human one on which it would be madness to risk our salvation. The best proof of this is the very aversion my friend has for certain authentic books of the Bible and the way he interprets and translates those he considers as authentic. Who could settle whether he is right or wrong? Yet the most important dogmas of Christianity rest on the way this dispute is settled. To see the truth of this, common sense is sufficient. When in point of law there is a controversy you have to show, first, the existence of the law; next, by the opinion of the most eminent jurists and the decisions of celebrated tribunals or courts, to determine the exact meaning of the text of the law; lastly, to declare whether in the given case the law is for or against the claimant. In matters of religious controversy, Protestants claim, without proof or examination, that they have the genuine text of the Bible, that they have the exact translation of it, and although the greatest authorities contradict their statement, they pretend that they have alone the exact meaning of it notwithstanding their glaring contradictions both about what is the true Bible, what is the true translation of the Bible and what is the right meaning of the most important passages of the Bible. If, in secular matter, anyone was to argue as they do, would he not be considered as insane and fit to be removed to a lunatic asylum? This shows how prejudice of education and early associations and training warp the judgment of otherwise prudent and sensible persons. Let us get rid of our prejudices. Let our separated friends examine things impartially; soon they will perceive the bright light of truth shining before them and return to the religion of their ancestors—the Holy Catholic Church. *One-sided evidence is no evidence at all*; this principle of common law should ever be remembered by the opponents of the Catholic Church, who condemn her without hearing what she has to say in her defence, but take it for granted that her enemies must be right and it would be sheer loss of time to listen to her defence. As many Protestants, like my friend, have a decided objection to the two first books of Macchabees, I will briefly answer the difficulties which have been raised against them.

As many Protestants, like my friend, have a decided objection to the two first books of the Macchabees, I will briefly answer the difficulties which have been raised against them:

OBJECTIONS AGAINST THE BOOKS OF THE MACCHABEES.

FIRST OBJECTION.—They contain historical errors.

REPLY.

All the facts concerning the Jews related in them have always been acknowledged to be historically correct. The only serious difficulty raised is about the division of the kingdom of Alexander. Quintus Curtius relates that he left his kingdom to the most worthy—to Perdicas. The Macchabees (1 Macchab. i, 17) state that he divided it among his generals. The account of the Macchabees is the accurate one. Egypt fell to the lot of Ptolemy Lagus; Nicanor obtained Syria; Cassander retained Macedonia; Thrace and Bithynia fell to Lysmachus. Although this partition took place after the battle of Ipsus, yet it happened in confirmation of the prophecy of Daniel who, 200 years before, had foretold that the empire of Alexander would be divided into four kingdoms, among persons of his posterity (Daniel viii and ix), and that none of them could be equal to him in strength and power. The Macchabees affirm this fact: where is the contradiction?

SECOND OBJECTION.—They encourage and praise suicide.

REPLY.

Nothing of the kind. They relate that an old man named Razias, tearing to fall into the hands of his enemies, who wanted to force him to apostatise, killed himself in order to avoid falling into their hands. The Bible praises Razias for his love for his country and for his faith; it nowhere praises his suicide nor encourages anyone to imitate him in that respect. His pure intention may have exonerated him from formal guilt, but to say that the Book of the Macchabees relating this fact approves and encouraged suicide is a criminal perversion of truth and gross misrepresentation (see Vigoureux Manuel Bibl. t. ii, n. 593-577).

THIRD OBJECTION.—Contradictory account of the death of Antiochus.

Where is this contradiction to be found? The Second Book of the Macchabees relates the death of Antiochus III. or

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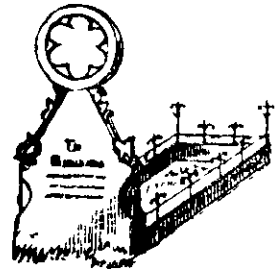
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the Great; the others that of Antiochus IV., surnamed Epiphanes. Of course the two are quite distinct and different. In one place it is said that the city of the latter wanted to plunder was Elymais; in another it is said it was Persepolis. The truth is that in the original copy of the Greek manuscripts of the first book no name is mentioned, and the word Elymais must have by mistake been inserted by the copyists. Persepolis is the real city he wanted to take.

THE FORGED TEXT OF THE SEPTUAGINT.

I have before me the Greek Text of the Old Testament, according to the Septuagint and the Alexandrine manuscripts, edited at Oxford, by the Typographic Academy m. dccc. xlviii. The text runs as follows:—"Considering that the best grace is laid up for those who sleep in piety, holy and pious is the thought. Wherefore, he made reconciliation for the dead that they might be delivered from sin."

THE REV. J. DICKSON'S FORGED TRANSLATION.

"The thought is holy and pious out of which he (Judas Macchabeus) made the atonement over the slain to be released from sin."

The Rev. J. Dickson studiously leaves out the words:—"Considering the best grace is laid up for those who sleep in piety," because, later on, he will try to make out that the soldiers of Judas Macchabeus did not die in piety but in a state of mortal sin, and, to prove his rash assertion, he does not blush to corrupt the Scriptures. Instead of the genuine text: "Holy and pious is the thought by which he made a reconciliation for the dead that they might be delivered from sin," my rev. friend makes the Scriptures say: "Holy and pious is the thought out of which he made the atonement over the slain to be released from the sin." The atonement was for the dead, not for the living, as the Rev. J. Dickson gratuitously declares; it was not to make a reparation for the sin of the dead but to have them released from sin, "not from the sin," as he incorrectly translates.

THE VULGATE TRANSLATION.

"Et quia considerabat quod hi qui cum pietate dormitionem acciperant, optimam habebant repositam gratiam. Sancta ergo et salubris est cogitatio pro defunctis exorare ut a peccatis solvantur."

DOUAY TRANSLATION.

"And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from sins."

REPLY TO THE FALSE INTERPRETATION OF THE REV. J. DICKSON.

Judas Macchabeus thought his companions "had fallen asleep with godliness," or, according to the Greek, "that they had slept in piety." He did not, therefore, as the rev. gentleman would have it, consider that they were idolaters. "The dead men had been idolaters." They had taken idols among the spoils, but they were not guilty of idolatry, and, although in doing so they did wrong, there is nothing to show that their fault was a grievous one. Certainly they hated idolatry, and they died for their country and for their faith. Grotius himself admits that it is very probable that they not fully advert at the unlawfulness of what they were doing. Even if they did, may they not have repented at the last moment, and have obtained pardon. Judas, who believed that their death was the punishment of the violation of the Law of Moses for which they fought and died, thought that they could not be lost, and he is praised for thinking well of them and praying for them. The Bethsamites, who were struck dead for imprudently looking at the ark, did not probably commit a mortal sin, but God made an example of them to show the respect we should have for holy things. Many more examples of the kind I could relate, but it is not necessary.

THE SACRIFICE OF KING DAVID.

"Hence the sacrifice and prayers offered up, not for the dead but for the living, just as David sacrificed and prayed God to stay the plague sent for the numbering of the Israelites" (1. Chron. xx, 17-27).

REPLY.

How, my dear Mr Dickson, can you make such an error of judgment? David had offended God in numbering the people through vanity to know how many men in Israel from Dan to Bersabee were able to fight; this sin was punished by a pestilence. In order to obtain a cessation of the terrible scourge he built an altar in the threshing-floor of Ornan, and he offered a holocaust and peace-offering. And God heard his prayer, and He commanded the Destroying Angel to put up his sword again into the sheath (1. Paralip, xxi). The sin of David was a personal one; he, being the guilty person and the cause of the plague, had to make satisfaction for his sin which had been visited so terribly on his people: what has that to do with the dead? How, according to the strictest rules of logic, can an inference be drawn from this fact against the dogma of Purgatory? There is no parity between this sacrifice and the one of Judas Macchabeus. In the Bible it is stated that his sacrifice was for the dead, and he is praised for his charity towards them, and the inspired writer declares "that it is a holy and a

wholesome thought to pray for the dead that they may be delivered from sin," according to the Septuagint; or "that they may be loosed from sins," according to the Vulgate. Is it fair in argumentation to draw false conclusions from wrong premises? And when this is done by a minister of the Gospel to induce his people into error, and abuse the confidence they place in him as a preacher of truth, is it not most criminal and inexcusable Will my rev. friend still maintain and continue to teach that the text of the Second Macchabees xii, 46, disproves the doctrine of Purgatory by teaching that this world is the place in which men are to be delivered from the guilt of sin? Here again there is another blunder; the question is not about the remission of the guilt of sin, but about the temporal punishment or satisfaction God requires after he has forgiven the guilt and eternal punishment. That God requires such a satisfaction as we can offer, in order to impress us with a horror for sin and that we should suffer for it, though a less punishment than the one we deserved is evident from the Holy Scriptures. The very fact my friend has adduced shows it. David believed in expiatory sacrifices for sin. When the satisfaction we could and should have offered to God in this life has been neglected, then, according to Catholic teaching, it has to be made into the next before the soul can enjoy the bliss of paradise, even though it died in a state of friendship with Him. This is the state of the question. In my fifteenth lecture I clearly demonstrated by solid proofs the reality of this intermediate place or state of purification between heaven and hell. Why did not my friend carefully examine those proofs? Why, if he did not find them conclusive, did he not try to refute them one by one? He could not do it, and therefore he finds it more expedient to pander to the prejudices and ignorance of his congregation and readers, and simply deny Purgatory as "a figment," and by sarcasm (the weapon of those who have no solid reason to object) turn it to ridicule. Fifth proof of Purgatory.—The universal belief of all nations at all times and in all places. Hear how the Rev. J. Dickson misrepresents this solid proof. "He dives into poetry," says he, alluding to my historical proofs of this universal belief in a middle state, "and into heathenism." I thank our friend very much for his quotations from Virgil, and Homer, and Plato, and Zoroaster, and the Mahomedan Alkoran, for this just reminds us to where the doctrine of Purgatory originally came from *i.e.*, *heathendom*."

REPLY.

Your logic is at fault again. The dogma of Purgatory was revealed by God from the beginning, as I observed in my fifteenth lecture. It was anterior to paganism, as Monotheism was anterior to Polytheism. Paganism only disfigured and transformed it by adding to it ridiculous fictions. The universal agreement of all nations, learned philosophers, historians, poets at all times and in all places of the world, about a middle state of purification after death for small offenders, cannot, as I said, be satisfactorily explained without a primitive Divine revelation, which in process of time became confused, like many other revealed truths, and was shrouded in fictitious fables, through which, however, the fundamental original revelation may be clearly discerned by an observant eye, just as we discern the flood of Noah in the traditions of ancient nations, and even in the Maori legends of New Zealand. It does not follow, therefore, according to sound logic, that, because Pagan nations believed in a middle state, the origin of Purgatory is to be found "into heathendom," no more than it follows that *v.g.* prayer is a pagan custom because all heathen nations prayed to their false gods. I am afraid my friend wants to go through his course of logic again. In this same fifteenth lecture, I remarked that the innate sentiment we have that we can hold communication with our departed friends, and if they are in a temporary state of sufferings, help them, can come only from our Creator, and must, therefore, be founded on truth, otherwise God Himself would deceive us and lead us into error, which is inadmissible. Now, history in hand we have shown, and we can show more fully, if necessary, that all nations, whether barbarian or civilised, not only ignorant persons but the wisest and most learned as well, offered prayers and sacrifices for their departed relations and friends. Let me ask my rev. friend, what would be the meaning of those prayers and sacrifices if they did not firmly believe that by them they could help and assist them? Is not this a strong confirmation of the dogma of Purgatory and of the communion of saints? If it is not, what is it then? There are hundreds of truths believed by Protestants, nay, by Presbyterians, which were also admitted by pagan nations. Would it be right for me to infer that they are pagan notions and false superstitious, which should be reprobated and abandoned? Such, however, would be the only thing to do, if the argument of my Rev friend had any value at all. He told the people of New Zealand, in the *Weekly Press* of March 26, "There is a chaos, not unanimity, among the heathen on the subject of Purgatory." There is no chaos, nor want of unanimity, among the heathen on the subject of Purgatory; I challenge my rev. opponent to produce his proofs, but there is a chaos, a want of unanimity on the nature, duration, and torments of Purgatory, which is quite different? We may be certain of the existence of a thing, and be ignorant of many circumstances about it. We know there are such things as comets appearing to us from time to time; astronomers are

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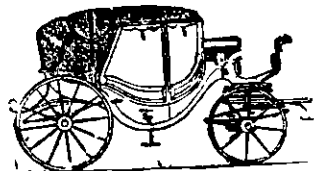
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not agreed as to their nature and properties, are we, on that account, to deny them? Is it not equally absurd on the part of my friend to tell intelligent people that heathen nations did not agree about the nature and torments of Purgatory, although they all believed in it? Therefore, Purgatory does not exist, it is "a figment," a heathen superstition? Sixth proof of Purgatory.—The testimony of all the Doctors of the Church and the most learned theologians both of the East and of the West from the time of the Apostles. This unanimous testimony of the brightest intellects, of the wisest and most learned and holy men that ever lived does not impress the Rev. J. Dickson; of course he is wiser, more learned, better informed than all of them; the mendacious Calvin is more worthy to be believed than all the greatest luminaries of the world; they are all wrong, and he only is right. The rev. gentleman expresses his surprise at my diving into the Fathers; but were they not the witnesses of the faith of the age they lived in? If, from the time of the Apostles they all give the same substantial evidence on any given point of religion, does it not show Apostolicity? How can we pass a judgment in a case when we have not heard the depositions of the witnesses? If their evidence agreed in all important particulars, would the judge be right to ignore it, or to pronounce against it, as if it had no significance, although those witnesses should be prudent, learned and well informed? The evidence I gave in my lecture on the existence of Purgatory, is perfectly unassailable. If all the Fathers were wrong from the Apostolic times until the Reformation, as their opinion is the faithful echo of the faith of Christian people. In all ages and places until the Revolution of the sixteenth century, we have either to declare that the reformers were wrong, or that Christianity is a failure and an imposture, which it would be madness and the height of impiety to attempt to prop up. My friend knows this, and this is why, like all impostors he profits by every opportunity to prejudice people against tradition and against the Fathers lest they should be converted and return to the Church in which true Christianity and salvation are to be found. Seventh proof of Purgatory. The testimony of the Scriptures.—When the Patriarch Jacob said, "I will go down to my son into hell, mourning" (Gen. xxxvii., 35). He did not mean that he would go to the hell of the damned, to be with his beloved son, whom, he thought, had been devoured by a wild beast, but the underground place, called Limbo, where the souls of the just were detained until Christ should open to them the gates of paradise. When Samuel appeared to Saul being evoked by the Pythoness of Endor, he did not come from the hell of the damned, but from the place of abode of the just. Does not this show that the Ancient Jews believed in a middle place between heaven and hell? (See i. Kings. xxviii.). Also the text of the II Book of the Macchabees xii. 46. And the sacrifices offered by the Jews for the dead (see about the sacrifices of the Jews for the dead, book Mahzor, published by Gembrad 1567). The Patriarch Tobias advised his son to make offerings for the dead (Tob. iv. 17). He, therefore, believed that these offerings were pleasing to God and profitable to the dead. By this offering, commentators of the holy Scriptures generally understand alms given to the poor that they might pray for the dead (see Bergier. Theolog. Dict. prayers for the dead, 1823). In the Mischna there is mention of the prayers the Jews offered for the dead. Is it not said in the Bible that nothing defiled can enter heaven; what would become of those who have only small faults to account for? Could we, for a moment, imagine that they are sent to the hell of the damned, and to be deprived for ever of the vision of God and the bliss of Paradise? If you say that God takes no account of small sins, you contradict the Scriptures which affirm that we shall have to give an account, even of an idle word. If you pretend that, notwithstanding their small sins, the just are at once admitted to heavenly bliss, you contradict the text which says that nothing defiled shall enter heaven. Again, in that case, where would be the difference between those who die without any sin at all, and those who die guilty of hundreds of wilful though small offences? This shows how reasonable the dogma of Purgatory is. When St. Paul says that some shall be saved yet so as by fire, does he not allude to the purging pains of Purgatory? (1. Cor. iii.). Let us sum up our evidence: 1. The dogma of Purgatory was universally believed by all Christians of the East and of the West from the Apostles till the fourth century, when it was denied by Aerius, who was condemned and avoided by all as a criminal innovator and had no followers. 2. From the fourth till the twelfth century and from that time to the Reformation, no one ever attempted to call it into doubt. 3. Even at present more than four hundred millions of Christians believe in it, and have never had any doubt about it. 4. The text of the second book of the Macchabees is a proof of the belief of the Jews at that time in Purgatory and prayers for the dead. The objections of the Rev. J. Dickson are of no value. His translation is a forgery of the original text, and the conclusions he draws from it are groundless. 5. The sacrifice of King David and that of Judas Macchabees were of a quite distinct character; one was for the living, the other for the dead, but both show the necessity of satisfying for sins committed. 6. The universal consent all nations at all times and in all places, of the learned as well as of the illiterate, about the existence of a middle state

between heaven and hell for the punishment of small offenders, shows that they had received this notion originally by a Divine revelation. 7. The testimony of all the Fathers and Doctors of both Oriental and Western churches about the existence of Purgatory and the efficacy of prayers for the dead, is a proof of the apostolicity of this universal belief. 8. The Scriptures, both of the Old and New Testament, in many places, suppose the existence of Purgatory. 9. The dogma of Purgatory is perfectly in accordance with reason and God's justice and mercy.

Other false innuendoes of the Rev. J. Dickson answered.

FIRST FALSE INNUENDO.—"That the Apostolic constitutions are a glaring forgery."

Referring to me, he says:—"He quotes also from the Apostolic Constitutions, and, would you believe it, these have been declared by all competent scholars to be a glaring forgery of a later century (see Harnack, Lightfoot, etc.)."

REPLY.

The Apostolic Constitutions are so called, not because they were written by the Apostles, but because they contain regulations of apostolic origin. They are generally attributed to St. Clement. They are divided into eight books and contain many precious regulations on the duties of Christians, liturgy and ecclesiastical discipline. Whiston, with great erudition, has tried to demonstrate that these Constitutions are genuine and authentic and most venerable (see Whiston, essay on the Apostolic Constitutions). They certainly contain many invaluable documents about the early Christian liturgies and many points of discipline established by the Apostles. The most severe critics admit that the fifty canons they contain are certainly, at least, of the third century and anterior to the Council of Nice. Mosheim thinks that they were written already in the second century (see Mosheim, Dissert. sur l. Hist. Eccles. t. ii. p. 163). In another place he fixes the date of their apparition in the third century. The truth is that they were not all written at the same time. Some portions were written in the second century, others a little later on. Unfortunately this remarkable work was adulterated by the Arians (see Council of Trullo, can. 2). Therefore, although it is most ancient and may be quoted, in many cases, as a witness of the Faith and customs of the early Christians, its evidence would not be perfectly conclusive except it were corroborated by other testimonies and solid proofs, as, for instance, in what they say about prayers for the dead, which, as we have shown, (see Lett. xv. on Purgatory), is confirmed by all the Apostolic liturgies and the testimony of the ancient Fathers. *The Apostolic Constitutions are not a forgery.* There is a controversy about their compiler, and the alterations made by the Arians take away a great deal of their value, yet, when corroborated by other certain apostolic evidence, they are most precious and give us a clearer idea of the Faith and practice of the primitive Church. Therefore, my rev. friend and the authors he quotes are guilty of misrepresentations when they say that they are "a glaring forgery."

SECOND FALSE INNUENDO.—"That St. John Chrysostom flouted the very idea of Purgatory."

"I read the other day," he says, "a most beautiful sermon of Chrysostom, 'the golden-mouth orator,' born 347, A.D., on the Cross and Christ's promise to the thief—'To-day shalt thou be with Me in Paradise,' in which he points out that to leave this world was, according to the greatest of all teachers, to go and be with Himself in Paradise the same day, and in which he flouts the very idea of Purgatory."

REPLY.

There, you are at it again. You seem to stumble at every step, you see all things through the coloured glasses of prejudice, and you cannot perceive them in their true light. St. John Chrysostom does not "flout the very idea of Purgatory" as you pretend, he simply declares that our Blessed Lord promised to the good and penitent thief, on account of his sorrow and the confession he made of his guilt, and of the Divinity and innocence of our Saviour, that he would enjoy the bliss or Paradise, that is, the sight of His Divine glory that very day, which was verified when, after His death, our Lord went down into Limbo and consoled him and all the just by the sight of His glorified soul. This text shows the existence of a middle state, since our Blessed Lord did not enter heaven in body and soul before the day of His ascension, and none could be admitted in it before Him. This is how by your false conclusions and interpretations you are continually leading your people astray and teaching them error instead of truth. This should show you the necessity of an infallible Church to guide us in the interpretation of the Holy Scriptures and of the writings of the Fathers. No man, no matter how clever, could, in the short span of his existence, acquire a fairly complete and accurate notion of the Christian revelation if left unassisted. In religion, more than in any other science, we want a safe and prudent guide, let your ceaseless blunders open your eyes and make you more prudent and wise for the future. Hear now how St. John Chrysostom speaks of Purgatory and prayers for the dead. Since you have the works of the learned and saintly prelate, whom you style "Chrysostom," as if he were no more than an ordinary man, kindly look for the funeral oration of the Emperor Theodosius, and there you will read

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this prayer of the great Doctor, which, I hope, will edify you and convert you if you are really in good faith:—"Give perpetual rest, O Lord, to Thy servant Theodosius. Give him that rest which Thou hast prepared for Thy saints. Him I have loved; wherefore I follow him in the regions of the living, and I will never cease praying for him and weeping over him until, by these my prayers and tears, I have introduced him into the mountain of the Lord, where there is eternal life." Did not the golden-mouthed Doctor believe in the power and efficacy of the prayers for the dead? Did he not believe in Purgatory? Did he not hope, through his prayers and tears to prevail upon God to admit Theodosius to heavenly bliss? Could anything clearer be desired? And you are not ashamed to tell people that he did not believe in and even "flouted the very idea of Purgatory." Is not this perversion of truth most disgraceful? If this does not satisfy you, take his homily on the one hundred and eighteenth Psalm, "The fire wherein sins of inadvertency and fortuitous sins are cleansed is quite different from the fire which torments the demons (Ser. iii. n. 17). For the sake of brevity I say no more. I have given only the substance of the original text, which is much longer and more forcible, as you may ascertain it by reading attentively the passage I have pointed out to you.

THIRD FALSE INNUENDO.—"That Purgatory make a man's salvation depend on the freaks of a fellow man."

"Did God ever intend," says the Rev. J. Dickson, "that a man's salvation should depend on the freaks of a fellow man?"

REPLY.

This is how, by sarcasm, you ridicule the most holy things—a much easier way than to answer solid arguments. Our salvation depends on our fidelity to Divine grace, our good works, the intention we had in performing them, the fervour with which we acquitted ourselves of them, the liveliness of our faith, the firmness of our hope and our charity. Salvation is a personal work; everyone will be rewarded or punished according to his deeds. "The Son of Man shall come in the glory of His Father with His angels, and then will he render to every man according to his works (Matth. xvi., 27). The salvation of the holy souls in Purgatory is certain and secure; it does not "depend," as you imagine and give your hearers and readers to believe, "on the freaks of a fellow man." Their glory in heaven will be in proportion to the fidelity with which they have served God on earth, the sacrifices they have made for Him, the virtues they have practised, the temptations they have overcome, the pains, tribulations and afflictions they suffered for His sake, not one of them will be forgotten, not one will remain without its special and eternal recompense. However, if, in spite of their great, nay, almost innumerable merits, at the moment of death they still have some small defilements or debts to pay, these will have to be acquitted; they will have to be thoroughly cleansed and purified in order to be fit to appear before the Divine Majesty and be crowned with heavenly bliss. The time and nature of their purification will be in exact proportion to their carelessness in making satisfaction on earth, when it was in their power to do so. In His kind providence Almighty God, in order to encourage us not to forget our dear departed friends and relations, declares that, in case they were in need, He would listen to our supplications for them. Is not this doctrine most beautiful, consoling, and profitable both for the living and the dead? Does it not admirably shew how God blends justice and mercy together? If those we pray for are in heaven already, and consequently not in need of our suffrages, will they not be delighted to see how we think of them and remember them? Will they not plead and intercede for us? Will not Jesus Himself be very thankful to us and reward us, since He has said, "Whatever you do to the least of My brethren, you do it unto Me?" Are not these holy souls His beloved friends, his faithful and loyal servants? If we, on earth, wicked as we are, are grateful for a service rendered to a friend or relation, how could Jesus not be pleased and thankful to us for the regard we have for His most dear and intimate friends?

FOURTH FALSE INNUENDO.—"That the inscriptions in the Roman catacombs show that the early Christians of Rome did not believe in Purgatory,

When I visited Rome a few years ago I noticed in these underground caverns, caverns once occupied by the Christians of Rome, such inscriptions on the tombstones of the dead as these—"Died in God," "in Christ," "in peace," "resting well in peace," etc. This shows clearly that this doctrine of Purgatory, like the other doctrines associated with it, was utterly unknown, or, if known, not believed in, by the Romans of the first few centuries

REPLY.

Your Presbyterian spectacles have again deceived you. We believe that the martyrs who shed their blood for Christ go straight to heaven, without passing through the purging flames of Purgatory; hence the inscriptions on their tombstones are expressive of the rest and bliss they now enjoy for the confession of their Faith and of the Divinity of our Blessed Lord in spite of the most cruel persecutions and frightful tortments. To conclude therefrom that the early Christians of Rome either knew nothing of Purgatory or did not believe in it, is nonsensical, and displays on your part a great ignorance

of Christian antiquity and Catholic belief. On other tombs are often found expressions implying the belief in Purgatory and the efficacy of prayers for the dead, such as: "Give to all who are buried in this place perfect rest." The words "rest," "cooling refreshment," "refrigerium," are, in the language of the Catholic Liturgy, emblems of the solace given to suffering souls by the prayers of the faithful, or their final admission into heavenly bliss. This form of prayer for the dead occurs frequently, and may still be seen on the tombstones of the Christians of Rome and other places (see Muratori Lit. Rom. Vet. i, col. 749-760). Very often this prayer is expressed by the optative, as: "May thy soul rest in peace" "In refrigerio anima tua" (see Dict. of Christ., Antiq., by Martigny, Paris, 1889; Fabretti, p. 547; Gruter, 1057). Sometimes the name of the dead is expressed, and the prayer, "May you rest in peace" added, as in the following instance: "Antonia, may our sweet God refresh thy soul" (Boldetti, p. 418). Another frequent prayer found on tombstones of the early Christians is: "Give refreshment, O Lord, to the soul of . . ." "Refrigera Deus animam," etc. For the future, rev. sir, do not be so positive in your assertions; your innumerable mistakes should teach you humility, prudence, and charity. Of your lectures it might be truly said what you falsely say of Purgatory: "Fie! let the story to the winds; communicate it on some lonely shore to the playful waves; whisper it to the babbling brook. I will not hear it, because it is not true."

WELLINGTON.

(From our own Correspondent.)

April 18, 1896.

Bishop Vidal was recently interviewed by a reporter of a Sydney paper, to whom he gave a good deal of information respecting Fiji and the progress of the Catholic Church there. A few of the remarks may be of interest to your readers. The Bishop has been connected with the mission for twenty-five years, the first sixteen of which he spent in Samoa. The Roman Catholic population was about 10,000. The mission staff consisted of twenty-eight priests, seven Marist Brothers (for English schools), 140 Native catechists (for Native schools), nine Sisters (for English schools), and thirty-two Sisters (for Native schools). About 215 English pupils and 2,000 Natives attended the schools. There were sixteen district churches and fifty chapels in addition to meeting houses. A very fine cathedral was in course of erection in Suva, the stone for which was being imported from New South Wales. The building would accommodate, when completed, 2,000 worshippers. It was designed by Father Bosier, a missionary who had been the architect of many stone churches in New Caledonia. The church had been commenced about a year ago, and would be completed in about three years. Dr Vidal said he had heard that accusations had been made against the mission of proceltism by bribing the Natives to forsake the Church to which they belonged. It was true the priests had done in Fiji what they had done in all parts of the world, made presents of beads, crosses, and medals, but no one could designate such gifts as bribes. On his return to Fiji from Sydney he was willing to submit the matter to an independent tribunal for investigation. Dr Vidal was on his way to Rome, and will be absent six months.

It would seem that the day of the no-popey orator is even passing away at Home, for I read in an English paper (the *Daily Telegraph*) the other day of how a speaker of the Protestant Alliance was received in Hyde Park one Sunday afternoon in the beginning of March. The paper says that leaflets were distributed among those present but these afforded no clue as to the *raison d'être* of this organisation, but the interesting announcement was made that funds were "urgently needed to carry on the work" and that "the lecturer is willing to go anywhere, town or country." On the present occasion he was subject to continuous interruption and remarks that could scarcely be construed as complimentary; but he had not the effect of deterring him from proceeding with a discourse that was long, incoherent, and calculated to gravely offend any listeners holding opposite theological views. One person who attempted apparently to stay the lecturer's torrent of words was told by the speaker that he "would not be responsible for what might happen if he ventured to lay hands on him." The lecturer continued his doleful harangue, paying no heed to the polite sallies of his audience, whose numerical strength, having regard to the pitiless keenness of the wind, was nothing less than astonishing. At last the little white banner went down, and then, when it became known that the wearisome oration was at an end, a great shout was raised by the crowd, hats were waved, and ironical cheers were indulged in by the assemblage. Least any attempt might be made to accord an unusual vote of thanks to the speaker in the shape of a physical assault, the police officers at once proceeded to disperse the gathering in summary fashion, jostling them to the right and to the left, and showing them plainly that they must create no sort of obstruction. This method of dismissing the crowd proved, on the whole, expedient, although it caused people to muster on the ground in large numbers who had previously held aloof from the proceeding, and there ensued a harmless display of horseplay which enabled the self-appointed chairman of the meeting

just closed to escape from the scene of his doubtful triumph unnoticed and unmolested. He took with him the white banner, and as many insults as a single individual could conveniently carry.

A fashionable wedding took place in Archbishop Corrigan's drawing room, in New York a few weeks ago, when Miss Louie Bennett, a charming young Australian, and secretary to Madame Melba, was married to Mr Kenneth Mason of the London Stock Exchange. The ceremony was performed by Archbishop Corrigan. Miss Mitchell, sister of Madame Melba was bridesmaid, and her brother, Mr Ernest Mitchell, was best man. The wedding breakfast was laid in Madame's rooms, which were a blaze of colour and light, and the principal toast was proposed by His Grace. The great diva provided the breakfast at a cost of £500 and presented a cheque for a respectable amount together with a grand piano as a wedding present. Mrs Kenneth Mason is daughter of Mr Henry Bennett, and niece of that popular medico, Dr O'Hara, of Melbourne. She is a cousin of Sir John Madden, Chief Justice of Victoria.

As many people in this city are out of work just now, and money is scarce, perhaps Mr Ziman would give his offer of £1000, as the nucleus of a fund for building a warship, to the Benevolent Society to be spent in some useful work around the city, in which men having large families dependant on them, would be able to earn sufficient to keep the gaunt wolf—hunger—from the door during the approaching winter. The United Kingdom can very well afford to maintain her navy without having to resort to the expedient of receiving assistance of this character from the colonies. During the last ten years she has reduced her national debt by about £80,000,000, or at the rate of £8,000,000 per annum; and if she only ceases from contributing to the sinking fund for the next five years, she can, without an increase of a penny of taxation, build all the battleships necessary. The colonies have no need of displaying their loyalty in this twopence-halfpenny manner, for no one either here or in England doubts it, and a trumpety display of this kind would only make people wonder what the colonies were going to do—perhaps concocting a scheme for a big loan. We had in this Colony to cease paying into the sinking fund some years ago, because the Government thought they could do better with the money. If the United Kingdom can afford to reduce the national debt every year by a sum nearly double our revenue, surely she can afford to keep up her navy with the requirements of the times without a sort of charitable aid subsidy from her colonies. The loyalty of the colonies cannot be doubted, for they have no reason to be otherwise than loyal as they have everything that a free people could desire in the way of national liberty. Perhaps the offer was made as a joke, or for the purpose of attracting attention, anyhow it has fallen quite flat, and the public, figuratively speaking, smiled cynically and winked the "other eye" when the matter was taken up seriously by the newspapers.

THE MOST REV GRIMES AT HOKITIKA.

A VISIT TO THE SOUTH SEA ISLANDS.

THE theatre was crowded last evening (says the West Coast Times, April 21) to listen to the lecture by his Lordship Bishop Grimes on his visit to the South Sea Islands. Though new to the platform and previously unconnected with the stage, the Bishop soon made himself at home with his audience. He has a fine droll sense of humour and his witticisms could not fail to draw a smile from the most stolid, although he might be entirely unacquainted with the fact that the learned prelate was gradually centreing his attention in order to suddenly dissipate it with a joke. His Lordship went to New Caledonia towards the end of last year in order to be present at the jubilee celebration of the Catholic missions in that lovely group of islands, and whilst on his travels he also took occasion to visit the New Hebrides, Fiji, Tonga, the Loyalty islands and Samoa. In a pleasant, quiet, conversational style, he took his hearers with him, introduced them to the scenes he visited and the people he met and succeeded in giving them a good deal of valuable information about localities which to many were little more than a name. His trip was principally connected with New Caledonia, where his stay was the longest, and naturally the greater portion of his lecture was occupied with descriptions of this group. The feature that seemed to have presented itself most prominently before his attention was the marvellous development of the people as builders. Fifty years ago they did not know how to build huts, and yet at the time of his visit there were numerous stone churches, schools, convent, orphanages, workshops, and a thousand and one accessories of missionary settlements. Naturally pictures of these buildings formed a prominent part of the illustrations and showed how thorough must have been the training which could so quickly transform a race of barbarians and cannibals into a simple and intellectual people. As each spot, each island was visited the hearer had some fact graphically presented to him till finally he had a complete sketch, or series of sketches, amongst scenes which might well be called a poet's paradise.

At the conclusion the Hon J. A. Bonar moved a vote of thanks to the most reverend lecturer and, in doing so expressed the pleasure they all felt at so pleasing and instructive an address. The vote was seconded by Mr Wade and carried by acclamation.

In acknowledging the vote the Bishop said the position was to him a most novel one and not without its charms. He wished to divide with Mr Park the honour of the vote and desired to express gratitude to that gentleman for his kindness in volunteering to produce the pictures on the canvas and his appreciation of the skill with which he had assisted the lecture. He also desired to thank those ladies and gentlemen for their efforts, which had secured so large an audience and so good a harvest to the charity on behalf of which he was lecturing. Finally he desired to thank the Mayor for presiding, and called a vote of thanks to Mr Mandl, which was heartily given and brought the proceedings to a close.

HOW DID THE THIEF GET IN?

YOU wake up some morning and miss your watch, your purse, your best clothes and other valuables. Yet neither you nor any member of your family heard a sound during the night. Neither is there a sign of how the thief got into the house nor by what road he decamped. You rush round and tell the police, and also decide to keep a dog and a shot gun. You will let thieves know they mustn't come fooling around your premises after this. A sensible procedure. Meanwhile your watch, your money, etc., are gone. Quite so.

Now suppose I should tell you that the thief who stole your property never entered your house at all; that he was born in it; had lived twenty years in it; never had been out of it till he went off with your things, albeit not a soul of you had ever seen or heard of him. What would you say to me? You would call me an idiot and threaten to have me sent back to the asylum. But don't be too sure.

"Later on," says Mr Heaken, "rheumatism struck into my system and I had pains all over me. I was confined to my bed for three months with it and could not dress myself. In this general condition I continued for five years. One after another I was treated by fourteen doctors in that time, but their medicines did me little or no good. At one time I went to the Infirmary at Shrewsbury, where they treated me for heart disease; but I got worse, and feeling anxious, returned home."

How he was finally cured we will mention in a minute. First, however, about his rheumatism. Every intelligent person knows that rheumatism and gout (its twin brother) is virtually a universal ailment. It does its cruel and body-racking work in every country and climate. No other malady causes so vast an aggregate of suffering and disability. Whatever will cure it is worth more money in England than a gold mine in every country.

Here is our very good friend Mr Richard Heakin, of Pentrevel, Salop, who expresses an opinion in this line. Let us have his exact words. He says: "*Rheumatism struck into my system.*" Of course we understand that he speaks after the manner of men. You know we talk of being "attacked" by this, that, and the other complaint, as though diseases were like soldiers or wild beasts. "Doesn't make any odds," do you say? Beg pardon, but it does—heavy odds. *For it teaches us to look in the wrong direction for danger.* Do you see now?

Thirteen years ago, in the spring of 1880, whilst working in the Roman Gravel Lead Mines, Mr Heakin took a bad cold. He got over the cold, but not what followed it. He was feeble, without appetite, and had a deal of pain in the chest and sides. His eyes and skin were tinted yellow, and his hands and feet were cold and clammy. Frequently he would break out into a cold perspiration, as a man does on receiving a nervous shock caused by something fearful or horrible. He was also troubled with pain at the heart and had spells of difficult breathing—what medical men call asthma.

But does rheumatism "strike into" the system as a bullet or a knife might strike into it? No. Rheumatism is a thief who steals away our comfort and strength; but it is a thief, as I said, who is born on the premises. In other words, it is one—and only one—of the direct consequences of indigestion and dyspepsia. And this is the why and the therefore: indigestion creates a poison called uric acid; this acid combines with the chloride of sodium to form a salt; this salt is urate of sodium, which is deposited in the form of sharp crystals in the muscles and joints. Then comes inflammation and agony, otherwise rheumatism. Thus you perceive that it doesn't come from the outside but from the inside—from the stomach. Our friend's cold, caught in the mine, didn't produce his rheumatism, it clogged his skin and so kept all the poison in his body instead of letting part of it out.

Mr Heakin adds: "I was cured at last by Mother Seigel's Curative Syrup, and without it I believe I should have been dead long ago."

Very likely, very likely; for this thief, although he may wait long for his opportunity, isn't always satisfied to run away with our comfort and our money: he often takes life too.

A long root—"I want yer to take out this confounded tooth of mine," said an Ulsterman to a dentist. The man sat down, and in a short time the dentist had his instrument applied to the offending tooth. But every time he was about to pull it the patient shut his mouth. The dentist, calling his assistant, whispered to him to get a pin and go quietly behind the chair, and push the pin right into the calf of the man's leg. Uttering a loud yell of pain, the man opened his mouth wide. Taking advantage of the opportunity the dentist gave one pull, and out flew the tooth. After the pain had somewhat abated, the man, not in the least suspecting the trick, said, rubbing the calf of his leg: "Lor, but that tooth o' mine had a tremendous long root."

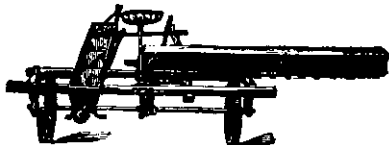
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