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Current Topics

AT HOME AND ABROAD.

THE case of Spain and Cuba bears close resemblance to the relations of England and Ireland. In both absenteeism, repression of industrial activity, alien and corrupt administration, have played havoc with the progress and happiness of the people. Cuba has been a milch-cow to Spain, but goaded on by unkind treatment the docile animal at length has kicked. The "ever faithful isle" has been squeezed like an orange till there is no more juice. The country has been drained of its resources to the utmost extent. The complaints of the Cubans are voiced by an able journalist Murat Halstead. "Cubans complain that the castles of Spain, the actual Spanish castles, were built out of Cuban money, and they variously explain the phenomenon. They say they may produce \$20,000,000 a year for sugar and tobacco, and after doing so must spend it for importations of machinery, flour, clothing, etc. The cost of money per year is 12 per cent. for undoubted security. That is the price of it advanced on sugar and taken out of the new crop every year. The banks are Spanish and do not accommodate the people. They are Government agencies, milkers of Cuba, not helpers. It is declared that the custom house is corrupt; that there is robbery both of the revenue and the people to enrich the officials. There are stories of looting the palace by retiring Captain-Generals, and few are spared in the scandals. Campos is said to be honest personally, but his brother-in-law is denounced so loudly and largely that there is no news in the story. We make about 1,000,000 tons of sugar per year, filling 700,000 bags, says the Cubans, and the cost of an English jute bag is 9 cents, and the duty is 10 cents. Spain pays no duty, and has, of course, a monopoly of the bag business. The cost of bags to the planter is 20 cents each. Spain gets \$140,000 a year out of Cuba for sugar bags. Fifty-two per cent. of the commerce of Barcelona is Cuban, and 150 per cent. of it is extortion through laws, discriminating for Spain against Cuba." As to the administration, we find, according to the special correspondent of the *New York Journal* that the Castle system of Ireland has its counterpart in Cuba. Fully seventy five per cent. of the government offices are filled by Spaniards. The fortunate Cubans who manage to secure the remaining twenty five per cent have "to send money to Spain to get them." The quickly recurring changes in the administrative personnel is an intolerable evil. "Go to Cuba, get rich, and return soon," seems to be the motto with Spaniards who fill all the higher and more lucrative positions. The Cubans have a very just grievance in that while heavy export duties are imposed on the products of the child-island these goods are not bought by the mother-country, which, however, by manipulation again of duty, forces her own exports into Cuba. "Spain places heavy export duties on Cuban sugar and tobacco, and buys sugar in Germany and tobacco in Virginia for her own use. The perpetual enforcement of this unwisdom is beyond the capacity of armies, for it is an intolerable abuse of authority and contempt of the economy of civilisation. Cuba is forced by flagrant duty discriminations to buy the things she consumes that Spain produces in Spain exclusively, draining her substance to meet extortion, and Spain, levying export duty upon the sugar and tobacco, into the production of which both labour and capital are coerced by the Spanish system, goes into free markets to get their own supplies of those products, even in the case of tobacco, of which the state has a monopoly, and Spain buys the bounty stimulated sugar of Germany and France rather than the superior product of her own mortgaged and overtaxed province." The day of reckoning, long delayed, always comes at last. Injustice and oppression may not go on for ever.

"THE fairest land human eyes ever saw,"—this is A FAIR DOWN-TRODDEN LAND. Conspiracy has become chronic in Cuba. A few years ago Spain lost 200,000 soldiers in her supreme effort to retain the sovereignty of the island. After the war of 1868-1878 the country was almost depopulated. Indeed, in some

districts scarcely one man was to be seen. The Mother Country broke faith with the Cubans. In 1812 a Liberal constitution, after a session, was granted to the colony. The provisions of the Act were rendered nugatory by the Cortes. The deputies—one for every 60,000—who proceeded to Spain were refused admittance to the Chamber. Even when this was remedied, forcible exclusion was followed by an almost equally effective policy of boycott. Discussion of Cuban affairs meant an empty House. The old system of plunder and oppression, which the Captain-General, who succeeded the old colonising chiefs, almost invariably pursued, has really seen little change down to our own time. The country groans under taxation without, we think, a parallel on the face of the earth. Only three per cent of the islanders have votes, while the Spaniards manage in every district to obtain an overwhelming majority. The Press is gagged, Public speakers are at the mercy of every police officer who may any moment at discretion stop the orator. The corruption of the administration is notorious. In 1887 General Marin actually laid siege to the Custom House, and dislodged the officers at the point of the bayonet. One fact alone shows the loose state of public affairs. It is not uncommon for officers to keep on the list the names of pensioners long deceased. The Queen Regent is credited with saying that "it would appear that the granting of a pension secures immortality." We have already spoken of the exorbitant taxation. Two thousand per cent in some cases has been charged. Sugar, one way or another, costs over 100 per cent of its value before it reaches the Spanish consumer. No wonder that recourse is had to arms. Cuba does not want separation. Her people fight for simple justice and the political rights to which all men are entitled.

M. A. O'BYRNE has contributed a very interesting article to the *Catholic World* on "How the Celtic revival arose." We know that many Irishmen at Home as well as in these colonies say "Cui bono?"

—"of what use is it?"—when there is question of the study of Irish Gaelic. Happily the value of the study from a mere commercial standpoint is not everywhere the determining factor as to whether or not the attempt to fasten the old tongue shall be made. Irish Gaelic enthusiasts have before their minds something more than gratification of a cultured taste. They know the effect on patriotism and religion of a revival which will mean the translation and circulation of the almost innumerable MSS. in libraries in Ireland and on the Continent. The discovery by J. Kaspar Zeuss in the libraries of St. Gall and Milan of Latin MSS. with interlinear Gaelic glosses which had been written by Irish monks and brought from Iceland from the sixth to the ninth century gave impetus to the labours of the great philologist which resulted in the compilation of his famous *Grammatica Celtica*. Zeuss found that the Gaelic of these MSS. was four hundred years older than the *Leabhar na h-Uidhre* and the *Book of Leinster*. It contained all the inflexional endings, and established the Aryan character of the Gaelic language. Zeuss was followed by Grimm, author of the celebrated "Law of languages" and many other savants. Jacob Grimm proved that the medical formulae of Marcellus, the physician to Theodosius the Great, contained Gaelic plant names and remedies written in the Gaelic language. The monopoly of learning and high civilisation is thus taken from Rome and Greece and the fact proved that the people of North Western Europe and Transalpine Gaul spoke the Celtic language. Zimmer, Windesche, Jubainville are names worthy of note in connection with the Celtic revival on the Continent. The workers in Ireland from Keating and McCurtin down to Dr Douglas Hyde and Father O'Growney are known by name to our readers who take interest in this subject. The value of Irish Gaelic from a philological point of view is very great. The writer in the *Catholic World* says:—"Celtic is a generic term embracing the Irish, Scotch, Manx, the Welsh, the Cornish, and the Armorican languages. Of these subdivisions the three first-mentioned are derived from the Low-Aryan tongue, and are called the Gaelic. The three last-mentioned are derived from the High-Aryan, and are sometimes called the British languages. Their relationship to each other, and to the old Aryan from which they both sprang, might be illustrated by a comparison of the Romance languages with the Latin language. The Irish, Scotch, and Manx are one and the same language, with this difference, that the Scotch and

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. R. Williams' JUNO. Smoke.

Manx have suffered more phonetic decay than the Irish, and have lost almost all of the case-endings. All three bear the same relationship to the old Aryan as Italian does to Latin, though of course not to the same degree; whilst the British group bears the same relation to the old mother-tongue as French does to Latin. Owing to the isolated position of Ireland and the high degree of civilisation and learning to which the early Irish had attained, the Irish is the most perfect of the Celtic languages. Many inscriptions on bronze and stone discovered on the Continent bear a nearer relationship to Irish than to any of the other sister Celtic tongues, and this relationship becomes closer the older the inscriptions are, thus suggesting a probability that originally there was only one Celtic language spoken by the Celtic race, and that the Irish-Gaelic.

THE HABITAT OF CELTIC SPEECH.

The writer of the article on the Celtic revival, already quoted, gives an interesting paragraph on the *habitat* of Celtic speech. He says that Gaelic was the language originally of Cisalpine and Transalpine Gaul. All modern scholars are now unanimous on this point; in fact the nomenclature of all the countries in north-western Europe bear unmistakable proof of the race that originally inhabited them. We have, for instance, Rome derived from *Ruadh-Abhan*, the Red River. We have the Alps from the Gaelic *Alp*, still used in the modern language and meaning a peak or mountain. We have the Garonne from *Garbh-Abhan*, the Rough River. If we pass over into England we have all the names of towns containing the affix or prefix *Avon*, so many remnants of the original names given them by their Celtic founders.

RICHNESS OF IRISH GAELIC

THE value of Irish Gaelic to the philologist and scholar may be gathered from an extract culled from the address of Professor Boerig to the New York Gaelic Society in 1884. Professor Boerig is one of the ablest living linguists. He says "The Celtic is extremely rich in words which have come down to us with all their primitive freshness, in their unadulterated original form, and that from the remote ages of dim pre-historic times, when it still presented in Asia something identical with the primitive Aryan speech as Sanscrit. Moreover the luxuriant growth and richness of the Irish language, that brightest flower of the Celtic branch, becomes apparent by the fact that should all the existing glossaries, old and new, be added together, we should have at least thirty thousand words—besides those printed in dictionaries—a richness of vocabulary to which perhaps not a single living language can bear even a remote example. . . . None of the other Celtic tribes or nations have given us so important and ancient a literature as the Irish, and the Celtic antiquities and writings are to all appearance much more abundant in Ireland than elsewhere. But the literary productions in Irish are not only very numerous—they extend also to a wonderful variety of subjects and departments of mental conception and activity, such as poetry, history, laws, grammar, etc, and it is a well-known fact that many legends of French and German poets in the Middle Ages derive their origin from Irish and other Celtic songs."

On 21st June, 1896, the Holy Father will celebrate the seventy-fifth anniversary of his first communion. ANOTHER PAPAL JUBILEE CELEBRATION. The 21st June is the Feast of St Aloysius Gonzaga, the patron of Catholic youth. Cardinal Ferrari of Milan has promoted a committee for the purpose of worthily celebrating the event. The suggestion is made that there should be a general parish communion on the Feast, that all the communions should be offered to the Holy Father, that albums containing the names of all who have approached the altar should, with an offering of Peter's Pence, be presented to Leo XIII.

ODDS AND ENDS.

A CONTEMPORARY, says the London *Tablet*, tells the following story:—What has been rather appropriately described as an improved version of the "Judgment of Solomon" was lately supplied by a justice of the peace at a place called Pervençères, in one of the Western Departments. This magistrate was called upon to decide between a knife-grinder and a rag-picker, who both laid claim to a splendid dog of Danish breed. It is needless to say that the disputants were unable to produce documentary evidence as to their titles to the ownership of the animal, nor could they furnish any satisfactory account of how they came by it. The justice ordered the dog to be handed to a court usher, and told the claimants to stand near the door and whistle. At a sign from the magistrate the usher let go the dog, who, glad to be released, contemptuously bounded past both and was soon in the street and out of sight. "That's conclusive," observed the magistrate, gleefully rubbing his hands at the success of his stratagem: "the dog was stolen and belongs to neither of you." The claimants left the court crestfallen, not to say uneasy at the prospect of a charge of theft being brought against them.

The Marquis di Rudini, the Italian Premier, who succeeded Crispi, is described as a tall man with broad shoulders, not yet 60, wearing a bushy yellow beard and an eye-glass. He is the leader of the Right in the Italian Parliament, and is a Sicilian nobleman.

Khalifa Abdullab el Taashi, the ruler of the Soudan, is nearly sixty years of age. He is said to be a tall, stout man, with grey hair, a large beard and slight moustache, and a face pitted by small-pox. Unlike the Mahdi, who was a scholar—as scholars are counted in the Soudan—the Khalifa is a man of exceptional ignorance, who neither reads nor writes. He is intensely vain, "sly as a fox," and has summary methods of dealing with any who oppose him. His palace at Omdurman is crowded with slaves, eunuchs, and young boys who wait upon him, and his wives number some hundreds. The present ruler of the Soudan is sometimes spoken of as the Mahdi. But Mohammed Ahmed, the Mahdi, died in June, 1885, a victim of his dissolute mode of life.—Contemporary.

Mutum in parvo.—Born, welcomed, caressed, cried, fed, grew, amused, reared, studied, examined, graduated, in love, loved, engaged, married, quarrelled, reconciled, suffered, deserted, taken ill, died, mourned, buried, and forgotten.

It was a ready re-ort that the Irishman made to a bigot who told him that Washington once gave the order, "Put none but Americans on guard to-night!" "Yes, but Washington said more than that. He added: 'Let the Irish sleep, for I shall need them for fighting to-morrow.'"

Madame Sarah Bernhardt, the famous actress, uses neither wine nor any intoxicating liquor, and never did use them; and she largely attributes to her abstinence the remarkable preservation of her mental powers and her physical strength, which are unimpaired. Madame Bernhardt drinks but little tea or coffee, confining her beverages to milk and water. She is liberal with her baths and takes abundant exercise. This accomplished actress, though a grandmother, still holds her place on the stage with undiminished brilliancy.

Every Catholic woman (says an eminent author) should find time to participate in social endeavours of parochial organisations. One of the weaknesses of the Catholic body is the absence of this social spirit. On the other hand it is the vital principle of Protestant cohesion.

"I am persuaded," says John Ruskin, "that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise than productive of true holiness of life and purity of character. There has probably not been an innocent cottage home throughout the length and breadth of Europe in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women."

IRELAND WINS THE FOOTBALL CHAMPIONSHIP.

By defeating Wales at Dublin on March 14, Ireland won the International Championship for the season 1895-6. The following is a summary of the matches:—

- Jan 4, at Blackheath—England beat Wales by 25 points (2 goals 5 tries) to *nil*.
- Jan 25, at Cardiff—Wales beat Scotland by 6 points (2 tries) to *nil*.
- Feb 1, at Leeds—Ireland beat England by 10 points (2 goals) to 4 points (1 goal).
- Feb 15, at Dublin—Ireland and Scotland drew; no score.
- March 14, at Dublin—Ireland beat Wales by 8 points (1 goal 1 try) to 4 points (1 goal).
- March 14, at Glasgow—Scotland beat England by 11 points (1 goal 2 tries) to *nil*.

SUMMARY OF RESULTS.

	Won.	Dn.	Lost.	Pts.	Score.					
					For.			Agst.		
	G.	T.	Pts.	G.	T.	Pts.	G.	T.	Pts.	
Ireland	2	1	0	5	3	1	18	2	0	8
Scotland	1	1	1	3	1	2	11	0	2	6
England	1	0	2	2	3	5	29	3	2	21
Wales	1	0	2	2	1	2	10	3	6	33

Judge Pryor, of the New York Divorce Court, in concluding a month's experience, remarked:—"It is a singular thing that of more than 45 divorce cases I have tried this term in not a single instance was one of the parties concerned Irish. I would not have taken note of this fact were it not that almost every nationality except the Irish has been represented on one side or the other in these cases. There must be some controlling influence. This month's record is a great credit to the Irish."

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Irish News.

Antrim.—THE "NEW WOMAN" IN BELFAST.—In the Belfast Custody Court a woman named Moorecroft appeared in the dock at the instance of Sergeant Horan to answer a charge of having assaulted her husband, Samuel Moorecroft, of Israel street. The latter stated that when he came home on Saturday after having done some shopping, his wife flew at him, threw him down on the floor, put her knees on his stomach, caught him by the neck, and bumped his head several times against the floor. He had been married for twenty-five years, and this was over the 100th time that she had treated him in such a way. Mr Hodder asked accused that if he would adjourn the case for a short time she would not touch her husband again. She replied—"Well, I will try to do so if I can." (Laughter.) She was ordered to be imprisoned for one month in default of finding bail for her future good behaviour.

Armagh.—ALLEGED ABSON IN COUNTY ARMAGH.—At Market-hill Petty Sessions a farmer named Hugh Brown, of Killyrudden, County Armagh, was charged with feloniously, unlawfully, and maliciously setting fire on the 8th March last to a certain dwelling-house situated on a farm, with intent thereby to injure and defraud one James Irwin, of Scotch street, Armagh, merchant, a mortgagee on said farm. The magistrate, after consultation, returned the accused for trial to the assizes at Armagh. He was allowed out on bail in two sureties of £25 each.

Cork.—THE EXTENSION OF MALLOW CHURCH.—A meeting of the committee appointed in connection with above was held, when it was announced that the subscriptions now received amounted to nearly £4,000, £1,500 of which was handed in by the Very Rev Dr Wigmore from funds under his control.

ROBBERY IN BALLINBOSTIG CATHOLIC CHURCH.—An Englishman named James French, aged 32 years, was arrested at Midleton by the police on the charge of robbing the alms box in the

in which nine-tenths of the rates are paid by Catholics. There ought to be compromise with such bigots.

Cavan.—RAILWAY EXTENSION.—Mr Young, in Parliament, asked the Chief Secretary to the Lord Lieutenant of Ireland whether he received a memorial from the guardians of the Baillieborough Poor Law Union, pointing out the necessity of a line of railway between Baillieborough and Carrickmacross, via Shercock, to connect with the Great Northern Railway; and whether, considering that the district between Baillieborough and Carrickmacross is populous, he will recommend a grant. The Chief Secretary said the case referred to will be considered in connection with that of others, but beyond this I cannot make any further statement.

Derry.—OUTWITTED BY A HALF-WITTED MAN.—In County Derry, a half-witted man named Roger was in the habit of going to the minister's house. The servants used to make fun with him. Roger was a Catholic, so they asked him to say Mass. They dressed him up, and all gathered together in the kitchen. Roger asked one of the servants for a ladle. They thought it was for the holy water. There was a pot of boiling broth on the fire, and Roger dashed it about them with the ladle. They all flew as Roger roared, "Run, ye devils, run, I know you could not stand the holy water."

Donegal.—HONOURS FOR IRISH PRIESTS.—The Pope, on the recommendation of the Most Rev Dr O'Donnell, Bishop of Raphoe, has conferred the rank of Monsignor on Very Rev C McGlynn, Stranorlar; Very Rev Francis B. Gallagher, Carrigart; and Very Rev J. Walker, formerly administrator at Glenswilly and now collecting funds for the new cathedral in the United States.

Fermanagh.—THE SUSPICIOUS DEATH OF A FERMANAGH CATTLE DEALER.—The adjourned inquest as to the death of Wm Funston, cattle dealer, who was found lying dead on the roadside near Kilsillery, County Tyrone, on the morning of the 10th March, was resumed at the Courthouse, Trillick. The jury returned the following verdict—"That the deceased, Wm Funston, died between 8 o'clock on the night of the 9th and 7 o'clock on the morning of the 10th March, in the townland of Kilsillery, and that his death was caused by suffocation at the hands of some person or

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Catholic church at Ballinrostig, six miles from Midleton. When the prisoner was arrested in a local public house he was immediately searched, and a bunch of keys fully adapted to the opening of alms boxes in churches and a Rosary beads were found in his possession, as also sum of money. The arrest was effected on a description of the accused forwarded to the police by Cannon Ryan, the P.P. of the district in which the Ballinrostig church is situate, and on Saturday he was brought up in custody before General Roche, J. P. at Agleade, when, after being identified, the necessary depositions were signed, and the accused was then remanded to goal pending the next petty sessions for the district.

NEW BRANDS FOR CORK BUTTER.—At a recent meeting of the trustees of the Cork Butter Market the clerk read a circular which the Trustees intend to send to dealers in England, informing them that at the opening of the new butter season, 20th April, 1896, in addition to the brands already in use they will introduce two new brands for 'mild cure,' 'choice mild cure,' and 'salt,' to be called 'Choice mild cure,' 'Primest salt,' and 'Prime salt.' These four brands are to bear a daily date. The 'Choice mild cure' and 'choice mild cure' are to be packed in either firkins or pyramid boxes not less than 55lbs or more than 57lbs of butter, and in smaller boxes of not less than 27lbs or more than 29lbs of butter. The 'primest' and 'prime' salt butter is to be packed in firkins of white oak, white hooped and full brand, the weight of which is not to be less than 55lbs or more than 57lbs. Mr M'Ostrich said that was very good if the trustees were prepared to carry it out thoroughly.

Carlow.—THE CATHOLICS OF CARLOW.—The Nationalists of Carlow, who won such a splendid victory at the Poor-law election last year, have held their ground again this year. "United they stand." We trust that by further union now in the Boardroom they will be able to reap the fruits of their victory. They have to struggle with one of the most intolerant ascendancies in the country. At the present March assizes there was only one Catholic on the Grand Jury, which was summoned to dispose of the taxes of a county

persons unknown. We further find that we have no conclusive evidence before us proving by whom such suffocation was caused. We are of opinion that suspicion points strongly to James and Thomas Maguire, Scraby, as having committed the deed." The two Maguires, who are at present in Omagh Gaol, were to be brought up at a magisterial investigation, to be held at the Court-house, Trillick.

DEDICATION OF A CHURCH NEAR ENNISKILLEN.—St Mary's Church, Co., near Enniskillen, has been re-dedicated by the Most Rev Dr Owens, Lord Bishop of Clogher. A year or so ago St Mary's Church, which stands on one of the highest eminences in the district, was shaken almost to its foundation by a violent storm that passed over the land. Notwithstanding their poverty the priests and people of the parish resolved to repair and solidify their church, so that it might better weather the storms. They appealed for help to the Catholics of the surrounding parishes, and that appeal was not made in vain, for the parish priest, the Rev G. M'Veel, has had the pleasure of announcing that a large sum of money has been subscribed. At 11 o'clock his Lordship performed the ceremony of re-dedication, which was followed by High Mass and a sermon by the Bishop of Clogher.

Galway.—SEIZURE OF STEAM TRAWLERS IN GALWAY BAY.—Special court was held in Galway for the purpose of trying the charges of illegal fishing preferred against the masters of two steam trawlers seized by a gunboat in Galway Bay for illegal fishing etc. The presiding magistrates were—Messrs J. C. Gardiner, P.M., and M. A. Lynch, J.P. The prosecution was carried on by Mr Underdown, head of the Customs, and the Inspectors of Fisheries, on whose behalf Messrs Blake and Kenny, solicitors, appeared. The defendants, J. T. Wales, of the trawler Traiton, and John Pettit, of the trawler General Roberts, were represented by Mr Gerald Clonerty, solicitor. It appears that in the absence of Mr Pinkerton, Mr John Dillon put a question in Parliament which brought about the sending of a gunboat to watch illegal fishing in Galway Bay, many complaints having been made by Claddaghmen of their boats being nearly run down by steam trawlers fishing the bay in the night time

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contrary to the fishery regulations. The very first night the gunboat arrived in the bay the defendants' vessels were seized. They were each fined £5 and costs for fishing within the prohibited limits, and £25 and costs for steaming about and trawling without having their lights up as prescribed by the bye-laws. Both vessels were from Milford Haven.

FATHER TOM BURKE.—Affection, admiration, and reverence mingle in the regard with which Father Tom Burke's memory is preserved—affection for one of the kindest of men, admiration for one of the greatest of preachers, veneration for one of the saintliest of priests. No more fitting memorial of his life and services could be found than the beautiful high altar consecrated on Sunday, March 22, in the Dominican Church of Galway. The ceremony was performed by the Bishop of Cork, himself a member of the Order of St Dominic, of which Father Burke was the brightest ornament. The Bishop of his native city of Galway celebrated the solemn High Mass that followed. The chief of the Order in Ireland, the Very Rev Father Lyons, delivered an eloquent and thrilling tribute to the powers and the virtue of one whom his Holiness himself described as a prince amongst the preachers of the Church. There was an overflowing congregation. But the idea forces itself on the mind how vast the congregation would have been if everyone to whom in his time Father Burke had brought spiritual succour, if everyone whom his words had turned from the downward path to perdition or comforted on the straight road of virtue had been privileged to attend this celebration in his honour. From all quarters of the world, from all grades of society, those grateful votaries would come. If to those were added all those for whom his eloquence had appealed in charity—never in vain—to whose wants he had brought spiritual relief, then the multitude would swell to inconceivable dimensions. The eloquent Dominican, who found an inspiring theme in the life of the most eloquent of all, drew a touching picture of the lonely agony which Father Burke endured, racked with a torturing disease in the intervals of his preaching, while the echoes of his eloquence filled the world with his fame. We will not attempt with idle words to paraphrase the beauty of that most moving description. To the patriot, preacher, priest, and martyr, by all Catholics, and especially by all Irish Catholics, a willing tribute of love and reverence is paid. For God and country that great heart beat with loving devotion. For God and country that mighty voice, mellow as the deep notes of the organ, was raised in unanswerable appeal. When shall we know such eloquence again, whose every word, tone gesture went straight to the hearer's heart? But Father Tom Burke's life was a more eloquent sermon than even his eloquent lips could ever hope to preach. There was no taint of the Pharisee in that kindly, genial soul. His cheeriness for others, his asceticism for himself alone. In company he was "the merriest man within the limits of becoming mirth." In his lonely cell his life was given up to prayer, mortification, and incessant pain. Yet no man lives who ever saw a cloud on Father Burke's face or heard a murmur from his lips. His cheerfulness, which pain or sorrow could not kill, was all pervading as the sunshine.

DEATH OF A MEMBER OF THE YORKE FAMILY.—Miss Catherine Yorke, Long Walk, Galway, died recently. There are very few members of the family remaining in Galway now, but at one time the Yorkes were the largest ship-owners of the port of Galway, and had a fleet of vessels in the carrying trade of goods and passengers between the city and America and other countries. The deceased was a daughter of the late Christopher Yorke and aunt of the present chancellor of the diocese of San Francisco, the Very Rev Father Peter Yorke. The remains were conveyed to the Pro-cathedral of St Nicholas, where Solemn High Mass for the repose of her soul was celebrated. After Mass the coffin was borne to the hearse, which was followed by a large and respectable funeral, and the interment took place in the family vault at Fort Hill Cemetery.

Limerick.—**MAD DOG IN LIMERICK.**—A MAN SHOT. For a full hour Limerick was kept in a state of commotion by an extraordinary mad dog escapade, resulting, lamentably, in the shooting of a waiter at the County Club. A big wheaten terrier was observed loitering about the steps of the residences in the Crescent. The animal appeared deranged. He was fired at by a policeman, and after a long chase bolted into the arena of the County Club, and took refuge in the coal vaults. A waiter, taking a big stick, followed the animal into the arena. A policeman with a rifle came on the scene and the steward, procuring a revolver, went down into the arena and fired one shot at the animal. Irwin stood in front of Taylor with the object of cornering the dog and giving a chance to the steward to get another shot, when the latter, while trying to point the weapon, accidentally turned in towards Irwin, when the trigger rebounded, and the bullet passed into Irwin's left hip. The unfortunate man staggered, but was able to get upstairs, and was driven away to Dr Kennedy's and thence to Barrington's Hospital. It is feared the wound is of a serious nature.

King's County.—**PROSECUTION OF EVICTED TENANTS ABANDONED.**—Mr Thomas Mitchell, Sessions Crown Solicitor for King's County, has been notified by the Attorney

General that the Crown will not proceed in the cases of three evicted tenants, named James Harrington, sen., Michael Connolly, and Patrick Duffey, who were returned for trial at Fermans Petty Sessions, on the 12th March, on a charge of taking forcible possession of the holdings from which they had been evicted on the Lemonagh estate of Mr Samuel Alexander, Killeston Abbey, Artane, County Dublin.

Kerry.—**THE RESULT OF THE EAST KERRY ELECTION.**—The result of the polling which took place in East Kerry for the election of a member of Parliament to succeed Mr Michael Davitt, who being also returned at the last general election for South Mayo, has decided to sit for the latter division, was announced on Saturday. The candidates were Captain John MacGilliluddy (Conservative), and the Hon James Boothby Burke Roche, a brother of Lord Fermoy (anti-Parnellite). The following are the figures: Mr Roche (anti-Parnellite), 1,961; Captain MacGilliluddy (Conservative), 680; majority, 1,281. At the last election Mr Davitt was returned unopposed, and in 1893 Mr J. D. Sheehan (anti-Parnellite) polled 2,600 votes against Captain MacGilliluddy's 253. Mr James Boothby Burke Roche, (says the *Daily Telegraph*) who thus succeeds to the seat vacated by Mr Michael Davitt's dual election for South Mayo and East Kerry, is the second son of Edmund Burke, first Baron Fermoy, Lord-Lieutenant of County Cork, who was M.P. for Cork 1837-55 and for Marylebone 1859-65, by his marriage with Elizabeth Caroline, daughter of Mr James B. Boothby, of Twyford Abbey, near Acton, and brother of the present Lord Fermoy, and heir-presumptive to the peerage. Born on July 28, 1852, he was educated at Trinity College, Cambridge, where he graduated B.A. in 1873 and proceeded M.A. in 1876. He married in 1880 Frances, eldest daughter of Mr J. Worth, of New York. He is the fifteenth new member returned to the House of Commons since the General Election of last year, but his return makes no difference in the balance of political parties, while his election as a Home Ruler is in accordance with hereditary tradition, his grandfather having been a member of the House of Commons and an opponent of the Act of Union.

BIG JOHN MORIARTY.—John Moriarty, known all over Eastern Maine, U.S.A., as "Barney Kelley's Giant," died recently in Oldtown Hospital in that State of typhoid fever. He was a native of Kerry, Ireland. He had been employed on the Bangor and Aroostook Railroad. Moriarty stood 6 feet 9½ inches in his stocking feet, and generally weighed 240 pounds. Had he been fat his weight would have been enormous. His arms were very long, and he had hands as powerful as the paws of a gorilla. All over his body the muscles stood out in lumps and cords, and his strength was immense. He could do as much work as two ordinary men, and his services were always in demand at more than common wages. An axe was like a toy in his hands, a cant-dog like a walking-stick. He could up-end and shoulder a piece of timber that two ordinary men could barely lift, and in every department of heavy manual labour he was a very Hercules. Many stories are told of the giant's mighty strength. Once, when two saucy woodsmen "guyed" him about his towering height, he seized them by the shoulders, one in each hand, and knocked their heads together till their teeth rattled—and they were two good-sized men. At another time some toughs came into a bar-room where he was and proceeded to "clear the place out." Moriarty took them, two at a time, and pitched them half-way across the street as though they were so many ninepins.

Louth.—**A SHOCKING ACCIDENT TO A CARMAN AT DROGHEDA.**—Mr Coroner Costello held an inquest at Drogheda on the body of the man John McGarry, who was killed the previous evening by falling from the seat of a two-horse mourning carriage. From the evidence it appeared that the deceased was quite sober, but the horses were galloping, and he fell from the seat and was dragged along the road, with his head downwards, a considerable distance. When the horses were stopped he was moaning, but died after being placed in the carriage and taken into Drogheda. Dr Byrne said the deceased was injured on the face, head, and body. Death was due to syncope caused by shock. A verdict of accidental death was returned.

SOUTH LOUTH ELECTION. NATIONALIST VICTORY.—The contest in South Louth terminated in a victory for Mr Richard M Ghee. The struggle was a severe one for Mr M Ghee. He had to fight not only the recognised Redmondite vote in the constituency, but also the supporters of Mr Philip Callan. Mr M Ghee, however, came out with 1,626 votes, a majority of 377 over Colonel Nolan. In 1895 the majority was 958.

Mayo.—**DEATH OF REV FATHER H. FINNERAN.**—Rev Father H Finneran, who died recently at Bunan, Ballyhannis, was born in Clifden, Galway, in November, 1841. In Mayo he won high honours in a class which has given six bishops to the Church. He was ordained priest in 1866, and sent in the autumn of that year as C.C. to Ballinacill. In a few years he was selected to take charge of the parish, where he built schools and renovated its churches. The parish of Moore becoming vacant he was appointed pastor. The churches and schools in that picturesque parish by the Suck bears

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eloquent testimony to his labours, and the people there speak affectionately of his herculean efforts to advance their social condition. On the death of Canon Geraghty two years ago, he was appointed to the parish of Bekan. The people found in Father Finneran a worthy successor to the patriotic and accomplished Canon Geraghty.

Tyrone—A OENIENARIAN ADMITTED TO THE COOKSTOWN WORKHOUSE.—A few days ago an old woman named Ellen Quinn, Diamond, Ardara, who had attained her 108th year, was admitted to the Cookstown Workhouse.

A NATIVE OF STRABANE SIXTY-FIVE YEARS A PRIEST.—The golden jubilee of the priesthood of the Rev Patrick O'Connell was celebrated in Montreal recently. St Patrick's Church was brilliantly illuminated and decorated with exquisite taste. The church was crowded to its utmost limits. The Rev Father O'Connell celebrated High Mass with the Rev Fathers Callaghan and Godlin as deacon and sub-deacon. Father Quinlivan preached. Father O'Connell was born at Strabane, County Tyrone, Ireland, February 3, 1801. He is consequently 95 years old. He emigrated to New York in 1822. He was ordained in 1830 by Right Rev James Lartigue, first bishop of Montreal. The venerable bishop, although retired from pastoral duty, is still active at Comersset, where he resides.

Tipperary.—THE LATE REV THOMAS CULLEN, P.P., BALLYLANDERS.—In March last the remains of the Rev Thomas Cullen, P.P., were laid to rest in the parish church, and deep and sincere were the expressions of regret from all classes at the demise of such an esteemed pastor who was called away in the prime of life, being only in the 53rd year of his age, 27 of which were spent in the priesthood as a curate in Ballingarry, Clonoulty, and Gallybally, the latter seven years of his mission being devoted to the care of Ballylanders parish, over which he had control. Father Cullen was a native of Ballingarry, County Tipperary, was educated at Clongowee's Wood and Maynooth, his collegiate career being distinctive and brilliant. Old and young, rich and poor, mourn his loss, and in doing so they mourn the loss of as devoted a priest and as thorough an Irishman as ever breathed the breath of life. No matter who was in trouble, Father Cullen was their friend, their anxious and faithful friend. The town, it need scarcely be said, was in deep mourning since his death. After the burial, a meeting was called for the purpose of taking steps to perpetuate in a fitting manner the memory of Father Cullen in the parish.

Waterford.—In the Lismore Board of Guardians Mr Pat Sheehan replaces Mr M Quinn for Modeligo. Having no ambition for the post, Mr M. O'Callaghan, for Lismore, and Mr T. Roche, for Kilwatermoy East, did not nominate themselves, but as no other candidates were nominated in their stead they still remain the sitting guardians. For Ballyhane, a sterling and upright Nationalist was opposed by the famous "Neddy McGrath," the grabber, Mr John Fives, Tourin, and Mr James Brien Salterbridge were nominated by the Rev P. Spratt for Cappoquin, and Mr "Monk" McGrath nominated himself and Mr T. F. Begley.

GENERAL.

IRISH EMIGRATION.—It appears that the number of emigrants who left Irish ports in 1895 was 48,934, or 10.7 per 1,000 of the estimated population of Ireland in the middle of the year, being an increase of 12,975 as compared with the number in 1894, which was the lowest for any year since the collection of these returns commenced in 1851. The number of males who emigrated last year was 21,572, or 6,209 more than in the previous year, and of females 27,362, an increase of 6,766. Comparing 1895 with 1894, Leinster exhibits an increase of 7, Munster an increase of 5,877, and Connaught an increase of 5,057 emigrants. Of the 48,703 natives of Ireland who emigrated in 1895, 46,948 went to the colonies or to foreign countries; and 1,755 to Great Britain. The United States absorbed 45,298 of the number of native emigrants in 1895. Emigration to Canada shows an increase in 1895 compared with 1894, the numbers being 732 in 1895, and 540 in 1894. The emigrants to Australia numbered 629 in 1895, against 457 in 1894, 511 in 1893, 1,216 in 1892, 1,821 in 1891, 2,338 in 1890, 3,038 in 1889, 3,110 in 1888, and 3,896 in 1887. Of the 45,298 emigrants to the United States in 1895, Munster contributed 21,115, Connaught 13,039, Ulster 6,972, and Leinster 4,172. Leinster contributed 240 of the 629 who left for Australia. Ulster furnished the largest contingent to Canada—482 out of a total of 732. Thus there has been as yet no very remarkable check in the proportion of Irish emigrants to the United States. That is the favourite ground still for the emigrants from this country, notwithstanding the many apparently better openings in new lands. It continues to be accounted for by the fact that those leaving Ireland for a new settlement have friends in America to give them a welcome, and in many instances to prepare a means of livelihood for them when they reach that shore. It is not likely that emigration from Ireland, either to America or elsewhere, will again attain serious proportions, and the development of our own industries it is hoped will provide sufficiently remunerative labour at home to keep the people in the country in which they must always prefer to spend their best years.

THE IRISH SCHOOL GRANT—The Archbishop of Dublin has just drawn public attention to the new plan upon which the estimates for the year 1896-97 have been framed. Upon cursory examination they would appear to be fairly framed. Mr Gochen's proposition has, indeed, been abandoned; but the system of granting a total of ten shillings a head on the average attendance all round has been substituted. So far as the preliminary estimates go Ireland would appear to have benefited to the extent of £2888 by the change. His Grace the Archbishop, however, points out the deception that may underlie first appearances. His Grace showed how the ordinary estimates are a mere guess at the total expenditure. They have always been largely supplemented, in the case of England, from both the supplementary estimates and the appropriation account. The total addition to the first English estimates during the three years 1892-95 was no less than £253,737, while a further £30,000 has been added for the financial year just closing. As compared with England, a sum of £30,797 is due to Scotland, and of £69,101 to Ireland for the three years 1892-95. Until it is known what the actual amount of the grant to England for 1896-97 will be no one can say whether the new scheme will work out fairly. But if the experience of the past is repeated the new plan is simply one to cover an injustice which was too barefaced under the old system.

A CASE OF NERVOUS PROSTRATION RESULTING FROM INDIGESTION.

THEY say that misery loves company, and they have had it so often it has passed into a proverb. Yet it isn't an all-round truth. Some kinds of misery detest company. They want to be left alone. They hate to be elbowed and questioned and talked to. A wounded dog will always crawl into some retired place by itself. The instinct of badly injured men after a battle is the same. Ailments that are mostly fancy tend to set tongues wagging. But real, genuine and dangerous diseases don't incite to speech. Crises which are big with fate usually come and go in quiet.

That is why Mrs Scuffham had no desire for the society of even her best friends at a certain time she is going to tell us about.

"Up to April, 1881," she writes, "I never knew what it was to be ill. At that time I began to feel that something was amiss with me. I had no relish for my meals, and after eating my chest felt heavy and painful, and my heart would beat and thump as though it meant to leap out of its place. Presently I became so swollen round the waist that I was obliged to unloose my clothing, as I could not bear anything to touch that part of my body.

"Even the lightest food gave me pain; a little fish setting my heart to beating at a great rate. My feet were cold, and cold, clammy sweats would break out all over me, leaving me exhausted and worn out. At night I got no sleep to speak of, and in the morning I felt worse tired than when I went to bed. I also suffered a great deal from my feet being puffed up and sore. I could scarcely get about the house. When I went shopping I had to ride to the town and back as I could only walk a few yards.

As time went on I lost my flesh and strength more and more, and gave up hope of ever recovering the precious health I had so sadly lost. I took medicines and consulted a clever doctor at Derby who examined me and said my heart was weak. He also gave me medicines, but I got only temporary ease from them, and in a short time was as bad as before. All this time I was so nervous and depressed that I had no desire for company. On the contrary, I seemed to want to be alone with my misery. Even a knock at the door frightened me, as though I expected bad news, yet I did not really. My nerves and faculties ran away with my knowledge and judgment. Thousands of women who have suffered in this way will understand what I mean.

Year after year I remained in this condition, and what I went through I cannot put in words, nor do I wish to try. It will answer the purpose to say that I existed thus for eleven and a half years, as much dead as alive. I spent pounds on pounds in physic, but was not a whit the better for any of it.

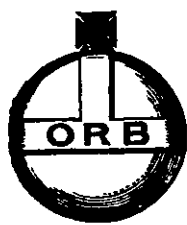
In October, 1892, a book was left at our house, and I read in it of cases like mine being cured by Mother Seigel's Syrup. I got a bottle from Mr Bardel, the chemist, in Norman street, Derby, and when I had taken this medicine for a few days, my appetite was better and I had less pain. I kept on taking it, and soon my food agreed with me and I gained strength.

"After this I never looked behind me, but steadily got stronger and stronger. When I had taken three bottles I was quite like a new woman. All the nervousness had left me, and my heart was sound as a bell. Since then I have enjoyed good health, and all who know me say my recovery is remarkable. I am confident that Mother Seigel's Syrup was the means, in the hands of Providence, of saving my life; and out of gratitude, and in hope of doing good, I freely consent to the publication of this statement.—(Signed) (Mrs) Ann Scuffham, Cooper's Lane, Laceby, Grimsby, May 1st, 1895."

This letter is endorsed by Mr William J. Tollerton, of the same town, who vouches for the truth of what Mrs Scuffham has said, as he personally knew of the circumstances of her illness at the time they occurred. No comment can add a jot to the force of this open, candid, and sincere communication. Whosoever reads it must needs be moved and convinced by it. The disease which filled this woman's life with pain and misery for nearly twelve years was indigestion or dyspepsia, an ailment sly and cunning as a snake in the grass—and as dangerous. Send for the book of which Mrs Scuffham speaks, and read the symptoms in order that you may know what it is, and how to deal with it. The book costs you nothing, yet it would be worth buying as if every leaf were hammered gold.

COMPARE SIZE AND WEIGHT OF STICKS.

Smoke T. C. Williams' JUNO. 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.

Relieves 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 Out. 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. Harbroe, Manager
Canterbury " Cuff and Graham "
Auckland " Graham and Walker "
Dunedin " R. E. Doily, Agent

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

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,

CUSTOMER,
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 Warnock 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),
UPHOLSTEBERS, 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.

SPECIAL NOTICE.

MALDEN ISLAND GUANO.

PRICE for ensuing Season **REDUCED TO £3 15s.** NET per TON on Trucks, Dunedin.

The quality will be of the same HIGH STANDARD as formerly—67 per cent. PHOSPHATE OF LIME, GUARANTEED.

Orders should be booked immediately.

AGENTS—

NEW ZEALAND LOAN & MERCANTILE AGENCY COMPY, LTD.

ANDREW TODD, Manager, DUNEDIN.

Commercial.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY, LIMITED, report for the week ended May 19 as follows:—

Wheat.—The market is very firm and a slight improvement in prices, best hard milling velvet, 3s 8d to 3s 9½d; medium, 3s 4d to 3s 6d; Tuscan and red wheat 3s 5d to 3s 7d; medium, 3s 3d to 3s 4d; inferior, 2s 9d to 3s 3d; (ex truck, store, sacks weighed in, terms.)

Oats.—The demand is fairly active and prices at auction on Monday for best ½d to ¾d higher; milling 1d to 2d; best bright fetching 2s 2s 2½d; best stout feed free from green seeds, 1s 10½d to 1s 11½d; medium, 1s 9d to 1s 10d; bright Danish, best for seed, 1s 11d to 2s 0½d; medium, 1s 9d to 1s 10d; best bright, long Tartarians 2s 2d to 2s 4d; extra do, 2s 5d; medium, 1s 6d to 2s; black, 1s 9d to 2s (ex store sacks extra net).

Barley.—Demand limited, quotations nominal, say for prime malting 3s 3d to 3s 6d; medium, 2s 9d to 3s; feed and milling, 2s to 2s 3s (extra store sacks extra net).

Grass Seeds.—Quotations for best dressed, 3s 3d to 3s 6d; extra do, 3s 9d to 4s (ex store, sacks extra, net). Cocksfoot in moderate request, best being held for 4½d to 5d; medium, 4d to 4½d; inferior, 3d to 3½d per lb (ex store, sacks extra, net).

Potatoes.—The position of the market is much the same as last week, best derwents fetching L2 12s 6d to L2 15s; medium, L2 5s to L2 10s per ton (ex store, sacks weighed in, net).

Chaff.—The supply of really good is somewhat short and prices for such higher, but medium is difficult to place. Quotations for best, L2 17s 6d to L3; medium, L2 7s 6d to L2 12s 6d; inferior, L1 15s to L2 5s per ton (ex truck, sacks extra, net).

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

Rabbitekins.—Best autumn and early winter greys, 9d to 10½d; medium, 6d to 8d; summer, 3d to 5½d; suckers and inferior, 1d to 2½d; best black, 10d to 1s per lb.

Hides.—Best are fetching 2d to 2½d; extra heavy, 3d; light, 1½d to 1¾d; inferior, 1d to 1½d per lb.

Tallow and Fat.—Best rendered mutton, 16s 6d to 17s 6d; medium to good, 14s 6d to 16s; inferior to medium, 10s 6d to 13s 6d; best fresh mutton can, 11s to 11s 6d; medium to good, 10s to 10s 6d; inferior to medium, 8s 6d to 9s 6d per cwt (ex store).

SIRONACH BROS. & MORRIS report for week ending 19th inst. as follows:—

Fat Cattle.—Best bullocks, L7 10s to L9 15s; medium, L6 5s to L7; light, L5 5s to L6; best cows, L5 15s to L7 10s; medium, L4 5s to L5 5s; light and aged, L2 17s 6d to L3 17s 6d.

Fat Sheep.—Best crossbred wethers, 13s to 13s 6d; medium, 11s to 12s 6d; light, 7s 9d to 9s 9d; prime crossbred ewes, 12s 6d to 13s 6d; merino wethers, 6s 3d to 8s.

Lambs.—Best brought 8s 6d to 11s; medium, 5s 6d to 7s 6d.

Pigs.—Suckers, 4s to 6s; slips, 6s 6d to 9s; stores, 10s to 15s; Porkers, 20s to 23s.

Rabbitekins.—Late autumn, 9d to 10d; medium greys, 6d to 8d; summers, 3d to 5½d; early winter blacks, 10d to 1s.

Oats.—Prime long Tartars, 2s 3d to 2s 5d; Sutherlands, 2s to 2s 2d; Spanan bills, best, 1s 11½d; good feed, 1s 10½d to 1s 11d; medium do, 1s 9d to 1s 10d per bushel (sacks extra).

Wheat.—Prime velvet, 3s 8d to 3s 9½d; good do, 3s 6½d to 3s 7d; prime Tuscan, 3s 5½d to 3s 7d; fowl feed, 3s to 3s 2d per bushel (sacks in).

Chaff.—Best, L2 15s to L3 1s; medium, L2 10s to L2 12s 6d per ton (bags extra).

Potatoes.—Good Derwents, L2 12s 6d to L2 15s; medium, L2 7s 6d to L2 10s per ton (sacks in).

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

Wheat.—A fair business has been passing during the week, but values, if anything, are a shade easier. We quote whole fowl wheat, 3s 7d to 3s 8d; broken, 3s 5d to 3s 6d; prime milling, 3s 8d to 3s 9d.

Oats.—The market continues firm at prices showing an advance on previous quotations. Prime short feed, 2s 3d; duns, 2s 4d (ex store).

Barley.—Malting barley is worth, nominally, 3s 9d for primest samples; feed, 2s 8d.

Potatoes.—Choice Canterbury are worth, 60s; Oamaru, 62s 8d to 65s; Blenheim, 57s 6d to 58s 6d per ton.

Cocksfoot.—Market firmer. Prime bright heavy undressed, 3½d to 3¾d per lb.

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

Bran.—90s per ton.

Hams and Bacon.—Factory-cured hams, 7d; bacon, 5½d; best farmers' cured hams, 6d; bacon, 4½d to 5d per lb.

Fungus.—3½d per lb.

Flour.—Best brands in sacks, L9 5s to L9 10s per ton, with proportionate prices for other sizes.

Oatmeal.—Market hardening. We quote L11 per ton with an upward tendency.

Rabbitekins.—Without alteration. Prime winters may be quoted at 8d; autumn, 4d to 5d; mixed and inferior, 1d to 2½d per lb.

Sheepskins.—We quote 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.

Hides.—Fair demand. We quote extra heavy ox hides well flayed, 16s to 20s; plump heavy, 12s 6d to 14s 6d; medium, 7s 6d to 11s; cow hides, heavy, 7s to 9s 6d; medium, 5s 6d to 6s 6d; light, 4s 6d to 5s 6d. For badly flayed and sloppy hides proportionate rates are obtainable.

Tallow.—Well rendered mutton, in casks, 17s 6d to 18s 6d; in tins, 16s to 17s; rough fat, 12s to 13s per cwt.

DUNEDIN HORSE SALEYARDS. WEEKLY REPORT.

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

We quote:—Heavy draughts, four to six years, L22 to L27; do eight to 10 years, L15 to L20; light and small do, L8 to L12; aged and inferior do, L4 to L7; upstanding springcart horses, young and sound, L12 to L16; well bred upstanding hacks and harness horses, L16 to L20; upstanding backs and harness horses, L10 to L14; aged and inferior, L2 to L5.

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

Oats: feed, 1s 9d to 1s 10½d; milling, 1s 11d; demand good. Seed oats of all kinds in good request at various prices from 2s 2d to 2s 5d.

Wheat: Fowls' 2s 6d to 3s 1d; Fair demand. Milling, 3s 6d to 3s 8d; Chaff, £2 2s 6d to £3. Hay, oaten, £3; ryegrass, £2 10s to £3; the quality is good this season. Straw: 30s to 32s 6d, pressed and loose. Potatoes: kidneys (seed), £2 to £2 15s; derwents, L2 7s 6d to L2 15s.

Flour: sacks, £9 10s to £10; Roller, stone, £8 to £8 10s; Oatmeal: In 25lbs, £10; butter, dairy, 6d to 9d; factory, 10d to 11d. Eggs, 1s 6d. Onions, 9s per cwt. Christchurch, bran, L3 10s. Pollard, 85s.

The Rink Stables, Christchurch, whose proprietors are the well-known and energetic firm of W. Hayward and Coy., was well worth a visit. What strikes the eye when entering is the neat and smart appearance of everything. On both sides are stalls which contain horseflesh of the first order, suitable for all purposes, after which comes the splendid array of carriages, landaus, broughams, dog carts, buggies and other vehicles too numerous to mention. Messrs Hayward and Coy. also make it part of their business to train and break horses into harness and saddle, and in all cases guarantee satisfaction. We might mention that it was from the Rink Stables that the carriage and four handsome black horses were obtained which was to convey the Cardinal and Archbishops during the late reception in Christchurch. Night and day calls are always attended to, and which can be given on their telephones, No 197.

HEART DISEASE, INDIGESTION, RAINBOW'S & 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.

MESSRS DWAN BROS,
THE WELL-KNOWN
WELLINGTON HOTEL BROKERS,
Report having sold Mr Michael Higgins' interest in the Clyde quay Hotel, Wellington, to Mr A. Marlet, well-known in Wellington; Mrs M'Kensie's interest in the Royal Hotel, Masterton, to Mr J. O'Meara, of Masterton; Mr W. H. M'Clelland's interest in the Foresters' Arms Hotel, Ghuznee street, Wellington, to Mr H. Worger (late of the Queen's Hotel, Wellington); the Railway Hotel, Johnsonville, for Mr H. C. Green, to Mr B. Walker, of Wellington; Mr Robert Reid's interest in the Britannia Hotel, Willis street, Wellington, to Mr Charles M'Carthy (late of the Rutland Hotel, Wanganui).

221 CASHEL STREET.

FISH! FRESH!! FISH!!!

Daily Supplies of every description can now be obtained at prices the public have hitherto desired in vain.

McWILLIAMS Fish and Oyster Saloon (just opened) is at 221 Cashel street, seven doors West of Ballantyne and Co's, where all carriage and other orders for household delivery will be promptly and accurately attended to, and early delivery given by McWilliam's own Express Carts. The Luncheon and Supper rooms are laid out *en suite* newly furnished and decorated. Private Saloon for Ladies. Tourists on the River and visitors to the Museum and others will find McWilliams Fish Luncheon rooms has supplied a long-felt want at most Moderate Charges.

221 CASHEL STREET, CHRISTCHURCH,
McWILLIAMS.

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, beautiful 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 day for orders.

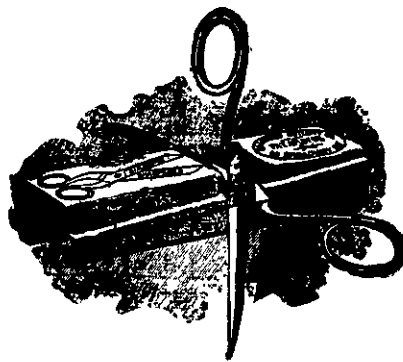
THE DOUGLAS HOTEL,
Corner Octagon and George streets,
Dunedin.

E. POWER (for 10 years barman, Grand Hotel) Proprietor.

Mr POWER wishes to inform his friends and the public that he has taken the above hotel, and hopes to receive a fair share of support. This well-known hotel is within a few minutes walk of railway station and wharf, thereby offering great facility to the travelling public of being able to leave by early trains. The bedrooms are all well and comfortably furnished, and the fittings are all that could be desired.

The Wines and Spirits are of the Best
Procureable Brands.

Hot, Cold and Shower Baths.



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, Hairdressers,
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 as var-
ranted.

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

R. G. W A R N E S
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.

GUNTRIP AND LAKE

NURSERMEN AND FLORISTS
SHEYDON NURSERY,
LINCOLN ROAD

Nearly opposite Show Grounds.

(TRAFFIC EVERY HOUR).

Fruit, Forest and Ornamental Trees and
Shrubs, from 2 to 5 years old,
in great variety.

Roses, Piconeas, 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.

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

R.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.

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—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—

Talune	Sun, May 24	2 pm D'din
Corrina	Mon, May 25	3 pm D'din
Flora	Thurs, May 28	3 pm D'din

NAPIER, GISBORNE, and AUCKLAND—

Flora	Thurs, May 28	3 pm D'din
Waihora	Wed, June 3	2.30 pm train

SYDNEY, via WELLINGTON—

Talune	Sun, May 24	2 pm D'din
Hauroto	Thurs, June 4	2.30 pm train

SYDNEY, via AUCKLAND—

Waihora	Wed, June 3	2.30 pm train
Tarawera	Wed, June 17	2.30 pm train

MELBOURNE, via BLUFF and HOBART—

Mararoa	Mon, May 25	2.30 pm train
Wakatipu	Thurs, June 4	2.30 pm train

WESTPORT, via TIMARU, AKAROA,
LYTTELTON, and WELLINGTON.

Omapere *	Frid, May 29	4 p.m. D'din
Brunner †	Frid, June 5	4 pm D'din

† Calls Nelson

* calls New Plymouth

GREYMOUTH, via CAMARU, TIMARU.

LYTTELTON and WELLINGTON—

Herald	about Wed, May 27	10 p.m. D'din
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TONGA, SAMOA, FIJI, and SYDNEY—

Tavunui	about June 3	From Auckland
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FIJI (SUVA and LEVUKA)—

Upolu	about June 18	From Auckland
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TAHI I and RABATONGA.

Taupe	About Friday, June 5,	From Auckland
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R O B I N S O N B R O S

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Correspondence.

[We are not responsible for the opinions expressed by our Correspondents.]

CARDINAL MORAN'S LATE VISIT TO CHRISTCHURCH.

"Fair play is a jewel."

TO THE EDITOR N.Z. TABLET.

SIR,—Those of the Christchurch Catholics amongst the readers of your paper must be sadly disappointed, on turning over the leaves of its last issue, to find not a line therein of the addresses presented to his Eminence Cardinal Moran on his recent visit, or his reply thereto. These addresses were from the clergy—read by the Vicar-General; the laity, read by Sir George Clifford, and the various kindred societies of the parish, read by the secretary of the H.A.O.B.S. Pardon me if I tell you that they, the Christchurch Catholics, consider themselves shabbily treated by the TABLET all along the line; considering that his Eminence and the other distinguished prelates and clergy who visited the "City of the Plains" were loud in their praise of the right royal manner they were received and entertained during their short stay here. This is more noticeable when one reads the elaborate detailed account given of what took place at Dunedin especially, and Wellington, causing not a few to surmise all sorts of queer things. His Eminence and party visited the two convent schools here, were presented with addresses and given what they termed "a musical treat"; same in the Brothers' school. They were piloted round by Mr W. Hayward, of Hayward and Co, of this city, in a turn-out befitting a prince of Holy Church, and drawn by four black steeds; subsequently taken to Mount Magdala, where they witnessed a sight nowhere else to be seen in New Zealand, and were received in a suitable manner by the good Sisters in charge and Rev Father Ginaty; afterwards entertained at the presbytery with a few laymen, and subsequently driven to the railway station in the orthodox style, and accompanied to Lyttelton by his Lordship Dr Grimes, the clergy and representatives of the Catholic laity, who saw his Eminence and the other distinguished visitors safe on board the Mararoa, en route for Sydney, yet not a word of this appears in the columns of the only Catholic newspaper in New Zealand. There must be something wrong somewhere.

I remain, etc,
ONE OF THE DISAPPOINTED.

Christchurch, May 18, 1896.

[We thank our esteemed correspondent for the opportunity, which the letter affords, of stating what we did in the matter of the Cardinal's visit to Christchurch. Our readers in the City of the Plains will see that we had the very opposite of desire to give reason to the Christchurch Catholics to "consider themselves shabbily treated by the TABLET." His Eminence and party left Dunedin on Tuesday morning, arrived in Christchurch on Tuesday night, and left again on Wednesday evening. We got the press on Wednesday. A letter posted by Wednesday's express reaches Dunedin after publication. In our anxiety then, to have at once a report of the reception in Christchurch, we wired immediately after the distinguished party left Dunedin railway station, asking for a telegraphed report so that we might be able to present it as fresh news to our readers in the "consecration" issue. We have reason to be very grateful for the kindness shown in sending, at much inconvenience the report—lengthy for a "wired" report—which appeared in that issue. We inserted what we received. Had the report been three times or four times the size arrangements were made for its appearance. We made one mistake in this matter. Had we put: *By electric telegraph—specially reported and wired*, our esteemed correspondent would have clearly seen that we did the best we could under the circumstances. The TABLET's specially wired report of the enthusiastic reception and truly magnificent display on the occasion of this visit of a Prince of the Church, showed clearly that the Catholics of Christchurch acted "in a right royal manner." To quote from the report: "The priests and people of Christchurch made the most of the few days at their disposal, with the result that they have reason to be pleased and proud of the reception they arranged for the illustrious visitors." We say nothing more of our account of the proceedings in Dunedin and Christchurch beyond the mention of the fact that we received congratulations from Christchurch itself in connection with this matter. "Fair play is a jewel.—ED. N.Z. TABLET.]

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.]

DUNEDIN CATHOLIC LITERARY SOCIETY.

THE usual weekly meeting of the Dunedin Catholic Literary Society was held last Friday evening. The attendance was good, and the Rev P. Lynch (president) occupied the chair.

The following new members were elected:—Messrs P. Woods, F. Foster, E. Pigott, and S. Miscall.

Readings were given by Mr F. Hely (selection from Lord Macaulay's Inditement of Warren Hastings), and the "Fall of Jerusalem" by Mr T. M'Cormack. Both readings were well chosen and full of interest and information, and were extremely well read.

Mr James P. Eager contributed an original paper entitled, "Man's inhumanity to man." Mr Eager dealt with this very difficult subject in a very creditable manner. His composition was excellent, and his quotations from the poems of Gerald Griffin, Burns, Garfield, and James Watt were appropriate and well chosen. The paper was one of Mr Eager's best efforts, and he thoroughly deserved the complimentary remarks which his paper evoked.

On the motion of Mr James Marlow, seconded by Mr H. M'Cormack, a hearty vote of thanks was given to the above-named gentlemen for their different items.

Messrs C. Columb, D. M'Cormack, T. Hussey, J. Black, and D. J. Falkner also criticised the programme.

Mr James P. Eager, in a few well chosen remarks, returned thanks for the manner in which his paper was received.

On next Friday night the president, the Very Rev P. Lynch, will contribute a short address.

The usual vote of thanks to the chair concluded the business.

IT IS KNOWN

That those who have been accustomed to the beneficent effects of Wolfe's Schnapps would not exchange it for any other tonic.

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

Messrs Morrow Bassett and Co, Cumberland and Police streets, Dunedin, and Manchester street, Christchurch, are the sole agents for Otago, Canterbury and North Island, of Colonial combined grain, turnip and manure drill. The drill is specially made by the Southland Farmers' Implement Co and embodies all the latest improvements that can be desired, and is fast becoming the premier drill on the market. The company guarantee each drill. The firm have also in stock disc and spade harrows, ploughs of all descriptions, roller grubbers and all kinds of agricultural implements. Catalogues will be sent on application. We would urge all our friends in the country who are in need of farming implements of any description to give the firm a trial, and especially those who go in for cultivation, to procure at once a Colonial drill, which we can recommend to them and which we are sure they will find superior to all other makes, moderate in price and the means of saving them time and trouble. The firm have also a newly imported stock of high grade English and American bicycles, complete, with all the latest improvements. See advertisement, page 5.

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

Mr E. Power, so well and favourably known from his connection of 10 years as barman of the Grand Hotel, has become mine host of the Douglas Hotel, George street, Dunedin. Mr Power has thoroughly renovated the hotel and hopes by strict attention to business and by keeping only the best brands of liquor, to merit a share of public patronage. We can recommend our country friends to give the hotel a trial.

The annual winter show of the Otago Agricultural and Pastoral Society, will be held in the Garrison Hall, on Wednesday, Thursday and Friday the 10th, 11th, and 12th of June. Entries close for space on May 23 and general entries on May 30. Our country friends who wish to take advantage of the cheap fares to Dunedin in connection with the show, should patronise the society show, where we are sure they will gain a great deal of useful information.

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

The Speedwell Bicycle is fast coming to the front as one of the best makes of cycles, holding, as it does, most of the Dunedin records. For durability and finish it cannot be surpassed. Terms can be made with Mr Scott, as to the price of one, that we think will suit anyone. Repairs a speciality.

Through the kindness of Mr Frost, George St., Dunedin, we are enabled to present our readers with a photographic process book containing a group of distinguished ecclesiastics, clergy and laity at the gathering at Waitati. Mr Frost has secured excellent pictures of the Australian prelates as well as Dr Verdon. Copies may be obtained at his studio.

Mr James Muir, hatter and hosier, Princes street, has secured the services of Mr W. Connor as shopman. Mr Connor has just selected for Mr Muir a choice selection of the latest novelties in shirts, collars, ties and gentlemen's underclothing. Clergyman's hats are a speciality. Moderate charges combined with ability and courtesy will, we are sure, gain for Mr Muir the patronage of both the Catholic laity and clergy.

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

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Catholic and Protestant countries compared, by Father Young, 4s 6d net

Formation of Christendom, vol 1, by T. W. Allris, 5s 6d net

Memoir of Mother Francis Raphael (Augusta Theodosia Drene), 8s

Meditations on the sufferings of Jesus Christ, by Father Perinaldo, 5s.

Secret of Sanctity, according to St Francis and Father Crasset, 4s 6d

Book of the Professed, 3 vols, 8s 6d.—Month of the Sacred Heart, 2s

Prayer, by author of Golden Saads, 2s.—New Month of St Joseph, 2s

Pearls from Faber, 2s.—Flowers of the Passion, 2s

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On the road to Rome and how two brothers got there, 3s net

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Jesus the Good Shepherd, by do, 3s 6d

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Characteristics of true devotion, by do, 3s

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St Chantal and the origin of the Visitation, by the Bishop of Lasal, with preface by Cardinal Gibbons, 2 vols, 16s 6d

Convent Life, or the duties of Sisters, 5s 6d

Lenten Sermons, by Father Sabela, 2s 3d

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

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Cardinal Gibbons' Faith of our Fathers, 2s and 4s do, Our Christian Heritage, 5s

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

Low 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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NOTICE.

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

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

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July 2, 1895.

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(Signed) W. F. WARNER.

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10th, 11th, and 12th of JUNE.

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ANSWER TO CORRESPONDENT.

ST CYPRIAN.—The matter about which you speak has been referred to the person most concerned. He evidently does not consider it necessary to reply either in the *Times* or *TABLET*. Bishop Nevill is on the spot and in a controversy could reply immediately. The answer would not appear for nearly a week. The controversy would therefore, from that point of view, be unequal. You must bear in mind, too, that the *Otago Daily Times* has sometimes a fashion of closing a correspondence when things become too warm for the side to which it leans. We have had personal experience of the unfairness of the editor in the matter of correspondence. We think, under the circumstances, a letter, in which bad taste struggles with pretension for notoriety, were best left unnoticed by the prelate.

DEATHS.

KEEFE.—Of your charity pray for the happy repose of the soul of Margaret, second daughter of John and Ann Keefe, Molesworth street, Wellington, who died on the 11th May, 1896; aged, 26 years.—*R.I.P.*

PURTON.—Died, on 18th May, 1896, Mrs Purton, relict of the late George Purton, St Bathurst, sister to Mrs E. Carroll, Mornington, and sister to Mr David Dee, merchant, Upper Erns street, Dublin.—*R.I.P.*

MORKANE.—On the 17th May, at her parent's residence, Waltham Hotel, Christchurch, Annie, second daughter of James and Ann Morkane.—*R.I.P.*

NASH.—On the 16th instant at Castle street, Dunedin, Margaret Patricia the beloved daughter of Patrick and Mary Nash, aged 15 months.—*R.I.P.*

MURRAY.—On May 16th, at his residence, Lake Hayes, Arrowtown, Thomas Murray, native of Lavey, County Derry, Ireland, aged 66 years. Fortified by the rites of holy Church.—*R.I.P.*

The New Zealand Tablet.

FLAT JOSHUA.

FRIDAY, MAY 22, 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 MANITOBA SCHOOL DIFFICULTY.



REFERENCE is made in the cable messages of May 19 to one M. LAURIER, Sir CHARLES TUPPER and the French-Canadians of Montreal. The Press agent at Ottawa does not mention the cause of the reported indignation of French-Canadians. We must receive such messages with a certain amount of caution. The controlling spirit of the cable is often far from favourable to Catholics, especially in their attitude on the school question. M. LAURIER has been in evidence in the recent debate on the Manitoba difficulty in the Federal Parliament. He is one of those *soi-disant* Catholics, who, in Parliament, think little of selling the pass and turning traitor to a sacred cause. Such are to be found in every land. M. LAURIER is the Liberal leader. The Canadian Liberals, like the English and Colonial Radicals, are opposed to any form of denominational education. They want the free, secular system of the Continental Lodges. It does not suit the book of the Liberal Leader to go aside from the majority of his party, and so we find him leading the attack which means defiance of law and gross injustice to the Catholics of Manitoba. What manner of man is M. LAURIER? He is a Catholic who during the famous forty hours' debate of last March boasted of "his independence of the influence and opinions of his priests." Our readers will remember that the Manitoba Education Act of 1871, framed in accordance with the Charter of the Constitution was

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Late Manager for J. Muir and Co. has now opened with a choice stock of the very Latest Novelties in Turbans, Hats and Mercery in premises, Princes street (next Braithwaite's Book Arcade). Clerical Silk Hats, Country Orders punctually attended to.

repealed by the vote of the Protestant majority in 1890. Protestants increased in number in Manitoba, and outnumbered the Catholics. When assured of their voting power, they took the education grant away from the Catholic minority. The Catholics appealed, and the Privy Council, the highest Appellate Court in the Empire, gave the verdict in their favour. The Manitoba Legislature has, however, defied the remedial order of the Governor in Council. The Dominion Parliament, by a small majority of 18, have carried a Remedial Bill, but Manitoba remains recalcitrant. Probably the general election had something to do with the unintelligible cable item. We have stated that a Remedial Bill was carried by Government. According to the Exchange Telegraph Company's Ottawa correspondent, a secret conspiracy was discovered by the Ministerial Whips after the division, which only by a narrow chance missed its object of defeating the measure. M. LAURIER, we learn, was approached by a number of Conservative members who offered to join him in wrecking their own Government and placing him in office on condition of his undertaking to bring every French Liberal member into line against the second reading of the Bill. A great sensation was caused in the party by the revelation of this treacherous plot, which only failed through M. LAURIER's inability to answer for all his followers on an occasion when their religious and political convictions were so directly at variance. The same tactics are employed by the enemies of Holy Church and Catholic education all over the world. "*Divide et impera*," "Let us divide Catholics and conquer," which simply means "Let us destroy their unity, break their solidarity and utterly crush these Catholics." The unscrupulous Catholic place-hunter is the worst enemy the Catholic cause has at Home or abroad.

THE Most Rev Dr Verdon presided at Vespers in St Joseph's Cathedral last Sunday evening and gave Benediction of the Most Holy Sacrament.

SERGEANT-MAJOR PRATT of Nelson has been appointed third-class police inspector and takes Inspector McGovern's place on the West Coast.

WE are pleased to report that Mr Robert Carr of Westport who has been suffering from an attack of pleuresy is now progressing favourably.

THE seventy-two races inhabiting the world communicate with each other in 3,004 different tongues, and confess to about 1000 religions. The number of men and women is very nearly equal, the average longevity of both sexes being only thirty-eight years, about one-third of the population dying before the age of 17. Moreover, according to the most careful computation, only one person in 100,000 of both sexes attains the age of 100 years, and only six to seven in 100 the age 60. The total population of the earth is estimated at about 1,200,000,000 souls, of whom 32,214,000 die annually—*i.e.*, an average of 98,848 a day, 4,020 an hour and 67 a minute. The annual number of births, on the other hand, is estimated at 36,792,000—*i.e.*, an average of 100,800 a day, 4200 an hour and 70 a minute. Generally, taking the entire world, married people live longer than single, and those who have to work hard for their living longer than those who do not, while also the average rate of longevity is higher among civilised than uncivilised races. Further, people of large physique live longer than those of small, but those of middle size beat both.—*New York Medical Record.*

THAT much-travelled combination, Pollard's Opera Company, is to visit us and will commence a season of nine nights at the Princess Theatre on Saturday. Sixty performers, an orchestra of sixteen, and one hundred and thirty tons of effects is a large order and shows to what dimensions that company has grown in the last five years. At the present time these clever young people take rank with any musical organisation in the colonies. It is Mr Pollard's boast that he can produce twenty-four operas, burlesques and dramas in that number of nights without a prompt book, or a rehearsal, and it matters not who leaves or is sick, there is a complete substitute. The opera chosen for the initial production here is one for which this company has received the most lavish praise in the northern cities, and also in Sydney, Planquette's tuneful work "Paul Jones." This opera will be played for three nights and will be followed on Wednesday by "The Gondoliers," Thursday, "Olivette," Friday and Saturday "La Fille du Tambour Major" and on Monday and Tuesday "Uncle Tom's Cabin." This is a splendid repertoire, and should draw crowded houses.

THE Archdiocese of Dubuque, U.S.A., has been divided and Very Rev Timothy Treacy has been appointed Bishop of Sioux Falls. The Most Rev Dr Treacy is the youngest of three brothers. The eldest is parish priest of Akeaton, County Limerick. The second,

R v P. Treacy, has been in New Zealand for many years and is a priest in the diocese of Christchurch. The new bishop was appointed dean of Dubuque by Dr Hennessey some years ago. He is about forty years of age and is sixteen years a priest. American papers speak of him as scholarly and eloquent, a successful missionary and capable administrator.

THE announcement by Father Lynch on Sunday evening of the death of Miss Annie Morkane at the home of her parents, Christchurch, was received with great regret by her many friends in the Dunedin congregation. Miss Morkane was beloved by her girl friends, and much respected by all her acquaintances. The deepest sympathy is felt with the sorrowing parents. The deceased young lady led a most holy life and her death was as her faithful life. Very Rev Father Cummings V.G. attended her during her trying illness, and the Most Rev Dr Grimes, S.M., Bishop of Christchurch, paid many visits, much appreciated by the sufferer. Several Sisters of the Mission were at the bedside when her pure soul left the body and winged its way to God. May she rest in peace.

SPAIN is going to send a reinforcement of 50,000 troops to Cuba.

OUR correspondent, "St Cyprian," directs attention to a tread-on-the-tail-of-my-coat letter of the Anglican Bishop Nevill which recently appeared in the *Otago Daily Times*. Dr Nevill states that a passage quoted in a recent sermon on an important occasion is not found in any copy of St Cyprian's work before the year, 1563 (period of Reformation Controversies). We are not called upon to reply to the Bishop, but we may say that the words were quoted by Pope Pelagius II in his second epistle to the bishops of Istria, A.D. 581—nine hundred and eighty-two years before the date which Dr Nevill mentions.

THE Most Rev Dr Verdon has appointed as his consultors for the next three years Very Rev Fathers Mackay, O'Leary, Sheehan, Burke and Lynch.

O B I T U A R Y .

THE LATE SIR PATRICK BUCKLEY, K.O.M.G.

THE death of Sir Patrick Buckley, K.O.M.G., which occurred at 3.40 p.m. on Monday last, has been received with general regret, and messages of sympathy have been sent to Wellington from every part of the Colony. We hasten to offer sincere condolence to Lady Buckley and express sorrow at the loss of a man who was a true-hearted friend, a sterling son of Holy Church, and a lover of his country and of his race. It was ever a source of pleasure to meet the genial Sir Patrick. His friends were legion; friendship with him was not an empty name. No more faithful Catholic could be found in this or any other Colony. He was always to the front when the interests of religion were to be furthered. His enrollment in the Papal Zouaves when the despoilers attacked the Roman States was only one out of many public expressions of loyalty to the Holy See. He died as he lived, a devoted son of the Catholic Church. At his bedside as his generous soul passed away were Very Rev Fathers Devoy, V.G., Watters, D.C., and Lane, the priests whom—using the Gaelic tongue he loved and spoke so well—he always affectionately styled the "Soggartha." In addition to his wife and brother-in-law, there were also present the Hon Mr Seddon, Premier; the Hon Mr Ward, Colonial Treasurer; and the Hon Mr McKeuzie, Minister of Lands. His old comrades in the political arena represented, in this graceful tribute to the dying man, the members of both sides of the Houses of Parliament, who regarded their fellow-statesman as "a friend to truth, of soul sincere, in action faithful, and in honour clear."

The silent features of the life of his Hon. Sir Patrick Alphonsus Buckley, K.O.M.G., are well-known to most of our readers. He was a native of Castletownsend, Cork, was born in 1841, and was therefore 55 years of age at time of death. He began the higher studies at Fermoy College in his native land and afterwards spent several years at the Irish College, Paris, and later on at the great Catholic University of Louvain in Belgium. During a visit, which, at considerable inconvenience he made to his dear and old friend, Dr. Moran, just before the Bishop's death, he spoke to the writer in the most affectionate manner of his old professors in Paris and Belgium. We find, when the Irish Brigade was organised to help the Holy Father to conserve the rights of the temporal power that Mr. Buckley joined the levées and obtained a medal in recognition of his services. Queensland was the scene of his first colonial experience. He prosecuted legal studies under the supervision of Sir Charles Lillie, late Chief Justice, he soon settled in New Zealand and with a partner began business in Wellington under the title of "Stout and Buckley." Mr Stout retired and the firm became "Buckley and Stafford" and of late years "Buckley and Stafford and Treadwell." From the very start in this colony Mr Buckley took deep interest in the land of his choice and adoption. His experience as a soldier under general Lamoricière served him well in the organising and training of a volunteer corps which still exist

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in Wellington. In the old provincial days he held a seat in the Council and occupied the position in the Executive of Provincial Solicitor. He was called to the Legislative Council in 1878, and became Colonial Secretary and leader of the Upper House in the Stout-Vogel administration, which lasted from 1884 to 1887. On the defeat of the Atkinson Government Sir Patrick was associated with the late Hon Mr Ballance as Attorney-General and Colonial Secretary. On May 25, 1892 he was gazetted K.C.M.G. He held the portfolios mentioned and the leadership of the Upper House till last September when he accepted the position of Justice of the Supreme Court. He did not long enjoy the new dignity, or bear the burden of a grave responsibility. For some months he has been ailing. Everything that could possibly be done was tried by his personal friend and skilled medical adviser, Dr Cabill. Acute pneumonia intensified the prostration caused by serious heart trouble. Careful nursing and skilled attention caused him to rally a few weeks ago, but the last attack showed in its first symptoms that the end was at hand. New Zealand has lost a faithful colonist and a man of principle. Irish Catholics in both islands will regret the demise of one who was true as steel to the land of his birth and the best traditions of his race. The remains of Sir Patrick Buckley were taken to St Joseph's Church, Wellington on Tuesday. The interment takes place to-day.

THE LATE MR THOMAS MURRAY.

We regret to chronicle the death at his residence, Lake Hayes Arrowtown, of Mr Thomas Murray, in his 65th year. The sad event occurred on Saturday, May 16th, and has caused deep sorrow among his numerous relations and friends. Mr Murray was born in the parish of Lavey, County Derry, Ireland. He left home for the Victorian goldfields when he was 18 years of age, and resided there for five or six years, where he was very fortunate in his search for the precious metal. He came to New Zealand at the first of the gold rush in Otago, and started carrying to the goldfields—at which occupation he was so successful that in a few years he was able to retire from active business. He purchased a residence at Portobello, where he resided until he took up the Lake Hayes flourmill, which with his usual enterprise he fitted up with the latest and best rolling plant. Mr Murray was for many years a director of the N.Z. TABLET newspaper, and used every means in his power to promote its interests. He was a colonist of long standing, who by his honourable and upright career gained for himself a host of friends. He was a patriotic Irishman, a generous and loyal Catholic, and a staunch friend to all who needed a helping hand. Very great sorrow is felt for his widow and relations in their sad bereavement.

The funeral, which was very large, left his late residence on Sunday afternoon en route for Dunedin, where the interment took place. The following friends accompanied his remains to Dunedin: Rev Father James Lynch (Arrow), Dr M. D. Murphy, John T. Lynch, Lawrence L. Lynch, Thomas Power, Mrs McDonald, and his wife, Mrs Murray. The corpse was conveyed from the train to St Joseph's Cathedral on Tuesday morning. There was a solemn Requiem Mass for the repose of his soul; the Very Rev P. Lynch was celebrant, with the Revs P. Murphy and J. Lynch (Arrow) as deacon and sub-deacon respectively. The Rev Father Howard was master of ceremonies. The remains were conveyed from the Cathedral to the Southern Cemetery for interment, and were followed by a large number of his Dunedin friends and acquaintances. The Revs Father Lynch (Arrow), P. Lynch and Murphy (Dunedin) were present at the grave. Many costly and beautiful wreaths were placed on the coffin.

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THE SECRET OF THE CONFESSION.

A DUBLIN STORY OF AN IRISH PRIEST'S FIDELITY.

LAST Sunday was the Feast of St John Nepomuc, the martyr priest who was thrown into the Danube because he refused to reveal the secrets of the confessional. A few weeks ago we gave the story of the Polish Father who endured exile and death in Siberia rather than be unfaithful to his sacred trust. This week we draw from the editor's locker a story interesting as any romance, of a Dublin sogaarth and the confessional. The story is translated by an Irish priest from the account in the *Freiburg Katholisches Kirchblatt*. The translator who told his tale in the Irish Catholic newspaper thinks the name FitzGraham is not the real name of the priest hero and that Jerome was not the archbishop's name. For some reason fictitious names have been substituted in a tale which is substantially true. He thinks the Archbishop was John Thomas Troy who built Marlborough street Cathedral.

The scene is laid in Dublin. In 1791 an Irish gentleman named FitzGraham, who was a captain in the French army, came back to Dublin on furlough. His mother, who was with reason alarmed at the turn which affairs were at the time taking in France, persuaded him to resign his commission. As it turned out, the change from military discipline and routine to a life of liberty and inactivity was far from being to FitzGraham's advantage. He formed the acquaintance of many wild young men, and became a frequenter of taverns.

His brother, who had returned as a priest in 1790 from St Omer's in France, often remonstrated with him, but to no avail. Though he loved his brother dearly, yet he could not bring himself to renounce the society in which he found what seemed to be pleasure. At last his mother and brother saw that the only chance of reform lay in his marrying a good person that would have some influence over him. A match was arranged between him and the daughter of a wealthy draper. The young lady was both virtuous and accomplished. However, her hand had been sought for by one who was acceptable to her father, and between the disappointed suitor and FitzGraham deep hatred ensued.

Angry words were often exchanged between them. They both belonged to the same club, and one evening after mutual recriminations, one of them left the club-house after the other.

Two hours later the corpse of FitzGraham's rival was found in one of the outskirts of the city. His bloodless sword was in its scabbard, and as far as could be judged by appearance no duel had taken place. His watch, etc, were on his person, so his death could not be the work of a robber. All Dublin rang with the news of the bloody deed. Suspicion naturally fell on FitzGraham. He was instantly arrested. It was found that the blade of his sword was broken off to the hilt. He protested he was innocent, but all in vain. Circumstantial evidence was too strong, and he was committed for trial.

The feelings of his mother and brother may be imagined. The priest visited him daily, and afforded him every consolation in his power. When at last sentence of death was passed, he remained with his unfortunate brother day and night, for the archbishop relieved him of all parochial duties. But not withstanding all his efforts to prepare his brother for the awful doom that awaited him, Father FitzGraham found to his surprise that his brother persevered in the declarations of his innocence. Here was a struggle between the duty of a priest and the love of a brother. Was the man going before Almighty God with a lie on his lips?

Good Friday came, and the priest, whose heart was breaking, said he would preach the Passion Sermon. He could feel now as he never felt before what the shame of the death of the Cross must have been, and when he looked at his mother he could form an idea of

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what the sorrows of the Blessed Virgin were. Seldom was such a sermon heard in Dublin or elsewhere. The preacher's pale face was wet with tears, and his words were interrupted again and again by the sobs of the congregation.

He went immediately afterwards to his confessional, which was literally besieged by penitents. It was past midnight before he heard all. As he was going back to the sacristy, utterly exhausted, a man who was kneeling behind a pillar clutched his soutane and exclaimed, "For God's sake, Father, hear me." The priest's first impulse was to say that it was too late, but something in the man's look made him pause. "Father," said he, "I am a stranger here. Your reverence's sermon makes me put my trust in you, and I have more sins on my soul than all you have heard to night put together." The poor priest went back with him and heard the sad tale, the long, long account of sin and crime of every kind. The man had, indeed, spoken the truth, for his soul was steeped in the depths of iniquity.

The dawn was coming on, but that confession was not ended. The poor sinner had scarcely an idea of religion, no thought of hope; no confidence in God's mercy cheered and enlightened him. His conscience was as black as midnight. He was impelled to lay his burden of guilt at the priest's feet only by a strange fear and a sense of utter abandonment already on the verge of despair. The good priest consoled and encouraged him, and, as far as was possible, made the confession easy for him.

Among the accusations of many other fearful deeds was that of a murder he had lately committed. The man described the circumstances so minutely, and was continuing so callously, that the priest stopped him. Here was the murderer of his brother's rival. "If I knew," hissed the man, "that you were Captain FitzGraham's brother I never would have knelt to you. What made me come here at all? Perhaps now that you have heard it you will betray me. Years ago I tried hard to take a priest's life because he wouldn't absolve me!" "Never fear; trust me, my child," replied the priest, "Your secret is safe with me. Not for all that earth could give, not for ten thousand brothers' sake shall I ever breathe a word about the matter. But at present you are not fit for absolution; come back to-night about 8 o'clock and I will be here again.

We may now explain what he subsequently gave his confessor leave to mention. The cause and circumstances of the murder were the following:—A great lottery, in which there was a prize of £4000, had been got up some time before. This man, who had the sale of some tickets, made notes of their numbers as well as of the persons to whom he disposed of them. He noticed that one well-dressed young gentleman put the ticket he had bought carelessly into his waistcoat pocket, and afterwards when the winning number was made known in the office he remembered that this gentleman was the fortunate purchaser. To resolve on killing him and getting possession of that ticket was the work of the next moment. That evening he waited for him outside the clubhouse, followed him stealthily, and as soon as he reached an unfrequented spot, stabbed him to the heart. The ticket was still in his waistcoat pocket, and it was cashed at once by means of a friend who represented himself to be the original purchaser.

Throughout that long day the priest prayed earnestly that God would touch the heart of that hardened sinner. At nightfall, when Father FitzGraham according to promise was in the church, and all alone, he heard the man cautiously approach. He was looking around on all sides in fear, he was trembling as if he thought that an ambush had been laid for him. "Swear to me," he whispered in a husky voice "swear to me, that you won't give me in charge!" The priest endeavoured to reassure him by telling him that a priest's only thought and care was how to save his penitent's soul. But it was evident that the man had not the least notion of what confession meant.

All night long the strange scene lasted. It was a struggle between human profligacy and Divine grace. No words, no pleading of the priest could, however, induce the man to restore his ill-gotten gains, or to hinder the shedding of innocent blood. He absolutely refused to go to a place of safety on the Continent, leaving a letter behind him in the hands of any third person he chose to the effect that Captain FitzGraham was innocent of the crime laid to his charge. Once the man in his rage drew a dagger, and to the end he remained obdurate.

The next morning the priest was found senseless, and in the course of the day he was seized by a violent fever. The effort had been too much for him. When the tidings reached the archbishop he came and watched by his bedside for a week, and, more, no one else was admitted into the sick room. The Wednesday of the Easter Assizes came, and the last penalty of the law was exacted from the accused. He died after protesting that he was completely innocent. His mother was overcome by woe, and sick unto death, when at length the priest regained consciousness. What was his surprise to find his archbishop nursing him. Notwithstanding that he had raved, not a word had escaped about the confessional. His mother, who had all along firmly believed that her other son was guiltless, soon after calmly expired, with a smile, saying she was going to join her innocent son in Paradise.

What had given her such joy? A word which the good archbishop whispered. How did he know that her late son had not stained his hands with blood? When he recovered, Father FitzGraham told the archbishop, as he could do without violating his obligation as a confessor, that he knew that *his brother was unjustly condemned*. Also that on the eventful day before the delirium came on he had visited his brother in prison for the last time, and told him that he knew *he was innocent*. More he could not say.

Years afterwards the man, now thoroughly penitent, came again to confession, and gave Father FitzGraham leave to tell the true account of the matter as above given. The man was desirous that it should be made known to the glory of God who had given him the grace of repentance, and to the honour of the confessional where the awful secret had been faithfully kept.

M A C R A E S.

(From an occasional Correspondent.)

May 20th.

THERE passed away to his well-merited reward on Ascension Thursday morning one of your oldest readers. Mr Phelan was widely respected by all sections of the community and justly so too, because of his many sterling qualities. He came to New South Wales nearly half a century ago and in a few years after he directed his steps to Victoria and entered the goldfields. He spent with varying success some few years in Bendigo and came thence to New Zealand. In the,shotover it was, I think, he struck his first gold in this Colony, from that he came here to Macraes to pursue his favourite avocation. About fifteen or twenty years ago he invested in some land but never gave up his search for the precious metal. About ten years ago he discovered what is now known as the Bonanza mine and it very soon became the property of a small company, Mr Phelan himself retaining two-thirds interest. This property turned out to be a rich mine, and about three years ago the Phelan family became its sole owners. Owing to good common sense, sound judgment, close attention to business and from the fact of his family being possessed of the same qualifications, he died worth considerable means. He was always ready to assist his neighbours, and hence the popularity he enjoyed, as evinced by the large number that followed his remains to the Palmerston South Catholic Cemetery last Sunday. He was passionately fond of the old land, particularly his own native Tipperary, where his father was known to be a wealthy farmer. After his love of the Catholic Church, his love of Ireland—to cherish her traditions in the minds of the young colonial Irish, to procure sympathy for her in her sorrows to assist in securing her independence had the next place in his heart. His love of the Catholic Church was simply extraordinary. Never absent from Mass (even on week days when the Holy Sacrifice was offered in Macraes), regularly at the Sacraments, assisting at the Rosary, which was the family prayer offered every night in his house, he was a devoted and a practical Catholic. His hand was always open to church building and it is not too much to say that among the laity he did for the erection of St Patrick's Church in Macraes the lion's share. The priest of the district, Rev Father O'Donnell has lost a genuine and generous friend and the Church a good contributor. Mr Phelan has left to mourn his loss a widow and seven children, the eldest of whom is Mrs Treahy, Ngapara. It is the verdict of this locality that in Mr Phelan there has passed away a good citizen, a good Irishman, and a good practical Catholic.

ANNIVERSARY OF THE MOST REV DR MORAN.

BISHOP VERDON CELEBRATES THE SOLEMN REQUIEM MASS.

THERE was not a vacant seat in St Joseph's Cathedral on Wednesday morning when the Office of the Dead was chanted and Pontifical Requiem Mass was celebrated for the repose of the soul of the late ruler of the diocese of Dunedin. At 10 a.m. the procession of altar attendants, clergy, and Bishop, vested in *Cappa Magna*, entered the sanctuary. His Lordship, who presided at the Office, occupied the throne, and the priests ranged themselves on either side of the *catasfalque*. The Very Rev Father Mackay officiated as assistant-priest at the Requiem Mass, which was sung by Most Rev Dr Verdon, Very Rev Father O'Leary was deacon and Father J. O'Neill sub-deacon. Father Murphy was master of ceremonies. There was a good attendance of the clergy, and those who were absent wrote to say that they would unite with their fellow-priests in offering up the Holy Sacrifice for the late Bishop on Wednesday. In addition to those mentioned, Fathers McGrath, Hunt, Newport, Howard, Ryan, J. Lynch, P. Lynch, J. F. O'Donnell and McVullian were also present, and took part in the reading of lessons and other ceremonies. The Gregorian music was impressively rendered by the choir of the Dominican nuns. The function was long but the large congregation remained, after the absolutions had been pronounced by Dr Verdon, till the conclusion of the "Dead March," played by Mr Vallis, the Cathedral organist.

PRESBYTERIANISM AND CATHOLICISM.

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

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

John Knox and Presbyterianism.

THE PURITANS.

Presbyterianism being a development of Puritanism, in order to understand it correctly, we must, first of all, comprehend well the doctrine of Puritans. In the reign of Henry VIII., those who favoured the Reformation were partisans of the doctrine of Luther. Under Edward VI. a change took place in public opinion, and they became more inclined to adopt Calvinism. During the reign of Queen Mary about eight hundred of them left England. Some went to Switzerland and others to Frankfort. Those who preserved the English form of worship were called "Conformists"; those who refused to conform, "Nonconformists or Puritans." The Puritans adopted generally the teaching of Calvin. Their leading principles were the following: 1.—They denied that the power of restoring religion to its purity was lodged in the sovereign or civil authority, and maintained that it belonged to the clergy or ministers. 2.—They affirmed that the Inspired Word of God alone, interpreted by private inspiration, was the only way to purify the Church, and all the decisions of councils, the writings of the Fathers and Doctors, etc., were of no authority whatsoever. 3.—They considered the Roman hierarchy as tyranny, and the Pope as anti-Christ; and the Roman Church as idolatrous and superstitious, and not deserving the name of a Church. 4.—They asserted that the aristocratic form of government was the one established by the Apostles, and that this form of government was to be followed in all places. 5.—The Puritans maintained that Church vestments, rites, and ceremonies had been abused for idolatrous purposes and had a tendency to revive idolatry; that they were Popish superstitions and be entirely reprobated as pious and profane (see Historical Memoirs, by Charles Butler, Esq., London: John Murray, 1819, vol. i., chap. xxix., p. 360-366).

DIVISION OF THE PURITANS.

The Puritans are divided into three classes, namely: the Presbyterians, the Independants, and the Baptists. 1.—The Presbyterians.—They are so-called because they maintain that the Church, as established by Christ and His Apostles, was governed by presbyters or elders. Each church forms a little republic; the various churches are united together by synods. 2.—The Independants, founded by Brown, a learned Puritan, affirm that each congregation is itself a separate church, acknowledging no authority, no right of interference in any man or in any body of men. Hence they are called Independants or Congregationalists. 3.—The Baptists are in form of government like the Independants, but preach baptism by immersion and for adults only.

JOHN KNOX.

He was born at Gifford, in East Lothian, in 1505. His parents were farmers. John received a good education, and was sent to the university of Glasgow, where he distinguished himself in his philosophical and theological studies. He received holy orders, and embraced the religious life. The cause of his secession from the Catholic Church was his immoral conduct. When exercising his functions as priest and religious, he is accused of having seduced many young ladies concealing his wickedness under the cloak of piety (see Feller, Biographical Dict., Paris, 1834, vol. vii., p. 142). He was also addicted to superstitious practices, and his pride was unbearable. Having fallen, like Lucifer, from the highest and most holy state, for he was a priest and a monk, into the lowest depth of iniquity, and not wishing to amend or resist his evil passions, he became an inveterate enemy of the Catholic Church, and inspired his followers with the same hatred against her.

JOHN KNOX A TRAITOR TO HIS NATIVE LAND.

Henry VIII. used all his influence to make Scotland throw off the supremacy of the Pope. If Scotland remained Roman Catholic, he feared that the safety of England was in danger. This is why he wanted to annex it to the English crown, and as a means to succeed in doing so to prevail upon it to adopt the Reformation. Henry VIII. found a powerful opponent and a brave defender of the independence of Scotland in Cardinal David Beaton, Legate of the Apostolic See and Archbishop of St. Andrews. Henry was not to be baffled, and he resolved to ruin his adversary. He sent his emissaries to Scotland, and tried to represent the Cardinal as a traitor who wanted to overthrow the throne. The patriotism and loyalty of the Cardinal were too well-known, and no one would credit the insinuations and accusations against him. Indignant at this, Henry resolved to have his enemy murdered. The three men he charged with the execution of this sacrilegious assassination were the cunning and ferocious Creighton, Lord of Brunston; Sir Alexander Cockburn, and George Wishart. This has been clearly

demonstrated from the State papers (see Gordon, "Scotichronicon," p. 264; Letters on the Anglic. Ref., by Cardinal Moran, Sydney, 1890, p. 133). Wishart went to London to arrange with Henry VIII. the means to effect this assassination, that is, either to apprehend or slay the Cardinal. The plan was either to arrest or slay him when he would be on his way to St. Andrew's. Henry, as a token of gratitude, promised to protect the murderers, and should they leave Scotland, to welcome them in England. The letter containing this promise is still preserved (see Haine's State Papers, vol. i., p. 22, vol. v., pp. 449-4471). Meanwhile, Cardinal Beaton, being informed of what was taking place, arrested Wishart on his return to Scotland. He had him tried, and being found guilty of this and many other crimes was put to death, 1546. Who would pretend that this punishment was not well deserved; yet this is the man whom many of our separated brethren venerate as a martyr and a saint! Henry was annoyed, and encouraged his agents in Scotland not to relent in their efforts until they had succeeded in getting rid of his terrible enemy. On the 29th of May, 1549, the Cardinal was assassinated, and his body suspended from the walls of the castle of St. Andrew's. Thus died by the dagger of the assassins and the perfidy of Henry VIII. one of the greatest Scotch patriots which ever lived. John Knox was an intimate friend of Wishart, and encouraged him in his evil designs. When the heroic patriot, Cardinal Beaton, was basely murdered, Knox sided with his assassins, who swore allegiance to the King of England. This is how these miserable murderers sacrificed their country in order to be able to root out the Catholic religion from Scotland. It was on this occasion, and by the very men who had their hands stained with the blood of the Cardinal, that John Knox was appointed the chief pastor of the congregation, who declared that his call to this office was from God. They carried this nomination by acclamation. When, a few months after, the French fleet compelled the garrison to surrender, Knox was taken prisoner, and sentenced to work in the galleys. Being released through the influence of powerful lords, he ever afterwards retained an inveterate hatred against the French. As it was not safe for him to return to Scotland, he went to England, where he was given a benefice at Berwick. There he was accused of gross immorality with a mother and her daughter (see a manuscript in Barberini's archives of the time of Queen Elizabeth, Burne, Disput., p. 102-143). Other writers accuse him of frequenting bad places and of having as many as three concubines at the same time (De Vita et Moribus, Haer et, Authore Jacoba Laingæo, Scoto, Doctore Sorbonica, fol. 113, 114, 115). This testimony of Laing was never refuted at the time, although Presbyterians pretend it to be a calumny. Admitting there may have been some exaggeration, one thing remains certain and well established, namely, that John Knox was a most immoral, vindictive and cruel man (see Most Rev. Dr. Spalding Hist. of the Ref., vol. ii, Note F., where you will find a copy of the confirmatory evidence; also, Cardinal Moran, Letters on the Anglic. Ref., Sydney, 1890, p. 138; Feller, Biographical Dict. Art. John Knox, etc.). After the death of Edward VI., Knox went to Switzerland; Calvin received him with open arms, and imbued him with his principles. We see him next in Frankfort, where he was accused of treason by the magistrates and had to fly for his life, and returned to Geneva. Mary of Lorraine, the Queen Regent, having granted toleration to Protestants, Knox secretly returned to Scotland.

INTOLERANCE, DISLOYALTY, AND CRUELTY OF KNOX.

As soon as he was arrived, he began to excite the people to destroy the Catholic religion, which he denounced as idolatrous. His speeches were so violent that the magistrates resolved to arrest him. John Knox, being informed of the danger, with his usual bravery, returned to Geneva. The day after his flight he was burned in effigy at Edinburgh. Queen Elizabeth having ascended the throne of England, the assassins of Cardinal Beaton and their followers wrote to Knox to return to Scotland. This he did. He boldly entered the Church of St. John, supported by his followers, and preached against idolatry. The Protestants cried out away: "Away with idolatry." A stone was flung at a beautiful crucifix, which was held in great veneration. This was the signal for action. The followers of Knox rushed into the sanctuary, threw down the altar, tore off the vestments, broke the crucifix in pieces, and destroyed all sacred pictures. Thence they went to Perth, plundered and reduced to ruin the monasteries of the Franciscans and Dominicans and all the chapels in the vicinity. The magnificent Carthusian monastery was levelled to the ground in a few hours. What harm had the holy monks, who lived in these monasteries, and spent their time in study and prayer and works of mercy, done? The people loved them. They were the best friends of the poor. They did not mix up with politics; why thus cruelly rob them and prosecute them? If, as the Reformers pretended, every one was to form his opinion from the Bible, why should they be forbidden to enjoy their own opinion and serve God according to their conscience? The Queen Regent had granted the Reformers liberty of conscience, and in the name of evangelical liberty they rob and persecute innocent priests, monks and nuns, who have done them no harm: is this conduct in any way justifiable? Can

GRAIN SEASON, 1896.

TO THE FARMERS OF OTAGO AND SOUTHLAND.

GENTLEMEN,—The Busy Grain Season being again with us, we take the opportunity of thanking our many Clients for the liberal patronage accorded to us during the past year, and we beg to assure them that no effort will be spared on our part to merit a continuance of the same generous support.

Our CORN EXCHANGE still retains (and has further established) its position as the MOST POPULAR GRAIN MART IN DUNEDIN, and having been designed and built specially for the storage of Grain, it is thoroughly RAT PROOF, and Grain stored with us is absolutely free from the destruction and loss caused by sacks being cut and the contents wasted. It is also fitted with the latest improvements in Elevators, Hydraulic Lifts, Shoots, etc, and being connected with the Railway by Private Sidings, consignments sent to our Exchange require no handling after being loaded, and are stored with the least labour and without the wear on sacks and damage to produce caused by cartage and extra handling. We are pleased to note that the special advantages we thus offer are every day becoming more fully recognised and appreciated.

We continue to hold our WEEKLY AUCTIONS SALES of Grain and Produce every Monday as heretofore. This sale, which was established by us many years ago, has now become one of the most esteemed meetings of the kind, and the large and increasing number of all classes of buyers who attend at our weekly Grain Sales prove that our CORN EXCHANGE is the MOST POPULAR GRAIN MART IN DUNEDIN.

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POTATOES, CHAFF, AND HAY.—We have special facilities for dealing in these lines, and consequently our business in them is particularly large. When opportunity offers, they are sold privately on arrival, but we have frequent Auction Sales, so that clients can depend on their consignments being disposed of with the least possible delay. We supply chaff bags at current rates, and pay for same when returned (if in good order) at a half-penny less than the original price charged. Clients' instructions regarding their produce are carefully attended to, and Account Sales rendered promptly.

Trusting to be favoured with your Consignments, which will receive our most careful attention, and assuring you of our desire to merit a continuance of your confidence,—We remain, yours faithfully,

DONALD REID & CO.,

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JAMES DEALY ... Proprietor.

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Having recently erected extensive works, supplied with the most modern plant obtainable, which is supervised by a Skilled Cement Maker from England, with confidence we request Engineers, Architects, and others to test our Cement side by side with the best English obtainable.

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Imitates to the General Public but his
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Vienna's, etc, and has been specially selected
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climate and season.

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late Mr James Reid, of Wellington, tailor to
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with Messrs Brown, Hwing, and Co, of this
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Grippe and Pneumonia. Pleas-
ant to take, sure to cure.

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Gold Medals at the World's Great Expositions.

Accept no Cheap and Worthless Substitute.

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PAINTER AND PAPERHANGER,
Begs to intimate that he has Removed to more
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Beautifully cool, clear, and effervescent, the
taste clean, with just sufficient chalybeate
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Specially-made Soda Water for Invalids. For
Permit to visit Springs apply Dunedin Office.
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any one pretend that those who thus acted were moved by the spirit of God? that they were holy men who only wanted to purify the Church and make it more holy? Those monsters were not ashamed to attack even timid virgins and defenceless women. They entered the convent of the nuns of St. Catherine of Sienna, at Cupar Fife, and reduced it to ashes. In several places Knox repeated his fiery sermon on idolatry, and, with his followers, demolished all the churches, profaned sacred vessels, smashed statues, and tore images in pieces. This is the way those miserable men encouraged arts and sciences. Had the Danes, the Northmen, or the Goths come to England they could not have done worse than these would-be Apostles of the true Gospel of Jesus Christ. Through the frantic preaching and declamations of Knox against idolatry, the magnificent Cathedral of St. Andrew, the pride of Scotland, which it had taken so many years and millions of money to build, was reduced to ruin. The glorious and majestic Abbey of Scone, where most of the kings of Scotland had been crowned, was set on fire by the frantic Presbyterians, amidst shouts of joy. The Royal Abbey of Cambuskenneth met with the same fate. Knox next directed his steps towards Edinburgh. The Queen fled at his approach. All the monasteries, even the Royal chapel, were destroyed. The Presbyterian elders took the sacred vessels for their private use. Knox may well be compared to Attila; he was the greatest scourge and the most unscrupulous villain who, perhaps, ever set his foot on the bonny soil of Scotland, and one of the most execrable tyrants that ever lived. These first Presbyterians seemed to be animated with a diabolical spirit. They made stables of Holyrood Abbey. Other abbeys, churches, and monasteries were transformed into shops, drinking and gambling rooms, etc. Our heart sickens at the mere thought of such profanations and sacrileges, and we are told that these were the men commissioned by God to reform His Church! Who could believe it? This picture is not overdrawn. Let anyone read impartial history, and he will find all this and much more which we have left unsaid to be true (see Hist. of the Ref., Spalding, vol. ii., p. 235-246; Cardinal Moran, Letters on the Anglican Ref., p. 140-147, etc.). These vandals did not even spare the libraries, containing most valuable books, precious manuscripts which can never be replaced. They tore the bindings, clasps and ornaments of rare and costly books, but the books they themselves they destroyed as containing Popish superstitions. Yet John Knox called his followers "the saints," and himself a messenger of God. Can you imagine an irony and blasphemy equal to this? Those enemies of Scotland, as they were of God, were at the same time negotiating with Queen Elizabeth that she might consent to protect them. Try to realise, if you can, their duplicity. When Queen Mary was on the throne, John Knox wrote a book "On the atrocious government of women" against Mary and the young Queen of Scotland. When Elizabeth came to power, his scruples about the government of women ceased, and he and his followers courted the favour of the Queen of England, because she was an enemy of the Catholic Church. Does not this show that John Knox was not animated with the love of truth, but that he spoke and acted through expediency and changed his language and conduct according to circumstances? Can such a deceitful man be relied on? Can we believe he was raised by God to purify His Church and bring it to its primitive fervour? At the request of John Knox and the Presbyterian conspirators, who promised allegiance to the Queen of England against their own legitimate Queen, Elizabeth dispatched an army across the Tweed, and her fleet entered the Forth. On the 10th of July, 1560, the Regent Queen died, and the Presbyterian conspirators unfurled the banner of revolt. Elated with their success, they resolved to annihilate if they could the Catholic religion in Scotland. Behold how they respected liberty of conscience:—I—Mass was abolished. To celebrate or be present at it was punishable—for the first offence, with confiscation of goods; for the second, with banishment; for the third, with death. II—Knox declared that private individuals might even slay with their own hands idolators and enemies of the true religion, that is, Presbyterianism. III—A law was passed for demolishing all abbeys and suppressing all monuments of idolatry remaining in the realm. This barbarous law was executed to the letter, even the tombs of the dead were not respected. IV—Bishops were appointed without ordination or consecration, but simply by the will of the congregation, and by act of the Scottish Parliament.

THE PRESBYTERIANS AND MARY QUEEN OF SCOTLAND.

What we have recorded was done after the death of the Queen Regent, and before the advent of the legitimate Queen of Scotland, the unfortunate Mary Stuart. In spite of Elizabeth, she landed in Scotland on the 19th of August, 1561. As soon as the Queen was landed, those conspirators who had pledged allegiance to the Queen of England and wanted to destroy the Catholic religion, went to meet her as most devoted and loyal subjects. The Queen promised to give to all liberty of conscience, but she claimed the privilege to follow her religion and have Mass said in her private chapel. Knox would not hear of it and he threatened with death whosoever would dare to celebrate Mass. Not satisfied with this, Knox assailed the Queen, denounced her from the pulpit as an idolatress,

and he threatened the nation with the vengeance of heaven if idolatry were suffered to remain. The Queen had in Rizzio a devoted friend and a prudent counsellor. On the 9th of March, 1566, the agents of the congregation murdered him at the feet of the Queen. John Knox, as is proved from legal documents, was one of the conspirators of the death of Rizzio. This document may be seen in Tyler's history, vol. iii., p. 403. The conspirators had also resolved to seize upon the Queen and to cause her to be disposed. Lord Darnley, the husband of the Queen, having divulged this secret, they resolved upon his death, and try to throw the odium of the murder on the Queen, in order to have her put to death. When Darnley had been murdered, Knox and his friends publicly accused the Queen of being the author of the crime (See Hossack, Mary Queen of Scots, p. 403.). Knox also wrote to Cecil to ensure the death of his inoffensive sovereign. "If you strike not at the root," he said, the "branches will bud again." These details I have borrowed from the able letter of Cardinal Moran on "The first fruits of Presbyterianism in Scotland," quoted above. As I could not improve on the words of the Cardinal, I have simply condensed his most interesting narration, using his own terms as much as possible. Although what I have related is only a small fraction of what could be recorded, yet it will suffice, I hope, to show how our separated friends are misled by the statements of their ministers and many Protestant historians, who represent the first reformers as holy, zealous and upright men, the friends of liberty, lovers of arts, protectors of learning and friends of justice and fair play. History is a public property; facts and monuments are there to prove the truth of all I have said, and it is an act both of justice and charity to tell the plain truth to so many millions who have been and are still imposed upon by unscrupulous imposters. My language may seem strong, but strong though it may appear, it is but a feeble expression of the reality. We must not, however, as I remarked before, confound the early reformers with their followers; many of them for want of time and opportunity to investigate matters, may innocently believe their persuasion is right; but let them set prejudice aside and calmly study the truth. If they are in good faith and God-fearing people their conversion is certain, provided that along with study and consideration they pray to God to give them the grace to be faithful to His heavenly light. The Rev. J. Dickson has compelled me to enter into those historical details about the early reformers by publicly accusing me of having calumniated them, when I said that most of them were bad and wicked innovators. I advise those who can to read on the Scottish Reformation the admirable work of the Most Rev. Dr. Spalding. He gives most interesting details, which brevity compels me to omit. He quotes the greatest authorities in support of his statements and often reproduces the very words of the authentic documents. Whosoever reads his book will admire its accuracy, candour and noble simplicity.

SCOTLAND AFTER THE ESTABLISHMENT OF PRESBYTERIANISM.

The Parliament of 1560 suppressed the Catholic religion in Scotland. The Pope was forbidden to exercise his lawful jurisdiction over the faithful. The ancient religion was banished from the land; Mass could no longer be celebrated; priests were not permitted to administer the sacraments; the most merciless penal laws crushed the thousands who still privately kept up the faith of their ancestors; a dark cloud had settled on that once happy country. The Lords had divided among themselves the riches of the churches and monasteries, which were, in a great measure, the patrimony of the poor. A cold worship had replaced the magnificent and soul-inspiring liturgy of the Catholic times. Everything was changed. The penal laws of the 23rd of August, 1560, introduced a long and dismal period of obscurity and persecution, lasting down to the commencement of our own century (See Alphons Bellesheim, D.D.H., Hist. of the Cath. Church in Scotland. London, 1887., vol. ii., chapt. vi.). Knox had studied and admired "The Institution of Calvin." He recommended it to his countrymen. The Scottish reformers combined it with the former system. Instead of bishops, they appointed ten superintendants to preside over the clergy. After this the name of bishops was revived, but without prerogatives. They were made subject to the general assembly of the clergy, and their power was diminished from day to day, until their name as well as their Order was abolished at the Revolution of 1688, and pure Presbyterianism was established by law. But what was the condition of Catholics during these stormy times? A considerable number continued to adhere to the old religion, and their number would have been greater but for the want of priests and schools. The Holy See from time to time sent Irish Franciscan friars to Scotland. But they remained only for a short time. Rev. Father White revived the faith in the mountains of Scotland. About the time of Charles II some attempts were made to establish schools, but it was difficult to support them. After the Revolution of 1688, the Presbyterians obtained the ascendancy in Scotland. Catholics were then cruelly persecuted. Several priests were kept in prison during many years, at the end of which they were banished. Troops of soldiers went into the Highlands and ravaged the lands of Catholics. The Parliament of Scotland ordered that children not becoming Protestants should not succeed to the estates of their parents. Still the true faith

ANOTHER EMPTY GRAVE. VICTORY FOR WARNER'S SAFE CURE. A SENSATION IN TAMWORTH.

NEMINGHA FLAT, TAMWORTH, N.S.W.

It is now five years since I had occasion to use any kind of medicine, having been cured, at that time, of a very long and severe illness by taking Warner's Safe Remedies. The complaint I suffered from was Muscular Rheumatism—my neck, arms, legs, and back were much swollen and stiff. I could not turn my head or lift my arms, neither could I move myself into a sitting posture. The kidneys were also in a very bad state, the pains in the back most excruciating, appetite feeble, and my condition altogether helpless. My friends did not expect that I could possibly live. I had spent many pounds in advice and prescriptions, all to no benefit, and also underwent a month's treatment at the electric baths in Sydney, but returned worse than ever and without any hope of getting about again. At this juncture a medical pamphlet, containing the account of a remarkable cure by Warner's Safe Remedies in the case of a lady

whose symptoms were similar to my own, was given me. I resolved at once to commence with a course of Safe Cure and Rheumatic Cure alternately, and was delighted to find some relief from the first two bottles. Persevering until I had taken seven bottles and one bottle of Safe Pills, I became free from all aches and pains and able to eat and sleep well and help myself without any assistance whatever. To this day I have had no return of the complaint. Many friends and neighbours are ready to vouch for the truth of this statement, for they say they never expected me to be about among them again, and were greatly surprised that any medicine could do what Warner's Safe Remedies have done for me. I have lived in the colonies 45 years and raised a family of 19 children, and am well-known throughout the district of Tamworth, where my unexpected recovery has caused quite a sensation.

(MRS) MATHESON, SEER.

AYER'S SARSAPARILLA

— CURES —

Indigestion, Sleeplessness, Loss of Strength and Appetite, and Nervous Disorders.



The following letter from Mrs. S. Gash, of Kent Town, So. Australia, whose portrait is given above, is additional testimony to the remarkable health-giving power of Ayer's Sarsaparilla:

"For two years or more I suffered considerably from indigestion, sleeplessness, and loss of strength and appetite. When I did sleep I was not refreshed, and I always had a severe headache in the morning. I was induced to try Ayer's Sarsaparilla and was more than pleased at the result, for after taking three bottles my complaints disappeared, and I have been in the best of health ever since. I can strongly recommend Ayer's Sarsaparilla to any one afflicted as I was."

The wonderful success of Ayer's Sarsaparilla in purifying the blood and restoring health and strength to systems enfeebled by disease, or the enervating effect of a warm climate, has led to the placing on the market of other preparations called Sarsaparilla. Remember that imitation is the sincerest form of flattery, and be sure that you get **AYER'S SARSAPARILLA** which has stood the test of time, has won the highest awards at the world's great expositions, and has been a blessing to the people of Australia, and all civilized countries, for more than a generation. No other medicine operates so effectually in removing general debility, languor, and all outward symptoms of the grave mischief caused by disordered nerves and impure blood.

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THE ONLY

That Enriches and Invigorates the Blood.

AYER'S PILLS, Sugar Coated—Mild but Effective.

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DECISION OF COMPETENT JUDGES AT TASMANIAN INTERNATIONAL EXHIBITION
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Powley and Keast—First Award (Gold Medal) against the world for Bottled Stout.

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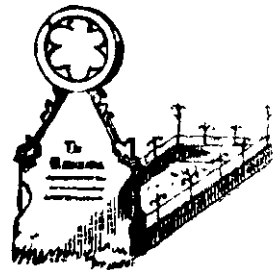
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SHACKLOCK'S "ORION."

It burns Lignite, Coal, or Wood. **REQUIRES NO SETTING.**



Most Economical and Durable Range made. Supplied with High or Low Pressure Boiler.

Prices and Advice given for all kinds of Cooking and Heating Apparatus.

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H. E. SHACKLOCK,
Foundry: Crawford Street, Dunedin.

sustained itself in the midst of these efforts to repress it. In 1694, Thomas Nicholson was sent as Vicar apostolic in Scotland. He found twenty-five missionaries, and by degrees increased their number. He found many Catholics in the Highlands. He confirmed a great number of persons and exhorted them to constancy in their faith. Many islands were peopled entirely with Catholics, and at one place the Apostolic vicar confirmed more than seven hundred persons. Some Catholics in these mountains had, not many years before, been put to death by the wicked Porringer, for refusing to renounce their religion. A Catholic school was established at Arasaick for the training of ecclesiastical students for Scotland. There was also a college at Rome, another at Ratisbon, three Scottish colleges in Germany, taught by the Benedictine monks. In 1726 Scotland was divided into two apostolical vicaries; one for the high, the other for the low lands. In 1745 the Catholic churches and a seminary which they had at Scalau were destroyed. Priests were hunted and very harshly treated. Fathers Gordon and Cameion, of the Society of Jesus, were imprisoned. Eight others were sent into perpetual banishment. Soldiers were employed to find out priests, and if they discovered any, generously rewarded. In 1751 two priests were taken up and banished. The Bishop of Dia was apprehended and sentenced to imprisonment. During the American war, several Catholics having engaged in the army, the Government commenced to show more leniency towards them. In 1778, when a law was passed in England for the relief of English Catholics, the act did not extend to Scotland. A motion was made to that effect, as prejudice had in a great measure worn away towards Roman Catholics, whose patriotism and honesty were above suspicion. The general assembly of the Church of Scotland, by a majority of above a hundred voices, voted against it. So Catholics in Scotland were not permitted to partake of the toleration which had been granted to their brethren in England and in Ireland. Pamphlets were circulated, representing Popery as inimical to all states, and as a common enemy of mankind. These pamphlets were published at the expense of the Society for propagating Christian knowledge. An association was formed called "The Committee for Protestant interests," composed not only of the common people, but of men of rank. Several other committees were established in different parts of the country, particularly in the western shires. Inflammatory pamphlets were circulated gratis; while the newspapers and streets were crowded with hand-bills teeming with sedition, invective and abuse. Catholics, to pacify their enemies, declared that they would not agitate for any privilege. These intolerant men would listen to no reason. Roman Catholics were insulted and submitted to shocking treatment in the public streets from the rabble. The people were invited by incendiary handbills to meet at Leith Wynd, in order to pull down the pillar of Popery erected there. It was a private house, where the Catholic Bishop and a few priests used to say Mass in a room set apart for that purpose. This house was violently assaulted and set on fire. Another house, in which there was a little chapel, was also totally destroyed. A valuable library belonging to the Bishop perished in the flames. The magistracy did not interfere with these horrors. When the mob became more outrageous some soldiers were sent to guard the streets and were pelted with stones by the infuriated multitude. In order to calm public irritation a proclamation was published by the magistracy to the effect that no repeal of the penal statutes against Papists should take place. In Glasgow the house of a Roman Catholic named Bagnal was burned and totally destroyed. Under King William an act was passed by the Parliament of Scotland imposing many liabilities on Catholics who should refuse to take the oath or declaration, generally known as the Formula. By this oath Catholics were asked: 1.—That they denied, detested and abhorred the tenets of the Papal Romish Church. 2.—The supremacy of the Pope. 3.—The doctrine of Transubstantiation and the corporal Presence with the Communion. The sacrifice of the Mass. 4.—The invocation of angels and saints and the worshipping of images, crosses and relics. 5.—Indulgences and purgatory. 6.—Religious service in an unknown tongue. Catholics were asked to deny all these things as contrary to the word of God, without equivocation or mental reservation. Those who refused to take that oath could not hold or transmit landed property, and their nearest relation might deprive them of their estates. On the 23rd of April, 1793, the Lord Advocate of Scotland proposed to have this iniquitous act repealed, and the bill passed through all its stages without opposition, and it was confirmed by the other branches of the legislature. A common form of oath was substituted. From that time the spirit of intolerance diminished and Catholics began to be viewed in quite a different light, and many of them won the esteem and confidence of their fellow-citizens. For confirmation of the above facts see (Historical Memoirs, English, Irish and Scotch, by Charles Butler Esq., London, John Murray, 1819., vol. ii., chapt. xlvii. Mosheim Introduction of Calvinism into Scotland, vol. iv., Memoires pour servir a l'Histoire Eccles. pendant le xviii. siecle). Father Madden, in his interesting book "Disunion and Reunion," says:—"My firm belief is that the Scotch will come back again to the sure hope of the old faith, and I have private

opinion that they will be an influential element in bringing England back, too. They are to-day the brain carriers of the British race. They have been the builders of "the pillars of England's Colonial Empire. They are next to the Jews in commercial ability, and far surpass them in honesty and integrity. There is some foundation, then, for the opinion that if the Scotch come back they will turn, too, the religious tide of England, if it ever is to be turned, into the old channel, from which their Sixteenth Century forefathers diverted it (Dis. and Reu., chapt. iii., p. 115-116). I hope Father Madden's prophecy may be realised. One thing, at any rate, is certain: The progress of the Catholic Church in Scotland is simply marvellous, and if things continue to advance as they have done within a few years, certainly we may expect to see Scotland, in a great measure, at least, a Catholic country. That the conversion of the Scotch will help to turn the tide of English prejudice, I am, like Father Madden, personally convinced. Let me give some of the reasons of this opinion of mine. In 1785, when Bishop Hay arrived in Glasgow, he found only thirty Catholic families. In 1797, owing to emigration of Highlanders, the number rose to six hundred. Most of these Highlanders soon after emigrated to Canada with Father McDonnell, afterwards Bishop of Kingston, and this reduced the Catholic population to 450. The Irish who have spread the Faith in England, America, and Australasia, coming to Scotland, in order to get work, brought with them their relations and priests, and, unlike the Highlanders, they settled in the country. In spite of the contempt and harsh treatment of their fellow-workers, they remained true to their faith. Little by little prejudice died away. The Sons of St Patrick made their way and finished by commanding the esteem and confidence of their Scotch companions, and the Church made rapid progress. In 1785, a small room was sufficient to accommodate all the Catholics. Soon Catholic churches and chapels were raised everywhere as if by magic. Let me mention some of them: St. Mary's, in Abercromby street, 1816; St. Alphonsus, Great Hamilton street, 1846; St. Mungo's, Townend; St. Joseph's, North Woodside; and St. Patrick's, Anderson, all in 1850; Mary Hill, in 1851; Springburn, in 1856; St. Vincent, Duke street, in 1859; Govan, in 1861; Pollockshaw's, in 1865; St. Aloysius, in 1866; St. Francis, in 1868; the Sacred Heart, in 1873; St. Margaret, in 1874; St. Michael's, in 1876; Holy Cross, in 1882; St. Agnes, in 1884, etc. The beautiful Cathedral of St. Andrew's, which cost about £20,000, now is one of the most valuable ornaments of the city. There are now 120,000 Catholics in Glasgow. At Blairs, there is a splendid Ecclesiastical College. In the diocese of Glasgow alone there are 148 clergymen, 106 churches, 186 educational establishments, with over 31,000 pupils; and 230,000 Catholic population. The hierarchy was re-established in Scotland in 1878. It consists of two arch-bishops wearing the pallium and four suffragan bishops. All over Scotland there are 359,000 Catholics. In Glasgow alone the number of converts is more than one thousand annually. These figures I have copied from the Glasgow Herald, relating the ceremony of the opening of the Grand Cathedral of St. Andrew, which was commenced in 1809. This speaks volumes and goes a long way to corroborate the statement of Father Madden, whose hope, I trust, will not be frustrated. The conversion of Scotland will also be another bright gem in the glorious crown of faithful Erin.

DEATH OF JOHN KNOX.

The last days of John Knox were embittered with grief and anguish. He who was the favourite of the people, a kind of living oracle and hope, suddenly became very unpopular. His life was threatened. He asked for a bodyguard to protect him, but his request was rejected. The mob hooted him when he passed through the streets. He died broken-hearted in November, 1571, and ended in disgrace a shameful career.

PRESBYTERIANISM IN A NUTSHELL.

From the Rev. Robert Jamieson, D.D., Minister of St Paul parish, Glasgow, I have selected the following gleanings, which may give you an idea of Presbyterianism. They pretend "that the word bishop and elder are synonymous, and designate those who are appointed to perform spiritual duties. There is no diversity of rank or superiority among ministers, except that which is founded on the talent and special gifts of a particular clergyman. The Moderator is called "Primus inter pares." He is generally appointed by election, and acts as a chairman. His privilege is to have a casting vote in cases of equal division in the court. He has also to maintain order. His superiority ceases when his term of office expires. Every pastor is assisted in the discharge of his duties by a body of elders of respectable rank. They are not qualified to preach or administer the sacraments, but help in the management of church matters, and are invested with power equal to his. Every parish has an Ecclesiastical Court, consisting of the minister and elders. The meetings of this court are always private. A record of the leading transactions is kept. The Synod is composed of ministers of the various parishes, with the ruling elders representing their respective place. The number of elders and ministers is generally equal. There is also the General Assembly, including all ministers and ruling elders. In Scotland the Lord High Commissioner is present

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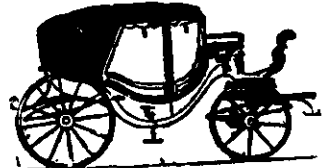
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at the General Assembly to represent the sovereign. He receives an allowance of £2000 a year. A State dinner is given to him during the sitting of the court. He sits in the court in military costume, on a raised and canopied throne, surrounded by numerous retinue. The General Assembly settles all matters of morals and religion. The Church is supported by a tax on the land. Every minister has also a right to a manse or parsonage house, garden, etc. In five parishes in Scotland the minister is chosen by the people, in 581 he is selected by individual noblemen or gentry, in 289 by the Crown, in 52 by the town councils, in 13 by the Crown, in conjunction with noble and gentry; in 10 by the universities (*The Religion of the World*, London, 1872).

A FEW REMARKS ON THE ABOVE PRESBYTERIAN SYSTEM.

The Presbyterian Church, like the Greek Church and the Church of England, is essentially a State Church, flattering princes and the nobility and gentry by admitting them to govern it and regulate its affairs along with the ministers. In the Colonies what makes Presbyterianism popular is that the elders being the richest and most influential gentlemen of the locality, it flatters their pride to be consulted on the appointment of ministers, all questions relating to morals, religion or ecclesiastical discipline. With such an organisation the power of clergymen is paralysed, as they have to please the nobility, aristocracy, and gentry, and very often it is among them that the greatest abuses prevail, the most salutary measures will have necessarily to be abandoned. In Scotland, for instance, where, as we have shown, most clergymen are appointed by the Crown, universities, nobility, and gentry, it is evident that they will, as a rule, choose one who will support their views, favour their interests, and be devoted to their cause; how can such a clergyman, who depends principally for his office on his protectors divest himself from human nature and not flatter his benefactors, and in many cases, in order to please them, sacrifice his conscience? The principal reason why the Catholic Church is opposed by Civil Governments and the aristocracy and gentry, is because she will admit no lay men, be they kings or emperors, to have a voice in the government of the Church. In order to be able to maintain the purity of morals and the integrity of faith, the Church must be absolutely independent in purely spiritual matters, and always defend truth and justice, irrespectively of persons and temporal consequences. In a book called "*The Physiology of the Sects*," there is about Presbyterianism a remark which is perfectly true. "No sooner," says the author, "had the Scotch thrown off the yoke of Rome than they adopted the still heavier yoke of the Presbytery; and never yet in the history of the world has there existed a spiritual tyranny more galling, more soul-subduing, or more complete. With a passionate love for civil liberty, the Scotch were utterly blind to everything which constitutes religious freedom" he had. In all essential points, Presbyterians are to-day the same as they were in the sixteenth and seventeenth centuries. Their practice may have modified a little in degree, but they are precisely the same in kind. They are as narrow, as intolerant, as bigoted, as spiritually proud as ever (*Physiol of the Sects*, London, 1874, 128-130). Indeed, with the Calvinistic principles and the teaching of John Knox, it is impossible that it should be otherwise. Presbyterians look upon the kirk as the offspring of heaven, the Presbytery as the child of God. They consider Calvin and Knox as God's messengers, who brought back Christianity to its primitive purity. In their opinion, all the other churches are certainly wrong, and the kirk is the Gate of Paradise.

THE PRESBYTERIAN SERVICE.

In the Presbyterian churches there is no altar, no liturgy, no ceremony of any kind. It is only lately that in some Presbyterian churches the use of the organ or harmonium has been permitted. The whole congregation takes part in the singing. The words are taken from metrical psalms or paraphrases of the Scriptures. The congregation are seated while singing. They all rise at the prayer, which is said by the minister standing in front of the congregation, with clasped hands and his eyes shut. The prayers are extemporised, and sometimes last for a quarter of an hour. The discourse is the prominent part of the service. The practice of reading sermons has become common in many places. While performing their functions ministers are attired in the Geneva gown and band. Only ordained clergymen can wear the band. Baptism is administered publicly. The Lord's supper is dispensed twice a year, and, in some places, quarterly. To be admitted to communion, each member must have received from the minister a token, consisting of a small square, with the figure of a cup. The ministers take special care to have children and servants instructed in the doctrine of the Presbyterian Church, when possible, in the presence of their parents and masters. They are also to see that adults are well acquainted with the same.

OBSERVATIONS ON THE PRESBYTERIAN SERVICE AND TEACHING.

Although the Presbyterian service is dry, cold, and unattractive in itself, yet it captivates its followers. The reason is this: When the members of the congregation know well the

psalms and extracts from the Scriptures used in public service, they take a fancy to them and delight in singing them, as we see the Salvationists do their hymns and their kneeling drill. They are passionately fond of sermons. During the week the preacher is the topic of conversation; they criticise or praise his style, his action, his imagination, etc. They are fond of sensational sermons which make them groan with horror, or of pictures which delight their imagination or inflame their passion. As each minister follows his own inspiration, and is not, like a Catholic priest, bound to strict accuracy and fidelity to apostolic tradition and the received opinion of the doctors, he can give full scope to his imagination, in order to please or terrify his hearers. An extract of Henry F. Brownson's Presbyterian experience will illustrate better than I could do it the true spirit of Presbyterians. He informs us that Presbyterians teach that the Church is composed of the elect, the just, or the saints only, and they therefore distinguish between the Church and the congregation, or between those who are held to be saints and those held to be sinners; that is, between those who profess to have been regenerated and those who make no such pretention, although they may have been baptised. They all solemnly pledge themselves not only to pray for the conversion of sinners (the common name given to all not belonging to the sect), but also to mark them whenever they are met with; no unnecessary intercourse should be had with them. They should never be spoken to, except to be admonished of their sins, and be looked upon as enemies of God and of the Church. In business, when possible, preference should always be given to church members. Others, by every means, should be induced to join the Presbyterian Church. Can there be anything more uncharitable than this spirit of intolerance, mixed up with an apparent zeal for the glory of God? According to Brownson, Presbyterian ministers have their spies, like Calvin, to report at the sessions whatever they have seen. He speaks of American Presbyterians, and I do not mean to affirm that the same is done here in New Zealand, but, in other particulars, I am inclined to believe his description is, at least, fairly accurate. With the Calvinistic doctrine it is almost impossible that exclusiveness, prejudice, and even bigotry should not exist to some extent among the Presbyterians. This intolerance and spiritual pride are, if I am not greatly mistaken, next to the horrible doctrine of Predestination and the negation of good works for salvation, perhaps, the worst feature of Presbyterianism, and a visible mark that it is not in harmony with the spirit of Jesus Christ, which is a spirit of charitableness, love, and mutual forbearance. I admit that many Presbyterians are kind, gentle, and liberal-minded, but these rare qualities are not certainly in them the result of their religious creed, but the effect of external influence, the holy example of pious persons and the special graces God may bestow upon them, on account of their uprightness and invincible ignorance of the most admirable teaching of the Holy Catholic Church. One thing, however, should open their eyes and show them that Presbyterianism is a fraud, and this is the fragrant contradiction in practice of the fundamental tenet of their Church—namely, that the Scriptures, interpreted by private inspiration of the Holy Ghost, are our only rule of faith, whereas, in another place, they maintain that "their General Assemblies have the power of deciding all controversies." "To the General Assemblies belongs the power of deciding in all controversies respecting doctrine and discipline, and of suppressing schismatical dissensions and disputes." Thus you see, in one place they affirm that the Scripture can interpret itself without any authority, that the Supreme judge in controversies can be none but the Holy Spirit; and in another place they declare that the General Assembly has the power to settle all controversies, and that people are to accept the decisions of the General Assembly, instead of following their private inspiration, which means that a certain number of ministers and elders are to regulate the consciences of all the rest and dictate to them what they are to believe or to deny, what they are to accept or to reject; they try to persuade you that the Holy Ghost is speaking to you through the Scripture, and a little after they say that He speaks to you through the General Assembly. Can there be a more evident contradiction than this? Calvin and Knox separated from the Church of Rome because they would admit no other authority but the Bible, and yet we have seen how they exercised over their followers the most despotic and tyrannical authority. Presbyterians do the same. The General Assembly, by a criminal usurpation, takes the place of the Church and its paternal guidance. If the Scripture is our only guide, no one has or can have a right to dictate to us what we are to believe or what we are to do; can any one pretend to be wiser than the Holy Spirit? If the Holy Spirit is not given to all to guide them safely, then Presbyterianism and all the sects which preach the doctrine of the Bible, and the Bible alone, are a fraud, and their preachers are imposters, who want to deceive the simple persons, in order to rule and tyrannise over them, and impose upon them a yoke a thousand times greater than that of the Church established by Jesus Christ. Let the Rev. J. Dickson or any of his friends answer this difficulty if they can.—(For confirmatory evidence see Orestes A. Brownson, vol. v., chap. ii.; vol. vi., Presbyterian Confession of Faith. Detroit, 1884.)

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ARCHBISHOP KENRICK OF ST LOUIS.

THE DAILY LIFE OF A SAINT.

(Western Watchman).

He is gone, whose presence for fifty years was the sunlight of this diocese. He is fallen, whose strong arm upheld the cause of charity, religion, and learning in this city for half a century. The greatest churchman of all the Americas is no more. Archbishop Kenrick passed away quietly and peacefully as a babe falls to sleep, not even disturbing the household that for many months kept loving vigil at his pillow. It was a fitting close of a life hidden with Christ in God.

Archbishop Kenrick was a saint of the old school. He knew nothing about modern schools of asceticism. He believed in God; he consecrated his life to God without reserve, and he lived for God alone. He never had a thought beyond the present duty. To say that he was a hermit would express but faintly the character of his religious life. He was a man more dead to the world than any anchorite that ever breathed the air of the Thebais; he was hidden from the world more absolutely than the Prisoner of Chillon or the Man with the Iron Mask. He had no social communion with the living and saw men and things only in the light of faith. He was a slave of duty far beyond the meaning that this expression usually conveys; he did not let his mind wander a moment from the task he had in hand and his hand relax until it was finished. And his hours were doled out with the parsimony of a miser, who would make his store stretch to its farthest possible limit. His time was not his own, and he made no friends of the mammon of flesh and blood. Every half hour in the day had its assignment of work, and every day was in this respect the counterpart of all his days. The Archbishop all his life rose at 4 o'clock, whether at home or abroad; he prayed from 4.30 to 5.30, when he said Mass. After Mass he made thanksgiving for half an hour and then breakfasted. He did not read the newspapers, and after breakfast he recited the "Little Hours." After that he attended to business until 11.45 when he made his examen on his knees, and recited the "Angelus." At table he seldom conversed, unless a stranger was present. After dinner he retired to his room, and recited his Vespers and compline. Then he made spiritual reading, and to work again. At 2.30 he recited his matins and lauds, and at their conclusion paid a half hour's visit to the Blessed Sacrament, and returned to his room. At four he took his walk and returned in time to say his Rosary before dinner. After dinner he went to his room and read and studied. This was his routine for years and until a short time ago never deviated from it under any circumstances. Archbishop Kenrick was naturally a very proud and hot-tempered man; but he brought himself to such a degree of self-restraint that he seldom showed a trace of haughtiness or irritability. Above all things Archbishop Kenrick was a gentleman. He was a gentleman by instinct, by education, and by life-long habit. His treatment of all was courtly and dignified, and consideration for the rights and presence of others never permitted him to be off his guard. No churchman living had the dignified and lofty air of Archbishop Kenrick. It was enough to have seen and heard him speak to be convinced that you had met a great man. No man living ever spoke a familiar word to Archbishop Kenrick. Yet he was not cold or stern. He was simply great and could not be trivial; he was absorbed in God and could not take interest in the frivolities of the world. He is gone and we shall not, for many years, look upon his like again.

CHRISTCHURCH.

(From our own Correspondent.)

AN APPOINTMENT.

A CATHOLIC young lady of the pro-Cathedral parish has, in the person of Miss Lily Fitzhenry, been appointed as shorthand and type-writer in the office of the City Council at the City Council Chambers in this city. Miss Fitzhenry has been much congratulated on her appointment and so far has given every satisfaction therein.

ADDINGTON.

The Rev Father Galerne said Mass at Addington on Sunday morning last and there was a good congregation present. He spoke on the occasion of the local Catholic school, and said that the Vicar-General was gratified to hear that it was flourishing, and that the average attendance is now about sixty-three pupils. The school has been in charge of the Sisters of our Lady of Missions since February last. Sister Mary Theophane and Sister St Cyprian teach at the school. They come for this purpose every morning by tram to Addington and return in the evening to their convent in Barbadoes street. Not only is the school attended better since the Sisters took charge of it, but also supported better, and the income from the school fees has increased to about fourteen shillings a week.

THE BISHOP.

The Right Rev Dr Grimes will immediately after High Mass at the pro-Cathedral on Sunday next administer the sacrament of Con-

firmation to a number of persons of both sexes. During the coming week the candidates for the sacred rite will be carefully instructed, and the Vicar-General will visit the Addington Catholic school in order to prepare many of the pupils who attend there. On Sunday next, when the confirmation ceremony is over, the Bishop will commence an episcopal visitation of this part of the diocese. He will also deliver, on Wednesday evening week, May 27, in the Oddfellow's Hall, Lichfield street, a lecture on "The Wonderous West." The lecture will be a descriptive narrative of his own travels and experience in far-famed Westland. Magnificent illustrations will be displayed by a powerful lime-light, and the lecture will, doubtless, prove most interesting and be well attended. Everyone will be highly pleased with the discourse as the powers of the Bishop as a lecturer are great. Those who have been on the West Coast will hear a multitude of interesting facts and see old and familiar scenes depicted on the screen, and those, who have not had an opportunity to travel there will gather from the lecture a good and correct idea of settlement and great natural beauties of locality.

DEPARTURES.

The Right Rev Dr Murray, who was accompanied by Bishop Grimes, the Very Rev Father Cummings, and the Rev Fathers Carew, Lenihan, Marnane, and Foley, left this city on Monday morning last for Darfield, en route for the West Coast. After passing the night at Darfield, he started on the following morning for his destination, and Dr Grimes and others, who had accompanied Dr Murray to Darfield, returned to this city. A telegram, which arrived at the presbytery on Thursday last, explained that Dr Murray had safely reached Grey-mouth. The Rev Father Lenihan left Port Lyttleton on Thursday last for Auckland in the s.s. Takapuna.

FATHER MELU.

The Rev Father Melu, who labours principally among the Maories, has just concluded a native mission at Masterton. He arrived during the past week in this city, and while in these parts he will visit the natives at Little River, Port Levy, and at other places, and give a mission to the Maori Catholics in each of these localities.

ST MARY'S.

The Rev Father Marnane will give another of his very popular sixpenny concerts on Monday evening week in St Mary's School Hall. The society, known as St Mary's Catholic Club, continues to flourish exceedingly well, and it will during the week hold in its meeting rooms a "social," which will be attended by members and their friends. For musical evenings at the club and for concerts etc, which may take place in the parish, the president, Mr J. O. Chase, has lately, on behalf of the members of the society, purchased a very handsome and excellent piano.

WELLINGTON.

May 16, 1896.

THE people of Te Aro parish have suffered a severe loss in the removal of Father Goggan to Blenheim and for which place he left on Friday afternoon. Father Goggan has been connected with the parish for over four years, and during that time he had endeared himself not alone to his own flock, but to everyone with whom he had come into contact. A harder worker or a more energetic priest it would be difficult to find; one who never considered his own health or convenience when it was a question of duty. As is well known, he took a special interest in school work, and how successful he has been in gaining the love of the children was demonstrated the other day when he visited the schools for the last time before leaving, many of them wept bitterly when they heard the news. Before being engaged in parochial work Father Goggan spent seven years at St Patrick's college as professor of mathematics where he did some excellent work. Although general regret is expressed at his removal, still it is tempered by the knowledge that he has received well-merited promotion, and also that the country will suit his health, which has not been the most robust of late, much better than town life. I understand that Father McNamara has not been very well of late and hence the necessity of appointing a successor. It is intended to present Father Goggan with a testimonial, and he will be asked to return to Wellington for a few days when the necessary arrangements have been completed. The Rev Father Aubrey will succeed the Rev Father Goggan.

I have to chronicle another success by St Patrick's College first fifteen who defeated the Athletics at Newtown on Wednesday by 17 points to nil.

There was a representative attendance of ladies and gentlemen of Te Aro parish held in St Patrick's Hall, on Sunday afternoon, the Very Rev Father Devoy presiding, when it was decided to hold a social on June 10th, the proceeds to be in aid of the parish schools. The project was taken up with enthusiasm, and a strong committee was formed for the purpose of making the necessary arrangements. As these socials have been very successful in past years, and the object for which they have been got up is an excellent one, there is no doubt that the success of this, the first of the season is assured.

(Received too late last week.)

On Friday morning, May 8, Cardinal Moran, accompanied by Archbishop Carr, Archbishop Redwood, Very Rev Dr O'Haran, and the Very Rev Father Devoy, visited the Mariat Brothers' School. An address of welcome was presented to his Eminence, and a short concert programme was gone through. Before leaving Cardinal Moran asked that a holiday be given the boys. Later on the party visited the Dixon street school, where a short concert was gone through in honour of the visit. The Cardinal and Archbishop of Melbourne expressed great pleasure at what they had seen, and addressed the children expressing great satisfaction at the excellent concert prepared for them by the children. Before the party left a holiday was granted to the children. The Cardinal and party left by the Mararoa for Sydney later in the day, when they were seen off by a large number of the clergy and laity.

The Irish National Federation held a social gathering in St Patrick's Hall on Monday night, where there was a representative attendance. Miss A. Curtice received a double encore for her singing of "Dublin Bay," and Miss M. Driscoll was recalled for the item "Kathleen Mavourneen." A similar compliment was paid to Miss Toohill who sang "I'll take you back again, Kathleen," and to Master Toohill for "Ob, steer my bark." The comic element was supplied by Mr Tom Pain. Mr F. Duane sang "The Smuggler." Mr Walsh contributed recitations, and Mr E. A. Haggen, editor of the *People* delivered an address, in which he referred to the excellent work done by Irish statesmen, writers and orators. Mr Joseph Naughton acted as pianist.

I am pleased to note that St Patrick's College first fifteen are likely to maintain the prestige which the College gained some years ago in athletics, for on Wednesday last they scored another win this season, when they defeated the United Tradesmen at Petone, in the first match for the Wednesday Cup, the college score being 20 to their opponents' five. Holland and Goffaney secured two tries each, and Campbell and Walsh one each. Quin converted one try.

A GRAND DUKE IN DISGUISE.

WHY THE POOR LOVE SERGIUS.

ONE winter's day, when the sufferings of the Russian people from the famine had reached its height, a stranger of poverty-stricken appearance, muffled up to the ears in a patched and threadbare cloak, entered a baker's shop in the streets of Moscow. It was already dark, and the shop was crowded with customers. The stranger stood silent and motionless in a corner of the shop until his turn came to be served; then stepping up to the keeper of the shop he asked:—

"What is the price of the bread, master."

"Three copecks-and-a-half the pound," was the reply.

"So dear as that?"

"That is cheap for times like these."

"But I have only three copecks in my pocket."

"Go and fetch the other half copeck and then you shall have your loaf."

"Where am I to get it from if I have not so much as a single coin at home?"

"Then you must go without your bread."

"O, master, be kind! Have pity on a poor working-man, whose wife and children are starving. Take the three copecks! After all it is a fair price."

"I have told you before, and I tell you again, go and fetch the other half copeck and you shall have the bread; otherwise you must go without it. Do you hear what I say?"

"You are very hard upon a poor man."

"Hard or not hard, that is the price of the bread. If it suits you, well and good; if not, you can go your way."

"For the sake of so little money you would let a poor family die of hunger?"

"You have bothered me long enough with your nonsense. Be off about your business. I have no time to waste on you. Be off, I say." As he uttered these words he raised his arm with a menacing gesture.

The intruder did not exhibit the submission which generally characterises the Russian peasant. Instead of withdrawing he continued with unwonted pertinacity.

"Government has imported large supplies of corn, but you still keep up the prices, or rather you continually raise them. No one can deny that you are utterly without ordinary clarity, or kind feeling for the poor."

"Take care what you say, or I will teach you to respect your betters."

"I respect honest people, but not those who grind the faces of the poor."

"Will you begone?"

"I will not go until you have given me a loaf for my three copecks; that is a reasonable price, and you bakers have no right to charge as much as you choose."

"I advise you for your own sake to be off; I cannot stand this much longer."

"And I repeat to you that I don't mean to go."

"You do not mean to go," roared the baker, in a rage. "Wait a bit; I will find a way of getting rid of you."

So saying, he took up a stout cudgel and brandished it over his head, while he shouted in an angry tone—

"If you do not take yourself off this moment I will beat you black and blue."

"Will you really? Not quite so fast."

And seizing the stick, the stranger wrested it out of his hands.

The baker cried loudly for help, and his men ran to his assistance. Amid a great uproar, with threats enforced by not a few blows, they thrust the intruder out of the shop.

In the street a crowd had collected, attracted by the altercation and noise.

Among them were two or three constables, who elbowed their way through the throng up to the shop door. When they saw what what was going on they arrested the stranger and took him to the police station.

The baker and some of his men followed to give evidence, and the usual escort of idlers and vagabonds was not wanting.

When the stranger was brought before the inspector to be interrogated, the latter asked him, with a supercilious air, who had taught a low fellow like him to behave in this disorderly manner and making disturbances in shops.

"Sir," replied the man, "I had no intention of making a disturbance. I went into the shop to buy a loaf."

"What is this dispute about, then?"

"The baker would not take three copecks for a loaf, but demanded three and a half."

"I was quite right," interrupted the baker, angrily.

"You hold your tongue! Who gave you leave to speak?" said the inspector.

"I want you to inflict punishment on this worthless creature," returned the baker.

"Silence?" said the inspector.

Then addressing himself again to the prisoner, he continued:

"If you thought this man charged too much why did you not go elsewhere instead of causing a disturbance?"

"What would be the use of going to other shops? The bakers are all leagued together to put the exorbitant price on bread."

"However that may be, you have made a disturbance and insulted that baker. You are guilty of a breach of the peace."

"But, sir, the disturbance was none of my causing, God knows. The man took a stick to beat me; I did nothing but take it from him, without so much as hurting a hair of his head."

"But you abused him—?"

"Aye, and soundly, too!" muttered the baker under his breath.

"I said nothing more than that he was hard upon a poor man, and combined with others of his trade to bring misery and starvation on the people. That is all."

"Have you any further excuses to make?" asked the inspector.

"No," was the reply.

"Now," said the inspector, addressing the baker, "let us see what you have to say, Jacob. Is it true that he said nothing, and did nothing more than this?"

"Sir," replied the baker, "do you consider it a slight insult to accuse me of bring misery and starvation on my fellow-countrymen?"

The inspector stroked his long moustache. "Certain! it a grave affront," he said—adding to himself, "one which you richly deserve." Then, turning to the prisoner, he put to him the questions with which he ought to have commenced his interrogatory:

"What is your name? What is your trade? Do you know how to write?"

On the prisoner replying in the affirmative, the inspector bade him write down his name and his trade. The man took a pen from the desk and wrote on a paper before him in a clear, bold hand, "The Grand Duke Sergius, Governor of Moscow."

Then he respectfully handed the paper to the inspector.

The consternation of the astonished officials may easily be conjectured. He sprang to his feet, went up to the Grand Duke and looked him full in the face. Then he kissed his hands and begged pardon for having failed to recognise him under his disguise. When the baker heard in whose presence he was, he fell on his knees and humbly begged for mercy.

"You did nothing more than your duty," the Grand Duke said, addressing the inspector. "But, as for you, Jacob," he continued, turning to the suppliant baker, "you will pay a heavy penalty—not for the personal offence offered to me, for you did not know who I was—but for the wrong you have done to my poor by selling your bread at a price which may almost be called a prohibitive one for the labouring classes."

Then he gave orders that summary punishment should be inflicted on the offender according to Russian law. His commands were executed forthwith; the unhappy baker had a taste of the knout, which effectually cured him of any wish to grow rich at the expense of his suffering fellow-countrymen. I need hardly be said that the Grand Duke Sergius is extremely popular among the poor of Moscow.

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St. Brigid's Church, Waitati.

His Eminence Cardinal Moran and the Archbishops, Bishops, and Clergy, entertained by the Dunedin Laity—May 4th, 1896.

Messrs. J. B. Callan, F. Meenan, J. Liston, C. Columb, J. J. Connor, J. Carroll, C. E. Haughton, F. W. Petre, D. Woods, R. Dobbin, W. H. Fulton, T. Fitzgerald, P. Hughes, J. Hungerford, J. Collins, E. T. O'Connell, J. Blaney, D. Heffernan, J. Hill, J. Griffen, J. Mariow, J. Harris, M. Quinn, P. Cotter, W. Clarke, A. Harris, P. Carolin, J. O'Neill, P. Moloney, J. Wareham, D. Moloney, M. Moloney, J. Murray.