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Current Topics

AT HOME AND ABROAD.

OURSELVES.

THE Rev. Henry W. Cleary, recently of Ararat, Victoria, arrived in Dunedin by the s.s. "Monowai," and has taken charge of the editorial department of the N.Z. TABLET.

SOME HOT SPELLS.

THE Melbourne *Argus* has been supplying some fatherly advice to its readers—on Poor Richard's principle: When it is fine bring your cloak, when it is raining do as you will. A short time ago

it published a column of matter, by a Collins street medico, cautioning people what to eat and wherewith to clothe themselves while being slowly roasted alive by one of the heat-waves that drop in unexpected and uninvited among the southern colonies of Australia. It was, perhaps, merely a coincidence that the article in question appeared in a lucid interval between two hot spells—at a time when people were revelling in fresh, cool breezes from the South, and suffering a recovery from the effects of the week-long wave which had reached 118 in the shade; had killed off sleep, like Macbeth; confined sundry scores of men, women and children; trebled the consumption of beer; set soda-water bottles a-volleying night and day all over the land; and caused the thirsty denizens of Melbourne to draw water—for internal and external application—to the lively tune of forty-four million gallons per day. The readers of the *Argus* were busy forgetting that the lines had ever been penned, when, lo! another tidal wave of heat broke from its moorings in the tropics, and once more submerged Victoria and the two neighbouring colonies in a glowing atmosphere fit only for a coolie or a salamander. Meteorologists and weather prophets—for they are not necessarily the same thing—tell us that these heat-waves are usually due to antarctic depressions, that they usually advance in a rotary spiral, and vary in width from a hundred to several hundred miles. All this information must have been comforting to the sufferers whose lives were, for the time being, a pendulum beat between a lemon-squash and shandy-gaff. It is fortunate that these sultry visits are not usually either frequent nor of long duration. As evidencing the high capabilities which a thorough-going heat-wave has of producing physical discomfort we may state that the thermometer at Stawell (Victoria) has reached 120 in the shade. At Euston, in New South Wales, it is stated to have reached 124 in the shade during the heat-wave which ushered in the New Year; and Baron von Mueller, in his *Select Extra-Tropical Plants*, tells us how a district in the Riverina (New South Wales) once stewed to the tune of 124 in the shade. The deserts of the interior, however, seem to be the recognised hot-blast furnace of Australia. Lumholtz describes them as "hotter and more arid than any other part of the earth." An idea of their higher capabilities may be had from the experiences of Sturt and his fellow-explorers in the intensely hot summer of 1844. "The earth," says Sutherland, "split the hoofs of the horses; it scorched the shoes and feet of the men. . . . The heat was sometimes 130 in the shade, and in the sun it was altogether intolerable. They were unable to write, as the ink dried at once on their pens; their combs split; their nails became brittle and readily broke, and if they touched a piece of metal it blistered their fingers. In their extremity, they dug an underground room, deep enough to be beyond the dreadful furnace glow above. Here they passed many a long day, as month after month passed without a shower of rain."

THE English opium-eater said in his *Confessions* A THREATENED FAMINE that he could "put up even with rain provided it rained cats and dogs," and then ceased. But that is not the way it rains in Ireland. The dismal drip, drip of the Autumn of 1896 ruined the grain and potato crops.

A similar alarming failure of the harvest of 1897 has brought the peasantry of several counties on the west coast face to face with famine. The area threatened with this fearful visitation is a wide one, covering, among other places, considerable portions of Kerry, Clare, Mayo and Donegal. Meetings have been held throughout the affected districts, local bodies are up and doing, and Government is being urged to take prompt and effective action with a view to meeting a situation, which has already assumed a serious phase. In the face of such grave danger, it seems to us that the demands of the people's leaders are both moderate and feasible. They call for the construction of a much required light railway to Belmullet, and of necessary roads in other districts. Among the other measures suggested are small loans to farmers—a system which has already borne good fruit elsewhere in the west—the distribution of seed potatoes and reductions in rents in proportion to the extent of the disaster which has fallen upon the tenant farmers. An urgent and insidious source of danger lies in the old, old policy of delay of the measures necessary to stave off or to minimise to the last degree the tragic and long-drawn suffering of famine. On such a subject Irishmen must ever write and speak with deep feeling. It must not be forgotten that in the background of the present trouble there lie the famine of 1879-1880 and the ghastly agony of 1846-1847, one of the most tragic and awful of all human events. It left two chief memories burned as with iron into the heart and brain of the Irish race: the memory of a terrible suffering, borne with extraordinary patience, and, (occasionally, even with a sort of gaiety, as grim as the presence of a harlequin at a funeral. Think of the haggard, gaunt, starving old dame at Skibbereen! "You're losing your teeth, granny," said the relief doctor. "'Deed an' it's time for me to lose 'em when I've nothing for 'em to do.'" But there is another memory which Black Forty-seven leaves in the Irish breast—that of an unwillingness on the part of the Government to learn hard facts or face them, or to make in due time that due provision which would have mitigated, if it could not have prevented, the colossal calamity which lost the land a million of her children and started the exodus which even still is draining her life-blood away. The same fatal blunder was repeated, in a great measure, when the country was face to face with the happily lesser famine of 1879-1880. The lesson of those two famines points out, as with a finger of iron what the duty of Government is to the west of Ireland to-day.

THE GERMAN EMPEROR.

THE ever-genial "Flaneur" of the Sydney *Free-man's Journal* discourses thus pleasantly upon the mighty atom whose impulsive brain is circled by the Imperial crown of Germany:—

"A splendid (and true) story is told to the effect that an English gentleman on a visit to Germany was recently walking with a friend in the Unter der Linden, and in the course of a discussion on Kaiser William's many absurdities he committed a gross case of that awful offence which is known by the still more awful name of Majestats Beleidigung. 'There's no getting away from the fact that the Emperor is a d—d fool,' exclaimed the Englishman, and the words were hardly out of his mouth before a police officer tapped him on the shoulder, and said:

"'You must goom mit me to der poleesc-station.'

"'What am I to do that for?'" asked the astonished Britisher.

"'Mein Herr, did call ze German Emperor a tam fool,' replied the officer.

"'Not at all,' said the other cutely. 'It was the Russian Emperor that I was talking about.'

"'Oh, no, sare, dot vill not vash,' observed the guardian of the the peace, 'there is no Emperor vat is a tam fool except ze Emperor of Zhermany.'

"The Teutonic 'trap' was right, I fancy, but there is certainly a much greater fool alive than the crack-brained Kaiser, and he is Prince Henry, who has started off to China to 'uphold the sanctity of his royal master.' There is no knowing what terrible trouble such a pair of prize idiots as him-self and the Kaiser may

cause if they put their wooden heads together. The divinity that did hedge a king now hedges him in, and the divine rights of kings to govern wrong is being confronted by the divine right of the people to govern themselves. Most monarchs have sense enough to see this, but the German galoot hasn't enough sense left to enable him to come inside when the shells begin to shoot, and one of those fine days he may find himself 'dispersed' in a style that will cause him much astonishment, if he has time to take any notice of his surroundings."

THE sweating evil is one of the darkest blots on RABBITSKINS the industrial history of the nineteenth century. AND SWEATING It is doubtful if any previous epoch in history DENS. could have produced Hood's heart-breaking "Song of the Shirt." The pestilential sore is being gradually overhauled, and now one, now another of its fetid roots are being held up in the light of day to reproach our humanity and put our civilisation to the blush. The Women's Industrial Council has been conducting a quiet, systematic, and extremely detailed inquiry in the slums of London, among various classes of female workers who are "jammed between famine and the workhouse," with neither energy, ability, nor means to organise for self-defence against starvation wages. A brief summary of their inquiry appears in the December number of the *Contemporary Review*. It is decidedly unpleasant reading. The inquiry covered over 16 regular small trades, the worst paid of which are the makers of our tooth-brushes, slop-made suits, match-boxes and the pullers of furred skins. The last named unfortunates furnish a fearful and hitherto unwritten chapter in the history of our export trade in rabbit-skins. The fur-pullers are, says the writer, "a deplorable tribe. No woman takes to this who is fit for anything else, and those who are driven to it by necessity are anxious to conceal the fact as far as possible from the prying eyes of the world. These women live in the utmost poverty and filth, in the back kitchens and attics of tenement dwellings in noisome courts and alleys. They work, eat, and sleep in an atmosphere thick with impalpable hairs and tainted with the sickly smell of the skins, everything around them coated with fur, and they themselves, in their sack-like dresses, ragged and open, looking scarcely more human than the animals whose skins they pluck, owing to the thick deposit of fur which covers them from head to foot, and forces its way into their eyes, noses, and lungs. Their task is to remove with a plucking-knife the long hair from rabbit-skins, leaving only the soft, silky down close to the skins. They earn about 1s 1d per day, and 4d a week may be deducted for knives, etc. There is little difference in their condition or circumstances: all have sunk to the lowest depth of squalor and misery. They suffer from chronic asthma, and, of course, the rate of infant mortality is high. There would seem to be no remedy but to destroy the industry, at least as a home trade. The rooms might, at any rate, be registered and inspected as workshops."

TWO PROBLEMS. THE movement of population supplies two great problems which furnish abundance of healthy exercise for the minds of politicians and economists. These problems are, first, the old and, for new and flourishing countries, the evergreen one of immigration. Decade after decade it furnishes a fast-gathering pile of nuts for legislative wits to crack—the bristling questions of "undesirable white immigrants," "pauper labour," "coloured races," and, especially, "the yellow agony," which most of the Australian colonies decline to receive except in homeopathic doses. The Latin races in Central and South America have generally contrived to settle a kindred racial difficulty by the easy and peaceful method of miscegenation—they marry the problem and by marrying end it. This highly sensible proceeding has prevented a difficulty, and given rise to highly variegated and useful specimens of humanity, whose different degrees of blackness, redness, or whiteness have enriched our language with such ornamental works as "mulatto," "quadroon," "mestizo," "creole," and "zambo." English-speaking races talk more of the brotherhood of man, but they will not "marry beneath them," whether into the black, or red, or yellow families of our race. Hence we have, almost in sight of the mixed population of Mexico, the famous "Black Belt" of the United States, where the war of the white and the coloured races is being bitterly fought, without armistice or parley, down through every relation of social and public life. The "Belt" stretches irregularly and in varying depths from North Carolina into Louisiana. It furnishes one of the greatest racial problems the world has yet seen, and is big with events. The *Times* commissioner and many others who have studied the subject plainly state their belief that those southern and south-eastern States will, in all human probability, witness in the future, near or far, a gigantic struggle which will end only in the extirpation or deportation of the descendants of the slaves who were brought thither as immigrants against their will.

A problem of a different, but still of a serious kind has been steadily growing up in England and in several Continental countries. We refer to the subject of rural depopulation. It has already disturbed the equilibrium of things in England. It has produced a relative scarcity of agricultural hands. It has tilted the balance of supply and demand of labour in the cities; and has swelled the tide of the idle and vicious urban populations. A somewhat similar movement, though on a much smaller scale, took place almost at our doors, in Victoria, during the exaltation of the boom period. The growing acuteness of the troubles arising from immigration to the cities maybe gauged by the following extract from the *North British Agriculturist* :—

"At the luncheon in connection with the Yetholm Border Shepherds' Show, Mr. Walter Rutherford, who presided, referred at some length to the subject of rural depopulation. Mr. Rutherford said depopulation of the rural districts of the country, and the congestion of population in large towns, was one of the greatest problems of our time. The question for the statesmen of the future would not be how to bring the people back from the towns to the country, but rather how to prevent the migration from the country into towns. All great nations had had a large rural population, and unless our country maintained such a population, she would, like Rome and other nations of the East, in time go down to decay. Some men asserted that the great desideratum of the future was to cheapen production. He thought otherwise, believing the great thing to be done in the future was that we should produce more instead of less. An acre of land in cultivation would surely give more labour than an acre of land laid down to grass. In the country districts themselves this gradual depopulation was assuming a serious aspect. Much might be done to remedy the existing state of matters. The depopulation of the country districts meant that farmers had to pay increased wages for inferior work as the men who remained were not always the best. He thought that much might be done to promote the prosperity of an outlying district like that of Yetholm if a light railway were introduced, as had been the case in other parts of the country. If they could get such a railway laid down at the cost of £2,000 or £3,000 per mile, the land could be kept in thorough cultivation, and a much larger population maintained than at present. He believed that in future the distance at which land lay from a railway station would become an important factor in determining as to whether or not that land should be cultivated. It was therefore clearly in the interest of rural districts that light railways be provided."

THE age of electric light, deep research, and exact 189 or 2000? methods is not favourable to the growth or continuance of myths; and the ransacking, by such men as Brewer, Pocock, and Gasquet, of the musty documents of the Reformation period, has scattered to the winds of heaven many a time-worn legend which had grown up like ivy around that great religious revolution. One of these fairy tales told how only some 189 of the English clergy entered a protest against the change of religion. The tale has been oft-times exploded. Father Taunton deals with it in his recent book, *The English Black Monks of St. Benedict*. The *London Tablet* thus deals with a recent review of Father Taunton's learned work:—"In a review of Father Ethelred Taunton's *English Black Monks of St. Benedict*, the *Manchester Guardian* asks for more satisfactory proof that 2,000 parochial clergy, and not 200, resigned their livings rather than accept the Elizabethan oath of supremacy. Father Taunton has given the evidence desired in a letter in which he points out that the 200 priests mentioned did not resign, but were deprived, and that there were 2,000 others who, without waiting to be deprived, resigned of their own accord. He then goes on to state how he arrives at this conclusion. After premising that at first little attempt was made to force the rank and file of the clergy to take the oath, he points out that contemporary documents reveal an extraordinary diminution in the numbers of the parochial clergy. This seems to have caused a good deal of difficulty to the Anglican bishops, who were obliged to make up the deficiency by holding frequent ordinations.

"Father Taunton then quotes a number of instances. Grindal, in the first year of his episcopate, finding that large numbers of his clergy had obtained licence to live beyond the seas upon what was called "mislikings of religion," tried to fill their places by holding thirty different ordinations, at which he admitted 160 deacons and as many priests. This, as Mr. N. Pocock remarked in the *Guardian* (November 9, 1892), is a much larger number than can be accounted for by the deaths of incumbents or curates. Parker, too, within three months after his own consecration held no less than five ordinations at Lambeth, and at the last one ordained as many as 155 persons, and in 1560 was compelled to write to his suffragans forbidding the frequent ordinations of artificers and ignorant persons, which had been, in Strype's words, "occasioned by a great want of ministers." In the diocese of Ely, in 1561, even after such whole-

TIGER BLEND TEAS HAVE NO EQUAL.

sale ordinations had taken place, only 52 out of 152 churches were properly served. Norwich was in a similar plight, and in 1565 the returns from half the dioceses showed that nearly 1,000 parishes were wholly without spiritual superintendence. Jewel's letter to Peter Martyr, in 1559, is to the same effect: 'Now that religion is everywhere changed, the Mass priests absent themselves altogether from public worship, as if it were the greatest impiety to have anything in common with the people of God.' The conclusion to be drawn from all this is evident. The resignation of 200 priests could not have occasioned such a dearth of clergy, and so Father Taunton's estimate of 2,000 seems well within bounds."

THACKERAY, and strangers to the Green Isle
A NEW BLISTER generally, have admitted that the Irish jaunting-
FOR ITALY. car is—for foreigners—a lamentably "skeery"
vehicle. To avoid flying off at a tangent at every
turn, the uninitiated stanger has for a time to cling to cushion and
hand-rests with all the desperate energy of an M.I.R. whose seat is
insecure. The situations that arise therefrom are generally ludicrous,
often pitiful. But ludicrous and pitiful alike are the antics
which the Italian premier, the Marquis di Rudini, plays before high
Heaven in his efforts to cling to his place of power for yet a little
while. Lines of cleavage have been opening among his following.
Rumour has it that the violent anti-clerical, Zanardelli, who
has many supporters in the Chamber of Deputies, is
pining to assume the reins of power, and the fall of
the Di Rudini ministry is by many predicted for the near
future. Our readers are aware how the temporising Marquis
purchased a further lease of Zanardelli's unstable allegiance
by issuing the five notorious circulars which inaugurated a peculiarly
bitter guerilla warfare against the rights of Italian Catholics. The
circulars in question have so far set aside the very first article of the
Constitution as to prohibit meetings in churches for any other purpose
than what the anti-clerical Minister of the Interior and his
carabineers are pleased to interpret as worship strictly.

In the matter of persecution abyss generally calleth to abyss.
From our latest European exchanges we are not surprised to learn
that the five original circulars have been followed by a sixth, the
evident purpose of which is to harry, paralyse, or break up the
associations of Catholic lay people, which dot the peninsula from the
Alps to Girgenti. These associations exist for the purpose of
reviving and increasing the faith and devotion of the people, and of
furthering the interests of such public action as it might be deemed
desirable to take. Within the past few years the growth of these
associations has been marvellous, both in the extent of their membership,
and in the variety of their activities. An interesting feature
in the Catholic revival is the establishment of village loan banks by
Father Cerutti. Four hundred of them are in active work in the
North of Italy. They are carried out in the spirit of the old mediæval
guilds, and have proved the salvation of the small farmers and
agricultural labourers of Lombardy and the neighbouring provinces.
Parochial clubs, unions, and committees are established all over the
country, and flourish like the green bay tree. These are knit
together by district committees. The whole is guided by the
Directing Council of Catholic Congresses—the congresses being held
at brief intervals in nearly every important city throughout the
country. The last great congress at Milan made it evident to Zanardelli,
and indeed to all Italy, that the spirit of union among the
Catholic body had assumed portentous proportions. *Hinc ille lach-
rimæ*—to wit, the latest of the circulars.

The Catholic associations are now being dogged by a far-reaching
system of espionage. The membership roll of each, together with
minute details of working, etc. is to be obtained by the police. The
execution of this, as of the previous circulars, has been entrusted to
them and they have entered upon this work with a searching zeal
which recalls the palmy days of suspect-hunting in Ireland during
the land agitation of the eighties. Priests and bishops are
shadowed like criminals, or interfered with in the discharge of their
sacred duties; the way to church doors has been barred by cordons
of carabineers; meetings of Catholic Associations have been prohibited
or dispersed; and under the ægis of parliamentary representation
and of a Constitution which guarantees the liberty of worship,
acts of petty tyranny are being daily perpetrated which sting the
more because of their very littleness, and which read like a page of
Russian rule and Cossack knouts in Poland. An Italian journal,
quoted by the *London Tablet*, thus sums up the impression made
upon the people by this carefully planned series of petty persecution:—

"The educated classes call the Government precautions against
the pretended clerical danger a farce, while the people, at the street
corners, on the roads, at their gatherings, in their houses, continually
repeat: 'These dogs of assassins have forbidden the Minister of
Christ to preach; to-morrow, perhaps they will forbid Mass to be
said, and at last come to forbidding us to baptise our children.
They wish to make us pagans like themselves.'" It is the old story

of a round peg in a square hole. Di Rudini enraged the extremists
of his following by his Surveillance Acts against the Socialists. He
has exasperated his Catholic supporters by those mischievous and
irritating circulars which have left him personally bankrupt in
reputation, and exposed his country to a ridicule at home, and a
contempt abroad, which it can ill afford to face.

OUR GIRLS: AN OLD TROUBLE AND A NEW DEPARTURE.

ONE of the noblest of the many-sided activities of the Catholic
Church is the work done by the convent secondary schools. Their
progress has been one of unbroken success from the days of De
Lestonac and the Marchioness Julia Colbert of Barolo down to the
present hour, when untold numbers of such institutions dot the
surface of the earth from China to Peru. With the Church's God-
speed and blessing, they carry out a work which is Catholic in
every sense of the word. Gladstone once said to the boys at
Hawarden Grammar School that the true business of such institu-
tions is "man-making." Convent day and boarding-schools exercise
a similar function for a large class of our girls. They aim at doing
something more than merely dipping into Livy, or Umland, or
Chateaubriand, or feeding the brain-cells of their pupils with
boluses of figures, formulas, and facts. The will, heart, and feel-
ings, as well as the intellect, are put into harness, disciplined, and
trained. This is what makes true women as we need them. Given
good home influences, the convent girl should, in due course, go
out into the world well-bred, simple yet refined in tastes, and
grounded in good principles which rest upon the rock foundation
of an enlightened faith. This is education. And this is what
Catholic convent schools supply.

* * * * *

But there are in practice severe working limits to the secondary
education of our Catholic girls. The limitation arises in part from
the hurry of the age. The range of subjects of instruction has
increased; and, though "art is long and time is fleeting," time is
too often set before art. All too frequently the golden days of
true education are reduced to one or two years of "finishing"—a
process akin to putting a thin veneer of mahogany over your
kitchen table of common deal. The relative shortness of the period
of study, the imperious demands of the times, *plus* the keenness
of competition, have, in a measure, forced secondary schools
generally into a vicious system of hurry. Fragments of a dozen
subjects are forced, against time, into the minds of pupils. Suf-
ficient time cannot, under existing conditions, be devoted to the all-
important factor of intellectual work—assimilation. The process
is, in fact, akin to that which produces in the Strasbourg goose the
monstrous diseased liver which, under the name of *paté de foie gras*,
finds such favour with the *gourmets* of Paris. With a big section
of parents and of pupils the goal of education is to matriculate—
if in record time so much the better. In these colonies we seldom
dream of "sweet girl graduates," such as are turned out at Vassar
and Girton. Our matriculées are, in this matter, content to remain
like chrysalides that never turn into butterflies.

* * * * *

Yet another difficulty is created for our educationalists. Social
standards and the fashion of the time require that an undue promi-
nence be given to the ornamental over the useful in the training
of our girls. The "isms" are favoured; the "ologies" are patted
encouragingly on the back; but the accomplishments are set in the
forefront. The social circle in which she moves will dance and
sing around your brilliant excruciant or your smart sayer of airy
nothings, while, in her presence, her less showy companion must be
content with relative neglect, even though she may have in her mind
the grace and refinement of a Margaret Roper. The remedy for
this condition of things lies, in its last resource, with parents.
Unfortunately, as a class, they have acquiesced in the puzzle-headed
system which savours faintly of the methods of the Circassian, who
devotes his undivided energy to the cultivation of those physical
qualities of his favoured daughter, which win most attention on the
marriage market.

* * * * *

Miss Crawford tells how Cardinal Vaughan had the courage
to tell the girls of a London school that he would very much
rather they could cook a good dinner than play on the violin.
Nobody has been more slow to follow or more quick to deplore the
turn which secondary education has taken than our conventual
institutions. They have been the first to take serious and syste-
matic steps towards restoring the balance between the useful and
the ornamental in the education of our girls. Many of them
(including those of New Zealand) have steadily insisted on their
pupils learning the useful arts of cookery, housewifery, etc. From
an article by Miss Crawford in the last number of the *Month* to
hand, it would appear that our religious communities in Catholic
Belgium have been quietly solving the problem. They have dotted

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the country over here and there with *Ecoles Ménagères*, or Schools of Housewifery. The initiative, or at least the biggest impulse, was given to the work by Father Temmerman. The schools are inaugurated by private enterprise; they are aided by the State, and, says Miss Crawford, supplement the education of the primary, and, to a certain extent, of the secondary, schools. "In their simpler form," continues the writer, "whether as adjuncts to primary schools or as independent foundations, they give instruction according to the most modern and practical methods in sewing and darning, cooking and laundry-work. In their wider development, they further include professional, commercial, or agricultural training, and pupils who successfully pass through their course can earn a Government diploma, and leave the school fully equipped for the battle of life."

The *Ecoles Ménagères* are intended to meet the needs of a large class: for the children of farmers and well-to-do trades-people. Children are received into them at as early an age as five or six; but it has been found by experience that the maximum of useful work is done by the pupils from their thirteenth or fourteenth to their eighteenth or nineteenth year. There is no place in these schools for mere butterflies—for the ornamental creatures who would fritter away their lives in fashionable loafing, elegant idling, or playing at work. Father Temmerman acts on the principle that "it is necessary not only to teach the girls how to work, but to train them in the habit of working." "A few rebel at first," says Miss Crawford, "but after some months' practise they all enter with zest into their active duties, and find them a pleasant relief from the tedium of class-work." The largest of these institutions is conducted by the Sisters of the Sacred Heart, and is pleasantly situated on rising ground close by the old university town of Louvain. The building is of vast size, and well it needs to be, for it contains 750 pupils and 60 nuns, besides a staff of sturdy Flemish servant girls, and of workmen who look after the extensive farm, gardens and orchards, which provide most of the viands used in the four daily meals of over eight hundred busy people. The course of instruction is comprehensive to a degree. The ornamental is not excluded, but the useful is set in the very forefront. A good general education is imparted; but "miss in her teens" at Haverlé is also initiated into the mysteries of dressmaking, washing, ironing, cleaning, mending, cooking, and needlework in all its branches. If she has a bent for a commercial career, she will be amply provided with a due outfit of special knowledge for the desk or working-room. But perhaps the most heroic protest made against the ornamentalism of our school systems is reached when we find the certificated teachers of Haverlé grounding the young womanhood of Belgium in a thorough theoretical and practical knowledge of dairy-work, poultry-rearing, bee-keeping—even the feeding of the prosaic but profitable pig receives its meed of grave attention. The daughters of the Flemish farmers are, moreover, taught to keep farm accounts, and instructed by experts in every branch of scientific agriculture. Verily, this is the glorification of the useful. And all this, be it noted, with board and lodging thrown in, for the surprisingly small sum of £10 a year! It is difficult for us Antipodeans to realise how this can be done. "It indicates," says Miss Crawford, "a veritable triumph in good management and domestic economy, which should have an admirable effect on the pupils. Nor, indeed, would the feat be possible save for the large number to cater for, and for the important fact that, as regards both farm and garden produce, the establishment is self-supporting. But even so, and bearing in mind the Government grant of £120 a year, judging merely from external appearances, I should unhesitatingly have placed the school fees at £40 or £50 a year."

The Belgian Schools of Housewifery are an object lesson in educational methods. In the first place, they have dealt a serious blow to the one-sided system which looked merely to the intellectual and ornamental side of a girl's education. They fit their pupil, not merely for the drawing-room, and the social circle, but for the sterner work of life—for the due performance of the plain domestic duties which add a charm to the poorest cottage home. But there is another aspect in this comparatively new departure. The practical curriculum of the Belgian *Ecoles Ménagères* has opened up a new and vast field for woman's industry. They are sending back into the farm-houses of that thriving little State an army of highly trained and economical workers, who must be counted with in the already keen competition for the world's markets. The London School Board is already adopting, on a modest scale, the methods that have met with such phenomenal success in Catholic Belgium. When will these colonies fall into line with a movement which is evidently destined to effect a much needed reform in the educational methods now in vogue throughout the world?

Two quarrymen were charged at Aberdeen lately with having persuaded a fellow-workman to smoke a pipe filled with gunpowder and tobacco. The powder exploded and injured the man terribly, destroying both eyes. Prisoners were remanded.

CARDINAL VAUGHAN'S SILVER JUBILEE.

HIS EPISCOPAL CAREER.

THE silver jubilee of Cardinal Vaughan's elevation to the episcopate took place during November, and although in deference to the wishes of his Eminence the event was not celebrated by an auspicious ceremony, he was the recipient of a number of felicitations from a wide circle of friends from all creeds, classes, and countries. There are few bishops who live to celebrate their episcopal jubilee, because as a rule the Church does not raise stripplings to the purple, and there are fewer still who, if they do happen to reach such a patriarchal age as to celebrate such an event, bear fewer marks of the conflict with the scythesman than his Eminence the Cardinal-Archbishop of Westminster. Cardinal Vaughan is not a young man, but anyone familiar with his appearance, the springy step, energetic movement, and indefatigable industry of the Archbishop would venture to say that he was still young. Yet he is sixty-five years of age, and more than that, for he was born at Beaufort Buildings, the Spa, Gloucester, on 15th April, 1832, his father being Colonel Vaughan of Courtfield, and his mother Miss Rolls of Hendre, Monmouth, the aunt of the present Lord Llangattock. By his father's side the Cardinal comes from a family connected by marriage with half of the oldest nobility of England and Wales, the Pembroke, Cliffords, Stourtons, and others, who, like the Vaughans themselves, had

KEPT THE FAITH THROUGH EVIL REPORT AND GOOD REPORT,

through sun and shade, from the days of the Conqueror down to our own time. The Cardinal was one of 13 children, six of whom were priests and four nuns. At an early age he was sent to a college at Monmouth to be prepared for Stonyhurst, and even at that tender period the Rev. Thos. Abbot, master of the College, described his youthful pupil as a lad of excellent dispositions, both of piety and talent. In due time he went to Stonyhurst, and afterwards to the College at Bruyette, Belgium. He remained there two years, and then returned to Downside, where no doubt was engendered that devotion for the Benedictine Order with which the Cardinal is still imbued. Young Vaughan was intended for the army, but when he was 21 years of age, and just on the point of receiving his commission, his mother, to whom he was devotedly attached, passed from this world, and a more serious purpose took possession of her son. He determined to become a priest, and with this view he entered the Academia Ecclesiastica in Rome, where he remained two years. He was ordained on 28th October, 1855, so that he is 40 years a priest. Returning from Rome he was sent by his superiors first to St. Edmund's College, Old Hall, near Ware. There an old professor still lives who was in the College when Father Vaughan came back from Rome, and the old man alludes to his one time youthful colleague as a model of what a young priest should be. Leaving Old Hall he became an Oblate of St. Charles at Bayswater, as others have done who have also risen to the purple, and

AS AN OBLATE HE LABOURED

there for six or seven years. At an early period in his career Cardinal Vaughan manifested great zeal for the work of the foreign mission. St. Joseph's College, Millhill, London, together with its branch house of St. Peter's at Freshfield, Lancashire, where the work of the foreign mission is now systematically and vigorously prosecuted, are evidences of the Cardinal's labours in this field, a labour which has never decreased, notwithstanding the many accruing cares and anxieties for the responsibility showered upon him in later time. On the 28th of October, 1872, which, by the way, was the anniversary of his ordination, he was consecrated Bishop of Salford, receiving the Episcopal order at the hands of Cardinal Manning. He took up his residence in Salford, and for 20 years his work there was of a kind which, notwithstanding the modesty of its owner, compelled the devotion and admiration of the whole Catholic body in the country and of many outside the fold. When Bishop Vaughan took up his work in Salford, the diocese needed first of all a seminary and a commercial college or school; there was an exceedingly heavy debt on the mission; the leakage caused through the proselytism of Catholic children was something to rend the heart of their spiritual father, and religious orders were few comparatively speaking. To the remedying of all those drawbacks the Cardinal devoted himself, systematically taking the one after the other, and working without rest or without a pause until the last of them had been accomplished. In 1875 he opened a Diocesan Seminary; in 1877 he

STARTED ST. BIDE'S COLLEGE, MANCHESTER,

which is practically the only Catholic commercial college in England. When he went to Salford there were 130 priests, when he left it there were 245; in 1872 there were 79 churches; twenty years later there were 111. There were 20 houses of religious Orders at the earlier period, and these were more than doubled by Bishop Vaughan, who left 42 behind him. The debt on the missions of the diocese when he took it over was £100,000, and of this he paid no less than £90,000. Great as these works were, one which many people thought more important still was to follow. This was the work of rescue initiated by Bishop Vaughan. Uneasy at the large number of children drifting away he organised a system of methodical observation, with the result that the appalling discovery was made that no fewer than sixty children were lost to the faith annually through the absence of suitable provision to preserve to them their spiritual heritage. The leakage question is now a matter of universal discussion, and it was in connection with Bishop Vaughan's work that the term leakage has come to be applied to this matter. Enlisting the services of the laity, a "Protection and Rescue Society" was organised; the aid of religious Orders was invoked; homes and schools were set up, and gradually the system came into vogue of the Poor Law Guardians entrusting

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to the care of these schools Catholic children, who thus would not be brought up under the numbing atmosphere of the workhouse, or exposed to the dangers of isolated boarding out. The work is now being carried on in the other dioceses of England. More than this, the

VIGOROUS SYSTEM PURSUED IN MANCHESTER

had the effect of bringing other parts of the country to a sense of the danger surrounding the children of their poor, and as a consequence myriads of little ones are saved to the faith, who but for the Cardinal's zeal might have been exposed to spiritual destitution. After twenty years' such work in Salford the Bishop was transferred to the Archbishopric of Westminster on 29th March, 1892, receiving the pallium at the Oratory on 15th August following; while on 16th January in the subsequent year he was created a Cardinal priest of the Holy Roman Empire, with the title of St. Andrew and St. Gregory. The work of the Cardinal since then is well known. It is not too much to say that he is viewed with cosmopolitan interest, and all Catholics of all lands with joyful pride admit and proclaim that this prince of the Church, who represents her in that modern Babylon which is the pulse of the world, is, so far as human agent can be, not unfit to hold the high office and supreme dignity with which a Cardinal of the Catholic Church is invested.—*Edinburgh Catholic Herald.*

THE EDUCATION QUESTION.

THE Rev. Father Gillan, at the Sacred Heart Church, Ponsonby, Auckland, on Sunday morning, January 9, delivered an eloquent and highly interesting discourse upon the all-absorbing question of education. The demands upon our space prevent its publication *in extenso*, but the following *resumé* will be read with interest:—

The rev. preacher referred to the recent encyclical on the subject sent by the Holy Father to the German, Austrian and Swiss bishops on the occasion of the centenary celebrations of Blessed Peter Canisius, reminding them of the grave duty they had of seeing the young educated in proper schools—whether primary, intermediate, or university—where religion is never separated from secular instruction. It is, he continues, of the gravest importance that Catholics should have everywhere schools of their own, directed by Catholic teachers and permeated with dogmatic teaching. "Let no one," says the Holy Father, "delude himself that a sound moral training can be separated from dogmatic teaching. . . . To separate the training in knowledge from all religious influence is to pervert the very first principles of beauty and of right, and to form citizens to be the bane and pest of society, instead of being the bulwark of their country. . . . Moreover, it is not enough for youths to be taught religion at fixed hours, but all their training must be permeated by religious principles." There is no compromise in his tone. Our schools must be Catholic. In every civilised government the legislators are vying with one another to perfect schemes of education that will bring the highest secular instruction within reach of all its subjects, to make the teaching easy and interesting and the results excellent. In this Colony of New Zealand students are as clever and educational prospects as bright and thorough as in most other lands. But Catholic parents will have nothing to do with the State system. They have learned that the first thing is to "seek God and His justice." God's name is not heard in such schools. Conscience warns Catholic parents against them, and they are prepared to make every sacrifice for their consciences. Catholics at all times and in every land have refused to take the godless gift so temptingly held out.

The Rev. preacher then referred in eloquent terms to Bethlehem and Nazareth as the model of the Christian home and to the Holy Family as the bright exemplar of the true Christian family, and proceeded to examine how Catholics in various lands had tried or were trying to fulfil their duties, with special reference to this vital matter of education. In Belgium elementary education was first introduced by Parliament in systematic form—as we have it in the present day—in 1812. The religious authorities were given a large voice in the management of the schools. This system lasted till 1879, when the so-called Liberal party had become strong enough to carry a new law, which secularised the schools. This arbitrary law was passed by a majority of one—and the law was immediately put into force with all that intolerance which characterises Continental Liberalism. Catholics did not betray their principles in this great emergency. Fifteen hundred teachers at once resigned their posts. Within 18 months 1936 Catholic schools were built, and 455,000 children were in attendance at them. In about two years more the number had risen to 3905 schools, with 622,000 children, all this work being dependent entirely on voluntary contributions, while only about half the number of children were left in the State supported communal schools. It was impossible to carry on under such a system. Accordingly, in 1884, an Act was passed, putting the school management almost entirely in the hands of the local authorities. This led to the suppression of 802 communal schools, which had been entirely beaten out of the field by the Catholic schools. In 1894 the Catholics obtained the right to dogmatic teaching in the schools, and for the time at least the question is at rest. The small minority of non-Catholics who attend these schools can always withdraw from the religious instruction.

The Manitoba question is still fresh in your minds. In 1871 Manitoba joined the Dominion of Canada, and at that time, and for several years afterwards, Catholic schools were in receipt of State aid. Protestants enjoyed a similar right. So late as 1886 the Superintendent of Education for the Protestant part of the Central Board emphatically asserted the success of the existing system, in words which were quoted at length by the reverend speaker. Unfortunately, since that time, the Catholics, from being a majority, have become a small minority in Manitoba. An intolerant majority decided to crush the old system. The first Act of the majority made education secular. The Catholics made a successful

appeal to the Privy Council. They relied on the justice of their claim, as guaranteed by the treaty between France and England, at the conquest of Canada. The judicial committee of the Privy Council decided that they had a real grievance, and referred the matter to the Governor-General for him to provide redress. A remedial order was issued by him, but the Government of Manitoba refused to pay any attention to it. As yet the case is not settled; the Bishops have sought advice at Rome, and probably they will in the end have to carry on their schools unaided, while paying their share for the education of their more favoured neighbours.

Still more instructive perhaps for us is the history of Catholic education in Ireland. For centuries past the strongest effort has been made to force an anti-Catholic or non-Catholic education on the Irish people. The work was begun by the "Parliament" schools of 1537, while in Cromwell's days the Erasmus Smiths schools of 1657 were in work. The crusade was extended by the Charter schools of George II., founded expressly to rob the people of their religion. The Act of Parliament, which was quoted by the preacher, was very explicit on this point. The Act met with ill success. The preacher then referred in feeling terms to the records written on "the fleshy tablets of your hearts," of those who courted persecution and death rather than allow their children to be robbed of the faith in the penal days. In the first decade of the present century, the work of Catholic education was begun by the foundation of the Irish Christian Brothers. Edmund Rice, a wealthy merchant of Waterford, introduced these Brothers to teach all the secular subjects necessary for the people, but "above all things to recollect that the instruction of the children in piety and religion was the main end of their institution." The schools founded by the new congregation spread rapidly all over Ireland. In 1867 they had 391 Brothers teaching and 26,871 children, and to-day their success is well known. The Government in 1811 made another attempt to induce the Irish people to accept a purely secular education. The Kildare Place Society was founded in that year, but its failure led in 1828 to the appointment of a Select Committee, which made a genuine effort to reach the people by establishing schools, in which secular subjects should be taught to all the children together, while the religious instruction should be given by the clergy to the children of their own flocks. This system was firmly established by the institution of the National Board of Education in 1831. But it has only succeeded well when the schools were altogether separate, *i.e.*, when Protestants and Catholics each taught in their own. However, the Catholics gave the attempt a fair chance. Archbishop Crolly loyally supported the new system, and induced the Christian Brothers to adopt it, but they found the religious restrictions put upon them so onerous that, after fully discussing the matter at a special conference, they withdrew from all connection with the Board. Their view was summed up by Archbishop McHale in the memorable words: "Ireland is a Catholic country, and as such the vast majority of her people have a right to have a system of education based upon Catholic principles." Cardinal Cullen and Archbishop Walsh have followed these principles, and you will know now the present agitation for full justice for Catholics in Ireland.

About New Zealand I have no need to speak—you know only too well your struggles and your zeal to keep the Catholic schools efficient. The preacher quoted the warning words of Dr. Whateley, the Protestant Archbishop of Dublin: "If we give up mixed education . . . we give up the hope of weaning the Irish from Popery," and concluded an able and interesting discourse by appealing to his hearers to be ever true to the cause which the Church has so much at heart, the cause of Catholic education.

Correspondence.

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

THE CENTENARY OF 1798.

TO THE EDITOR, N.Z. TABLET.

SIR,—In this world we should be almost prepared for anything, but I must confess that I was not prepared for the rather voluminous effusion which appeared in the last issue of the TABLET over the signature, "P. J. O'REGAN." It would be impossible, except in the diatribes of a "Roaring Kane," to find anything so hopelessly unphilosophic and so presumptuously ignorant as Mr. O'Regan's production. Mr. O'Regan has the brazen-faced audacity, under the cloak of patriotism, to tell Irishmen that they must not celebrate the memory of '98, lest, forsooth, they may hurt the susceptibilities of the bigoted and ignorant portion of the community. Mr. O'Regan tells us that the celebration will foster "racial or religious hatreds"; will be showing sympathy towards "rebellion"; will be a Catholic movement; will be misconstrued by the ignorant; and will thereby excite the ire of the mob. What noble sentiments! He then proceeds to give us a lecture on religion and on the Church and institutes a comparison between the Church of the living God and the ravings of rank Socialists.

Now in a country like this there will always be a number of people who will think and speak in this manner, without once suspecting that they are only repeating the Socinian and so-called "Liberal" cant of the day. Peace is beautiful, and we are always to follow after the things which make for it; but peace is founded in truth and justice, and there is and can be no peace out of God. It is the peace of the Lord which was left with the faithful, and which they are to study to merit and preserve. The Church in this world is the Church militant, and does and must wage deadly warfare with falsehood, error, heresy, sin, iniquity, and her children forget their love and fidelity to her when they shrink from this warfare, seek to divert her from it, or show the least disposition to

sound a parley with her enemies. All the faithful are soldiers enlisted for the fight during the war, and not one of them can retreat without dishonour, not one of them ever hope to be able to put off his harness and ground his arms so long as life remains. The victor's crown is only for those who persevere unto the end.

Nevertheless, such people as "P. J. O'REGAN" there are, and probably always will be—for scandals will remain unto the end of the world—and these will always study to conceal their cowardice and their lukewarmness under the respectable names of prudence, liberality, and sometimes even that of holy charity. They will be an incubus on the breasts of their more zealous brethren, and justify themselves on the ground that they are conciliating and winning over those without, when in reality they are only ceasing to offer them any opposition. They will consider their faith almost exclusively as something to be presented to others, and made as unobjectionable as possible to the world in which they live. They will always ask of each article of faith, of every statement of Catholic doctrine: How will this strike our Protestant friends? What must they think of it? What will they think of us if told we hold it? Anxious to avoid opposition, they will always show the white feather, try to explain and qualify away all the grand dogmas of our holy religion, and thus be always labouring to reduce Catholicity to its minimum.

Now, to return to '98. Was the rising really a "rebellion"? Was it not rather the honest endeavours of a people groaning under the intolerable weight of cruelty and oppression, to strike a blow for liberty and for their native land?

"Breathes there a man with soul so dead,
Who never to himself hath said;
This is my own, my native land."

Now, I maintain that the rising of 1798 was not a "rebellion," but rather a just, an honest, and a patriotic uprising of the people. Therefore, we Irishmen at Home and abroad would be worse than traitors did we not in some little way honour the memory of those departed heroes. Why not review the history of our country during the past hundred years, and if she has unredressed wrongs to-day, as she had then, why not tell them to the bigot, and the ignorant, and the idiot? Men of to-day form unions; combine for their rights; go out on strike, and, if their cause be a just one, we sympathise with them and give them pecuniary aid. Must old Ireland, the land of our forefathers, the land of the saint and the scholar, the patriot and the poet, remain for ever in silence and oblivion? According to the latest doctrine, the doctrine of "P. J. O'REGAN," she must and ought.—I am, etc.

JAMES LYNCH.

St. Michael's Presbytery, Palmerston South.

TO THE EDITOR N.Z. TABLET.

SIR,—In this Colony we have some gentlemen of Irish blood who profess much sympathy and love for Ireland, but whose patriotism is of so accommodating a nature that it will vanish altogether rather than run the risk of wounding the refined susceptibilities of anyone supposed to entertain an opposing sentiment. As long as they retain their views to themselves I have no fault to find with these gentlemen for the flimsiness of their patriotic consistency; but when they assume the office of public dictators, and call upon us to abandon our views as being pernicious, and to accept theirs as being infallibly true, then, I hold, we are justified in inquiring into the tenableness of the position they take up.

In last week's issue of the TABLET, Mr P. J. O'Regan treated your readers to a lengthy dissertation on the manifold evils that would follow from the commemoration of the '98 centenary in the colonies. He pointed out, as a certain resulting consequence, the reawakening of racial hatred, and visioned up the disinterred and rehabilitated skeleton of sectarianism stalking through the land, summoning forth from their retirement the twin demons of strife and disorder. This gloomy picture of the terrible, so realistically and redundantly outlined exists only in the perverid imagination of the writer. I refuse to insult the intelligence and broadmindedness of the great majority of my fellow-colonists, of whatever creed or race, by believing them for a moment capable of taking up the position thus assigned them in connection with this event. I refuse to accept the interpretation of their feelings, as made manifest by the somewhat alarming prognostications of Mr. O'Regan. I am well aware there are a few peculiarly constituted individuals who believe nothing good can come out of Ireland, but that we should indulge the distempered fancies of these few to the extent of foregoing the honouring of the memory of our patriot dead, would be to relinquish all claim to the name of Irishmen, and brand ourselves with indelible treason and shame. Believe me, this commemoration, if carried out on broad undenominational lines, as doubtless it will be here and elsewhere, would not give offence or be construed into an approval of rebellion, or revive the bitter memories of the past, but on the other hand, would commend itself to the sympathy and appreciation of all just and upright men. Yet our friend from Reefton considers that we Irishmen are quite unequal to the task of carrying it successfully through without dissension and discord, and to save us from the consequences of our folly, he pleasantly suggests organised opposition to the whole business! Verily, Mr. O'Regan is kind and considerate to a degree. But Mr. O'Regan has unwittingly ignored, or else failed to grasp, the true intent and meaning of this movement. It is not as patriots only that we honour and cherish the memory of the men of '98. In every land and age, those who have been uncompromising in their opposition to tyranny and oppression, and who have offered up their lives at the shrine of man's social and political emancipation, have been especially honoured. They are the never-fading theme of the historian; they inspire the poet and painter; they fire the eloquence of the orator. Of such as these were the leaders of '98. They arose, Catholic and Protestant alike, against an organised system of tyranny and oppression as cruel and brutalising as the world has ever seen. In this they stood upon an equal plane with Wallace, Tell, Washington and others, and although victory crowned not

their efforts, their aim was not the less exalted, and therefore their glory is none the less bright. In observing the forthcoming centenary, then, we honour the memory of these men, not as Irish patriots only, but as humanitarians to whom the world at large is in some measure indebted.

It is not necessary to my present purpose that I should follow the irrelevant wanderings of Mr. O'Regan's letter. The relation of the Catholic Church to Socialism and Nationalism is a broad question, the discussing of which in your columns at the present juncture could be productive of no possible good. Enough that the Church, in the breadth and sublimity of its teaching, embraces all that is pure and good throughout the whole range of human institutions.

Much more to the point is the fact that the Church in the colonies is not opposed to the commemoration. His Eminence, Cardinal Moran, has given it his entire approval, Mr. O'Regan's inference to the contrary notwithstanding. His desire is, as far as I can gather, that it should be carried out in a manner befitting the occasion.

In conclusion permit me to say that I regard Mr. O'Regan as a young man of ability and promise. In journalism and politics he has already won his spurs, and in any matter relating to these professions he can with justice claim a respectful hearing. But when he arrogates to himself the role of dictator and essays to sit in judgment upon Irish sentiment and Irish national character—when, in short, he would despoil us of our most glorious inheritance, our patriotism, then it is high time we should tell him he has come to preside over the wrong court, admonish him for his temerity, and dismiss him with a caution.—I am, etc., P. E. NOLAN.

South Dunedin.

[We shall be glad to afford all reasonable scope for the discussion of this important subject, but correspondents would greatly favour us by making their letters as brief as the nature of the topic will allow.—ED. N. Z. T.]

PRESENTATION TO FATHER CLEARY.

WE condense the following report from the *Ararat Chronicle* (Victoria):—On Wednesday last, at Maryborough, a presentation was made to Father Cleary on behalf of the bishop and priests of the diocese of Ballarat. In spite of the excessive heat a large number of priests were present, representing every deanery in the diocese. In the unavoidable absence of Monsignor Hoyne, V.G., the presentation was made by the chairman of the testimonial committee, the Very Rev. J. F. Marshall, who referred in highly complimentary terms to the many estimable qualities of mind and heart which had endeared Father Cleary to his fellow-priests. The address was then read by the Rev. E. C. Daly. It expressed the unbounded regret of the priests of the diocese at Father Cleary's approaching departure for New Zealand, the high reputation which he had ever enjoyed in the diocese, his successful missionary work and literary labors, the personal affection of his fellow-priests for him, and their warm wishes for his future welfare. The health of the guest was proposed by the Rev. M. J. Shanahan, who referred in feeling terms to the happy relations and the intimate and affectionate friendship which had sprung up between them during their residence of five years together at Hamilton. He referred to Father Cleary's zealous and successful labours with him, and felt he was losing a friend whose place could not be filled, and wished him every success and blessing. Fathers Barrett, O'Hare, Barry, Howell, McKilgott, Harrington, and Daly spoke in glowing terms of the high character and attainments of Father Cleary, of the unfailing courtesy and kindness which had won for him the deep and lasting affection of his fellow-priests. They deplored the loss which his departure would inflict on the diocese, and on each and every one of them, and wished him God-speed in his new career.

In the course of his reply, Father Cleary said the present occasion brought into strong relief one of the most delightful features of the life of the Catholic priesthood—their unfailing spirit of fellow-feeling and comradeship. This arose chiefly, though indirectly, from that ancient discipline of the Church which wisely severed them from engrossing earthly ties and occupations for the purpose of enabling them to devote themselves to God's work with undivided minds. Independent of the seal of Order, this discipline has constituted priests a class apart, it has thrown them upon each other and made the priest the natural friend, confidant, and counsellor of a priest. Every priest had abundant opportunities of forming those friendships which provide one of his best external safeguards and constituted the most delightful temporal charm of his life. The diocese of Ballarat was exceptionally blessed in this respect. The speaker knew of no place where there was greater good feeling, union and hospitality among the clergy. The illness of brother priests had more than once called forth magnificent tributes from their *confreres*. If the speaker had been merely reducing their good example to practice. He was proud and happy to be associated in their labours and their joys. He had received at all times, but especially during the past few weeks, from the Bishop and the priests signal proofs of affection which he would treasure to his dying day, and he would carry away from the diocese souvenirs more precious than gold—the memory of their parting kindness, and of their constant friendship which had contributed to make many of his nine years' stay amongst them the happiest years of his life.

On the eve of his departure from the Ararat mission, a number of people, representing every district of the mission, assembled at the Presbytery, and made Father Cleary a handsome presentation, which took the form of a purse of sovereigns. The presentation was made by Mr. Ryan (architect), and speeches suitable to the occasion were made by him, by Mr. T. G. Grano (barrister), Mr. Kearney and others. After the usual toasts, and a parting speech, in which Father Cleary dwelt on the union of hearts of priests and people, mutual good-byes and good wishes were exchanged.

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CROWN LANDS FOR SETTLEMENT

AUCKLAND.

Friday, 18th February. For sale by public auction for cash. 1 section, Opuawhanga Survey District, 230 acres: upset price, £540. Contains 1,160,000 feet kauri timber, easily worked. Distant nine miles from Otonga or Whakapara Railway Stations. 1 section, Ararimu Parish, 40 acres, 3 roads; upset price, £41. Land of fair quality, about four miles from Helensville. 1 section, Waiatahi Parish, 27 acres, 3 roads; upset price, £28. Open and swamp land of good quality at head of Obiwa Harbour. 15 sections, Taupiri Village, about 2 roads each; upset price, from £9 to £12 per section.

Wednesday, 23rd February. For application for cash, for occupation, with right of purchase or for lease in perpetuity. First and second class surveyed land. 23 sections, Maungaru Survey district, Hobson County, from 34 acres to 386 acres; cash price, from 12s 6d to £1 2s 6d per acre. These sections are near Wairoa River and Tangierioria wharf; soil good and well watered. Second class unsurveyed land.—4,480 acres, Herikeri Survey District; cash price, 5s per acre. Open land at head of Kerikeri Inlet, Bay of Islands.

Friday, 25th February. For sale by public auction for cash. 1 section, town of Opuia, 1 road; upset price, £5. 3 sections, village of Taupiri, 2 roads each; upset price, £10 a section. 12 sections, suburbs of Weymouth, from 1 road to 22 acres; upset price from £1 to £45 per section. For sale by public auction. 589 kauri trees in Maungaru Survey District containing 1,903,654 sup feet; upset price, £952; 57 kauri trees, containing 154,829 feet, and 14 totara trees containing 20,559 feet; upset price, £88. 517 green kauri trees (1,430,799 feet), 40 dead kauri trees (79,290 feet), 18 totara trees (14,000 feet), in Pekapekaran, State Forest, Mangakahia district; upset price, £824 19s 5d. 806 green kauri trees (2,108,165 feet), 288 singed kauri trees (602,951 feet), Tutamoe and Mangakahia districts; upset price, £1129 12s 6d. Run No. 61, West Taupo County, area 50,300 acres, term 21 years; upset rental, £40 per annum. Situated about 13 miles from Te Ateamuri and about 5 miles from Kihikihiki.

Wednesday, 2nd March. For application for cash, for occupation with right of purchase or for lease in perpetuity. First and second class surveyed land. 25 sections: Opaheke, Puniu, Kerikeri, Whangape, Mangamuka, Punakitere, Maungataniwha, Matakohe, Waipu, and Awitu districts, from 9 acres to 434 acres; cash price, from 5s to £3 per acre.

TARANAKI.

Friday, 25th February. For sale by public auction for cash. 15 sections, Pukearuhe village. 1 acre each; upset price, from £5 to £8 per section. 2 sections, Matapouri village, 1 acre 2 roads 2 poles, and 1 acre, 1 road, 35 poles; upset price, £5 per section.

Wednesday, 2nd March. For application, for cash, for occupation with right of purchase for lease in perpetuity. First and second class surveyed land. 11 sections, Omona and Ngatimaru districts, Stratford County, 200 to 600 acres; cash price, from 12s 6d to £1 5s per acre. 12 sections, Pouatu District, Stratford County, from 210 to 349 acres; cash price, from £1 to £1 5s per acre.

WELLINGTON.

Wednesday, 2nd March. For sale by public auction. at Pahiatua, for Cash. 4 sections, Pongaroa township, from 1 road to 2 roads 26 perches; upset price, from £7 10s to £13 10s per section. 12 sections, Rakauui village, from 39 perches to 1 acre; upset price, from £3 to £5 per section. 8 sections, Pahiatua village settlement, from 1 road to 1 acre; upset price, from £5 6s to £13 per section.

Paparangi Settlement, 313 acres, about March next; rent, about 16s per acre. Paparangi is situated at Johnsonville, about a quarter of a mile from the Johnsonville Railway Station. The land will be divided into sections of from 1 to 10 acres.

CANTERBURY.

Tuesday 25th January. For lease in perpetuity. 1 section, Rakitairi Settlement, Geraldine County, 20 acres; annual rent, 9s 6d per acre.

Wednesday 23rd February. For application, for cash, for occupation with right of purchase, or for lease in perpetuity. Second class surveyed land. 1 section, Waitohi and Waipara Districts, 540 acres; cash price, £1 per acre. 1 section, Hind District, 579 acres; cash price, £1 per acre. 1 section, Alford and Shepherd's Bush Districts, 194 acres; cash price, £1 2s 6d per acre.

OTAGO.

Wednesday, 23rd February. For application, for cash, for occupation, with right of purchase or for lease in perpetuity. Second class surveyed land. 28 sections, Akatore, Catlins, Glenomaru, Tarras, Upper Wakatipu and Woodland Districts, from 40 to 295 acres; cash price, from 7s 6d to 17s 6d per acre. For sale by public auction for cash. Section 22, block XIV, Maniototo Survey District, 10 acres; upset price, £10. Small grazing run for lease. Section 7, block VIII., Waipori, S.D., 1268 acres; annual rent, 4d per acre.

SOUTHLAND.

Wednesday, January 26. Beaumont Estate. Wairaki Survey District. For lease in perpetuity. 13 sections of first class land, ranging from 222 acres to 445 acres. Annual rent from 1s 4d to 3s 5d per acre.

Wednesday, 23rd February. Small grazing run for lease. Sections 64 to 75 Takitimo District, 3192 acres; annual rent, 3d per acre.

Friday, 25th February. For sale by public auction for cash. Block XLVI., Wallacetown, 1 road 13 perches; upset price, £6 12s 6d.

Wednesday, 2nd March. For application, for cash, for occupation with right of purchase or for lease in perpetuity. First and second class surveyed lands. 22 sections: Hokonui, Taringatua, Eyre, Longwood, New River, Oteramika, Waikawa, Alton and Takitimo districts, from 26 to 501 acres; cash price, from 5s to £1 10s per acre.

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Mrs. Jones did then reply.
There as on that I buy from them
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Irish News.

BELFAST.—**Belfast Municipal Elections.**—The results of the Belfast Municipal Elections, which caused such intense excitement in the northern capital, are now to hand in our latest Irish exchanges. Attempts were made to divide the Catholic vote in the Falls, Dock, and Puttenger Wards, but, owing to the strenuous efforts of Bishop Henry and the Catholic Association, the attempt has ended in disastrous failure. The Catholic Association candidates have won all along the line. The first news came from the Dock Ward, and, as was to be expected, the result was a win for the Association candidates. This was at 20 minutes past 11 o'clock. Less than 10 minutes later came the announcement from the Falls Ward, showing that the Catholic Association candidates had won by nearly two to one. The result of the polling in Smithfield Ward came shortly after, and was also most gratifying, the party of faction having there sustained an equally crushing defeat. The result of the polling in these two Wards were received with cheers by the Catholic sympathisers outside the Town Hall, but beyond this no further demonstration was indulged in. Before and during the struggle, an extraordinary Orange manifesto was posted upon the dead-walls of the contested wards, calling in hysterical tones upon the opponents of Catholic rights to remember "their forefathers who had shed their blood at Aughrim, Derry, and the Boyne," to rally to the support of the outsiders who had opposed the Association, "remembering that all the spiritual powers and intolerance of Rome are arrayed against them in this desperate struggle." For practically the first time since the Reformation Catholics—who, at the last census were over 26 per cent. of the population of Belfast, are allowed a very small and inadequate modicum of representation in the city where hitherto they have only been permitted the barest toleration. Let us hope that one result of this great moral victory over ancient bigotry will be the complete absence in future of those unfortunate dissensions among the local Catholic body, which deeply aggravated a situation that had already become well-nigh intolerable.

CORK.—**Absolute Want in Glengariffe.**—On Sunday, November 14, Father Quill visited the Glengariffe district. He stated that in some cases the pinch of hunger was being already felt, and that ere Christmas at least one-third of the population would be in a state of absolute want. The potato crop was almost exhausted at the present time, but a few might be able to run them up until Christmas. Money—the people had none. Unless the unfortunate people receive some pecuniary or other support their fate before the harvest of '98 came round would be deplorable in the extreme.

DUBLIN.—Steps are being taken to hold in Dublin this year an exhibition of Irish manufactures and raw materials. Acting on a very influentially signed requisition, a meeting was called by the Lord Mayor at the Mansion House on the 24th of November. The Earl of Mayo presided, and there was a large attendance. The movement was very cordially taken up, and a strong committee was formed. The exhibition of 1882, which was got up in the face of great obstacles, was, so to speak, an artistic success, but a financial failure. With a view to setting the whole affair from the first on a sound financial basis, it was decided to form a limited liability company with a nominal capital of £30,000, in shares of £1 each, of which no more than 5s be called at any one time. By this means there would be no risk attached to the project as if the capital was not fully subscribed, a preliminary fund for expenses would be raised, and if the project was not getting the support which would warrant them in going on, then the committee would drop the project and return the money. In the meantime, it was decided "that no expenditure or liability be incurred beyond the necessary preliminary expenses till a capital be subscribed which, in their judgment, will warrant them in proceeding with the undertaking, and if the necessary subscription be not made up the project will be dropped and the money returned." On the motion of Professor Fitzgerald, of Trinity College, a guarantee fund for preliminary expenses was there and then opened. It was, moreover, decided that the newly-formed company should have authority to establish a permanent dépôt for the exhibition of Irish manufactures, raw materials, and products in Dublin. The success which attended the recent exhibition of the Countess Cadogan's holds out strong hopes that the proposed exhibition will be a great success. Even if it did not attract a single customer from outside the shores of the country, but served simply to direct the attention of the people at home to the excellence and variety of Irish manufactured articles, much good would be thereby effected. Happily this is one of the questions on which all Irishmen can and ought to stand together. It is therefore pleasing to note that leading men from every Irish political camp are coming forward to assist in the new movement, which we in New Zealand hope may bring the rainbow of peace back again to the distracted councils of the old land.

Centenary of Edmund Burke.—The centenary of Edmund Burke was celebrated on November 23 at the University Buildings, Earlsfort terrace, Dublin. The Marquis of Dufferin and Alva presided, and in an opening address paid a glowing tribute to Burke, as "not only a great Irishman, but one of the greatest men that had ever been born within the British Empire." He called upon the Rev. Dr. Barry to render to the long-departed patriot "that homage which was best paid to a great man by one who was of a similar calibre to himself." In the course of an eloquent discourse the reverend orator said he had not the heart to disobey their summons. Burke represented the "greater Ireland." What was he to his generation? What was he to them? The supreme Irish genius; in majesty of style resembling Milton, in application of the inductive method to politics, a disciple of the Baconian school; in

philanthropy as earnest as Clarkson or Father Mathew; in service to Ireland, not less than Swift or Grattan. He was founder of the new order of things, inasmuch as he helped to realise the aspirations of Ireland and America, and to deliver India from oppression. Not a "mere conservative," but an enemy of excess both on the side of privilege (the Parliament) and prerogative (the king). He was a reformer of abuses, but cautious in change. Therefore he was zealous in his protest against penal laws and trade restrictions. Burke shares the glory with Grattan of the Parliament of 1782 and the Catholic enfranchisement of 1793. In all the "Spirit of Laws" was his guide. When Burke took up his residence in London his tastes and his sympathies threw him into the company of Reynolds, Garrick, Goldsmith. He was the friend of Dr. Johnson and admired by him. When he reached the special sphere of his labours Burke's qualities as a speaker in the House of Commons were weight, splendour, abundance. His powers were astonishing in their variety. They marvelled at the golden balance of his American speeches, which were poetic creations. He had no personal interests; he allowed himself at all times to be put in the second place; he sacrificed the emoluments of office. Yet look at the number of his reforms undertaken or accomplished. They covered the Statute Book; and were suggested by his warm humanity. Such he was to his century. There he was standing between two eras. Our distance from him was measured by the French Revolution. German philosophy, the re-action, the whole 19th century. But he foreboded a mighty change, even in 1765. What is left of him? Some imperishable literature. Aye and more, Burke represents the entrance of Irish genius into European literature. He was one in a great succession from Swift onwards. His qualities were essentially Celtic. He would unite his fellow-countrymen in the grand thought of "Ireland, which is our mother." All sections of Irishmen were indebted to him, for his philosophy and his example might be summed up in the word "Conciliation." "I regard Burke," said Mr. Gladstone, "as to Ireland and America, with fervent and unstinted admiration; as to France and the revolutionary war with grief; but throughout with the reverence due to that noble combination of character and genius. As regards Ireland, it is indeed painful to me to see her bleeding from wounds inflicted by her children; but neither my faith in her eventual destinies, nor my anxiety for their accomplishment are in the smallest degree abated." The Most Rev. Dr. Healy, Bishop of Clonfert, moved, "that a public effort should be made to perpetuate the memory of Edmund Burke, and that the committee be authorised to determine the proper course to carry out this object." In the course of an able speech he said that Mr. John Morley had told them that Burke's feeling was one of pity and sympathy for his native land. There they had the keynote of his character. From those two fountains—hatred of oppression and pity and sympathy for his native land—he got his pathos and his power, and he got that fierce and fiery eloquence (hear, hear). He had destroyed oppression in every country in Europe, from Ireland to India. Burke was elevated far beyond the greatest of his contemporaries. Dr. Healy went on to refer at length to Burke's tolerance in religious and civil matters. Burke, and Burke alone, was the first man in the British senate who had laid the foundation of civil and religious liberty, and laid open the temples for their fellow-countrymen to worship at the sacred shrine. Through his instrumentality the Government of the day were induced to make some provision for the education of the Irish Catholic priesthood. Maynooth College was founded in 1795. But Burke's interest in the infant institute went farther. He told the Irish bishops through their agent that they should not allow the representatives of the Government in Dublin to have any meddling with the discipline and teaching of that college, and that if they did the project would be mischievous; and said also in very strong language that if they (the bishops) allowed Government control over their clerical education or over any other part of their education, then they would have sold their religion for their (the Government's) money. They had not forgotten that saying of the wisest, the greatest and the best man of the time. They would never forget it. The Government at that time acted on Burke's advice as to the College of Maynooth, and, to do them justice, they did not want to interfere with the teaching or discipline of Maynooth and Maynooth was a success. Edmund Burke was an honour to his country. Everyone present could join in doing honour to Edmund Burke because he was a benefactor to every Irishman throughout the world. He therefore hoped that the meeting would receive with acclamation, and afterwards put into practise the resolution which he proposed. Dr. Healey's motion was seconded by the Earl of Mayo. Among those who took part in the centenary celebration were the Most Rev. Dr. Peacocke, Protestant Archbishop of Dublin, the Right Hon. O. T. Redington, Professors Tyrrell and Armstrong and many others. Foley's beautiful statue of Burke stands just within the railings of Trinity College, opposite to that of Goldsmith. The movement is, however, now fairly afloat which will give a further visible and lasting expression to the gratitude which Irish Catholics feel for his noble and life-long efforts in the cause of religious liberty and to the unstinted admiration which fair-minded people of all creeds share in common for the genius and nobility of his character. Our readers will be interested to learn that this distinguished patriot and orator probably died in the religion of his mother. Such was the opinion of Thomas D. Arcy McGee, who thus wrote in the *Dublin Nation*, 12th of July, 1851:—"In his last illness Edmund Burke was attended by Rev. Father Hussey, afterwards Bishop of Waterford, by whom, it is believed, he was received into the Catholic faith."

MAYO.—**The Outlook for the Winter.**—Speaking at a meeting in Belmullet for the purpose of directing attention to the distress in the Barony of Erris, and suggesting the steps necessary to afford employment in order to mitigate the severity of the crisis, the Right Rev. Mgr. Hewson, P.P., V.G., pointed out that the people of Erris were now almost face to face with the great crisis. They were met to ask the Government to come to their assistance in a

"GET ON THE SOIL, YOUNG MAN; GET ON THE SOIL."

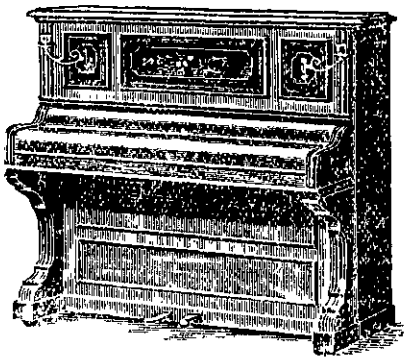
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A Reduced Benefit Member, on payment of a weekly contribution of from 7d to 8d (graduated according to age), is entitled to Medical Attendance and Medicine for himself immediately on joining and a Sick Allowance of 10s per week for 26 weeks, 5s per week for the succeeding 13 weeks, when, if he be still unable to follow any employment, he shall be entitled to 2s 6d per week for another 13 weeks, and in case of additional illness, 2s 6d during incapacity, under the same proviso as in the case of full benefit members. On the death of a reduced benefit member his representative is entitled to the sum of £10.

Members of female branches contribute weekly (graduated according to age) from 7d to 9d, and receive benefits as follows:—Medical Attendance and Medicine immediately on joining, in case of sickness 10s per week for 26 weeks, 7s 6d for the succeeding 13 weeks, and 5s per week for another 13 weeks if still unable to follow any employment. On the death of a female benefit member her representative is entitled (if single) to £20. (if married) on the death of her husband she is entitled to £10. Should she die before him her representative is entitled to £20. Provided in all cases the Rules of the Society and the requirements of the Friendly Societies Act are adhered to.

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P. KEARNEY,
District Secretary, Auckland

period of dire distress that was fast approaching. It was nearly twelve months since they had met there and made an appeal to the Government, an appeal to which they had turned a deaf ear. Now, after their experience of the disastrous harvest following the partial failure of last year, they were in a position to bring prominently to the notice of the Government the pitiable state of that district. The potato crop, if not a total failure, was almost a total failure. Was not that true? Was it not also the fact that this was the second season in which that failure had proved to be greater than it was in 1896? If in 1896 they had a remnant of a blighted potato they had a potato that was eatable. Their experience this year was that even a remnant was not left of fit food, for not only human beings, but for the cattle or the hens. This being the state of things it was their duty to make known to the Government the pitiable condition of the people. They asked not for charity, but employment, and employment at work that would be of permanent utility to the district after this crisis had passed away. Yes, a railway to Belmullet, no matter from where or by what route, but a railway that would be of use to the district, and open up the country. Mr. Balfour had replied to a recent request to him to receive a deputation, that he had full knowledge of the facts, and there was no use in his meeting a deputation except they had some additional facts, not mentioned before, to bring forward. The steamer communication up to the present had been of no use or benefit whatever.

MONAGHAN.—Address by John Dillon.—On Sunday, November 14, Mr. John Dillon addressed a splendid gathering of the Nationalists of Monaghan and Cavan. The enthusiasm which characterised the demonstration shows that discord has no foothold among the patriotic people of the North. Mr. Dillon enforced the necessity of thorough organisation in order that the tenant farmers of Ireland might be enabled to live and thrive in their own land. The lesson of the past told them plainly that in combination lay their main hope of fighting the twin forces of the evictor and the grabber. It is an irresistible weapon in the hands of a united people; and let but Irish Nationalists from one end of the country to the other determine to re-organise their strength, so that they may reap the full benefit of its effective use, and ere long Irish landlordism will be lopped of its iniquities.

TIPPERARY.—New Parish Priest.—We learn that his Lordship the Most Rev. Dr. Sheehan, Bishop of Waterford, has

ruled—Light bacon, 39s to 41s per cwt.; heavy do, 38s to 40s; store pigs, 25s to 35s; bonhams, 10s to 16s.

WEXFORD.—Tom Cat and County Court Judge.—At the recent Quarter Sessions, presided over by County Court Judge Kane, an unusual and extremely diverting scene was witnessed. A splendid looking tom cat made its appearance in court, and being cuffed about by some persons jumped on to the witness table. Whilst lightly tripping over the lawyers' papers and black bags one of the legal gentlemen shied at it a heavy volume on the Lands Acts, but the cat was too quick for the lawyer, and sprang instantly on to the bench beside the County Court Judge. With flaming eyes it made a spring for the wig on the judge's head. His honour, however, ducked in time, and the cat came a cropper. His Honour took the affair most good humouredly, whilst the Bar and the general public laughed heartily.

The Land Commissioners in Wexford.—On Tuesday November 16, Mr. Justice Bewley, Commissioner the Hon. Gerald Fitzgerald, Q.C., and Mr. Commissioner Lynch sat in the courthouse, Wexford, and commenced the hearing of a list of appeals from the decision of the Sub-Commissioners who have recently been sitting in the County Wexford. In all, 128 cases were for hearing, of which 122 were appeals by landlords and in six cases there were cross appeals by tenants. In no single case was there an appeal by the tenant alone. The Court Valuers valued in all cases higher than the judicial rent with four exceptions, and for those four cases the total reductions from the judicial rent amounted to eleven shillings and one penny. Having disposed of thirteen cases in which no question but that of the fair rent arose the Court took up the cases on the Biddulph Colclough estate, which were a hundred and nine in number, all landlord appeals. Mr. Norris Goddard appeared for the landlord. Mr. Colfer, Mr. Browne and Evans Boyd appeared for the tenants.

GENERAL.

Irishmen in France.—"The Irish may not rule in Ireland, but an Irishman stands a good chance of rule in France," said Charles D. Connor, of Boston. "He comes of the old and honoured family of Kavanaghs, descendants of which are found everywhere. Although he spells his name differently, Mr. Cavaignac is of the same family. He is descended from the Mac-Murrough Kavanaghs, who

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appointed Rev. James Henneberry, C.C. Clogheen, to the pastoral charge of Modelligo and Affane, near Dungarran.

WESTMEATH.—Railway Employees' Troubles.—On Sunday night a mass meeting of the members of the Amalgamated Society of Railway Servants engaged in Athlone and on the western branch of the railway, was held for the purpose of discussing their position, having regard to the refusal of the Midland Great Western Railway directors to meet them collectively or to recognise their association. As a result of the meeting, that a strike is threatened, and ballot papers have been directed to issue at once. The occurrence has occasioned considerable local excitement as well as among the railwaymen. Nearly all branches of servants were represented at the meeting, and the delegates from the outside stations were also very numerous. Mr. M. Kilkelly, chairman Athlone Town Commissioners, presided.

Mulligan Annual Fair.—The great annual fair closed on Friday. From the opening day on Wednesday, November 17, the unfavourable climatic conditions which prevailed rendered business transactions of a decidedly unpleasant nature, the heavy downpour of rain which continued rendering it almost impossible to be out of doors. Taken all round the prices showed a downward tendency, and producers had a somewhat disappointing time. In the equine department horses were numerically smaller than on former occasions. The tone in this section in general was fairly good, and any animal of a presentable appearance sold freely and well, but in no way like previous years. Hunters were fairly numerous, though few really high class animals of this type were on show. Medium quality was plentiful enough, and considering the times that are in it sold at prices satisfactory to vendors. Harness horses were scarce, as were cobs and ponies. For troopers there was a nice demand at usual figure. For hunters the average figures were from £45 to £100. The supply of horned stock was not as large as in previous years, which is to be accounted for by the large quantity of stock purchased recently in and about the neighbourhood, and good cattle were scarce. All round selling was slow, and prices were much under those obtained at the September fair. The quotations were—Beef, 48s to 52s per cwt.; three and four years old, £15 to £20 apiece; two years old, £13 to £16; one and a half years old, £9 to £11; yearlings, £6 to £9; mutton, 6d to 7½d per lb.; ewe mutton, 5d to 6d per lb. In the pig fair there was a large supply, and prices

were kings of Leinster, and according to this authority the late Mr. Kavanagh of Borris, long a member of the house of Commons, was a relative of M. Cavaignac. The similarity of pronunciation in the two names is interesting viewed in this light. Should M. Cavaignac attain the presidency of the republic, he will be the second man of Irish descent to hold that high honour. Marshal MacMahon was always proud of his Irish ancestry."—*St. Louis Globe-Democrat*.

The World's Oldest Women.—Mrs Emily Stevens, who has just celebrated her 102nd birthday at Kingston Workhouse, and Miss Mary Ann Crothers, who is living at Philadelphia, in her 104th year, must both yield precedence on the ground of seniority to three Irish-women now living, who are respectively 117, 114, and 105 years old. Mrs. Annie Armstrong, who lives at Spanish Point, near Miltown Malbay, County Clare, was born early in 1781, and is accordingly in her 117th year. She remembers the period of the rebellion of 1798 very vividly, and can recall without difficulty the names of personal friends who lost their lives, some on the loyalist, and others on the rebel side. Again, a Miss Margaret Halloran, who was born in Coolock in the Queen's County in 1784, is living in the workhouse at Parsonstown, Queen's County, in her 114th year, in full possession of all her faculties. She had a brother a year older than she, who enlisted in the army in 1800, and was killed at Waterloo. She spent the active part of her life in domestic service, but has been for the past 43 years an inmate of the Parsonstown workhouse. A Mrs. Margaret Toohey, who is living in Parsonstown, was born on the 17th March, 1793, and is therefore aged 105. She has lost the use of her limbs, but her mental faculties are unimpaired. She resides with her daughter, who is advanced in years, but able to support her mother by her earnings. It is stated that these three centenarians have much in common. They are identical in having blue eyes, in being from three to five inches shorter than they were in their earlier years, and in not discarding a snuff or a smoke.

Help from Irish Exiles.—A magnificent subscription of 5000 dollars is announced from Toronto to the funds of the Irish Parliamentary Party, and it is also announced that a committee has been formed to organise further subscriptions for the same object. The subscribers already number all the leading men of Toronto— for the leading men are all Irishmen and Nationalists. The Archbishop of Toronto heads the list, and Mr. Edward Blake, whose

DUNEDIN WOOL SALES.

SEASON 1897-98.

TO THE WOOL GROWERS OF OTAGO AND SOUTHLAND.

GENTLEMEN,—The near approach of another Wool Season induces us to again tender you our services as Brokers for the sale of your Clip in this market, or for shipment thereof to our London agents, making Liberal Cash Advances thereon, if required.

Our Wool Exchange is now being cleared and prepared for the reception of the ensuing Clip, and being commodious, brilliantly lighted, and specially designed and arranged for the best display of the wool, it offers unequalled advantages to growers. Ample space being available, there is room for the fullest display of sample bales, and in the case of small lots, the entire Clip is shown.

As our Exchange is connected by private siding to rail and wharves, we are enabled to give buyers special facilities in getting their purchases rapidly cleared and shipped, and trucks containing growers' consignments are delivered direct into store without unloading.

The Dunedin Market is now fully accredited as the best selling centre. There is a strong force of Local and Provincial Buyers, and also a large number of buyers from England, the Continent, and America, who regularly attend our Sales, and in addition to the healthy competition thus secured, the yearly increasing requirements of our local Woollen Factories, which have to be supplied here, have an important effect in regulating and maintaining values at our Dunedin Sales. We can, therefore, strongly recommend growers to submit their wools at our Dunedin Sales, as we feel convinced in will be to their advantage to do so. The yearly increasing quantity sold here proves that this is the best selling market, and we feel assured that if a comparison were made, it would be found that better results have been secured by selling here than by shipping to London.

Our Sales will be held as usual at the auction rooms of the Wool Broker' Association, where (as large catalogues will be offered) a full attendance of buyers, and the best competition will be assured. The Sales have been fixed to be held as follows:—

- First Sale, Tuesday, 21st December, 1897.
- Second Sale, Monday, 10th January, 1898.
- Third Sale, Friday, 4th February, 1898.
- Fourth Sale, Thursday, 24th February, 1898.

DONALD REID AND CO.

VICTORIA IRON WORKS

RATTRAY STREET WHARF, DUNEDIN.

JOSEPH SPARROW,
Engineer, Boilermaker, Shipsmith, etc.

Wrought Iron Fluming and all kinds of Mining Plant manufactured by Special Machinery. Agent for Hadfield's Manganese Steel (a large quantity always on hand); special for Dredge Pins, Bushes and Lips.

A Variety of Machinery always on hand. Repairs Done by Experienced Workmen. Sole Maker of Donald's Patent Rabbit-Poison Mixing Machines.

Pickering Governors, Simple Boiler Injector.

Sole Agent for Wormald's Non-conducting Boiler Composition.

OPENING ANNOUNCEMENT.

J. T. CARTER,

IRONMONGER, CROCKERY AND GLASSWARE MERCHANT,
45 GEORGE STREET (late Little Dust Pan).

The Proprietor has pleasure in announcing that he has opened this day (Saturday) with a well-assorted stock of the above goods.

As Mr. A. B. DAVIE has full charge of the Crockery Department, the public may rest assured that they will receive every courtesy and prompt attention.

MONUMENTAL WORKS,

STAFFORD ST., TIMARU.

W. H. CAIN, having purchased the old-established business of the late James Jones, is prepared to execute in First-Class Style all work entrusted to him at very greatly reduced rates and guarantees satisfaction.

All Kinds of Cemetery Railings and Kerbing Supplied, and Inscriptions cut in Cemeteries.

The Finest Stock in South Canterbury to select from. Designs and Estimates forwarded on application.

HUGH GOURLEY

desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clarke and Maclaggan streets, Dunedin.

Funerals attended in Town or Country with promptness and economy.

THE BEST CEMENT EXHIBITED—MAORI BRAND.

vide Jurors' Report N.Z. Exhibition. The above was given, with TWO FIRST-CLASS AWARDS, after most thorough tests by experts, proving our Cement to be equal to the best the world can produce.

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.

Milburn Lime at Lowest Rates.
MILBURN LIME AND CEMENT COMPANY (LIMITED), DUNEDIN.

FRANK OAKDEN, Manager.

W. GREGG AND CO DUNEDIN.

Established 1861.
Proprietors of the Celebrated CLUB BRAND COFFEE.

also ARABIAN, EXHIBITION, ELEPHANT, and other Brands, Unsurpassed for Value

MANUFACTURERS of EAGLE BRAND STARCH (equal to, and rapidly displacing, the best imported), also ECRU PINK, HELIOTROPE, and other COLOURED STARCHES; SODA CRYSTALS, FLAVOURING ESSENCES, GENUINE MADRAS CURRY POWDER, PURE PEPPERS AND SPICES, GUARANTEED.

Ask your Grocer for above Brands, and you will get Good Value for your money.

W. GREGG & CO., DUNEDIN.

ODONTALGIC Extract gives instant relief from Toothache. 1s bottle.

NEURANODYNE cures most virulent Neuralgia or Faceache. 2s 6d per bottle. Kempson, Chemist, 99 George street.

SPRING BLOSSOM OINTMENT.

FOUND.—Worth its weight in gold for healing everything it touches. "SPRING BLOSSOM OINTMENT." Sold everywhere.

FOUND.—"Spring Blossom Ointment" cures cracked or sore nipples and broken breasts; 6d and 1s everywhere.

LOST.—Irritating eruptions, sunburns, chapped hands and chilblains by using "Spring Blossom Ointment"; 6d and 1s. Sold everywhere.

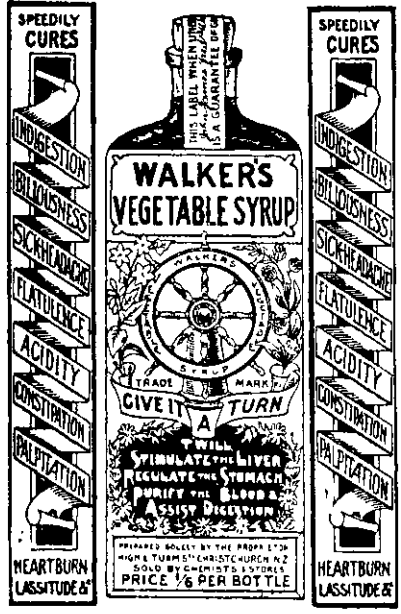
FOUND.—"Spring Blossom Ointment" cures sore legs, sore eyes, old wounds; only 6d and 1s everywhere.

LOST.—Burns, bruises, boils, cuts and smarting rashes, by using "Spring Blossom Ointment": 6d and 1s everywhere

FOUND.—The great Twin Remedies; used by all in search of health; "SPRING BLOSSOM OINTMENT AND PILLS."

Sold by Chemists and Storekeepers.
ONLY 6^d AND 1^s
Storekeepers and Chemists Order from KEMPTHORNE, PROSSER & CO., Dunedin, Christchurch, Wellington and Auckland.

YOURS HEALTHFULLY



A WONDERFUL HEALER



REGISTERED

"It rubs them all out"

Specific for Sore Eyes, Ulcers, Wounds, Cuts, Burns, Scalds, Sprains, Bruises, Ring-worm, Cracked Hands, Chilblains Eczema, Skin Disease etc.

Price, One Shilling per Pot.

N.B.—Should your chemist or store not stock these Medicines, send direct to the Proprietor—

J. J. F. WALKER,
HIGH AND TUAM STREETS,
CHRISTCHURCH, N.Z.,

and they will be sent to you by mail, securely packed, postage paid, on receipt of stamps or P.O. order,

JEAN PROVOST & CO.,

CIDER AND WINE MANUFACTURERS,
FRUIT PRESERVERS, BROKERS, MERCHANTS,
ARAMAHO, WANGANUI.

We are now ready to supply SPARKLING CHAMPAGNE CIDER similar to that which obtained us First Prize against All Australasia in May, 1896, at Wellington Exhibition. We have over 12,000 gallons Good Matured Cider, and it is all in Prime Condition. We sell this Wholesome, Invigorating and Refreshing Beverage at such Low Prices, which must bring it in every home.

Amongst the hundreds of Testimonials we take the following:—

"Your letter of the 25th ult., enclosing account for cider, is here this morning. I am sending you herewith cheque for full amount. I am 'Greatly Pleased' and 'so is my good Archbishop' with your Cider. It appears to us to be a 'Wholesome, Pleasant Drink.' I think if it were generally known here, it would be sure to command considerable sale."

(Signed) REV. D. FOUHY, Secretary to Archbishop of Brisbane.

"The sample of Wanganui Cider you kindly sent me was tried by 'Several Medical Gentlemen,' who all expressed themselves as 'Highly Satisfied' with it. I consider it to 'Be a Genuine Article,' and very suitable as a Summer Drink."

(Signed) T. C. MOORE, M.D., Napier.

"Herewith I beg to send you cheque, being amount of the Cider just to hand. If they are all like the one I tasted at Mr. Provost's I am sure 'Everyone will like it,' etc."

(Signed) J. J. GRIMES, Bishop of Christchurch.

I enclose you Post Office Order in your favour for amount of enclosed account for Cider. It arrived at Nelson all safe and sound, and I have 'Duly Sampled' it and 'Find it Excellent,' etc."

(Signed) COL. PITT, Nelson.

"I have much pleasure in testifying 'To the Excellence' of the Cider forwarded to Auckland some time ago, and I have presented some to well-known members of the Clubs here, 'Who speak in High Terms of it' as a pleasing beverage. I think that if you established an Agency in Auckland there would be a great demand for your Cider during the warm weather." Wishing your Company every success, etc.

(Signed) GEO. M. LENIHAN, Bishop of Auckland.

purse is always open for Nationalist purposes, gives a splendid contribution of 1,000 dollars. There are few men, indeed, who can refuse a tribute of admiration to Mr. Blake's devotion to the Irish cause. Mr. Blake threw up a great career in Canada to help Ireland. He was the leader of the Liberal Party there, and had he chosen to remain would now be at the head of his party, be Prime Minister of the greatest of the colonies—an honoured post which his successor fills. Mr. Blake's sacrifice was a great one, financially and otherwise. But he has not been content with that sacrifice. He has worked untiringly, crossing and recrossing the Atlantic at great expense, organising help, and contributing himself with a generous hand. To his exertions the starting of this new Canadian fund and the first subscription of over £1000 is due. It is gratifying to note that simultaneously with this news comes a letter from Mr. Winter, of the Melbourne *Advocate*, an old friend of Ireland, enclosing Mr. Michael Davitt a fine contribution of £52 for the Irish cause. These (the Dublin *Freeman* says) are strong proofs that our people abroad are still willing and anxious to aid in pushing on the cause of Home Rule. Had we unity at Home the financial aid which would be forthcoming would in all likelihood be fourfold. But even under present conditions many of the Irish exiles are apparently determined that in the fight of next session our representatives will not be left resourceless. This is another gratifying evidence of the awakening that is everywhere visible, and another of the signs that the day is not far distant when the fight for the nation's liberties will again gather something like its old strength.

Commercial.

NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY report for week ending 18th January, as follows:

Wheat—There is no further improvement to note in price, extra prime northern velvet and fowls' wheat are the only sorts having any demand. Quotations for prime velvet, 4s 6d to 4s 8d; medium do. and best Tuscan, 4s 3d to 4s 5d; best red wheat, 4s 2d to 4s 5d; medium nominally, 3s 8d to 4s; inferior, 2s 9d to 3s 8d (ex-store, sacks weighed in, terms).

Oats—Prices continue firm and more in favour of sellers, but how long this position may be maintained is somewhat difficult to predict. Meantime prime milling and feed are worth 2s to 2s 1d; medium feed, 1s 11d to 1s 11½d; inferior, 1s 9d to 1s 10½d (ex-store, sacks extra, net).

Barley—There is none in the market. Quotations nominal. Grass seed—Best rye grass seed has some inquiry and best machine dressed selling at 3s 9d to 4s 3d; extra prime, 4s 6d; medium, 2s 9d to 3s 6d. Cocksfoot market flat; best dressed in retail lots fetch 4½d to 5½d; medium, 4d to 4½d per lb (ex-store, sacks extra, net).

Chaff—Market being sparingly supplied, prices are maintained. Best is fetching L3 17s 6d to L4 2s 6d; extra prime L4 5s; medium L3 to L3 15s per ton (ex truck, sacks extra, net).

Sheepskins—The autumn sales are well attended and prices unchanged. Best dry crossbreds are fetching 4d to 4½d; medium 3d to 3½d; dry merinos 2d to 4½d per lb; green crossbred pelts 7d to 1s; green lambskins 9d to 1s 9d each.

Rabbitskins—Only small catalogues offering comprising for the most part off-season skins and sell at all prices from 2d to 3½d per lb.

Hides are in very fair demand, 70lbs and over fetching 3½d to 4d; 60lbs to 70lbs, 3d to 3½d; 50lbs to 60lbs, 2½d; 45lbs to 50lbs, 2½d; 38lbs to 45lbs, 2½d; 30lbs to 38lbs, 2d; inferior, 1d to 1½d per lb.

Tallow and Fat—Best country rendered fetches 13s 6d to 14s 6d; medium, 10s 6d to 13s; rough fat best mutton caul, 9s 6d to 10s; medium, 8s 9d to 9s 3d; inferior, 8s to 8s 6d per cwt (ex store, net).

MESSRS. DONALD REID AND Co. report that prices ruled as under at their weekly auction sale:—

Oats—A good demand was experienced for all lines of good feed and milling quality, and, under keen competition, our catalogue was cleared at prices which show a slight improvement on those of last week. Prime milling, 2s 1½d to 2s 3d; good to best feed, 2s to 2s 1d; medium, 1s 10½d to 1s 11d per bushel (sacks extra).

Wheat—Prime milling samples meet with ready sale at late quotations. We offered different qualities of fowl wheat, which

were well competed for. We quote: Best whole wheat, 3s 7d to 3s 8d; good, 3s to 3s 6d; broken and damaged, 2s to 3s per bushel (sacks in).

Chaff—Prime quality commands most attention, and was quoted to-day at L4 to L4 5s; medium to good, L3 10s to L3 17s 6d per ton (bags extra).

MESSRS. STRONACH BROS. AND MORRIS report for week ending 18th January, as follows:

Fat Cattle—180 yarded. There was a fair demand, but prices showed no improvement. Best bullocks sold at L8 to L9; medium to good, L6 to L7 15s; others, L4 to L5 10s. Best cows sold at L5 to L6 7s 6d; others, L3 to L4 17s 6d.

Fat Sheep—3182 penned; values being 2s to 3s a head lower than last week. Best crossbred wethers sold at 11s to 12s 3d; medium to good, 8s to 10s 6d; best ewes, 9s 6d to 10s 6d (1 pen extra, 12s 3d).

Lambs—718 penned. The demand was good and prices slightly higher. Extra prime lambs fetched 11s to 12s 9d; good, 9s to 10s 6d; others, 6s to 8s 6d.

Pigs—55 forward, all selling very well at late rates.

Rabbitskins—There is very little doing at present and prices are slightly easier. Best sorts selling at up to 10½d.

Sheepskins—We offered a fair catalogue to-day and sold all under good competition at prices equal to those ruling lately.

Wool—We would remind clients that the next sale takes place on Friday 4th February. Wool for this sale should reach us not later than 1st February.

Hides—Market firm. Prime heavy ox, 3½d to 3¾d; medium, 2½d to 3d; light and inferior, 1½d to 2½d per lb.

Tallow—Market dull. Best rendered, 12s to 13s; medium, 9s 6d to 11s 6d; rough fat, 8s to 10s per cwt.

Wheat—There is a fair demand for all offering. Prices remain unaltered.

Oats—There is a further advance in prices to report. Best feed now selling at 1s 11d to 2s; medium, 1s 10d to 1s 10½d, while milling is worth 2s to 2s 2½d per bush. (sacks extra).

Barley—Nothing fresh to report.

Chaff—Prime chaff is very scarce, and is selling at L4 to L4 5s; good do., L3 15s to L3 17s 6d per ton (bags extra).

DUNEDIN HORSE SALEYARDS.

MESSRS. WRIGHT, STEPHENSON, AND Co. report as follows for Saturday, January 15:—

The number of horses forward for Saturday's sale was not great. The entries for the most part consisted of medium draughts and aged and weedy light harness sorts. As neither of these classes of horses are in demand the amount of business done was limited. Although draughts are not quite so much in demand at present, as this is an off season with farmers as far as draught horses are concerned, we expect to see the inquiry for good young draughts much improved ere long, when the harvest is nearer at hand. Inquiries continue to come for strong young light harness horses, suitable for spring cart, 'bus, and tram work, and we can recommend consignments of these sorts to the market. We quote: First-class young draught mares and geldings, £35 to £40; good do., £28 to £33; medium draught mares and geldings, £20 to £25; aged do., £12 to £18; first-class hack and light harness horses, £18 to £25; good do., £12 to £17; medium do., £7 to £10; aged and inferior, £2 to £5.

DUNEDIN STOCK EXCHANGE.

QUOTATIONS—FRIDAY, JANUARY, 14.

BANKS.—National (ex div.), Buyers, 2/2/3; Sellers, 2/3/3. New South Wales, B., 34/10/-; S., 35/-/-/. Union of Australia, Ltd., B., 27/-/-; S., 28/-/-/.

INSURANCE.—National, B., 16/6; S., 17/-/. New Zealand, B., 3/9/-; S., 3/10/-/. South British, B., 2/9/-; S., 2/10/-/. Standard, B., 13/6; S., 14/-/.

SHIPPING.—New Zealand Shipping, B., 4/-/-; S., 4/5/-/. Union Steam, B., 8/7/6; S., 9/-/-/.

COAL.—Kaitangata (old), B., 18/15/-; S., 19/5/-/. Kaitangata (new), B., 1/11/6; S., 1/12/6. Westport, B., 2/15/9; S., 2/16/6.

LOAN AND AGENCY.—Commercial Property Company (10/-), B., 4/9; S., 5/6. National Mortgage, B., 10/6; S., 11/-/. Perpetual Trustees, B., 10/6; S., 11/-/. Trustees and Executors, B., 1/12/-; S., 1/13/-/.



THE FIRST SIGN OF A COLD

SHOULD remind you that the best time to commence taking something is at the beginning. It should also remind you that the best remedy to head off a spell of sneezing, coughing and general unpleasantness is

Benjamin Gum.



Men start at my statements about BENJAMIN GUM!

Thousands of bottles have been sold, and universal praise of its curative qualities is the result.

Note the Name: SPENCER VINCENT'S Great BENJAMIN GUM EXTRACT. PRICE 1s 6d.

Take no other Remedy, but insist on having BENJAMIN GUM. DON'T TAKE "JUST AS GOOD."

TESTIMONIALS.

Wool-ton, August 10, 1897.

To SPENCER VINCENT, Christchurch. Dear Sir,—For some time past I have been suffering from a most painful cough. I had quite given up hope of its ever leaving me. At least for the remainder of the winter, and feared that it had become chronic, seeing that other remedies failed to give me relief, much less cure. The pain became so intense that I was afraid of injuring my throat and head, especially the latter. I procured one bottle of your BENJAMIN GUM, and I may say that I hadn't an atom of faith in its curative properties, but felt that I must take something to ease the pain. I drank contents of first bottle very freely, and am thankful to say in less than twelve hours I was wholly free from cough.

E. W. SEARS.

28th April, 1897.

MR. SPENCER VINCENT. Dear Sir,—I have pleasure in testifying to the merits of your Cough Cure with the strange name BENJAMIN GUM. I caught a very severe cold in Wellington whilst we were there on a tour, and had tried a dozen different cures with very little good. BENJAMIN GUM, I am glad to say, has succeeded where all the others failed. Several members of our Company have been very much benefited by its use, as it dispels hoarseness and huskiness very quickly. Thanking you, am, faithfully yours, W. O'SULLIVAN, Treasurer Pollard's Opera Company.

ARTHUR BRISCOE & CO.

PRINCES STREET, JETTY STREET, and BOND STREET.

- FOR Cricket Material, Splendid Assortment by Best Makers.
FOR Lawn Tennis Racquets and Balls, Croquet Sets.
FOR Ironmongery. Large stocks of newest goods at Low Price.
FOR Enamelled Ware, Silver Ware, Lamps, Grates, Tiles, Fenders, Bedsteads.
FOR Cement, Roofing Iron, Bar Iron, Iron and Steel Sheets and Plates, Pipes, Lead, Oils, Colours, etc., etc.
FOR Gold Dredging Plant, Ropes, Oils Belting, Waste, all high grade and Priced Low. We pay great attention to dredge requirements and select our makers at Home very carefully.
FOR Standards (net weight only charged), Fencing Wire, Barbed Wire, and all farm requirements.

FOR TEA. FOR We guarantee every pound, and as Arthur Briscoe and Co's. guarantee is acknowledged to be beyond question, we confidently request you to ask your Grocer for our Blends. Silver Crest, Golden Crest, Avondale

and Sirisanda.

No mixing of old bonded shipments. Our Teas are Fresh, Pure, and Reliable.

ARTHUR BRISCOE AND CO., DUNEDIN INVERCARGILL, WELLINGTON SYDNEY MELBOURNE, LONDON



10 YEARS!

With an increasing demand PROVES beyond the possibility of a DOUBT that we have the ONLY genuine Electric Belts, which will cure all NERVOUS WEAKNESSES in all stages, however caused, and restore the wearer to

ROBUST HEALTH.

Our Marvellous Electric Belts give a steady soothing

current that can be felt by the wearer through all WEAK PARTS. REMEMBER, we give a written guarantee with each Electric Belt that it will permanently cure you. If it does not we will promptly return the full amount paid. We mean exactly what we say, and do precisely what we promise.

Address:— GERMAN ELECTRIC APPLIANCE AGENCY,

63, Elizabeth street, Sydney.

NOTICE.—Before purchasing we prefer that you send for our ELECTRIC ERA and Price List (post free), giving illustrations of different appliances for BOTH SEXES, also TESTIMONY which will convince the most sceptical.

HOTELS FOR SALE.

- Hotel, Wellington; trade, £70; rent, after sublets, £4; cash required, £1000.
Hotel, freehold, country; trade averages £90 weekly. Ice House. Cash required, £2500. Splendid property.
Hotel, country district; ingoing, £250; trade averages £31 weekly. Rent, £5 per week.
Hotel, country; rent, £2; trade averages £20; cash required, £250.
Hotel, Napier district; rent, after sublets, £2 2s 6d; trade, £35 to £40; cash required, £600.
Also hotels in different parts of the district. Easy terms. DWAN BROS., WILLIS STREET, WELLINGTON.

UNION STEAMSHIP COMPANY OF NEW ZEALAND, LIMITED.

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

Steamers will be despatched as under: LYTTELTON and WELLINGTON—

Table with columns for destination (Waihora, Talune, Flora, NAPIER, GIBBORNE and AUCKLAND), day, and time.

SYDNEY, via WELLINGTON—

Table with columns for destination (Talune, Tarawera), day, and time.

SYDNEY via AUCKLAND—

Table with columns for destination (Waihora, Mararora, MELBOURNE via BLUFF and HOBART), day, and time.

Wakatipu Tues., Jan. 25 5.15 p.m. trn
Monowai Mon., Jan. 31 3.35 p.m. trn
WESTPORT, via TIMARU, AKAROA, LYTTELTON WELLINGTON. PICTON and NELSON—

Table with columns for destination (Brunner, Corinna), day, and time.

* Tranship Wellington for Picton and Nelson. And calls New Plymouth and Greymouth.

GREYMOUTH, via OAMARU, TIMARU, LYTTELTON, WELLINGTON, and NEW PLYMOUTH—

Table with columns for destination (Herald, TONGA, SAMOA, FIJI and SYDNEY), day, and time.

Table with columns for destination (Tavinui, FIJI (SUVA and LEVUKA)), day, and time.

Table with columns for destination (Hauroto, TAHITI and RAROTONGA), day, and time.

Table with columns for destination (Upolu), day, and time.

F. POBAR AND SON (from Cashel street Christchurch), Umbrella Manufacturers, have opened a Branch Shop, 113 GEORGE STREET, DUNEDIN. Numerous designs in Handles and Fittings. All work guaranteed. Pobar's Price List: Strong Italian Cloth from 2s 6d; Satin de Chene (Italian), 4s 6d; Levantine from 5s 6d; best Twill Silk, 6s 6d; Sticks from 1s; Scissors ground and set, 3d.

SUTTON'S

SEEDS,

TOTHILL, WATSON AND CO., CRAWFORD STREET, DUNEDIN SOLE AGENTS.

JAMES SAMSON AND CO. Auctioneers, Commission, House and Land Agents, Valuators, DOWLING STREET, DUNEDIN.

GEO. M' CARTER, JUN., ACCOUNTANT AND AGENT, MUTUAL LIFE CHAMBERS, 79 PRINCES STREET. Telephone No. 666.

All descriptions of ACCOUNTANCY WORK undertaken.

TRADESMEN'S BOOKS opened, written up, and audited. Accounts and Balance Sheets prepared. Book Debts, Rents, and Interest collected. Properties purchased, sold, let, and managed. Loans negotiated. Insurances effected. Agencies accepted.

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MISCELLANEOUS.—Kaiapoi Woollen Co., B., 6/-; S., 6/2/6. Milburn Lime and Cement, B., 1/7/-; S., 1/8/-. Mornington Tramway, B., 15/-; S., 15/6. Mosgiel Woollen, B., 4/5/-; S., 4/7/-. New Zealand Drug (2/- paid), B., 2/7/-; S., 2/7/6. New Zealand Drug (30/- paid), B., 1/14/6; S., 1/15/-. Otago Daily Times, B., 10/17/6; S., 11/2/6. Emu Bay Railway, B., 9/6; S., 10/-.

GOLDFIELDS.—Reefton: Big River Extended, B., 12/-; S., 14/-. Cumberland Extended, B., 2/3; S., 2/6; Keep-it-Dark, B., 17/-; S., 18/-. Alpine Extended, B., 7/6; S., 8/-. Welcome Co. (Ltd.), B., 4/3; S., 4/9. Croesus (Paparua), B., —; S., 2/- (premium). Otago: Morning Star (A issue), B., 18/-; S., 19/-.

DREDGING COMPANIES.—Buller, B., 3/6; S., 4/0. Clyde, B., 2/11/0; S., —. Dunedin, B., 5/-; S., 6/-. Enterprise, B., 2 5/2; S., 2/10/-. Ettrick (contrib), B., 19/-; S., 1/0/0. Golden Beach (contrib.), B., 8/-; S., 9/-. Golden Gate, B., 1/5/-; S., 1/6/6. Golden Run, B., 1/1/-; S., 1/2/-. Golden Treasure, B., 2/10/-; S., 2/12/6. Golden Terrace, B., 4/-; S., 5/- (premium). Hartley and Riley, S., 1/- (dis.). Jutland Flat (paid), B., 6/-; S., 6/6. Magnetic, S., 2/- (dis.). Molyneux Hydraulic Co. Dredge (B issue), S., 1/9/-. Otago, B., 1/9/-; S., 1/11/6. Upper Waipori (contrib.), S., 3/-.

SLUICING COMPANIES.—Moonlight Sluicing (ex. div.), S., 2/2/6. Roxburgh Amalgamated (contrib.), B., 6/6; S., 7/-. Waipori Deep Lead, B., 1/-; S., 1/3. Deep Stream, B., 1/0/9; S., 1/1/9. Bakery Flat, B., 14/6; S., 15/-.

MR. F. MEENAN, King street, reports:—Wholesale price only—Oats: Good demand; feed, medium to good, 1s 10d to 2s; milling, 2s to 2s 2d; fowls' wheat, 2s 6d to 3s 6d; milling, 4s 3d to 4s 6d; chaff, L3 to L4. Ryegrass, hay, L2 10s to L3. Straw, 24s per ton; loose, 28s. Potatoes, L1 per ton, old; new Auckland, none in market; Peninsula, L6 10s. Flour: Roller, L11 to L11 10s; Oatmeal: L10 10s in 25lbs. Butter: Dairy, 5d to 8d; factory, 10d. Eggs, 9d. Bran, L3. Pollard, L3 15s. Onions, Melbourne, L5 10s per ton.

O B I T U A R Y .

ON New Year's eve Mrs. Richard Hoare, the oldest resident of Kerrytown, died after a long illness, borne with admirable patience and resignation. Her funeral, which was a large one, took place on Monday, the 3rd inst., in Temuka. Very Rev. Father Lemanant officiated at the Requiem Mass in St. Joseph's church. Very Rev. Fathers Fauvel, Louis, Goggin, and Tubman followed her remains to their last resting place. She leaves a husband and ten children, all grown up, to mourn her loss. One of her daughters is Sister Mary Damian of St. Joseph's Convent, Sydney. The deceased lady was a sister to the late Sister Magdalen, Dominican Convent, Dunedin.—R.I.P.

OUR intercolonial chronicle opens this week with a record of the deaths of a priest and three religious. Rev. Father Hughes, late of Goodiwindi, Queensland, died on December 28th. Father Hughes was a native of County Longford, and was in his 42nd year. He was educated at Carlow College, and for the most part his priestly labours were confined to the district of Warwick and Toowoomba. Failing health for some time brought him to Brisbane, and all that medical skill could do was done for him. He was buried in Nudgee Cemetery. His Grace the Archbishop officiated at the grave, the responses being given by the clergy.—R.I.P.

A few days previously at the little Convent of the Sisters of St. Joseph at Bankstown, N.S.W. Sister Evangelista (native of Tipperary, Ireland) passed peacefully away. The Children of Mary of Bankstown and Rookwood, who during her last illness had vied with each other in performing many little acts of kindness, paid their last tribute of affection as, in white veils and blue mantles, they joined the procession which proceeded through the Bankstown cemetery to her grave, which is beneath the window of the sanctuary. The ceremonies at the church and grave were conducted by Father O'Reilly, assisted by Father Rohan.

Another death occurred at the Sacred Heart Convent, Rose Bay, N.S.W., when Madame McKenna passed away. The deceased lady was a member of a well-known Melbourne family, residents of Carlton. On Christmas Day the obsequies permitted by the rubrics were carried out both in the chapel and at the grave in the presence of his Eminence the Cardinal-Archbishop, his Lordship Bishop Higgins and a large number of the clergy. The remains of the deceased nun were interred in the grounds of the convent.

The Sisters of the Good Shepherd, Abbotsford, Melbourne, have likewise suffered a loss in the death of Sister Mary of St. Thomas of Aquin, daughter of the late Mr. Richard Lalor. Sister Mary was born in 1837, at Castle Dermont, Kildare, Ireland, and consequently, was in her 61st year at the time of her death. She pronounced her solemn vows at the parent house of this famous religious order, at Augers (France), in the year 1862, and was one of the devoted band of four Sisters of the Good Shepherd who left for Melbourne on 9th February, 1863, at the invitation of the then Bishop of the diocese, the late Most Rev. Dr. Goold. The deceased may be said to be one of the founders of the Convent of Good Shepherd, Abbotsford; as complete and extensive a convent of its kind as there is in Europe. It comprises the Magdalene Asylum, the industrial and preservative schools, and St. Euphrasia's day school. The total cost of these buildings being about £77,455.

Mr. E. W. Dunne, Catholic bookseller and Newsagent, etc., George street, Dunedin, is always keeping pace with the times and has just landed for the coming year a very large and varied assortment of Catholic books and church requisites. The prayer books are of the very best kind and run from 6d upwards. Mr. Dunne's shop is well worth a visit, as books, periodicals, and all description of stationary can be procured there at prices to suit all. Anyone requiring either colonial or Home papers by writing to Mr. Dunne can be supplied. Correspondence will be promptly attended to and orders sent away with promptitude and care.—ADVT.

RETURNING TO THE FOLD.

Mrs. Rowbotham, a member of a well-known family at Cape Town, wife of Mr. Herbert Wilkie Rowbotham, British South Africa Co., Department of Mines, Salisbury, Mashonaland, was received into the Church on 9th October by the Very Rev. Richard Sykes, S.J., late Rector of St. Francis Xavier's, Liverpool, and now Superior-General of the Zambesi mission and Prefect-Apostolic of Rhodesia. Mr. Rowbotham, himself a convert, is a member of an old Yorkshire family.

During the week ending 20th November, three persons, a gentleman and two ladies, all English, were received into the Church at the Oratorio di S. Giuseppe, Florence, by Monsignor Harrington Moore.

The Tablet of 27th November says:—"Lady Canterbury and the Hon. Mrs. Moore Smyth have been received into the Catholic Church."

The Tablet announces that the Hon. Albert E. Bingham, fifth son of the Earl of Lucan, and the Hon. Mrs. Albert Bingham, have been received into the Roman Catholic Church.

THE WEATHER.

THE following abstract of weather at Dunedin for December is supplied by Mr. H. Skey:—

- Mean barometer, 29.943in.
- Mean elastic force of vapour, .315in.
- Mean temperature in shade, 55.8deg.
- Mean solar radiation, 116deg.
- Mean terrestrial radiation, 42deg.
- Mean daily velocity of wind, 167 miles.
- Mean amount of cloud, from (1 to 10) 5.7.

Mr. Paulin supplies the following table giving the total amount of rain per month registered at Opoho and Signal Hill during last year, and the number of days on which rain fell:—

	Opoho, Inches.	Signal Hill, Inches.	Number of Days
January	2.79	2.39	6
February	1.50	1.64	14
March	3.59	2.92	13
April	1.24	0.70	11
May	2.62	2.37	18
June	0.54	0.63	11
July	1.19	0.56	9
August	6.74	5.06	14
September	3.49	3.66	15
October	6.47	6.48	24
November	3.99	3.96	22
December	0.92	1.63	12
Total rainfall	34.08	32.00	169

Messrs. W. Haywood and Co., livery stable proprietors, Christchurch can supply conveyances of all kinds at the shortest notice. They are also prepared to buy, sell, or exchange all descriptions of harness and vehicles. A competent man is always kept for breaking in horses to saddle, double, and single harness.—ADVT.

Mr. R. H. Fraser, 37 Princes street, has deservedly gained a very high reputation for stained glass and leadlight work. He successfully competed against Munich and London for the celebrated Dr. Stuart Memorial Window in Knox Church, Dunedin. This in itself is sufficient to show that the work turned out by him is perfect in every way.—ADVT.

More records.—In addition to the really marvellous performances throughout the season, on Saturday last, at the Otago Cycling Club's sports on the Caledonian ground, the Sterling wheel took the highest honours, winning all the classic events. Holmes won the Otago Wheel Race, and Barker the Five Mile Provincial Championship, with T. Clark on second. These rode the only Sterling machines competing in the race. While in the Three Mile Scratch Race Barker, T. Clarkson, and G. Sutherland finished in the order named. In the Great Multicycle Race (two miles) the Sterling tandem, ridden by Barker and T. Clarkson, was only beaten by six inches, after conceding 300 yards in the two miles to the Dunlop triplet, the crack racing team in the colony. We think that any person with brains will concede that the Sterling wheel is truly the machine to ride, either for racing purposes or for pleasure. It has won its way, and carried off the bulk of the honours from the Bluff to Auckland, and the sole agents, Messrs. Morrow, Bassett and Co., will test them for quality, good workmanship, and easy running against any wheel in the world. Quality tells, no matter what you buy. Still the Sterling breaks the records. On Friday, January 7, under adverse circumstances, the road being badly cut up, Geddes succeeded in reducing the 20-mile road record between Waumate-Makikihi, doing the distance in 53min 45sec.—ADVT.

BRANCH of the LONDON DENTAL INSTITUTE, on the ground and first floors of the Government Life Insurance Buildings revolutionising dentistry. Sets from three guineas are supplied. First prize gold medal teeth at half the usual cost, guaranteed ten years; money refunded if work not satisfactory; a nurse in attendance for ladies; the latest appliances. The residing principal studied under Dr Tatton, of the Great Northern Hospital, London University, and has the highest qualifications.—[ADVT]

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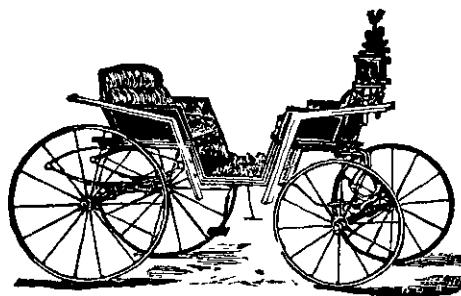
Extract from Letter of Most Rev. Dr. Kirby :

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A Reply To

"PROTESTANTISM *VERSUS* ROMANISM"

(No. 3).

By the REV. J. DICKSON, M.A.,
Presbyterian Minister, Temuka.

—By the—

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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.

All communications connected with the literary department, reports, correspondence, newspaper cuttings, etc., should be addressed to the Editor.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

Correspondents forwarding obituary and marriage notices are particularly requested to be as concise as possible.

DEATH.

HOARE.—On Friday, December 31, 1897, at her residence, Kerrytown, Mary, the beloved wife of Richard Hoare; aged 52 years. Deeply regretted—R.I.P.

ANSWER TO CORRESPONDENT.

E.B.C.D.—We shall always be glad to hear from you, but the event, which took place nearly six weeks ago, was already ancient history before your report of it reached this office.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JANUARY 21, 1898.

THE NEW REFORM.



ANY of our readers have probably heard of the Argyleshire elder who, when asked how his local kirk was getting along, replied: "Awel, we had four hundred members. Then we had a division, an' there were only two hundred left. Next, we had a disruption, an' only ten were left. Then we had a heresy trial, an' noo there's only me an'

ma brither DUNCAN; an' I hae great doots o' DUNCAN'S orthodoxy." This story is probably much overdrawn. Nevertheless, it roughly points out some stages in the ever-widening circles of division which have left Great Britain a land of hostile pulpits and warring creeds. Such a condition of things is the natural outcome of the principle on which the religious revolution of the sixteenth century hung: the substitution of the anarchical principle of private judgment for the living voice of an infallible authority. Anglican Protestantism has altered its colours like the chameleon since the days of CRANMER. But the most marked and significant of all its whirling changes is that which had

its source in the Oxford Movement of sixty years ago. The movement arose, at least indirectly, from the coldness and lack of all true life in the Church of England. It was furthered by a reactionary piety, such as had previously stirred the Establishment in the days of JOHN WESLEY—who, like the men of the Oxford Movement, had been heir to the High Church doctrines of LAUD and SANGROFT and the Non-jurors. NEWMAN and his compeers of the thirties sought for authority in the formularies of English divines; then in the Fathers. Many of them were content with shreds and patches of Catholic teaching and ritual. Some of them—and thousands through them—found the true source of doctrine and discipline, not in weak and fickle private judgment, but in the voice of an infallible teaching authority.

The New Reform has been variously styled the Ritualistic movement, the Roman movement, etc. Its direct action and immediate tendencies are to get rid of the bald Protestantism of the Establishment: to "undo the work of the Reformation," as Dean Farrar puts it; and to introduce into the Anglican State Church a large body of Catholic doctrines, devotions, and ceremonies. There is plenty of physical life and "go" in the New Reform. It has caught up in its swirl a considerable and steadily growing section of both the laity and the clergy. Even the Episcopal bench has not been altogether proof against the desire of making right-about-turn towards Rome. The movement has opened a fresh line of cleavage, which is fast carrying large bodies of Anglicans farther and ever farther apart from the cardinal principles of the sixteenth century Reform. Associations rich in money and in talent are devoted to the Romeward movement. The *Church Times* is their chief organ in the Press. They are steadily issuing a whole literature of defence and defiance, and devotional works, some of which—like *The Catholic Church* and *The Penitent's Manual*—are a strange blending of friendship for, and antagonism to, Catholic belief and sentiment, while others are to all intents and purposes reprints of books that are being thumbed and dog's-eared by our people all over the world.

Lord Palmerston has said that "man is by nature a fighting animal." This quality has been brought into singular activity by the New Reform. It has many points of agreement both with the Protestantism from which it is breaking away, and with the Catholicism towards which it tends. But it has also many points of friction with both extremes; and the result has been a long sustained war of wits which has enriched our literature with many notable works of research. It must not, however, be imagined that the New Reform is a homogeneous movement. No section of the Anglican Church has been more blighted by the original sin of the sixteenth century revolt—divisions and sects. The great problem is: How far to go towards Rome in doctrine, ritual, and devotion? It offers boundless possibilities for family jars. Each settles the question for himself, with, of course, an unlimited right of revising his decision. This leads naturally to a constant shifting of anchorage. Our Ritualist friends recognise the principle of authority in a way, but each is, in effect, a final court of appeal to himself; and thus the New Reform is a seething cauldron of conflicting opinions, which cover every ground from a Papal primacy of honour and a Real Presence, down to the cut of a Gothic chasuble. Looking out over the breaks, dissensions, and varieties of the Romeward movement, the scandalised Anglican may well ask in dismay Pilate's question: "What, then, is the truth?" For the seamless robe of Christ is no more to be sought in the New Reform than in the old Protestantism from which it is breaking away.

When the Greek army broke from Domoko, they were disorganised, disordered, and helpless. It was a veritable *sauve qui peut*; but, none the less, it was a retreat. And the New Reform, despite its hopeless divisions, is in effect a retreat from the sixteenth century principle, and a movement towards Rome. It has assimilated almost every distinctive doctrine and practice of the Catholic Church—the Real Presence, indulgences, prayers and "Masses" for the dead, lighted candles, vestments, incense, Benediction, rosary, prayers to the saints, etc. The Pope would be allowed a primacy of honour and a harmless precedence at

councils, or in processions and deliberations—they stop short at only the one doctrine, which teaches the necessity of submission to the See of St. PETER. Even the word "Protestant"—the official title of the Anglican Church—smells rank as assafoetida in the nostrils of our Ritualistic friends. They claim, instead, the title "Catholic," or apply to themselves the puzzling term "Anglo-Catholic." The Reformation is by many of them set down as a schism; by others—the upholders of the Continuity theory—as a period at which nothing in particular took place.

Catholics cannot view the main lines of the New Reform with other than a friendly and prayerful interest. The movement is, undoubtedly, being used by many with hostile intent—to supply, within walls of the Establishment, the growing desire for Catholic doctrines and usages, and thus prevent "secessions to Rome." But many connected with it are men of good-will, who labour consciously for the fulfilment of the Saviour's prophecy that there shall be "one fold and one Shepherd." In the meantime the movement has effected much good. It is killing off the old hereditary dread of Rome: it is no longer an article of faith that the Pope is the Man of Sin, and the Church the Scarlet Woman of the *Apocalypse*. The people are familiarised with doctrines such as those of purgatory, indulgences, the Real Presence, and with such practices as absolution and prayer to the saints, which to the old-fashioned Protestant were as whiffs from the pit of Tophet. Barriers are thus being broken down, conversions made more easy, and our Ritualist friends are "preparing the ways of the Lord" for many who are wandering outside the fold. It has led many a footstep into the right path since the days when Newman "went over to Rome."

DUNEDIN AND DISTRICT.

FATHER M'MULLEN is to be congratulated on having secured the services of the Sisters of St. Joseph for his school at Port Chalmers. Funds have been collected by Father M'Mullen, and the foundress of the congregation, Mother Mary is at present engaged in furnishing the house, which has been rented for the Sisters, and in making other preparations for the early inauguration of their good work. Three Sisters are to take up their residence at the Port, and the schools are to be opened on Monday, the 24th instant. It is expected that some forty children at the Port will be under the care of the Sisters, whose success and popularity are best evidenced by their rapid spread throughout the colonies wherever hard and self-sacrificing work is to be done in the noble cause of Catholic primary education. In New Zealand the Sisters of St. Joseph number close on fifty religious, their houses being situated at Auckland, Newmarket, Matata, Temuka, Kerrytown, Waimate, Rangiora, Arrowtown, and Port Chalmers.

ANOTHER pleasing evidence of diocesan progress is the founding of a Convent of Mercy at Wrey's Bush. Through the zeal and foresight of Rev. M. Walsh, parish priest of Riverton, a fine property of eighty acres of land with a house was secured in a fine situation at Wrey's Bush, and preparations are now far advanced for the advent of the Sisters of Mercy, four of whom will take up their residence there on Friday, the 28th instant, and begin the work for which their order is so well equipped.

THE Rev. W. Ganly, Inspector of Schools for the Archdiocese of Melbourne, is at present staying in Dunedin, where he is the guest of the Most Rev. Dr. Verdon. Father Ganly is recruiting his health after an unbroken period of such work as seldom or never falls to the lot of an inspector of schools. An idea of his labours may be gained from the fact that during the past 12 months he has inspected 109 schools scattered over an immense area of Victoria, and containing almost 25,000 pupils. In addition to this, Father Ganly has contrived to do a considerable amount of parochial work, has kept himself abreast of the best current literature, and takes a deep and practical interest in every phase of educational work both in and out of the colonies. There is probably no man in Australia that better deserves a holiday. The rev. gentleman preached at South Dunedin last Sunday morning on the intercessory power of the Blessed Virgin Mary. The discourse was developed from the incident recorded in the gospel of the Sunday—the miracle of changing water into wine at the marriage feast of Cana. After showing that the words of our Lord addressed to the Blessed Virgin, instead of containing a censure, as some non-Catholics assert, were words of love and affection, he proceeded to delate on the influence which Mary has with her Divine Son, and concluded with an earnest exhortation to his hearers to cultivate a fervent devotion to Mary. In the evening Father

Ganly preached to a large congregation in St. Joseph's Cathedral on the manifestation of our Lord to the Gentiles. The preacher said that among the many lessons of instruction and edification contained in the portions of the Holy Scriptures set apart by the Church for the consideration of her children on that Sunday, there was none which deserved more attention than the manifestation of our Lord to the world as the Messiah who was foretold by the prophets. On the feast of the Epiphany, whose echoes still sounded in our ears, the liturgy commemorated three manifestations. The first was at the baptism of Our Lord when the Holy Ghost descended on Him in the form of a dove, and a voice was heard saying—"This is My Beloved Son; hear ye Him." The second manifestation was the miracle recorded in the Gospel of the Sunday, when Christ proved that He was the promised Messiah by working the miracle of changing water into wine. The third and most remarkable manifestation was the apparition of the Star to the Wise Men, who on that occasion were the representatives of the Gentiles, and whose history is therefore full of interest to us as the descendants of those peoples whom God had not originally chosen as the depositories of his revelations. The firm faith, obedience to the voice of conscience, and unflinching perseverance of these wise men have been held up by the Church since her institution, as models to all true Christians. After developing the subject at some length, the preacher said that the great want of this age is faith. Outside the Catholic Church, the world seems to be rushing back to its ancient paganism. As the Catholic Church once before saved society, she will save it again by her loyalty to the doctrines of Christianity. The preacher exhorted his hearers to avoid all occasions which might be the means of weakening their faith—the greatest treasure they possessed—to strengthen it by reading good Catholic literature, pamphlets, newspapers like the TABLET, and by offering to Christ the gold of love, the myrrh of mortification and the frankincense of prayer. Father Ganly left yesterday (Thursday), by the s.s. "Waikare," for a trip to our far-famed West Coast Sounds.

The Rev. G. Buckridge, S.J., of Melbourne, is another visitor to Dunedin. He is at present engaged in conducting the annual retreat of the Dominican nuns. On the 8th of February he will open the retreat for the clergy of the diocese, at Seaview. On the following Sunday, at St. Joseph's Cathedral, Father Buckridge will begin the exercises of a retreat for the Catholic women of the parish of Dunedin. It will close on the following Sunday morning, to be followed on the same evening by a retreat for men.

THE following subscriptions to the South Dunedin Orphanage have been received during the week:—A Friend (Gore), £1; Mrs. Delargy (Waikaha), £1. Contributions towards the Orphanage will be thankfully received by the Sisters of Mercy, South Dunedin, and by the Catholic clergy of Dunedin, and duly acknowledged in the columns of the TABLET.

CHRISTIAN Brothers' School Ex-pupils' Association.—A meeting of this Association was held on Monday night, the 17th, at their rooms, Rattray street. The Rev. Father Delaney took the chair. Before commencing the ordinary business of the evening, Mr. P. Hally congratulated the Rev. Father Delaney on his accession to the ministry of the Church, and stated that he was the first Dunedin boy who had attained to that high and holy position. After a number of "old boys" had expressed their good wishes, the Rev. Father, in reply, thanked them for their kind expressions towards him. He stated that he would always feel proud of having once been a pupil of the Christian Brothers, and that with God's blessing it would be his earnest endeavour to do what lay in his power to carry out in a faithful manner the duties appertaining to the holy profession he had adopted. His remarks were received with applause. The business for the evening was then proceeded with, and resulted in the following gentlemen being elected to act as an Executive Committee for the ensuing twelve months:—President, Rev. Father James Delaney; hon. secretary, Mr. P. Hally; hon. treasurer, Mr. Alf. Quelch; trustees, Messrs. F. Heley and C. Columb; committee, Messrs. F. Cantwell, J. J. Connor, junr., W. Mulrooney, and L. Parletich. The meeting then terminated with a vote of thanks to the rev. chairman.

AN accident, which happily had no very serious results, happened to the handsome carriage and pair which were presented to the Most Rev. Dr. Verdon some time ago. His Lordship's coachman was driving the empty carriage up Stuart street to the palace when the horses took fright at the sight of a hearse, and plunged violently, lurched the carriage heavily back and forward across the street, and finally threw the coachman (Michael Stedman) from the box. The driver, who was happily uninjured, held pluckily to the reins, and made an ineffectual effort to control the horses by getting to their heads, when they broke, and started in mad career down the steep slope towards the Octagon. Had they succeeded in reaching the crowded thoroughfares of the city, serious loss of life might easily have ensued before their wild

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race could have been brought to a close. As it was, they headed straight for the Octagon and dashed at a furious pace through the iron railing, which gave way before them, and horses and carriage rolled over on the grass-covered slope. The horses were speedily released. One of them was little the worse for his sprint. The other, a handsome animal, had his spine broken, and died in a short time. The carriage, which is a splendid specimen of Mr. Robt'n's work, escaped with comparatively little injury.

On Friday evening, January 15th, a meeting was held in the Christian Brothers' School, for the purpose of taking steps to duly celebrate Ireland's national festival of St. Patrick's Day. On the motion of Father Murphy, the chair was taken by Mr. Coghlan. A due celebration of the day, in general terms, was unanimously carried, on the motion of Mr. Coanor (junior), seconded by Mr. McCormack. At Father Murphy's suggestion Messrs. A. Harris and J. Marlow were appointed to carry out the preparations necessary to ensure the success of the evening concert. The proposal to hold a sports meeting in connection with the St. Patrick's Day festivities was discussed at considerable length. At the request of the chairman, the Rev. H. W. Cleary gave an account of the manner in which such sports meetings were conducted both in the large cities and the smaller towns of Victoria, detailing the varying degrees of success which they had achieved. It was ascertained that, despite many obstacles and difficulties that had arisen, last year's St. Patrick's Day sports had resulted in a fairly substantial profit. On the motion of Rev. J. Ryan, seconded by Mr. Liston, it was eventually decided to hold a sports gathering at a date to be fixed. The following gentlemen were appointed to act on the general committee:—Rev. Fathers Cleary, Murphy, Ryan and Delaney, Messrs. J. Liston, M. Coughlin, H. W. Petre, J. J. Connor, N. Mulligan, Clancey, H. Molloy, N. Bradley, F. Foster, Mulquinn, J. Fitzpatrick, L. Pavelitch, Mr. W. E. Shields, D. J. Falkner, D. O'Mrhone and Magorian. Finance Committee—Messrs. Carolin, Liston, Deehan, James O'Neill, J. J. Connor jun., E. O'Connell, H. McCormack sen., McGory, Rogers, J. O'Neill (Mornington), John Blaney, P. Hally, J. Hally, F. and J. Cantwell, D. W. Woods, J. Murray, C. Columb, and Fitzpatrick.—On Tuesday night the general committee held their weekly meeting, Mr. M. Coughlin occupying the chair. Messrs. H. McCormack junr. and J. O'Connor were appointed secretaries. It was decided to hold an athletic sports meeting on March 19 in the Caledonian Grounds. Messrs. W. E. Shields, A. Harris, J. Marlow and W. Clancey were appointed to draw up a programme and submit it for the approval of the general committee at their next meeting on Thursday the 27th inst. The usual vote of thanks to the chair concluded the business.

NEW ZEALAND: GENERAL.

His Excellency the Governor, the Countess of Ranfurly, and Captain Alexander (private secretary) had a narrow escape from a serious accident on last Sunday. According to the *Otago Daily Times*, they were driving in a buggy on Sunday afternoon in the neighbourhood of Queenstown, when one of the horses got his leg over the pole. This horse began to kick violently, and this alarmed the other. His Excellency succeeded in stopping them, and Captain Alexander jumped out and held them whilst Lady Ranfurly got down. Lord Ranfurly then alighted and was helping Captain Alexander to unharness the horses, when the pair made a sudden plunge forward, knocked over the Governor, the horses and buggy passing right over him. Fortunately, with the exception of a severe shaking, Lord Ranfurly was uninjured, but it was a most providential escape. Timely assistance in capturing the horses, which had broken away from the buggy, was rendered by the Rev. Mr. Mitchell, of Queenstown, who happened to pass shortly after the accident.

On Friday evening, January 7th, at Mr. Pain's residence, Westport, the Rev. Father Walsh, on behalf of the choir, presented Mr. A. P. O'Leary with a silver-mounted walking-stick as a mark of esteem, for the efficient manner in which he had carried out the duties of choirmaster during the past year. Mr. O'Leary suitably returned thanks.

The half-yearly meeting of the Blenheim branch of the H.A.C.B. Society was held at lodge-room on Tuesday, January 11, when the following officers were elected:—President, Bro. T. Keating; vice-president, Bro. Joseph Morrison; warden, Bro. M. Lydon; guardian, Bro. M. Desmond; treasurer, Bro. P. Meehan; sick visitors, Bros. P. Meehan and M. Lydon; auditors, Bro. A. Curry and F. E. Morrison; delegate, Bro. A. Curry; secretary, Bro. T. O'Leary. Bro. A. Curry, P.P., installed the new officers into office. The Sports Committee of the above Society then transacted some important business. Several important alterations were made in the programme for the St. Patrick's Day Sports. The committee, who intend keeping pace with the times, have included several

cycling races in their programme. A successful gathering may be confidently looked forward to.

DURING the week we have received from the following parcels of stamps for Father Kreymborg's mission:—Annie Dougherty (Gimmerburn), Marie Bournique (Ashburton), Mrs. M. Sherlock (Waimangaroa), and R. Wilson (Dunedin).

THE bush fires in the North have done a considerable amount of damage, especially in the Pahiataua, Feilding, and Woodville districts, where many of the settlers are practically ruined. From latest reports, steady rain has been falling, and the danger is now over. The whole coast line from Wanganui to Wellington has been one mass of flames, but fortunately the recent rain has stopped their progress. In Canterbury, also, destructive grass fires have taken place, and many settlers have lost considerably by them.

We beg to direct attention to the announcement made in our advertising columns that St. Patrick's College, Wellington, will be opened on Saturday, February 5, and that class-work is to be resumed on the following Monday.

INTERCOLONIAL.

We notice with pleasure that our esteemed Catholic contemporary, the *Southern Cross*, of Adelaide, has appeared in a permanently enlarged form. Two extra pages of interesting reading matter have been added, and the paper is now an attractive looking weekly publication of sixteen pages. The editor contrives to place before his readers a good variety of wholesome and interesting reading. We congratulate the *Southern Cross* on the evidence of increased prosperity which the new departure betokens, and are glad to hope that it indicates a brighter time ahead for Catholic journalism in the Australasian colonies generally. "So mote it be."

The colony of Victoria, and the archdiocese of Melbourne in particular, have sustained a severe loss in the departure to Ireland of the learned and patriotic Rev. Philip O'Doherty, M.R.I.A., familiarly known to a wide circle of admirers by the affectionate title of "Father Phil." Father O'Doherty is a veritable cyclopaedia of information on books, while his zeal, his charity, his complete unselfishness, and his devotion to his friends won him a host of admirers, to whom his departure will be a heavy blow. The Melbourne *Advocate* says of Father O'Doherty:—"To the regret of the many friends the rev. gentleman has made in this colony, the Rev. P. O'Doherty, M.R.I.A., is about to return to his mission in Ireland at the wish of the Bishop of Derry, to whose diocese our departing visitor belongs. The object of Fr. O'Doherty's visit to this warmer clime was to obtain relief from a throat affection from which he has long suffered. The change has been of some benefit to him, but it has not, we regret, effected that complete cure which was anticipated from it. The clerical friends and admirers of the rev. gentleman intend, before his departure, to present him with some mark of their appreciation of the services he has rendered to the causes of religion and Irish Nationality since his arrival in Australia. The learning and ability displayed by him in defending the teachings of our holy Church should, in their opinion, secure for him the deepest gratitude of the Catholic community, whilst Irishmen should never forget that, during his comparatively short stay amongst us, he has done an immense deal, both by voice and pen, to raise the tone and strengthen the claims of Irish patriotism."

The late Mrs. Margaret Whelan, of Redfern, by her will has left the following bequests:—St. Benedict's Schools, £1,000; the Little Sisters of the Poor, £130; St. Joseph's Providence Home, £100; St. Joseph's Orphanage, Kincumber, £100; St. Martha's Industrial Home, £100; St. Patrick's College, Manly, £100; St. Benedict's High Altar, £100; St. Mary's Building Fund, £100; Lewisham Hospital Building Fund, £100; St. Vincent's Hospital, £50; St. Aloysius' Home for Boys, £50; St. Benedict's Conference of St. Vincent de Paul Society, £30.

It will interest our readers to learn that the new series of reading books for the Catholic schools of Australasia are being pushed forward rapidly by the publishers, Messrs. Benzigen Bros. (America). The advance sheets are now in the hands of the bishops of the various colonies, and the primer, and first and second book will be in circulation at Easter. The full series will be ready before the close of the year.

THE third test match between Stoddart's cricket team and the Australian eleven was commenced in Adelaide on Friday last, the 14th inst. The Australians, winning the toss, decided to bat first, and knocked up the splendid score of 573, within 13 of their record score of 586 made in Sydney against the same eleven in December, 1894. Darling (178), Iredale (84), and Hill (81) being the highest scorers. The Englishman, in their first innings, were all disposed of for 278, Hawyard (70) and Hirst (55), being the only two batsmen to make any stand against the fine bowling of Jones Howell, and Noble. The famous "Rangi" was disposed of for six runs. The Englishmen, who have followed on, have lost four wickets for 161 runs, and, in all probability will sustain an innings defeat.

One day Rowland Hill's friends were contending that H was not a letter, but only an aspiration, or breathing. "It is a letter," said Hill. "And if it isn't, I'm very sorry; for if I have to do without it, I shall be ill all the days of my life."

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The Storyteller.

FATHER HEGARTY'S RIDE.

A BUSH STORY.

(By Father BUNBURY, in the *Catholic Press*.)

THERE are those living still who remember the days when the now wood-blocked streets of Sydney were adorned in no artificiality or beauty, save that given to them by the bullock teams, that, urged by whips and oaths, slowly wended their way onwards, bearing their heavy burdens they knew not nor cared not whither. There are more living, however, who remember when the far inland bush was a dreary, interminable solitude in which one might wander for days, perhaps for weeks, without meeting a human being or discovering a trace of the presence of any civilising influence.

Those who were sent out here, however, when this country was a penal settlement, for the crime of having loved Ireland "not wisely but too well," and others from the slums of English cities for having loved strong drinks and their neighbour's property in exactly the same manner, and the more fortunate few who came with them to govern and tyrannise most cruelly over them gradually began to discover and to send home reports that gold was in abundance, and that Australia was a land of promise, in which everyone might be wealthy, and might revel in all the pleasures and luxuries of life. Wherever there are possibilities of wealth thither will population tend as to a natural centre: for money is ever to the human heart what the North Pole is to the magnet. Where the carcass is there also will the eagles be gathered, and where the shining metal abounds men and women, with their vices, vanities and follies will not be far distant. So every ship brought for years its living freight of human beings to Australia, some impelled by feverish thirst for gold, some driven by the cruel exactions of inhuman landlords, and not a few trying to escape from themselves; trying like Childe Harold "to fling forgetfulness around them," amid the new and varied scenes of a young and marvellous country.

In one of the emigrant ships sailing from London, and carrying the lives and fortunes of many an adventurer, and would-be possessor of fortune, there was a passenger, whose manner and bearing, even without the aid of his dress—which was that of a priest—attracted him for general respect; while, during the progress of the voyage his manly heroic nature, his readiness of resource, his bright, unflinching wit, his delicate politeness and refinement of manner, and his inexhaustible fund of information, on every subject relating to sea or land won him the love and friendship of everyone on board. The power of his strong individuality was felt and acknowledged, and while he had all the gentleness of a child, the strongest and the rowdiest unconsciously felt that he was one with whom no rude liberties could with impunity be taken. The coarse jest remained unuttered in his presence, the ribald, licentious song was left unsung, and from the burly captain down to the lowest menial and passenger in the ship, all recognised the superior power of his will, and in their own simple way paid homage to the sovereignty of intellect and learning, beautified and adorned by virtue and refinement. The priest was Father Hegarty, to whose able and zealous administrations, and to the influence which he wielded over the Catholic people of this colony, our young Church owes much of its prestige, strength and promise. He was descended from one of those grand old Irish Catholic families, who preserved, amidst the wreck of their fortunes, effected by bad laws and landlord greed, sufficient not alone to keep them above indigence and want, but also to give their children the advantages of the highest education. Neither unjust laws or tyranny of the worst kind could rob these generous high-minded people of their family pride, their lofty independence of character, their innate courtesy and refinement, and their inflexible devotion to the faith of their Fathers. Young Hegarty inherited the best of his family traditions, to which he added an intellect of the widest range, and a marvellous power of acquiring and retaining knowledge.

When he first entered school his progress in studies astonished his friends, and as Catholic Emancipation some years before had been reluctantly conceded by the English Parliament, the highest secular positions seemed not beyond his reach. Early, however, his young mind looked out upon the world, and early also his young heart learned to shrink from it and despise it. To the delight of his Catholic parents he announced his intention of becoming a priest, and he proceeded to one of the best schools of Rome to prepare himself for the fitting discharge of the sacred duties of the ministry. He had there every opportunity of strengthening his vocation. He trod daily over the dust of dead and forgotten heroes, and walked over the crumbling mass of ruins that was once the dazzling home of the Imperial Caesars—in which the proudest and greatest of men, and the most beautiful of women, in the midst of all that could minister to the taste and the senses, fretted their idle hour on life's stage—the victims of the very worst of human vices. "Vanity of vanities" he insensibly uttered every time he gazed on the dismal ruins of what was once the brilliant scene of life, health, elegance, artistic genius and unbounded human ambition. Raising himself from the contemplation of these things he turned and saw the Cross flashing in the sunlight from the peerless dome of St. Peter's, "earth's grandest shrine," and he felt with the author of the Imitation of Christ that in the Cross alone "is salvation, is safety, is protection from our enemies," and so he determined to make the Cross his way of life—to part forever with his parents and friends, and the land that he loved as dearly as his life, and to proceed, after his ordination, to Australia, where he had heard many poor Catholic exiles were living without the consolations of religion, or without one to break for them the Bread of Life. And so we found him on the ship which was slowly progressing over miles of ocean towards Sydney's beautiful harbour.

After four months weary sailing he reached Sydney, and as there were no public buildings to be admired, and even if there were, as he had no desire to admire them, as soon as possible he proceeded up country to commence his labours. Few will ever know the hardships that the pioneer priests, like Father Hegarty, had to endure, the trials and obstacles they had to surmount, and the faith that must have been necessary to carry them triumphantly through it all—to banish sadness and despair, and to keep ever before them the great truth expressed by St. Paul that the sufferings of this life were not to be compared to the glory to be revealed to us after death. One of the hardest trials of Father Hegarty's was the want of books and of people of his own high standard of education and of literary taste with whom he might exchange the tides of thought and feeling that ever welled up in his great soul. He was an ardent admirer of the Greek and Latin classics, and after the Sacred Scriptures he was wont to recall passages in them, learned in the enthusiasm of his boyhood, calculated to give him strength and courage. Often when he had no other home but his saddle and no companion but his horse, spent with long, arduous rides, seeking out his people to instruct them and minister to them the Sacraments, he buoyed himself up with the philosophy of Horace, who, in writing to his friend Dellius, remarked that the certainty of death should keep sensible men from undue elation or depression of mind:—

"Æquam memento
Rebus in arduis
Servare mentem,
Non secus in bonis
Ab insolenti temperatam
Lætitia, moriture Dellii."

"Friend Dellius! a tranquil mind
Whate'er the luck in life you find
Remember keep;
For though we laugh, or fret in gloom,
We're marching onwards to the tomb
To death's long sleep."

The years passed on, and the devoted priest, unceasing in his labours, and unflagging in his zeal, found ever his joy and consolation in the thought that his life was the highest blessing to so many of his exiled countrymen, and in their warm-hearted affection for their revered *Soggarth Aroon*. Time had commenced to set its inevitable seal upon him. The treacherous streaks of silver white were stealing rapidly through his hair, and the furrowed wrinkles were clustered thickly on his brow, but his zeal showed no signs of diminution, and his mind expanded with the passing years, and with them too his desire to spend himself for his people's souls increased.

It was the day before the eve of Christmas, just forty years ago. He had returned to his little weatherboard cottage that people were accustomed to call the "Presbytery." For weeks in preparation for the great feast of the Incarnation, he had been away holding "stations," riding sometimes fifty and sixty miles, under a scorching sun, to find a few Catholics to celebrate for them the Holy Sacrifice of Mass, to hear their confessions, and to minister to them Holy Communion. He was glad to be back to his little home, and had arranged for Masses on Christmas Day in his little chapel. He had coned over the day's portion of the breviary, and was deeply buried in the powerful passages in which Homer describes the destruction of Troy, when he heard the sound of a horse being urged at full-speed approaching.

"It is a sick call," he concluded, and he was right.

James Murphy, whose little hut lay forty miles away, had met with an accident, and the hours he had to spend in this world were numbered. There was no time to lose. Two fresh horses were instantly procured, and as fast as whip and spur could impel them, they rushed through the bush in the direction of the dying man's home. The sun was setting as they started on their long ride, and the heat was stifling, and seemed to presage almost an earthquake. After an hour's furious riding, just as night was coming on, they encountered a fence, and as there was not a second to lose, and as Father Hegarty was as skilful in the saddle as he was in detecting the beauties of Virgil or Horace, he decided to make the horse clear it. Whether, however, it was higher than he anticipated, or whether it was too dark to measure the distance from which the horse might safely spring, the priest in a second was conscious of only a terrific crash, and of a heavy fall to the ground. For a moment he was senseless, and his companion thought him in the condition in which they had feared to find the man they were approaching—dead.

He was but stunned, and in a few moments recovered consciousness, and to their mutual delight found that he was suffering from no injuries more serious than a few bruises on his body and a slight cut on his face. He had no time to trouble about these—but at once sought his horse to continue their journey—the fine animal was lying with his neck broken on the ground. The priest had to mount at once on his companion's horse sending him back walking to the nearest dwelling-place to find either a bed or the means of following him later on, and though not familiar with the bush track he was to take he trusted in Providence to guide him, alone as he now was, and resumed his journey.

After about another hour's ride the darkness had become intense, a fierce flash of lightning followed by a terrific thunder-storm filled him with anxiety and alarm as foreboding a rainstorm and his probable detention for the night in the bush. Nor was his alarm vain, for in a short time the rain came pouring down in torrents, and progress onward became impossible. He might as well have been riding through a cave underground were it not that his path was at intervals brilliantly illuminated by the fearful lightning flashes. He submitted to the inevitable, dismounted, and determined to wait the dawn of morning before prosecuting his journey. He commended the dying man to the mercy of God, and prayed long and earnestly that his life might be spared till he would reach him the following day. He essayed to light a fire—but in vain. Fierce

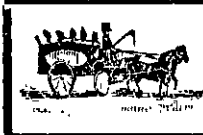
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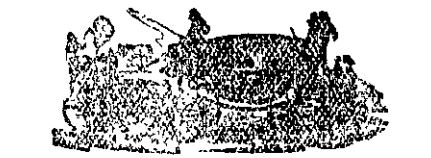
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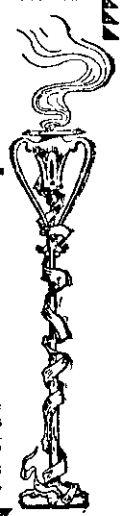
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gusts of wind were now howling through the trees, and piteous plaints and cries from the terrified animals of the woods were the only sounds that blended with the raging of the storm. It was a fearful night. A heart less stout than that of Father Hegarty's might well have been crushed with fear and dread.

The horse which he had fastened to a tree plunged and foamed to be free, as if conscious that the spirits of evil were riding on the storm. Sleep or shelter the priest could hope to have none, and so he anxiously paced up and down, conscious that the eternal fate of a soul was depending on the issue of the warring elements of nature. The hours passed on, hours that seemed the length of years, but past midnight the storm began to abate, the rain had spent its fury and in a short time the moon appeared in the heavens, the beacon and harbinger of hope.

The pale light, however, only tended to make his situation more desperate, for it disclosed to him that he had lost the track and that every step he might take now might bring him only further from his destination. To remain there, however, was unbearable. He would go on and trust to chance to bring him right. His way through the tangled bush was a martyrdom. Boughs struck him in the face, and the heavy underwood tore his own and the horse's legs. He was reduced to the brink of despair. His own experience recalled to him the many who had lost their way in the bush, and who had perished of want and hunger, and of whom nothing was found years afterwards but their whitened bones. He remembered the dying man, and the thought gave him courage. He would push on as long as his strength did not fail him.

He had not advanced more than half a mile, filled with conflicting thoughts and emotions, when the words "O God! O God!" were borne to him through the bush. In a moment they were repeated, followed by agonising, piercing cries. Horror-stricken, pale with terror, and suspecting some ghastly murder, he rapidly advanced in the direction of the sound, and soon came upon a little bark hut. A rude light burning within showed the form of a frantic female at the door, tearing her dishevelled hair, and uttering piercing cries for help.

The priest rushed forward and into the house. A strange and wonderful sight awaited him. An old man was lying on a wretched apology for a bed in the agony of death, crying out with his feeble voice: "Bring me a priest! Bring me a priest!" The woman at the door was his wife, and for days since the fatal sickness that was hurrying him to his grave had seized upon him he had been clamouring for a priest. She had no means of sending for one, as she did not know, if she left him for a moment, he might die in her absence. So she kept rushing from his bedside to the door shouting for help and assistance, but none came. Imagine then the joy of herself and of her dying husband when they saw at that unexpected hour the priest enter. They thought he was an angel in human shape.

They had not seen a priest for years, and the poor man's dying bed was rendered awful by the recollection of many a dark and foul deed that he had perpetrated when he first came to Australia. He never, amidst all his crimes, lost his faith, and so, were he the possessor of millions, he would have gladly given them to be reconciled to God before the impending stroke of death had fallen.

His confession was soon heard, and he received the last Sacraments of the Church with emotions, in which sorrow for his crimes, and gratitude to God for His mercy were contending for the mastery. Copious tears that watered his rude pillow, and that brightened his pallid dying face, bore eloquent testimony to the sincerity of his conversion. The good Father forgot all his fatigue, and the fearful experiences of the night, in the intensity of the joy he felt in being the agent, miraculously sent by God, for the salvation of the departing soul. Nothing so beautiful in the sight of angels or men as true sincere repentance.

"The fruitless showers of worldly woe
Fall dark to earth, and never rise,
While tears that from repentance flow
In bright exhalation reach the skies."

He knew that angels were gathering up the tears of the dying man in that lowly hut to place them in the eternal scales against his life's crime, and he knew that they would preponderate. The end had come, and kissing the crucifix and pronouncing the sacred names so dear to the Christian heart he breathed his last in the priest's arms.

'Twas now morn. The traces of the nights' storm were visible only in the brightness, freshness and gladness of all Nature. The birds were up and singing merrily and sweetly; the kangaroo bounded joyously through the woods, all unconscious that the angels of God had been passing there that night. Father Hegarty, however, had no time to indulge in reverie or meditation. He had still to visit the man who had sent for him the previous evening, and he feared lest the chain of events that brought salvation to the man who had just closed his eyes in death might prove the other's eternal ruin. Having enquired the route from the now desolate and aged widow he was quickly in the saddle, and with anxious mind was rapidly covering the distance that lay between him and the object of his thoughts. Arrived at the house at last he entered to find the doctor before him, who announced to him the glad tidings that the patient was not nearly so injured as had been anticipated, and his complete recovery was a matter only of a few weeks. The weary and exhausted priest knelt down and thanked, with fervent gratitude, the "Giver of all good gifts," for the miraculous and wonderful issue of his trials within the past 14 or 15 hours. The want of food, the thorough soaking he had endured, and the awful strain on his nervous system, together with the heavy fall off his horse when crossing the fence the evening before, proved too severe a tax on his energy, and he completely collapsed. The doctor dreaded an attack of fever and had him conveyed to bed, after which he dressed the wound on his face and his bruises, and applied everything that he thought the circumstances required.

In a few minutes the priest fell into a sound sleep and the doctor's fears were at rest. He saw that his patients only complaint

was exhaustion, and that when he awoke he would be all right. So it was. Past midday he awoke, and with difficulty recollecting where he was and recalling the events of the night, he quickly arose and prepared himself for his journey homewards. The morrow was Christmas Day, and he could not dream of permitting the great solemnity to pass without celebrating the Holy Sacrifice and affording his people an opportunity of participating in the sacred mysteries. After a substantial repast, he was once more on horseback, riding rapidly in the direction of the Presbytery. Nothing serious happened to him on his return. He met with a few solitary swagmen, who reverently saluted him, and passed on, testifying to the love the people of all classes had for the good priest. It was late at night when he reached his modest dwelling, but not too late to partake of some badly-needed refreshments, after which he sought equally as badly-needed a repose.

Next day was the great feast of Xmas. Father Hegarty was astir early, cordially greeting the people, who had come, many of them, from long distances, to early Mass. When he ascended the altar, they felt that something strange must have had recently occurred to him, for never before did they witness such intense earnestness of manner, and such inspired solemnity of devotion. He seemed, like Moses on the mountain, to be speaking face to face with the Most High. It was when he commenced to preach, however, that they understood how profoundly his soul had been moved. In words of superhuman eloquence he explained to them the mercy and love of God that induced Him to submit to the lowly poverty of the stable of Bethlehem. They had often listened with admiration and compunction to his preaching before, but now his every sentence seemed to them a Revelation, and their fast-flowing tears were their glowing tribute to the force and efficacy of his words.

He is now sleeping the sleep of the just, and his soul is enjoying the reward promised to those who gave their lives to the faithful fulfillment of duty. He lived, however, years after the event we have narrated, and he was accustomed to repeat over and over again, that he never in his life spent so happy a Christmas as on that memorable occasion.

The Catholic World.

CANADA.—The Canadian Premier's Tribute to the Pope.

—Sir Wilfrid Laurier, Premier of Canada, waxed eloquent on the subject of the Pope's vitality and intellectual powers. He says:—"His Holiness filled me with wonderment as to how so much vigour and keen intellect could be housed in such an emaciated body. The Pope is bent double, and appears to be in the frailest health, though he is not troubled with any bodily ailment, and his whole mental machinery is marvellous. I was amazed at the profundity of his knowledge of Canadian affairs, was charmed with his exquisite gentleness and sympathy, and I was moved deeply at the supreme elevation of his Christian aims."

ENGLAND.—A Catholic Workhouse Boy's Success.—

John Gerrahty, an orphan brought up from his childhood in Morpeth Workhouse, gained, about two years ago in an open competition, a scholarship in the Morpeth Grammar School. The scholarship entitled the boy to free education for three years. The boy's success created great interest not only at the workhouse but at St. Robert's Catholic school, where Gerrahty had received all previous education. The teachers and priests of St. Robert's were proud of their pupil, and the Grammar School governors were gratified that their scheme of minor scholarships connected not only public elementary schools but also the workhouse with higher education.

Existing Catholic Disabilities.—The degrees conferred recently on the Archbishop of Canterbury and the Lord Chief Justice by the University of Cambridge have occasioned the following very sensible remarks in a leading article in the *Daily News* on existing Catholic disabilities:—"The Primate of All England and the head of the criminal judicature are both officially and personally among the leading men of the day. Lord Russell, of Killowen, belongs to a more ancient and a more widely diffused Church than that over which the Archbishop of Canterbury so ably presides. He is the first Catholic Chief Justice of England since the Reformation. There are at least two other Roman Catholics on the English Bench, Mr. Justice Mathew and Mr. Justice Day. But do not let us boast of our tolerance. At this moment the Lord Chief Justice is ineligible for the Woolsack, and when Mr. Gladstone brought in a Bill which would have removed that odiously irrational disability, a Conservative House of Commons threw it out. With dismal fatuity and execrable taste they called it a Russell and Ripon Relief Bill, because it referred to the Lord Lieutenant of Ireland as well as to the Lord Chancellorship of England. To this day the Irish Viceroy cannot enter upon his functions without formally abjuring the faith of the people he is to rule. The University of Cambridge is, of course, above such ignoble bigotry, and the Lord Chief Justice was received with hearty enthusiasm. Though an English judge, he is an Irish patriot."

The Church in India.—A Parliamentary paper just issued gives details of the charges of the ecclesiastical establishments in India for the past year. The total costs amounts to Rs.192,410. Of this sum the Church of England gets Rs.162,718, the Church of Scotland Rs.12,441, the Church of Rome Rs.4,151, and other churches which are not classified Rs.7,122. In addition to this, Rs.28,951 is paid in army charges for chaplains attached to regiments. The whole of this sum, except Rs.810 paid to Presbyterian chaplains, is received by Catholic clergymen.

FRANCE.—Crusade against Ritualism.—There is quite a storm raging in the Press and pulpit against Ritualism in Paris just now. Several correspondents have written to the *Herald*, criticising the vestments and peculiar rubrics adopted by the Rev.

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Mr. Washington, a clergyman of well-known High Church proclivities. "A Roman Catholic" writes to say that "if the Rev. George Washington really believed in confession and the Real Presence he would only be subscribing to two of those practices which pervaded the whole of Christ's Church till Luther and Calvin and Henry VIII. made their appearance in this world of darkness. But before that blessed period (he asks) where was the Church?" The controversy has not yet ended, for the Ritualistic "Master of Ceremonies" promised to enlighten the world in a lecture on rubrics if his admirers will secure a hall for him. Many of the letters on the question are singularly amusing, but space prevents me from even giving extracts. The controversy goes to show the multitudinous antagonistic opinions and practices prevailing amongst the various sections of the Church of England.

Personal and Religious Liberty in France.—A poor man may be buried where he will provided the necessary amount be forthcoming to purchase a few feet of earth. A bishop in France is less favoured. The Cathedral Chapter of Vannes, knowing that in this they echoed a wish of their late Bishop, desired that Mgr. Bece! remains should be laid to rest in the Basilica of St. Anne d'Auray, which had grown into such stately splendour beneath his Episcopal reign. The French Government decided otherwise, and ordered that the interment should take place in the Cathedral of Vannes. Mgr. Bece!'s remains were lowered amid the prayers and tears of his flock. This prelate journeyed from Vannes to Paris in order to administer the last Sacraments to M. Jules Simon.

The Next Elections.—Though the elections are still some months off, there can be no question that all parties are preparing themselves for the coming struggle. Some of the Royalist and Bonapartist organs have hoped to join their forces by reviving the Conservative League, and have expressed the utmost confidence in the success of their cause. It is hard, however, to see what they can expect to conserve, seeing that the present state of affairs is exactly what they wish to demolish. They may succeed for a moment in closing their ranks, but their forces are now too small and their cause too thoroughly discredited to be able to make any breach in the solid and increasing legions of the Republic. The reiterated voice of the Brest electors ought to have convinced them that the Catholic electors were on the side of the Pope in his acceptance of the Republic and his advice to work out their own salvation on constitutional lines. As time goes on the sagacity and soundness of that policy is more and more clearly demonstrated. The Radical and Socialistic following that acknowledges M. Bourgeois as its leader has daily been losing ground. The Russian Alliance has proportionately strengthened the Moderate Republicans whose ranks are now being swelled by the increasing numbers of the Rallied. Under these circumstances it may be said that Republican France has arrived at a turning point in her history. The supreme interests of religion and of social order have a better chance now than they have had for years. The Radicals and the Reactionaries see this plainly, and their only hope now is to deny, or at least to minimise, the instructions issued by the Pope.

ITALY.—Taxation in Italy.—The Italian people may well be excused for the loss of temper over the excessive taxation to which they are subjected. They pay in taxation 20 per cent. of their incomes, while Greece paid before the war only 14½ per cent. Of the other countries considered heavily taxed, Holland and Portugal pay 13 per cent.; France, Austria, and Roumania, 12; Spain 11, and Germany and Russia 10. Among the countries with light taxes are Great Britain, the people of which pay 6½ per cent., the United States 5½, and Canada 4½. The seriousness of the Italian financial situation is increased by the poverty of the people. It has been computed that the average capital of each Italian is £100. This is a smaller amount than owned by the people of any other country except Portugal and Roumania, where the average is £90, and Russia, which goes down to £60. England heads the list at £330, being followed by France with £250, and the United States and Denmark at £230. Taxation in Italy has reached such a point that it is a common saying there that "there is nothing untaxed except the air we breathe." When the people are suffering under such a real and pressing grievance, to attempt to divert their attention by raising the religious question is mere childishness, not statesmanship.

ROME.—A Pontifical Veteran.—The veterans of the Pontifical Army in Italy are rapidly dying. Scarcely a week passes without bringing its record of deaths among the ranks of the veterans. Count Cesare Caimi, who has just passed away, was a soldier of special distinction. He was born on September 7, 1833, at Parma, into the army of which Duchy he entered at an early age. After the suppression of the Duchy, in the army of which he held a high command, he was invited by General Coloz, the Austrian Commander, to enter the army of the Emperor. He preferred, however, to serve the Holy See, whose troops were then commanded by Lamoricière. The Duchess of Parma, who had presented a battery of artillery to Pius IX., placed Count Caimi in charge of its transfer, saying: "Go serve a saint under the command of a hero." He thus entered the Pontifical Army with the grade of Captain on April 16, 1860. He was promoted to be Major during the siege of Ancona on September 21, 1860, to be Lieutenant-Colonel on December 11, 1866, and to be Colonel on December 27, 1868. These his promotions were all due to his valour and efficiency in command; qualities, especially the latter, which caused his selection as the chief organiser of the defence of Rome in 1870. His merits during many years were acknowledged by the Holy See, from which he received the decorations of Knight-Commander in the Orders of Pius IX. and St. Gregory the Great. He was also decorated with the campaign medals of 1860 and 1867, and with the insignia of Knight-Commander in the Orders of St. George and La Réunion. After September 20, 1870, he retired to Parma, having married the Marchioness Ernesta Rusconi, of Bologna. He took no

further part in public affairs from that time until the decline of his health. He died childless.

The Latest Saints.—While the statue of St. Peter Fourier is being prepared for one of the remaining vacant niches of the Vatican Basilica, to which his Order has the right of presenting it, by reason of his being a religious founder, a new and splendid organ has been set up in the Church of San Carlo at Catinari in honour of St. Antonio Maria Zaccaria, the founder of the Barnabite Clerks, who was canonised on the same day of May last as St. Peter Fourier.

Coming Pilgrimages.—The opening of the New Year will be the occasion of an assembly of pilgrims from various countries. January 1st, 1898, will be the 60th anniversary of the Popes first Mass, and is to be celebrated with much pomp. A large pilgrimage from the different provinces of Italy will be present for the solemn function which it is intended to hold in St. Peter's. Other pilgrimages are announced to arrive from Austria, France, Ireland, and America, but whether the bodies from the two latter countries will be here for the feast day itself is more than doubtful. However, their arrival cannot be much delayed, and will take place within the period of festivities devoted to the celebration of the anniversary.

RUSSIA.—The Czar's Clemency.—It is stated that the Czar has pardoned 52 Catholic clergymen, who during the last eight years had made themselves liable for imprisonment or exile to Siberia through not complying with the rigorous and repressive measures in existence in Russia against the Catholic Church. The Holy Father will be informed of this act of clemency, which is certain to have an excellent effect on Poland, where large numbers of the clergy are disaffected towards Russian rule.

SPAIN.—An Interesting Document.—A document of uncommon interest (says the *Tablet*) has been discovered in the archives of the Spanish Navy. It consists of the bills of payment of the crews who sailed with Columbus on his first great voyage of discovery. The pay of the sailors was from two dollars to two dollars and 40 cents a month, including food. The captains of the caravals had each 16 dollars a month, and Columbus received the title of Admiral and 200 dollars a year.

UNITED STATES.—The Fruit of Missions Conducted by the Paulist Fathers.—Last Sunday morning, November 14, at 10 o'clock Archbishop Corrigan administered Confirmation to a large class, consisting of nearly 300 children and adults at the Church of St. Paul the Apostle, New York. The Confirmation was noteworthy in the history of the Paulist Fathers, since the number of adult converts to the Church is believed to be the largest ever confirmed at one time in New York City. In the ceremony Rev. John Hughes, C.S.P., who had baptised most of them during the past year, was their sponsor. An immense audience filled the great church to witness the ceremonies, which were very impressive. Clad in full canonicals, Archbishop Corrigan was seated in the sanctuary, surrounded by many of the leading Catholic clergy. The converts were the result of the non-Catholic mission of Father Elliott, the Paulist missionary at the Church of St. Paul the Apostle last January. Missions to non-Catholics had been held before, but Father Elliott, who is the animating spirit of the non-Catholic mission movement set on foot last year a systematic mission of two weeks for the conversion of non-Catholics in New York city. The 100 persons confirmed on Sunday are not the only fruit of that mission. The date of another mission to be held in January will soon be announced.

For Our Lady Readers.

TEACH CHILDREN TO WAIT ON THEMSELVES.

A very profitable lesson for children to learn early in life is to be independent enough to wait on themselves. Have nails driven low enough for the little hands to reach and teach them to hang up their own hats and bonnets every time they take them off.

Teach them habits of order and neatness just as soon as they are old enough to be taught anything, and many needless steps will be saved. It seems perfectly natural for the average child to toss down combs, books, towels, papers, soiled aprons, and dozens of other articles where they were last used, and then to turn them all over when a needed article is wanted that cannot be found in its place. And the bad habit will develop surprisingly fast, unless checked very early in life.

Teach the children to discern right from wrong. Teach them that if anything seems wrong to them they are not to do it, no matter if people do say that it is proper, and that if it is right they must go on regardless of what people say.

HINTS TO PATIENCE.

A woman, whose life has been long and chequered with many reverses, said lately: "Nothing has given me more courage to face every day's duties than a few words spoken to me when I was a child by my old father. He was the village doctor. I came into his office, when he was compounding medicine, one day, looking cross and ready to cry.

"What is the matter, Mary?"

"I'm tired! I've been making beds and washing dishes all day, and every day, and what good does it do? To-morrow the beds will have to be made and the dishes to wash over again."

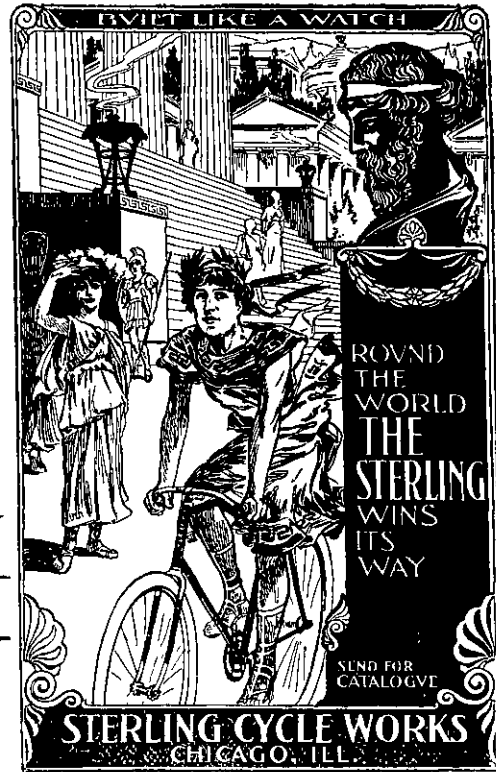
"Look, child," he said, "do you see those empty vials? They are insignificant, cheap things, of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine.

"Nobody cares for the vials; it is that which they carry that kills or cures. Your daily work, the dishes washed or the floors

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swept are homely things and count for nothing in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. "These make your life."

No strain is harder upon the young than to be forced to do work which they feel is beneath their faculties, yet no discipline is more helpful.

"The wise builder watches not the bricks which his journeyman lays, but the manner in which he lays them."

"They also serve," said John Milton, "who only stand and wait."

We should remember, above all, that the greatest of all men spent thirty years of His earthly life waiting the appointed time to fulfil His Mission.

WOMAN'S TRUTH.

The woman who holds a man's heart in her hands
Need not be pretty nor possessed of rich lands.
She needn't wear clothes just teeming with style.
She needn't possess the first worldly wile.
Her eyes may be brown; her eyes may be blue,
To him she's a beauty away through and through--
If she's true.

It's her soul that he cares for, her steadfast devotion,
Her love as unbounded, as free, as the ocean,
The touch of her hands, the glance of her eye,
The swift rush of colour that comes when he's nigh,
The thousand and one little things she can do
That show him so plainly right through and through
That she's true.

MAKE YOUR MOTHER YOUR CONFIDANT.

The moment a girl has a secret from her mother, or has a letter she dare not let her mother read, or has a friend whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of women the better. It is almost a test of purity. She who has none of her own is best and happiest.

In girlhood hide nothing from your mother. Have no mysteries whatever. The girl who frankly says to her mother: "I have been there; I met so and so; such and such remarks were made and this and that were done," will be certain of receiving good advice and sympathy. You may not know, girls, just what is right, just what is wrong yet. You cannot be blamed for making little mistakes; but you will not be likely to do anything very wrong if, from the first, you have no secrets from your mother.

SUNNY PEOPLE.

Sunny people win hearts. No matter where they live or what kind of clothes they wear, if they are "sunny" we like to feel the warmth and brightness which their natures shed about all who come near them.

I have heard of a certain old lady who lives in a little old house, with very little in it to make her comfortable. She is rather deaf, and she cannot see very well, either. Her hands and feet are all out of shape and full of pain because of her rheumatism. But in spite of all this you would find her full of sunshine and as cheery as a robin in spring, and it would do you good to see her. I found out one day what keeps her so cheerful, so I will tell it to you.

"When I was a child," she said, "my mother taught me every morning, before I got out of bed, to thank God for every good thing that He had given me—for a comfortable bed; for each article of clothing; for my breakfast; for a pleasant home; for my friends; and for all my blessings, calling each by name: and so I begin every day with a heart full of praise to God for all He has done and is doing for me."

THE CATHOLICITY OF SHAKESPEARE'S PLAYS.

FROM our contemporary, the *Liverpool Catholic Times*, we learn that an erudite and highly interesting lecture entitled, "The Catholicity of Shakespeare's Plays," was recently delivered by Father Darlington, S.J., at the Catholic Club, O'Connell street, Dublin, before a large and appreciative audience. In the course of his lecture he said that the Catholicity of Shakespeare's plays had excited considerable interest among Shakespearean students. He maintained that the supereminence of his plays was not the outcome of university learning, and could not be that. They stood out remarkably from all the rest of English literature and the reason must be traced from the same source which produced previous masterpieces and *chef d'œuvres* in literature, and the ancient ideals of chivalry and Christian faith which had bequeathed to them the magnificent cathedrals of England, and had covered all Europe with proofs of a creative power which seemed to dwindle later on. The plays of Shakespeare could not be the product of any other time than that in which the faith of a united Christendom prevailed. He used the word Catholicism in no narrow meaning, and therefore he preferred to use the word Catholicity rather than Catholicism. The man never took up the plays of Shakespeare, no matter what party he belonged to, who could find them narrow or one-sided. Carlyle had said, "Shakespeare and his period are the blossoms of mediæval Catholicism." His plays possessed a quality of excellence and Catholicity which were similar to previous masterpieces, and were not found in later literature. They might claim that Shakespeare was a legacy of Catholicism to England. Catholicism in its expiring splendours left behind it a supreme glow of Catholic thought and Catholic sympathy in the works of Wm. Shakespeare. In Christian literature there were four books which stood above all others, namely, "Summa," by Aquinas; "Divine Comedy," by Dante; "The Imitation of Christ," by à Kempis; and Shakespeare's plays.

He contrasted the way in which Shakespeare showed life on this side of the grave, loving, weak, and struggling against sin, with the writers he had mentioned, who had applied themselves to life beyond the grave. While Shakespeare could have had but little theological training, it was remarkable that he was never at fault, never made a mistake, whether speaking of Catholic ritual or Catholic ethics. The justice he meted out was Catholic in every particular, and his mercy was not of Pagan growth, but dropped as a gentle dew from Heaven. The qualities of Catholicity which they found enshrined in Shakespeare's plays were the sublimest effort of imagination. His plays were an example of Catholic mind. Human life developed in them in every shape and form; virtue, vice, honour, and dishonour were all interpreted in them. These writings of Shakespeare surpassed those of Milton and Bacon, whose genius was circumscribed and fell short of the highest level, because those men fell under the baneful influence of disunion and the destruction of the ancient ideals of Christendom. Shakespeare's Catholic mind was completely unsectarian. The Catholic heart knew no human interest and no human suffering that was outside the scope of her sympathy and help.

A PECULIAR DECLARATION.

ODD OATH OF AN HOTEL MAN.

MR. SYDNEY WOODVILLE, now employed at Yeoman's Agricultural Hotel, Haymarket, Sydney, to a reporter from the *Sydney Worker* said: "I shall be pleased to give you an account of my cure by Dr. Williams' Pink Pills for Pale People, and I hope you will print it, as I believe there must be many people suffering in the way that I did, and who might be easily cured if they would only try the proper remedy. It was last summer that I was taken ill whilst working for a well-known storekeeper at Rockhampton. It's a trying climate up there, and I overtaxed my strength. Very gradually I began to lose my health. Work that I used to find quite easy I could now only do with difficulty, and often I had to take a spell of five or ten minutes right in the middle of a job. My appetite, too, was very uncertain; sometimes I couldn't look at a meal, and the sight of food made me feel quite ill. What I did eat did me no good, and consequently I got thinner and weaker daily. I still struggled on, however, hoping every day that I should get a turn for the better; but at last I was positively not strong enough to do the easiest work, so I took a spell. Meanwhile, I got some rather strange symptoms which alarmed me. My hair began to fall out, and I grew so irritable that I couldn't bear the slightest sound. I couldn't sleep at nights except in fits and starts, and my memory began to fail me. I lost altogether 16lbs. in weight which is a good deal to lose in two months' time. It was a regular case of collapse, and I went to a chemist at Rockhampton, who had a good look at me, and, I can tell you, I was not a very pretty sight, being by this time very thin and yellow. He said I think you'd better try Dr. Williams' Pink Pills for Pale People, and I am thankful to say I took his advice, for I commenced to slowly improve shortly after taking the pills, and was very soon able to work again. I soon picked up my lost flesh, and in two months' time from first starting the pills was quite well. I know as a positive fact that two ladies, who were rather sickly, hearing of my cure, tried the pills with a splendid result. I shall be pleased at any time to give any one further particulars as to my cure, which I put down entirely to Dr. Williams' Pink Pills for Pale People, and I only wish I had tried them before, as I believe if I'd taken them in time I should never have broken down at all. I could now, if required, undertake sixteen hours' work a day. In order to place my cure beyond doubt, I have made a statutory declaration, which you will find attached to this."

STATUTORY DECLARATION.

I, Sidney Woodville, of Yeoman's Agricultural Hotel, Haymarket, Sydney, in the colony of New South Wales, do hereby solemnly and sincerely declare as follows: That I have read the testimonial hereunto attached, and the same is a true account of my illness and cure by Dr. Williams' Pink Pills for Pale People.

And I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of an Act made and passed in the ninth year of her present Majesty, intitled "An Act for the more effectual abolition of oaths and affirmations taken and made in the various departments of the Government of New South Wales, and to substitute declarations in thereof, and for the suppression of voluntary and extrajudicial oaths and affidavits."

SYDNEY WOODVILLE.

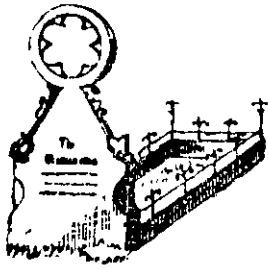
Subscribed and declared at Sydney this 19th day of November, 1897, before me, JOSEPH HENRY COLLINS, J.P., Haymarket, Sydney.

Thousands have been cured of paralysis, locomotor ataxia, spinal disease, rheumatism and sciatica; also diseases arising from impoverished and vitiated humors of the blood, which cause scrofula, rickets, chronic erysipelas, consumption of the bowels and lungs, anæmia, pale and sallow complexion, general muscular weakness, loss of appetite, palpitations, pains in the back, nervous headache, early decay, all forms of female weakness, and hysteria by Dr. Williams' Pink Pills.

The genuine Pills are sold in wooden boxes, about two inches in length, each of which is encircled by a blue warning label. The outside wrapper has the full name, Dr. Williams' Pink Pills for Pale People, printed in red on white paper. In case of doubt it is better to send direct to the Dr. Williams' Medicine Company, Wellington, New Zealand, enclosing the price, 3s. a box, or six boxes for 15s. 9d. These pills are not a purgative, and they contain nothing that will injure the most delicate child.

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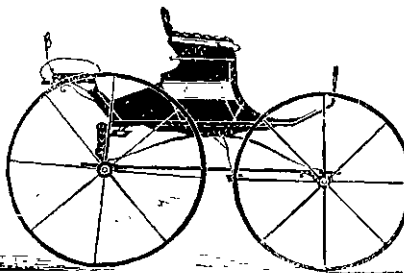
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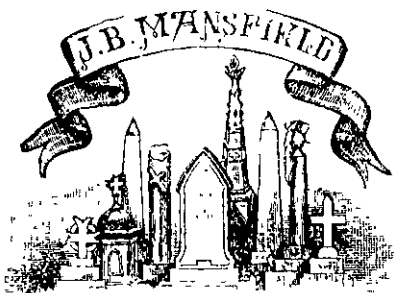
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Mr. Gray wishes to inform his friend and the public that he has taken the above hotel. The building has undergone a thorough renovating from floor to ceiling, and now offers unrivalled accommodation to visitors and travellers. The bedrooms are well and comfortably furnished, and the fittings are all that could be desired.

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Archdiocese of Wellington.

(From our own correspondent.)

January 15.

THERE is very little news to send this week, as there is the usual lull in things, social and political, which succeeds the Christmas holidays. The social horizon is clear, but the physical horizon has been obscured by smoke during the week. Bush fires have been raging all over the country in the Wellington provincial district, and according to the incomplete reports which have been received, considerable damage has been done—homesteads, fences, and other improvements have disappeared before the onward march of the fire fiend. The total loss might not seem large, but to the individual sufferers it means the destruction of years of industry. We all know the hard, laborious struggle which the average settler has to undergo to effect the necessary improvements, and the only ray of hope in his life of toil is the expectation that he might one day be able to see his homestead clear of bush and grassed, and fenced, and a humble dwelling erected thereon, but it disheartens the stoutest pioneer to witness in a few hours the destruction of the labour and self-denial of years. Such has unfortunately been the case during the past week, when bush and grass fires swept all before them in many parts of the district, but more especially in Eketahuna and Pahiatua. In Nelson too there has been considerable loss of property. In many cases human life was in danger, but, fortunately, so far, no loss has been recorded. The unfortunate settlers who have suffered loss will have the sincere sympathy of all, and it is to be hoped that where the damage is beyond the resources of the settlers to repair the generous public will come to their assistance, as they have often done before, when the hand of affliction lay heavily on those who are the backbone of this Colony.

The Very Rev. Father Aubrey, S.M., of Sydney, left for Wanganui this morning to conduct a retreat for the Sisters of the Convent. He returns to Wellington for the purpose of holding a retreat for the clergy of the archdiocese, which commences on the 26th inst.

His Grace Archbishop Redwood is at present visiting Hawera, Wanganui, Jerusalem, and the neighbouring parishes. He is due in Wellington on 22nd inst., where there will be a ceremony of reception and profession at St. Mary's Convent.

The children attending the Hunt schools had their annual picnic at Featherston on Thursday. The trip to and from was very enjoyable, and was thoroughly appreciated by the youngsters. The high wind which prevailed and the thick smoke which hung over the Wairarapa Valley during the week detracted somewhat from the pleasure of the visitors, who had their sports and other forms of amusement in the paddock in front of the Empire Hotel. Among the visitors were the Very Rev. Father Lane, the Very Rev. Father McKenna (Masterton), and the Rev. Father O'Sullivan (St. Patrick's College). Mr. and Mrs. and the Misses Card, assisted in providing for the entertainment of the youngsters, and extended their hospitality to several of the visitors.

The Rev. Father Costello, of Westport, is at present in Wellington, en route for Australia, where he intends to spend a few weeks' holiday.

St. Patrick's College is at present in the hands of the painters and decorators, so that by the time for opening for the New Year, its internal appearance will be considerably improved.

Miss Lottie McDonald, in religion Sister Mary Augustine, has left for Palmerston North with Mother Cecilia and Sister Mary Francis, to take charge of the schools there. Those of my readers who have read the remarks of the examiner for the Associated Board of the Academy of Music and the College of Music (London), after the recent examination here, on the quality of Sister Mary Augustine's voice, will understand that Wellington's loss will be Palmerston's gain.

The Rev. Father Walsh, of Kumara, who has been in the Wellington Hospital for some time, in consequence of an accident to his knee, which he received whilst attempting to stop a pair of runaway horses, is, I hear, progressing slowly, but hopes are entertained that in time he will be able to resume his duties.

Diocese of Christchurch.

(From our own correspondent.)

ON Thursday last a very interesting wedding, which was witnessed by a large number of persons, took place in the Pro-Cathedral. The contracting parties were Miss Catherine Gargan, who is a sister of Mrs. James Steel of Addington, and the third daughter of Mr. John Gargan of Ballarat, Victoria, and Mr. Laurence Howard, coach proprietor, Sydenham. The Rev. Father O'Connell performed the ceremony and said the Nuptial Mass, at which both the bride and bridegroom approached holy Communion. This was the first marriage which the Rev. Father O'Connell has celebrated. The best man was Mr. Frank Geoghegan, and the bride, who was given away by her brother-in-law, Mr. Steel, looked charming in her dress of cream lustre: the bodice was elaborately trimmed with lace, surah silk and orange blossoms. She wore a tulle veil falling from her wreath of orange blossoms, and carried a lovely shower bouquet. The bridesmaids, who are sisters of the Rev. Father O'Connell, were Miss Mary and Miss Julia O'Connell, and they appeared very pretty in their dresses of cream nuns' veiling and picture hats to match. From the sacred edifice the party drove to the residence of Mr. Steel at Addington, where the marriage breakfast took place. In the garden adjoining the premises a commodious *marquee* had been erected and suitably decorated with evergreens. A good number of guests were in attendance at the breakfast. Amongst them was the

Rev. Father O'Connell, and for a short time, the Vicar-General, who facetiously proposed the health of the bride and bridegroom. He also proposed the health of the Rev. Father O'Connell, to whom the bridegroom is a first cousin, and after these several other toasts, also the "Press" and the "Ladies," were proposed and duly honoured. In the evening the party re-assembled in the *marquee*, where they entertained themselves with music and other amusements until a late hour. The wedding presents were handsome and valuable, and the following is a list of them and of their donors:—Mrs. P. McGill, a silver butter dish and tray cloth; Mrs. W. Heyward, silver pickle fork and tongs; Mr. W. Pinnis, an unique pair of salt cellars; Mrs. M. Kavanagh, an afternoon tea table; Miss K. Rowe, a work-basket; Mr. and Mrs. J. P. Kelly, a cheese-dish; Mr. and Mrs. Lye, a set of Doulton ware jugs; Mrs. H. Hill, a jug and basin; Mr. F. Geoghegan, a pair of vases; Mr. and Mrs. Smith, a duchess table-cloth; Mr. and Mrs. D. Campbell, a dozen Irish linen handkerchiefs; Mr. and Mrs. Taylor, two China figures; Miss K. Murphy, a hand-mirror; the Rev. Father O'Connell, a very pretty crucifix; Mr. and the Misses (2) Hoban, a set of glove and handkerchief boxes; Miss Nohelty, of Ashburton, a lamp; Mrs. Nohelty, of the same place, a bird and cage; Mrs. Howard, sen., some handsome articles of furniture.

The matter of removing St. Aloysius Hall is occupying the serious attention of the Vicar-General, and on Sunday last the following circular was distributed at the various services at the Pro-Cathedral:—"The want of a public hall for the purpose of meetings, entertainments, etc., has long been felt in the parish. Up to the present time, the boys' school has been used, but the building is not always available without disorganising the classes, or causing a large amount of work in shifting partitions, re-arranging the seating accommodation, and so forth. It is generally conceded that the time has arrived for providing a public hall which shall meet all requirements of the parish, whether meetings of various societies, or concerts, entertainments, prize-givings, or any other form of meeting which tends to promote sociality amongst the Catholics of Christchurch. Such a hall, if built, might cost £700, a sum that would take a long time to collect, after the many calls made on the parish for the necessary additions to the other parochial buildings. There is, however, no need to erect a new building as the parish already possesses a hall in every way suitable, capable of holding an audience of 500 people, but to render it of use to the purpose mentioned it requires moving from the place it now occupies to one more central. Before removal, which will cost probably £130, a debt on the hall amounting to £120 must be paid off. It is estimated that £150 will be sufficient for the work of removing the hall and re-erecting it near to the parochial library. Unless this can be done shortly, the hall will have to be sold at a very great sacrifice. To obviate this loss, a committee has been formed of all the members of the Catholic Literary Society, and also of the Old Boys' Association, to devise means to raise the money required, and the executive of this committee has worked out a scheme which will be placed before a meeting of the parish to be held in St. Joseph's schoolroom on Sunday, January 23rd, at 3 p.m. It is to be hoped that the meeting will be largely attended, not only by the men but also by the ladies of the parish, as their valuable co-operation in this work is generally desired.—STEPHEN CUMMINGS, S.M., V.G."

With much regret I record the death of Mrs. Mary Taaffe, wife of the late Mr. Bartholomew Taaffe, at the advanced age of ninety-three years. The deceased lady has only survived her late husband, who died in October last, aged eighty-five years, a little over two months. She was born in the town of Bellary, County Derry, Ireland, and was the only daughter of Mr. James Irwin, a miller in that town. She arrived, accompanied by her late husband, in Canterbury about twenty-eight years ago in the ship *Blue Jacket*. Since her advent into the province she has resided in this city, or in its environs, and in every place was respected for her many good qualities, and especially for her kindness and attention to her poorer neighbours. For some years back and up to the time of her demise she has lived with her widowed daughter, Mrs. J. McGilligan, in Wilson's Road, Opawa. About two years ago she met with a serious accident, which, for the most part, confined her to her bed. But in spite of this misfortune and her great age, all her mental powers remained unimpaired up till the end. She died on New Year's day last, and was attended in her last illness by the clergy at the Pro-Cathedral. On the occasion of her funeral, which took place on the Tuesday following, the Rev. Father Rafferty said in the Pro-Cathedral a *Requiem* Mass for the repose of her soul, and the Vicar-General officiated at the grave. She was interred in the Linwood public cemetery, and in the grave wherein rest the remains of her late husband. Mrs. Taaffe leaves to mourn her loss four married daughters and a great number of grand and great grandchildren.—R.I.P.

Gaol Preferred to the Workhouse.—At Darwen Sessions Thomas Atkinson, who a short time ago attempted suicide, was charged with sleeping out. A constable said he found the prisoner nearly starved to death in an outhouse in Suddellside. The Chairman—Will you go to the workhouse? Prisoner—I'd rather go to gaol. The Chairman—You can have your choice. Prisoner—Then I'll go to gaol. The Chairman—Very well, fourteen days.

MYERS AND CO., Dentists, Octagon, corner of George street. They 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.]



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Guests may depend upon being called in time, a porter being kept for that purpose.

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THE NATURAL EXCELLENCE of the REAL and ORIGINAL KAITANGATA COAL for every purpose is so universally recognised by all HOUSEHOLDERS and MANUFACTURERS throughout the Middle Island now, that it would be superfluous for the Company to detail the special features of its superiority over all other coals in every notice like this. The present, therefore, is only to assure the Public generally that the Coal maintains its excellence, and is sold by all Merchants in the trade.

The KAITANGATA ALMANAC will be delivered to Consumers as usual next month

W. P. WATSON, General Manager

Offices: Crawford street, Dunedin. 12th November, 1896.

THE SHAMROCK HOTEL, DUNEDIN.

COUGHLAN BROTHERS

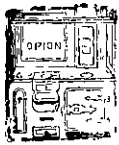
Reg to notify that they have taken this Hotel, and will be glad to MEET their OLD CUSTOMERS and FRIENDS. The Hotel will be run on the same lines as heretofore, and no effort will be spared to please customers.

Best Brands of all Liquors only kept. The old Moderate Tariff will be maintained

THOMAS JOHNSTONE, PHARMACEUTICAL CHEMIST, Licentiate of the Pharmaceutical Society of Ireland, Assistant of the Apothecaries Hall (Dublin), etc., etc., MANSE STREET, DUNEDIN.

Young, growing girls suffer a good deal from poverty of the blood, or anæmia, characterised by a pale, waxy complexion, and accompanied with pain in the side, dyspepsia, difficulty of breathing, especially when mounting a hill, and general want of tone. The best treatment recommended by the leading doctors is a course of Eland's Iron Pills, of which I hold large supplies, and sell in boxes at 2s 6d and 3s 6d each, post free. Write for pamphlet of household remedies. Medicines delivered free of postage when cash accompanies order.

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Most Economical and Durable Range made.

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Tomb Railing, Fretwork, & General Castings Repaired Effectually.

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Foundry: Crawford street, Dunedin.

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This Hotel is situated on the margin of Queenstown Bay, and commands views of Grand and Magnificent Lake Scenery.

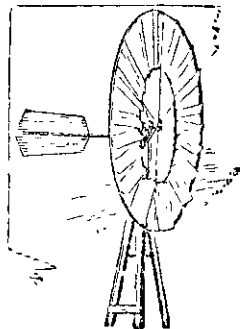
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Porter meets every Steamer on arrival at the Wharf.

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Leave this Hotel for Dunedin Thrice Weekly First-class Stabling. Horses and Buggies for Hire, and ready at a moment's notice Drivers provided. Specials to Mount Cook.

Reasonable Arrangements can be made for the Accommodation of Families, as well as for Accommodation during the Winter Season



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Has removed to 204 St Asaph street, Christchurch, and is Manufacturing WINDMILLS of the Most Simple, Strong, and Durable Make. None but the very best iron and steel is used in their manufacture.

Derricks supplied of either Wood or Iron.

Windmills from £5 upwards; Derricks from £1 10s upwards.

I have had a large experience amongst Harvesting Machinery, and all work entrusted to me will have my most careful attention.

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Agricultural Engineer,

204 ST ASAPH STREET, CHRISTCHURCH, N.Z.



TOWNEND'S CELEBRATED CINNAMON CURE For CONSUMPTION AND OTHER CHEST DISEASES. The most valuable discovery in Medical Science.

Destroys the morbid deposits of the Lungs.

Overcomes the raking cough and spitting of blood.

READ the following extract from *The Weekly Press*:

"It has been clearly demonstrated that this new remedy is not only highly efficacious in the treatment of the more formidable disease of consumption, but that in all cases of coughs and colds, whatever may be their cause, it cures with astonishing rapidity. It acts against these lesser maladies as quinine acts against intermittent fever. It is equally efficacious in bronchitis and catarrh, and all inflammatory states of the respiratory organs. Expectoration and cough disappear like magic, and there can be no doubt that thousands of cures will be effected during the coming winter by this latest application of modern medical science."

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ARTIST IN STAINED GLASS,

LEADLIGHT MAKER.

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SCOTT AND WILSON MANUFACTURERS OF BLINDS OF ALL DESCRIPTIONS.

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

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

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Every description of Calico and Fustoon Blinds at Moderate Prices.

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Grave and Gay.

WHAT WOULD MY CAPTAIN SAY?

FREDERICK the Great of Prussia used to tell a laughable story of an experience of his own. During one of his campaigns in Silesia, he made it his habit to stroll through his camp in disguise at night, to come more in touch with his soldiers. One night he was stopped by a sentry, but, giving the proper password, was permitted to proceed. Instead of doing so, however, he endeavoured to tempt the sentry into accepting a cigar, saying that a smoke would solace his long watch.

"It is against the rules," said the soldier.

"But you have my permission," said Frederick.

"Your permission!" cried the soldier. "And who are you?"

"I am the king."

"The king be hanged!" said the incorruptible sentry. "What would my captain say?"—*Harper's Round Table.*

SOME IRISH WIT.

An Irish gentleman was shooting with an English friend, Mr. B. They had very little sport, so Mr. B. said, "I'll ask this countryman whether there are any birds about here." "No use to ask him," said his companion; "he'll only tell lies." "I'll ask him at all events," said Mr. B. "My good man, are there any birds about here?" "Lots of birds, your honour," said he. "Tell me what sort of birds." "Well, now, your honour, there's grouses and woodcocks and snipes and ducks and tillibines and all sorts of birds." "Ask him," whispered the Irish gentleman, "whether there are any thermometers." "Tell me," said Mr. B., "do you ever see any thermometers about here?" "Well, now, yer honour, if there was a nice frost the place would be alive with them."

A very bullying counsel named Freeman was completely put out in his cross examination by a very simple answer. A countryman who was a witness was asked, "So you had a pistol?" "I had, sir." "Who did you intend to shoot with it?" "I wasn't intending to shoot no one." "Then was it for nothing that you got it?" "No, it wasn't." "Come, come, sir; on the virtue of your solemn oath, what did you get that pistol for?" "On the virtue of my solemn oath, I got it for three and ninepence in Mr. Richardson's shop."

At another time the same counsel said to a witness, "You're a nice fellow, ain't you?" Witness replied, "I am, sir, and if I was not on my oath, I'd say the same of you."

A barrister named Bushe was making a speech for the defence when an ass began to bray loudly outside. "Wait a moment," said the chief baron. "One at a time, Mr. Bushe, if you please." The barrister waited for a chance to retort, and it came presently. When O'Grady was charging the jury, the ass again began to bray, if possible, more loudly than before. "I beg your pardon, my lord," said Bushe; "may I ask you to repeat your last words? There is such an echo in this court I did not quite catch them."

In catechising a little girl the clergyman asked her, "What is the outward and visible sign in baptism?" "The baby, please sir," said she.

Another, on being asked what an epistle was, said, "The feminine of an apostle."

Kingsley: "Don't you think it retards digestion to read a newspaper at meal-times?"

Bingo: "On the contrary, I find it a great help. When the breakfast is a failure devour the paper."

Here is a pleasant anecdote from the "Recollections" of Mr. Aubrey De Vere:—Another most amusing friend of mine was Edward Fitzgerald, an Irishman, the specialty of whose humor it was that the more comical were his words, the more solemn his face always became. I remember an illustration of this. After a large evening party, when nearly all the guests had departed, the rest remained to smoke. In that party was a man celebrated for his passion for titles. On this occasion he exceeded himself. All his talk was of the rich and great. "Yesterday, when I was riding with my friend, the Duke of —," "On Tuesday last, the Marquis of —" remarked to me. "It went on for a long time; the party listened, some amused, some bored. Edward Fitzgerald was the first to rise. He lighted a candle, passed out of the room, stood still with the lock of the door in his hand, and looked back. He could change his countenance into anything he pleased. It had then exchanged in a moment its usual merry look for one of profound, nay, hopeless, dejection. Slowly and sadly he spoke: "I once knew a lord too, but he is dead!" Slowly, sadly, he withdrew, closing the door amid a roar of laughter.

A minister, who was in the habit of visiting a certain family rather frequently, always required the stableman to drive him to the station, but never gave him anything for his trouble.

One night he began to question John about his spiritual welfare. "Have you ever been born again, John?" he asked.

"No," replied John, coolly; "but I drove a man doon here yesterday that had been born again, for he gave me half-a-croon to myself."

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

Diocese of Auckland.

THE feast of Christmas was celebrated with great solemnity at St. Francis Xavier's Church, Whangarei, where a parish was established only five months ago. The good ladies of the congregation had the little chapel neatly and tastefully decorated. At the eight o'clock Mass a very impressive ceremony took place, when several children made their first Communion. At the eleven o'clock Mass, the choir, under the able conductorship of the choirmaster, Mr. Smiers, sang "Puer Natus," the "Gradual," "Offertory," and "Communion" from the Mass of Singenberg for three voices, in a manner which left nothing to be desired. In the evening Vespers were chanted at which nothing was omitted, all was done as prescribed by rubrics and the pronunciation of the Latin was most correct and clear; in fact, the conductor must be congratulated on his great success.

Whangarei is a little township in the North of Auckland, and the district is an extensive one. The Catholics are few and scattered. Throughout the district there are a number of Maories to whom the priest will have to attend. The erection of a new parish means a great deal of labour and trouble. Although we have a nice little chapel a priest's residence is wanted, the cost of which will be about £300, and though not able to collect much amongst his own flock, Father Smiers will be obliged to call upon the charity of others. Perhaps the readers of this little epistle, remembering the words of our Divine Lord: "Give, and it shall be given to you," might, in honour of St. Francis Xavier, assist me in this difficulty. Donations, however small, will be received with the greatest thanks by the Rev. Father Smiers, Missionary Apostolic, Whangarei, North of Auckland. All donations will be published. Thanking you, dear Mr. Editor,—I remain, yours sincerely in Christ, J. W. SMIERS.

AT THE FALL OF THE LEAF.

WHY do the leaves fall? "Bless me, I don't know," you answer. "I suppose because it is one of nature's arrangements."

Precisely; but why did nature so arrange? Why not have summer time always, with perpetual foliage? What is the meaning of denuded branches, withered flowers, daylight fading in mid-afternoon, and winter's cold and desolation? When you find out why the leaves fall you will have discovered one of nature's deepest secrets—*why men die.*

Suppose we try an easier problem. Why should Mr. William Steel have written such a sentence as this?—"At the fall of the leaf every year I got into such a state that I took no pleasure in anything."

No doubt there are minds so highly strung as to feel keenly the influence of outward conditions, changes of the weather and of the seasons, and so on, but they are rare, and for practical purposes they ought to be rare. Our friend Mr. Steel, happily for him, was not one of them. All the same he was a miserable man every time the leaves began to rattle to the ground.

Here's the way he puts it: "At the fall of the leaf every year I felt languid, tired, and weary, and took no pleasure in anything. My appetite was poor, and after everything I ate I had pain and fulness at the chest and sides. There was a horrible pain at the pit of my stomach, which nothing relieved."

Now this sort of thing would spoil a man's pleasure any time of year, but the oddity in Mr. Steel's case is that it always coincided with what you may call nature's bedtime.

"After a few months," he says, "the pain and distress would be easier for a while, but as autumn approached I became as bad as ever. In September, 1890, I had an unusually bad time of it. I couldn't touch a morsel of food, and presently got so weak I was unable to stand on my legs. Every few hours I had to be poulticed, the pain was so bad. I went to bed and stayed there for a week, with a doctor attending me. He relieved me a little, but somehow he didn't succeed in getting to the bottom of my ailment."

That may be, but it doesn't quite follow that the doctor was in the dark as to Mr. Steel's ailment. He might have understood it right enough, yet failed to cure it because he had no remedy for it among his drugs. That happens all the while. Still, the reader may ask, What's the good of knowing the nature of a complaint if we possess no medicine to cure it? There you have us; no use at all, to be sure.

Well, Mr. Steel goes on to say: "For some time I continued very feeble, and was hardly able to walk across the floor. If I took a short walk I felt so tired and done up I didn't know where to put myself. This was year after year for six years."

"Finally, I read about the popular medicine called Mother Seigel's Curative Syrup, and made up my mind to try it. So I began and kept on with it for some time. The result was that the pain left me, and my appetite waked up, and my food tasted good and digested well; and presently I was strong and hearty as ever. That was three years ago, and the trouble has never returned. (Signed) William Steel, Hambleton, near Oakham, Rutlandshire, December 5th, 1893."

Mr. Steel is grocer and postmaster at Hambleton, and his case is well known there. His complaint isn't hard to see through; it was indigestion and dyspepsia. But why did it come on only in the autumn? What had the fall of the leaf to do with it? Let the reader study on that point.

Meanwhile it is a comfort to know that Mother Seigel's Syrup will cure it no matter when it comes on.

Freedom is the one purport, wisely aimed at or unwisely, of all man's struggles, toilings, and sufferings on this earth.—Carlyle.

REID AND GRAY

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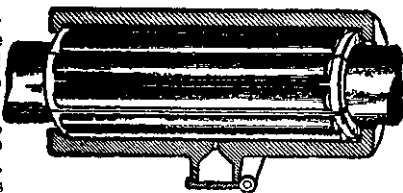
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The "DEERING" BINDER will go on any hillside that can be ploughed with a Double furrow Plough.

Sole Agents for the World-famed.

RUDGE-WHITWORTH BICYCLES.

THE STANDARD MACHINES OF ENGLAND.

A HIGH AUTHORITY ON

WAI-RONGOA MINERAL WATER.

Bottled only at Springs, Wai-Rongoa.

The *New Zealand Medical Journal* says

"In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate stringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office. THOMSON AND CO., Office: Dunedin.

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Proprietor - - P. MCCARTHY.

This New and Commodious Hotel has been well furnished throughout and is now one of the most comfortable Houses in Otago. Suites of Rooms have been set apart for Families, and every attention has been paid to the arrangements for carrying on a first-class trade. Bath Rooms.

TERMS MODERATE.

Best Brands of Wines, Spirits, and Beers.

FIRST-CLASS SAMPLE ROOM.

A Porter will attend Passengers on the Arrival and Departure of Steamers.

First-class Stabling.

Horses and Buggies for Hire.

Caterer to the Canterbury Saleyards' Co
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Hot, Cold, and Shower Baths. The best accommodation in Christchurch on the Most Reasonable Terms. Special Arrangements made with Theatrical Companies, Associations, and others, on application to P. BURKE, Proprietor. All communications promptly attended to.

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HOT, COLD AND SHOWER BATHS.

The Very Best Brands of Wines, Ales and Spirits kept in stock.

A Night Porter in Attendance

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Bedsteads and Bedding, all kinds fresh and new.

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All classes of goods made to order on shortest notice. A trial solicited. Our address is :
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Small Goods a Speciality—fresh daily.
Cooked Mince Beef, Cooked Hams, Cooked Ox Tongues got ready on the shortest notice for Picnics and Parties.

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Everything of the Best and all Drawn from the Wood.

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