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## Current Topics

AT HOME AND ABROAD.

**THE WAR SCARE.**

WE are not exactly advocates of peace at any price. But the dictum: "Peace is the first of necessities and the first of glories" is true, even though it was uttered by the hardest-headed fighting man of modern times. Even Napoleon Buonaparte had his lucid intervals amid the din of war. The world is now face to face with the risk of what President McKinley termed "an unholy war." Spain and the United States are stripping for the fray. They are engaged in those feverish preparations which send a current of electric exaltation through a people, disturb the balance of their calmer judgment, and often end in the popular clamour or the first-stroke policy that precipitates an otherwise easily avoidable war. While the Queen Regent and President McKinley are crying "Peace, peace" at the highest register of their respective voices, the navies of the two Powers are getting into position to act upon the parodied lines of Shakespeare:—

"Thrice is he arm'd that hath his quarrel just,  
And four times arm'd that gets his blow in fust."

Meantime the atmosphere is heavily charged. Peace is hoped and sought for, but the situation is undoubtedly grave; and the submarine wires may at any moment flash the news that the first blow of "an unholy war" has been struck. And another Saarbruck may be followed by another Sedan.

As in the days preceding the Franco-German war, a goodly proportion of the war-scare and of the war-feeling is due to the Jingoistic section of the Press of both countries, and especially of the United States. The word "crisis," as a contemporary remarks, lives in type; scare headings are the rule; the terrors of telegraphic messages expand enormously under editorial manipulation; and morning by morning "a nervous man can make his flesh creep on very moderate terms." A Sydney contemporary has the following appropriate skit on the action of the editorial war-fiend:—

"Chief Compositor: 'I'm afraid, Sir, the war-cloud in Europe will have to be dispelled to some extent?' Editor-in-Chief: 'How so?' Chief Compositor: 'The fact is, we are rather short of scare-type, and there's a big fire-sale advertisement just come in which must be set up in the biggest type, or the customer says he will not pay for it.' "The Situation in Europe," says our contemporary, "was more re-assuring in that issue."

The Boulevards forced Napoleon III. into the gigantic struggle which ended, for him, at Sedan. But the Boulevards had been previously lashed into the fatal white heat of the war fury by the half-penny papers of the day.

It is usually assumed that the deep purse and the big population of the United States would, even in the short run, crush the resources of a second-rate power already weakened by the expenditure of blood and treasure in Cuba. And undoubtedly the big money-bags and the teeming population are mighty factors in the matter of ultimate success. But there are other elements which must be taken into calculation, and which make the result of such a struggle more doubtful than would at first blush appear. They are, on the part of Spain, the relatively great strength of her fleet and army, the nearness of her base of operations to the almost unprotected cities and commerce of the American seaboard, the wave of patriotic self-sacrifice that is passing over the Spanish population, and the fierce tenacity with which she has held on to the war in Cuba. America, on the other hand, has little more than a paper army. Her fleet is hopelessly inadequate to the task of defending her long and ill-protected seaboard, and her vast seaborne commerce. England has had to look to the interests of the United States in the Chinese imbroglio, and grateful New Yorkers have, in

consequence, made one of their city theatres resound with the unaccustomed strains of "God Save the Queen." Under the stimulus of a war scare, Uncle Sam is purchasing ironclads from Mexico, arming cruisers, and turning fast steamers into auxiliary war-ships. But an efficient fleet, like an efficient army, cannot be formed in a day. It is a matter of long organisation and slow growth. The immediate outbreak of a war would find the United States less prepared than Spain, more exposed to the first blow, and placed, in the beginning at least, on the defensive. The native ingenuity, energy, endurance, and resourcefulness which characterised the great struggle of the sixties would undoubtedly soon show itself once more, and in the end would, in all human probability, secure success. But the victory would be dearly bought, and in these days of quick-firing guns and high explosives a successful war is but the next worst thing to a crushing defeat.

**A JUBILEE ECHO.**

The *Christian Outlook* has the following story of the Dunedin Jubilee celebrations in its last issue. "We do not know," says the *Outlook*, "at what hotel the following occurred. It might be at

any one:—

"A lank, awkward countryman presented himself at the clerk's desk, and after having a room assigned to him, inquired at what hours meals were served.

"'Breakfast from seven to eleven; luncheon from eleven to three; dinner from three to eight; supper from eight to twelve.'

"'Jerusalem!' exclaimed the rustic, with bulging eyes: 'When am I agoin' to git to see the town?'"

**OLD POSTAGE STAMPS.**

TRIFLES often make or mar. But "trifle" is a very relative term. Absolutely speaking there is, perhaps, no such thing as a trifle. Lucian wrote an elaborate eulogium on the house fly. A recent scientist penned a treatise on a "pinch" of dust.

Obliterated postage stamps are worthless trifles to the great bulk of mankind. But they fill a relatively important place in commerce. They have a host of servitors, an international association, and quite a little literature in a dozen different languages—all dancing attendance on the old used stamp. A large number of them pass annually through this office on their way to drive a nail, or make a brick, or fill a mouth for Father Kreymborg. The amount of good that may be effected by such simple means is already great and capable of wide extension. We learn from a pamphlet received this week that a flourishing mission is being carried out in the Congo Free State, in the wild heart of Africa, by the proceeds of the sale of old postage stamps. The idea originated with a few school children in the town of St. Trudo (Belgium) in 1890. As soon as funds permitted, a missionary (Father Cambier) was educated and sent to the Congo. With the aid of another missionary he formed the native Christian village of St. Trudo. It consists of 300 adults and 100 children, with brick church, presbytery, gardens, coffee-fields, lecture-hall, brick-kiln, workshop, 150 huts, and a canoe-harbour on the River Lubi. Slaves are purchased. Promising children are sent to Belgium to be educated. Two priests and a lay-brother minister to the dusky Christians on the Lubi. And the whole work was set on foot and is carried on by means of used postage-stamps. "Over thirty millions of them," says the pamphlet, "were received at the headquarters at Liège during the year 1896, and the income by the sale of stamps for the same period amounted to about L300."

Other missions in Africa and the East—as for instance the work of the Holy Infancy—are to a great extent carried on by the sale of obliterated stamps. In England Father Bans supports some orphan boys by this means. At the Bethlehem Institute near Lucerne (Switzerland) the stamp-collecting mania provides poor youths who have a vocation with the necessary education to fit them for the priesthood. And the Institute publishes a monthly bulletin entitled *The Stamp Collector's Calendar*. The value of old stamps varies immensely—from waste-paper price to L20 or L30 per million; and

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up to ten times that amount for a single rare specimen. According to the London *Globe*, the standing prices for some rare stamps run as follows: two Mauritius (1847), L200; four Sadwich Islands (1852), L200; three British Guiana (1856), L120; four British Guiana (1850), L100; seven Natal (first issue), L100. And so on. There is money lying idle in the shape of old New Zealand issues in many a desk and drawer and letter-book in the Colony. Perhaps some of them might find their way into the hands of Father Kreymborg, and thus do good near home.

THOSE of our readers who are acquainted with the A RIGHT-ABOUT history of Anglican theology and the controversial writings of Hawarden and Milner, will understand TURN.

the strength of feeling with which an old-fashioned Protestant forwarded the following cutting from the *Church Times* to the Liverpool *Catholic Times* of February 11th. "In the (Protestant) *Church Times* for this week," he says, "appears the following description of what? A Catholic High Mass? No, it is only a Protestant Communion Service in masquerade." The extract in question runs as follows:—"On Tuesday, the Feast of the Innocents, December 28, the silver jubilee, twenty-fifth anniversary of the ordination of the Rev. Dr. Alfred G. Mortimer, was held in St. Mark's Church, Philadelphia, of which he is the rector. The jubilee service was a solemn procession and High Mass, at which Dr. Mortimer was the Celebrant, the Bishop of Pennsylvania assisted pontifically, and the Bishop of Delaware was the preacher. Quite a large number of the clergy were present in their surplices, and the congregation crowded the church. The following account of the service is from *The Arrow*, New York: 'The ritual was most carefully observed. The sight of this vast body kneeling at the "Incarnatus" was impressive; but it was a more impressive sight at the time of the consecration, when the voice of the priest was hushed, and he knelt before the Blessed Sacrament, and the sacring bell sounded through the church, and the Elevation torches were raised, and the incense ascended. The vestments of the ministrants were rich in colour and jewels. St. Mark's Church, always beautiful in itself, was on this occasion magnificent. The chancel was warm with lights, colour, and floral decorations—a vision of the heavenly ritual. The Mass was Guilman in E flat, correctly and effectively sung, with orchestral accompaniment, by the noted choirs of the parish. The Communion was received by the Celebrant and the two Bishops. After the Mass a collation was served in the parish house adjoining by the wardens and vestry. In the evening a reception was given.'"

The thirty-first Article of the Church of England stigmatises Masses as "blasphemous fables and vain deceits." It is a tribute to Catholic truth that the doctrine of the Sacrifice of the Mass and of the Real Presence are distinctly taught by a large body of clergy who owe at least nominal allegiance to the Church of the thirty-nine Articles. Witness, for instance, the highly popular *Manual of Instruction for Members of the Anglican Church*, by Rev. Vernon Staley (p.p. 256-261). A close imitation of the Mass is performed by hundreds of "high" Ritualists; and now it appears that the bishops and clergy of the "Protestant Episcopal Church of America" are fast following suit. It is ever pleasant to witness the spread of Catholic doctrines and principles among our separated brethren; but there is, to our mind, something indescribably repulsive in this masquerading of the solemn Sacrifice of the Mass by those who have no priestly orders—accompanied, as it is liable to be, by acts of seriously misdirected adoration on the part of those among them who believe in the Real Presence.

IRISH WIT. SYDNEY SMITH said—of course in jest—that any man might become a wit by laying his mind down to the study of it, just as he would to mathematics. "By giving up six hours a day to being witty he should come on prodigiously before midsummer, so that his friends should hardly know him again." Seldon compares such wit to "plums stuck upon blackthorns—they are there for a while, but they come to nothing." The genuine article has the hall mark of native originality and spontaneity about it. It is a birthright. Neither study nor Blarney-stone kissing will bestow the gift that Dame Nature has denied. And this is one of the charms of the much-studied wit of Ireland. It is even still sicklied over by the memories of the great famine. And yet it burns with a sprightly flame. A writer in the latest number to hand of the *Leisure Hour* gives an analysis of it—with samples which, though good in their kind, might easily be surpassed by specimens which many of us have met with in our circle of acquaintances.

Tennyson's *Lancelot* was "mirthful in a stately way." "Pat," says the writer referred to, "is mirthful in quite an unstately kind. He puts his wit about anything and everything, and his wit is mostly a very sweet thing, compounded of a little balm, a little honey, spices and myrrh, nuts and almonds. In his rich feelings

the Irishman has something in him of the Oriental to whom these things seem good. Even lifeless things are by him invested with a certain animation. 'Books,' wrote Milton, 'are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are.' On this passage I heard an Irishman once comment in these words: 'So they do. I have shaken hands with a good book, and it is the very next best thing to shaking hands with the good author of it.'"

Irish kindness is proverbial, and the writer in the *Leisure Hour* does it full justice. "What man under the sun," says she, "but an Irishman says to his horses: 'Whoo! my darlin's!' who but he sings of 'smillin' potatoes'?" And yet there is a decided undercurrent of satire in Patrick's wit. An illiterate but witty Irishman once defined satire, in her presence, as "wit with her temper up." Two further samples of the milder form of Irish satire will suffice:—

"An English artist said to an Irishwoman in a London drawing-room some time ago that he had heard that an Irish jaunting-car was a thing that could not be drawn. 'Why, any horse could draw it,' replied the Irishwoman, with well-assumed non-comprehension. The artist winced." On another and recent occasion an Englishman remarked in her hearing: "I thought the Irish could extract sunbeams from cucumbers. I find that many of them cannot do this." "I think if you will only look deeper," came the comment on that from an Irishman, "you will find that those are the Irish who—haven't got cucumbers."

THE SOOTHING WEED.

LIKE the humble writer of these lines, Mr. Gladstone smoked only once. The Prince of Wales handed him his cigarette-case. Royal etiquette forbade a refusal. Mr. Gladstone, therefore, accepted the proffered weed; the Princess of Wales lighted it up; and Mr. Gladstone puffed away bravely, without any serious consequences. And this was the last smoke of the owner of Hawarden. According to the author of *Lorna Doone*, smoking is a cure for a bad temper. In 1896, New Zealand imported for home consumption 1,456,808lbs of good temper, without counting some 40,000,000 cigarettes, and paid to the Customs for the luxury the handsome sum of £297,072. Of the opponents of the soothing weed, the most violent that we have read of are the Wahabee Arabs. Palgrave, in his *Journey Through Central and Eastern Arabia* (vol. ii., p. 11), tells us that they regard tobacco smoking as the next greatest crime to idolatry.

The scientific opponents of the practice are less fanatical. They base their opposition to it on the ground of the unfavourable influence which they allege it exercises on the bodily health. The San Francisco *Argonaut* publishes the following summary of a lengthy series of statistics recently gathered on the subject by a Russian doctor:—

"Out of 100 smokers, 16.03 per cent. fell ill from affections of the respiratory organs, and out of 100 non-smokers, only 10.96; ill from affections of the digestive organs, out of 100 smokers, 11.88, out of 100 non-smokers, 9.92; affected in both apparatus, respiratory and digestive, out of 100 smokers, were 8.77 per cent., and out of 100 non-smokers, only 3.22; in general, 36.74 per cent. of smokers, and 23.83 per cent. of non-smokers were taken ill." As these facts were derived from an inquiry among 1,000 young men of about the same age and physical condition, they seem to show unmistakably that smoking is deleterious to health. A big proportion of our readers will probably think quite otherwise.

Meantime, Dr. Schöler's advice in a recent number of the German counterpart of the *Lancet* cannot come amiss to our smoking readers: Never smoke when the stomach is empty; or before or during any great exertion of physical energy; nor pass the smoke through the nostrils. Avoid short pipes—the old 'Churchwarden' would suit the doctor's taste. "A pipe is the most wholesome—or least unwholesome—form of smoking; a cigar the next; a cigarette—and especially the Eastern cigarettes—the worst of all."

THE MONK: A PROTESTANT APPRECIATION. ALL who have read Disraeli's *Sybil* will remember the tempered words of praise which the statesman-novelist puts into the mouth of Gerard. "All agree the (English) monastics were easy landlords; their rents were low; they granted leases in those days. Their tenants, too, might renew their term before their tenure ran out; so they were men of spirit and property. There were yeomen then, sir; the country was not divided into two classes—masters and slaves; there was some resting-place between luxury and misery. Comfort was an English habit then, not merely an English word."

Time and research are fast brushing off the monk the mud with which three centuries of unthinking Protestant tradition had besmirched him. And Protestant scholars are leading the way in the national act of contrition. Dr. Kitchen, Dr. Jessop, Mr. Clark

(Registrar of Cambridge University) and others are, with Fathers Taunton, Gerard, Bridgett, and others, drawing the English monk from the reflected light of their lives as seen in contemporary documents. The current issue of the *English Church Quarterly Review* makes the following appreciative remark on the monastic rule in a notice of the recently-edited *Observances* which were in force in the Augustinian Priory of St. Giles and St. Andrew, Barnwell (Cambridgeshire) in 1295:—

"No mistake could be greater than that of thinking that the aim of the monastic life was one of solitude or isolation, or that it was based primarily upon an ideal of excessive severity. So far from aiming at extreme severity, the Rule of St. Benedict was framed in order to guard against the extravagances of private asceticism; and its careful provision, that the work should not suffer by undue fasting or the like, and its tenderness to the weak, the inferior, and the aged, are among its most striking features. The so-called Rule of St. Augustine does not differ from it in this respect; and the *Observances* abound in careful thoughtfulness for the brethren. . . . So far from being isolated or solitary, the life of a monastery was essentially a common life, the most united and social form of life that was known in the middle ages. Every monastery was primarily not a corporation, but a *family*; it was a corporation, indeed, in its relations with the world outside; but viewed from within it was a family first of all. 'Here,' writes Mr [Father] Taunton, 'is the very idea of a Benedictine Monastery.' The rule of St. Benedict reminds the Abbot that he is a Superior, but also makes it clear that he is *father* of a *family*; and the Cellarer, to whom they look for their daily food, is to be as a *father* to the whole convent. Our *Observance* is still more touchingly careful. For as the Prelate [abbot] is said to be the father of the monastery, who in spiritual and temporal things has full authority, so a tenderer, more maternal care is to be supplied by the second in authority, the Sub-prior, or provost, who is, as it were, the mother of this spiritual family. And nothing is more remarkable throughout than the stress which is laid upon the necessity of gentleness and courtesy on the part of all the Obedientiaries, or those who hold office in the monastery."

ANOTHER pleasing feature in the old monastic system was its open-hearted hospitality. It was, in the words of Alfred Percival Graves, "Hospitality, all reality, no formality." The same Protestant magazine thus touches upon this subject:—

"It is part of the hosteller's duty to be careful that perfect cleanliness and propriety should be found in his department: namely, to keep clean clothes and clean towels; cups without flaws; spoons of silver; mattresses, blankets, sheets not merely clean but untorn; proper pillows, quilts to cover the bed full width and length, and pleasing to the eyes of those who enter the room; a proper layer of metal; a basin clean both inside and out; in winter a candle and candlestick; fire that does not smoke; boxes; clean salt in salt-cellars that have been well scrubbed; food served in porringers that have been well washed, and are unbroken: the whole guest house kept clean of spider-webs and dirt, and strewn with rushes [the substitute of the time for the modern carpet] underfoot. . . a sufficient quantity of straw in the beds, keys and locks to the doors, and good bolts on the inside, so as to keep the doors securely closed while the guests are asleep."

"This," says the writer of the article, "presents to us a standard of comfort, and, indeed, of refinement, which we might hardly have expected at the end of the thirteenth century, and there are many things which serve to show that it was not absent from the life of the brethren themselves."

THE American *Catholic Review* recently published the following "Dont's" for book-lovers. They deserve to be framed and hung up in every library and by every bookcase:—

- "Don't borrow books from private libraries.
- "Don't lend books. No one will treat your books as you yourself do if you love them.
- "Don't wet your fingers when turning leaves.
- "Don't leave a book 'face-down,' *e.*, open.
- "Don't shut a book up with anything bigger than a narrow ribbon in it.
- "Don't turn down corners.
- "Don't mark a book in any way unless it's your own.
- "Don't increase the quantity of your books at the expense of quality in contents.
- "Don't scorn cheap books if you cannot afford better publications.
- "Don't buy cheap books if you can afford better ones.
- "Don't keep books in damp places.
- "Don't keep books on open shelves if you can avoid it.

"Don't forget that bookcases with dust-proof glass doors are the best.

"Don't forget that good books are the best company in the world, if read understandingly and appreciatively.

"Don't read too much. There is such a thing as book indigestion.

"Don't handle books carelessly. Treat them as if they were alive.

"Don't buy new books until you are certain they are worth owning. Most new books that are published are never heard of after their first season, and are not worth having in one's private library."

THE REFORMATION IN IRELAND. THE history of the Reformation in Ireland, as in England, is being gradually re-written from the State papers of the period. In an article on "Irish State Papers" in the *Australasian Ecclesiastical Record* for April, Father O'Doherty says that Dr. Brewer, the great Protestant authority on the Reformation period, "has no words of eulogy for the men who tried to introduce Henry the Eighth's religion into Ireland. He quotes, without disapproval, Spencer's terrible indictment—'the clergy are generally bad, licentious, and most disordered.' In England the abuses among the preachers of the new doctrines were many and grievous, but in Ireland there was an exaggeration of every evil. 'There abounded gross simony, greedy covetousness, fleshly incontinency, careless sloth, and generally all disordered life in the common clergyman.' Nor were the bishops anything better. Those 'whose dioceses are in remote parts, somewhat out of the world's eye, do not at all bestow the benefices which are in their own donation upon any, but keep them in their own hands, and let their own servants and horse-boys to take up the tithes and fruits of them, with which some of them purchase great lands, and build fair castles upon the same.'"

"Chichester declares that 'the sluggish and blockish security and ignorance of our unworthy Bishops hath been the cause that this people are so misled by the errors of Rome.' And he avers that there are not three Protestant Bishops in all the kingdom worthy of the name. Chief Justice Saxe speaks of those shepherds as 'leaving the poor parishioners to starve both in body and soul, because those Prelates *non curant de ovibus*.' And again, he describes the Bishops of James as 'Priests of Jeroboam, taken out of the basest of the people, more fit to sacrifice to a calf than to intermeddle with the religion of God.' One of them, who had just died, was only 'a poor singing man, void of knowledge of his grammar rules'; another, who held three Sees, was 'utterly unlearned.' Sir John Davys writes to Cecil that 'the Churchmen for the most part throughout the kingdom were mere idols and ciphers, and such as could not read; and yet the most of them, whereof many were serving men and some horse-boys, were not without two or three benefices apiece.'" The Bishop of Limerick is quoted by the writer of the article as having petitioned King James for the See of Dromore, in the County of Down, on the plea that "it was alongside his own Diocese of Limerick!"

## THE CHURCH AND COMMERCE, INDUSTRY, SCIENCES, AND ARTS.

(By the Very Rev. T. LE MENANT DES CHESNAIS, S.M.)

### VII.—THE CHURCH AND MUSIC.

God is infinite and eternal harmony; made to the image of God, man is a harmonious being. Harmony pleases, delights and enchants him. His feeble voice being too weak to express the sentiments of his heart, he makes use of musical instruments to assist him in praising and glorifying the great God Who made him. Music is the succession of regular sounds, so modulated that they may please the ear. Even savage tribes are moved by harmony: the Hindus, the Chinese, the Japanese, the Assyrians, the Babylonians, the Persians, the Medes, the Romans, etc., cultivated music from the earliest times. Musicians were highly esteemed in Egypt. In Asia travelling musicians were wont to stroll through cities and villages relating ancient heroic deeds, with sweet and soft instrumental accompaniment. Who has not heard of the Bards of Erin, who in time of sorrow could with their harp draw tears from their audience? In time of war they animated the Irish soldiers to joyously shed their blood for their country, and on festive days they promoted universal laughter and merriment. After the Trojan War, the lyre, the flute and other instruments were taught to the Grecians, particularly to young maidens and youthful warriors. In the Bible Jubal is mentioned as the inventor of the harp and of the organ. Moses, by the command of God, instructed the Israelites in music (Numbers x, 8-10). Under David and Solomon there were twenty-four bands of musicians who successively enlivened with

their harmony the various sacred ceremonies. After Josias, a collection of the Hebrew music was made (2 Par. xxxv.), and it is said that "The service of the Lord was made beautiful with all kinds of musical instruments" (II. Par. xvi.) When the Hebrews returned from the captivity of Babylon, they were accompanied by two hundred musicians to comfort them in their journey. So does church music comfort us in our pilgrimage to the heavenly Jerusalem—our true and eternal home. The early Christians cultivated music, and, where it was possible, used musical instruments in their religious ceremonies. They sang in alternate choirs. St. John, in the Apocalypse, beheld the inhabitants of Paradise singing the praises of the Lord with harps in their hands. St. Ignatius, third bishop of Antioch from St. Peter, heard the Holy Angels singing the praises of God in alternate choirs, and he established, in his Metropolitan Church of Antioch, the alternate singing since adopted by all the churches of the East and of the West. Church music is an angelic music. Paradise is a city of artists, and here below we serve our apprenticeship for it, that we may be fit one day to mingle our voices with those of the Seraphim. St. Augustin, himself a musician, pays an eloquent tribute to the touching beauty of the Milanese music in his days. St. Ambrose has been termed the father of music in the Western Church. Flavian, bishop of Antioch, by the music of innocent children drew tears from the eyes of the Emperor Theodosius, and prevailed upon him to forgive the people of Antioch, who had greatly offended him. Charlemagne considered it a privilege to be admitted as a member of the church choir. St. Bernard is not afraid to affirm that nothing is better calculated to give us an insight of the heavenly Jerusalem than the music of our churches, convents and monasteries (S. Bern. *Supra Cant.*). As no choir is possible without harmony, church music reminds us that we must all be united in faith to sing harmoniously the Divine praises. Even saintly ladies may occasionally take part in church music, in imitation of Mary, the sister of Moses, Debora, Judith, St. Cecilia, and hundreds of others. St. Gregory reformed and perfected church music. Isidore, archbishop of Seville, composed the first treatise on harmony yet discovered. It is called *Sententia de Musica* (see *History of Music*, by J. Hullah, London; Longman, S., 1875, p. 18). Hucbald, a monk, of Tournay, in Belgium, published in 982 a treatise on harmony, or diaphony. Pope Silvester II. was deeply skilled in music, and made considerable improvements on the organ. He founded a school of music at Rome. Guido d'Arezzo is the inventor of the musical scale. The first words of the hymn of St. John, which was composed by Paul, a deacon of the Church of Aquilea, in the reign of Charlemagne, furnished him with the names of the notes of the gamut.

Of all musical instruments, the organ is the most complete and perfect. The origin of the organ was the ancient instrument known as "Pan's Pipes." It consisted of reeds of various sizes fixed on a frame, which, being held in the hands, was applied to the lips, and the performer, by the judicious blowing of the various pipes, produced a most sweet music. Archimedes invented an organ moved by hydraulic power. Scutonium informs us that the hydraulic organ was the favourite instrument of the Emperor Nero. In Catholic churches we use the pneumatic organ; that is, the organ with air pressure. Charlemagne put a beautiful pneumatic organ in the church at Aix-la-Chapelle. The organ of St. Peter's, in Rome, has one hundred registers. The organ is the great instrument of the Catholic Church. No other instrument could advantageously replace it. Who could listen to the thrilling music of Palestrina, Mozart, Marcello, Pergolesi, Paisiello, Haydn, Allegri, etc., without being deeply impressed? Most Christian artists were very pious men. Palestrina, before commencing a musical composition, prayed God to inspire him. Pope Pius V. gave him the direction of the Papal Chapel. Mozart was the director of the choir of the Royal Chapel at Versailles. His Requiem Mass is the *no plus ultra* of musical perfection. Pergolesi is celebrated for his *Stabat Mater*; Marcello for his Psalms, arranged for three or four voices. Paisiello, a disciple of the Jesuits, is famous for his oratorios and his Masses, his *Miserere* and his *Passion*. Haydn composed fifteen Masses, four Offertories, a *Sale Regina*, a *Stabat*, and the oratorios of "The Creation" and of "The Seasons." Allegri is the author of a famous *Miserere*; Cherubini of a Requiem Mass. This, I believe, will suffice to show that the Catholic Church has ever been the friend of harmony and of Christian artists. In my next and last paper I shall speak of what the Church has done for painting, sculpture and architecture.

BRANCH OF THE LONDON DENTAL INSTITUTE, on the ground and first floors of the Government Life Insurance Buildings revolutionizing dentistry. Sets from three guineas are supplied. *Five* 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.]

## ABOUT FASTING.

## OUR SEPARATED BRETHREN.

It is instructive to find that the overwhelming majority of Christians have ever been in agreement on the principle of fasting, if not on the details of its application, from the rigorous Montanists of the second century down to the "Old Catholics" of 1871. The early Reformers, says Schaff, approved of fasting "as a means of self-discipline and a preparation for prayer." Thus, Luther in his commentary on *Matt. vi.*, 16. Calvin, in his *Institutiones* (iv.), says: "Holy and legitimate fasting is directed to three ends; for we practice it either as a restraint on the flesh, to preserve it from licentiousness, or as a preparation for prayers and pious meditations, or as a testimony of our humiliation in the presence of God when we are desirous of confessing our guilt before Him." The Augsburg, Swiss, Bohemian, Gallic and Westminster Confessions all adopted the principle of fasting. The discipline of fasting was severely enforced, even by the civil laws, in the early days of the Reformation in England (*Parker*, 1. 133). An Act of Edward VI. (in 1552), ordered the people to abstain from eating flesh meat on fast days and the Fridays and Saturdays of Lent (Short's *His. Ch. England*, ch. vi., sec. 329). Proclamations enforcing the practice were issued by Queen Elizabeth in 1563, 1572, 1576, and 1601 (*Op. cit.* sec. 413, note); and one of her Acts provides a penalty of "three pounds or three months' imprisonment without bail," for such as would venture to "eat meat on any of the fish days." The Queen herself would not eat any flesh meat during Lent, until dispensed by her archbishop, in 1587 (Bishop Short's *His. Ch. England*, ch. viii., sec. 413, note a). Royal proclamations against the use of flesh meat in Lent continued, says Hallam, under James and Charles (*Const. Hist.*, ch. vii). Down to the present day the Church of England retains in her Book of Common Prayer all our days of fast and abstinence, together with a number of vigils which we no longer keep; and many of her foremost divines urge the Christian duty of fasting as strongly as it is inculcated from the Catholic pulpit (see, for example, Canon Liddon's *Sermons on Some Words of Christ*, ed. 1892, serm. vi., on *Self-denial*, pp. 89-98).

In the formularies of the Presbyterian Church "religious fasting" (which requires "total abstinence from food") is reverently and emphatically laid down (in the *Directory for the Publick Worship of God*) as "a duty which God expecteth from the nation and people" in certain circumstances. In the *Confession of Faith* (xxi., 5) solemn fastings are set forth as "part of the ordinary religious worship of God;" while the *Directory* contains minute instructions for the conduct of national, congregational, and family fasts (section *Concerning Publick Solemn Fasting*). If I mistake not, Scotch almanacs to this day publish the fasting days fixed by the various Assemblies.

"Solemn fastings" have been frequently ordered in Scotland and England. They were proclaimed by her Majesty Queen Victoria in 1854, during the Crimean War, and in 1857, during the Sepoy mutiny; by King William of Prussia, during the war of 1870; by the President of the United States during the Civil War (1861-1865), and after the murder of President Garfield, etc. The "Self-denial weeks" of the Salvation Army and other Church organisations, undoubtedly betoken a belief in a direct or indirect spiritual benefit derivable from abstinence from certain creature comforts. And, lastly, Christian Temperance Societies supply a further justification of our doctrine—abstinence from *drink* of one kind, and abstinence from *food* of one kind being the same in principle.

## THE CATHOLIC PRINCIPLE

of fasting may be briefly summed up as follows:—

1. We know from Scripture and experience (a), that there is a perpetual struggle within us between the spirit and the flesh (*Gal. v.*, 17); and (b), that mortification of the body is a great means of preventing it from inciting us to rebellion against the laws of God. For this reason St. Paul said: "I keep under my body and bring into my subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (*1. Cor.* ix., 27).

2. We also fast for two other reasons (a), because our conscience tells us that we ought to suffer for our sins, and mortify the body which has offended God; and (b), we fast to make satisfaction to God for the temporal punishment which often remains due to grievous sin after its guilt and eternal punishment have been forgiven.

3. It will be seen from all this that (a), as a Catholic writer has put it, our fast is "a means and not an end;" that (b), to use the words of St. Thomas of Aquin, it is good for our souls only in so far as "it proceeds from faith and the love of God" (*Summa Theo.*, 2da., 2da., 146. 1); and that (c), certain kinds of food are not forbidden on the plea that they are "unclean," or, in the Gnostic idea, impure—an error which has been repeatedly condemned by the Church (*1. Cor.* Apost. 53; *Conc. An. gr.* can. 11).

4. Finally our fast is a reasonable one; it is not required of those who, by reason of old age, hard work, frail health, or other causes, would be injured by it, or rendered unfit for the discharge of their duties.

## MEDICAL.

The sole purpose of the Church's fast is to promote the spiritual good of her children. Yet, as Montesquieu has somewhere remarked, although intended for our welfare in the life to come, it nevertheless procures happiness for us here below. And (perhaps in reply to the stock objection of all times), the Fathers of the Church, in their eulogiums on fasting, were not slow in pointing out its good effects on bodily health. Long experience has us that great longevity is usually associated with abstinence in the use of food. Witness, for example, the mortified monks of the desert—Anthony, Romuald, Sabbas, Paphnutius, Arsensius, Euthymius, John the Hermit, etc., etc.—whose span of life (in spite of con-

tinued fastings) stretched over more than a hundred years; and the many instances of the green old age attained by vegetarians, such as Sir Isaac Pitman, the inventor of phonography, and by the Carthusian monks, who never eat flesh meat. It is recorded that when the Holy See was administered from Avignon, one of the Popes gave unsolicited permission to the monks of the Grand Chartreuse at Paris to use flesh meat in cases of illness. A deputation was at once sent by them to Avignon, praying the Pope to allow them to retain the rigorous practice of their ancient constitution. The deputation consisted of twenty-seven monks. The youngest of them was eighty years old; several of them had reached the patriarchal age of ninety-five; and all were hale and hearty. At sight of these veterans against the flesh, the Pope at once granted their request, and allowed their constitution to remain unaltered. Curiously enough, the officers of two leading insurance companies (Mr. Langton, of the "National Mutual," and Mr. Leslie Parks, of the "Colonial Mutual,") writing in 1893, found that the period of the general depression was accompanied by a remarkable diminution in the death-rate of the insured; a singular fact, perhaps not wholly unconnected with the retrenchment of many luxuries that was necessitated by diminished incomes.

Dieting—a medical fast, which (like the ecclesiastical) restricts both the *kind* and *quantity* of food—has long been recognised as a curative agent in various forms of disease. The Lenten and other fasts of the Church have been strongly commended to healthy persons, on hygienic grounds, by such distinguished physicians as Dr. Descurret (*Médecine des Passions*, pp. 37, 165, 284); Dr. Virring, of Louvain University; Dr. Zaccaria (*Questioni Medico-Legali*); the noted Paris physician, Dr. Hecquet (*du Carême*); Dr. Cohausen, of Trèves (*Reflexions on the Encyclical of Benedict xiv., De Jejunio*); Drs. Baumer, Linaud, Lemery (*Traité des Aliments*). In one of the numbers of the *North American Review* for 1897, Dr. Charles W. Purdy treats of "Popular Errors of Living." In the very forefront of those "errors" he places "excessive meat eating," which, he says, "ages a man more quickly than any other excess except alcoholism." He regards the Lenten fast as a blessing, viewing it, of course, solely from the medical standpoint. The much discussed work recently published by the Protestant physician, G. S. Kieth M.D. (*A Plea for a Simpler Life*, London, A. and C. Black, 1895) is a complete justification of the wisdom of the Catholic Church in limiting the quality or quantity of food which her children may take on particular days of the week and at given seasons of the year.

## Diocesan News.

### DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

THE reports which are abroad in connection with the Very Rev. Father Cummings, V.G., and the transfer of the Rev. Father Le Menant des Chesnais to Christchurch are incorrect. On the return, however, of the Right Rev. Dr. Grimes to the diocese, very probably the Vicar-General will go to Europe for several months for the benefit of his health unless it greatly improves in the meantime.

On Wednesday last the Rev. Father Bogue went to Ashburton to assist the Rev. Father O'Donnell with the solemnities during Holy Week. On the same day the Rev. Fathers Barry and Mangan (C.S.S.R.) arrived in Christchurch, and they will hold a triduum in the Pro-Cathedral preparatory to Easter. In obedience to a call from their superiors, the Rev. Father Bingham, who was in this city during the week, has left for Ireland, and the Rev. Father Burke, who was in Christchurch a little over four years ago, has gone to England.

(From our TIMARU correspondent.)

On Thursday last a solemn dirge and *Requiem* Mass were sung for the repose of the soul of Mr. James Tubman, of Ballinamore, County Leitrim, Ireland, and father of our devoted Father John Tubman, of Timaru. Such a number of ecclesiastics never before assembled together in our church. There were present in the sanctuary the Rev. Father Cummings, Vicar-general, who presided at the Office; the Very Rev. Dean Mackay (Oamaru), who celebrated the *Requiem* Mass; Fathers Foley (Leeston) and Regnault (Waimate) acting as deacon and sub-deacon respectively; Father Bowers (Geraldine), Master of Ceremonies; the Very Rev. Father Le Menant des Chesnais (Temuka); Fathers Marnane (Christchurch), O'Connell (Waimate), Perkins, McDonnell, and Tubman. The church, which was draped in mourning, was taxed to its utmost by a crowded congregation anxious to show their sympathy and respect for Father Tubman, and to assist at the solemn Offices of the day. Dean Mackay and Father O'Connell were the Chanters, and the rendering of the *Requiem* Mass by the choir, assisted by the Marist Brothers and the boarders of the Convent of the Sacred Heart, was most devotional and impressive. Miss McGuinness presided at the organ. After the Absolutions the Very Rev. Father Cummings, V.G., preached from the text, "Blessed are they who die in the Lord, for they shall rest from their labours." The preacher said: They were gathered to-day in this House of God and around His holy altar to pray for refreshment, light and peace for the soul of Mr. James Tubman, father of their devoted pastor. It afforded him much pleasure to travel so far to show his esteem for the pastor of Timaru and give him at least a small token of sympathy in his recent bereavement; to perceive from North Canterbury to the extreme south of the diocese and beyond it, even from Oamaru, such expressions of sympathy which must necessarily solace the heart of their pastor. The Vicar-General said Mr. James Tubman exemplified in his life the qualities marked out by St. Paul: *Justus ex fide vivit*. His

life was one of solid and edifying faith. His sincere ambition was that his children should be gifted by God with a religious or ecclesiastical vocation. Of his family of eight children two are priests—Father Thomas Tubman, P.P., of Virginia City, Nevada, and Father John Tubman, the respected pastor of Timaru. After quoting the text, "The death of the wicked is very evil, the Lord will redeem the souls of his servants" (Ps. 33), the preacher drew a striking contrast between the death of the sinner and that of the just. The Spirit of God has revealed to us only one way of preparing for death, and that is by a good and holy life. At the advanced age of 82 Mr. James Tubman received the message of the Angel of Death, and, filled with the consolation of a well spent life, he was able to exclaim with the Psalmist: "I am rejoiced with the things that are told me. I shall go into the house of the Lord, my God, and dwell with him for ever." He prayed through life that the Kingdom of God might come, and it has arrived. The slave rejoices when the hand of his deliverer strikes away his fetters, throws open wide his prison gate, and sends him forth to liberty and life. The mariner rejoices when a fair wind brings him through unknown seas into a haven of peace and rest. The Very Rev. preacher continued with an eloquent description of the human being's last vision of this life and of the soul's first contact with eternity. He exhorted his hearers to imitate the life of Mr. Tubman. He directed words of solemn and earnest exhortation to the children of the congregation—to be true and steadfast in the practice of their religion, so as to realise the fulfilment of his text: "Blessed are they who die in the Lord, for they shall rest from their labours."

The "Dead March in Saul" was played as a dismissal, and concluded one of the most impressive and solemn ceremonies witnessed in the church of the Sacred Heart at Timaru. On Palm Sunday the Rev. Father Tubman expressed his sincere thanks to the reverend fathers, who had assembled at much inconvenience to assist at the *Requiem* Mass on Tuesday last, also to the congregation for their practical sympathy with him in attending the solemn ceremonies in such large numbers.

(From our GREYMOUTH correspondent.)

The following reached us just after we had gone to press for our last issue:—

The weather for St. Patrick's holiday was, unfortunately, very wet; consequently the attendance at the races was not large. However, those who attended were plentifully supplied with cash, nearly £6000 being put through the machine. Trotting races have also caught on here. The attendance at the Park in Greymouth, where the races are held, was, despite the weather, very large. Thus another means has been devised for easing the populace of their spare cash. Of these matches the least said the better, evidently the amount of money on the totalisator controls the running of the horses, and it is such an easy matter to make a horse break into a gallop, when a pull-up is the rule, that the stewards have difficulty in detecting crooked running though the circumstantial evidence of such taking place is very strong.

Many poor men who have travelled from other parts of the colony to Barrytown, in search of employment, have been grievously disappointed. It is well that it should be known that there are plenty of men residing in this district who cannot obtain employment; so it is useless strangers coming here looking for work.

There was a large attendance at High Mass on St. Patrick's Day which was celebrated by Father Carew. The panegyric on the saint was preached by Father Bingham. 'Tis an old story—the life and triumphs of the glorious apostle—but still how interesting when told by the gifted Redemptorist. In glowing language the reverend preacher spoke of the peaceful conversion of the Irish people, of their missionary zeal, their trials and sufferings for their Faith. Concluding, Father Bingham paid a high tribute to the Catholic laity of Australasia, who, though small in numbers, have accomplished such marvellous results. After finishing at Barrytown, where he is at present giving a mission, assisted by Father Malone, the reverend gentleman will leave for Canterbury.

If we may judge by Press reports there seems at last a desire on the part of the Conservative Government to mete out justice to Ireland. The Local Government Bill, which has received from all parties such unstinted praise, should remove much of the existing bitterness that has arisen from centuries of persecution. To get an idea of their persecution and unfair dealing, all should read that valuable work, the "Orange Society," which was reviewed a few months ago in your columns. In turning over the pages of this able exposure of a society that lives on bigotry, one is amazed at the depths of the villainy of these bigoted men. Indeed their practices would raise a blush on the "heathen Chinese." The Rev. Father Cleary deserves the thanks, not only of Catholics, but of all honest men who believe in toleration and fair play. As this work may be obtained for a trifle, it will, no doubt, be soon found on the bookshelves of every Catholic house.

[Our correspondent's account of the death of Mr. P. Lynch appears elsewhere, under the heading "Obituary."]

### ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

April 2,

AMONG the improvements recently made at St. Mary's Convent, Hill street, is a new tennis court, which is highly appreciated by the pupils. The court is a fairly large one, and is as well appointed as any in the city. It was formally opened on St. Patrick's Day, and was accordingly called after the apostle of Ireland. On the opening day matches were played between the clubs representing the junior and senior pupils. Afternoon tea was dispensed to the pupils and their friends who were present, and altogether the ceremony was a very enjoyable function, and was a favourable augury of the



pleasure which the wielders of the racquet will have in their new court.

His Grace the Archbishop returned to Wellington yesterday from the Forty Mile Bush district, where he had been engaged for the past fortnight in preaching a mission.

The final act in the St. Patrick's Day Celebration took place at the Skating Rink last night, when the Art Union was drawn. Prior to this a concert was given, in which several local vocalists took part.

The Dresden Piano Company of this city have intimated their intention of presenting a gold medal to Miss R. Falconer, a pupil of St. Mary's Convent, who passed in the senior division with honours for pianoforte playing, at the musical examination held here in October last under the auspices of Trinity College, London.

A very enjoyable entertainment was given on Thursday and Friday evenings in St. Patrick's Hall, by a number of pupils from the Convent School, Dixon street. On both occasions there were "crowded houses," as the theatrical notices say. The programme consisted of several items of vocal and instrumental music, and a cantata entitled "The children's queen." The stage, which was fitted up to represent a woodland scene, looked exceedingly pretty. The principal item of the programme was the cantata, in which a crowd of girls took part, some as fairy mites, and others as mountain lasses, all being in appropriate costumes, the fairies being especially picturesquely attired. The principal characters were filled by Miss K. Gallagher as Laila, Miss B. McCleary as the mountain girl, and Miss A. Segrief, a little dot of seven, as Fairy Queen, who sang and acted her part with an ability which would do credit to one of maturer years. It was indeed a pretty sight when the Fairy Queen, resplendent in royal costume with star tipped wand and bejewelled crown, with her retinue of maids in court dress, and each carrying a magic wand, came on the stage. Great praise is certainly due to those who trained the children to such perfection, especially children of such tender years, as the solo and chorus singing, and the marching and counter-marching were more than could be expected from such tiny performers. Among those who took part in the remainder of the programme were Misses J. Gallagher, Garvey, Lavery (2) and K. Segrief who gave instrumental items, and Miss Wilmot, who contributed a recitation. All the items were warmly applauded, as they deserved to be, considering the age of the performers. Miss McDonald played the pianoforte accompaniments in her accustomed finished manner. It is intended, I understand, to repeat the Cantata at the Skating Rink during the bazaar, where the children will have a better opportunity of going through the necessary movements, as there will be more stage room.

## DIOCESE OF AUCKLAND.

(From our own correspondent.)

Thursday, March 31st.

THE Very Rev. Father Aubrey, S.M., and chief of the Order in Australasia, is at present in Auckland, the guest of the Bishop at the palace, Ponsonby. Last Sunday evening he preached a splendid sermon at St. Patrick's Cathedral.

The panegyric, annually delivered and looked for so eagerly, of St. Patrick, was preached this year at the Cathedral by the Rev. Father Kehoe of Parnell, and at St. Benedict's by the Rev. Father Croke of St. Patrick's. Both discourses were eloquent and powerful, and worthy of so great an occasion. These sermons are certainly productive of much good, inasmuch as they arouse all the latent and characteristic faith and love of Fatherland in the breasts of the sons of St. Patrick at a period of the year when they are most susceptible to such good and wholesome teaching.

The committee of ladies and gentlemen who successfully carried out the celebrations of St. Patrick's Day are deserving of every praise. When it is remembered that they have met continuously since last October, and worked assiduously right up to the present time, and they are not yet finished, some idea may be gathered of their labours. Where so many have done well it would be invidious to single out names, but there are two who richly deserve mention, and who have done yeoman service, viz: Messrs. John J. A. Callaghan, art union secretary, and Patrick O'Kane, sports secretary. The former, who is but a recent arrival from Australia, not only worked his own department well, but assisted materially in every other, lending willing assistance, and making hosts of friends by his quiet and unostentatious manner. As for the sports secretary, his equal would be difficult to find.

Easter Tuesday night has been fixed for the grand opening of St. Benedict's Hall. His Lordship the Bishop will be present, and a splendid programme is in preparation, and two bands from different parts of the city are to march to the hall prior to the opening.

A striking feature is apparent in the organising and carrying out of St. Patrick's Day celebrations every year, viz., the apathy, amounting in numerous instances to absolute boycotting, shown by numbers of young persons of both sexes whose duty it should be to assist. The same handful of devoted persons are always left to do the work, and the do-nothings stand idly by, and actually find fault with what they systematically shun. To crown this, when other functions such as flower-shows, etc., are got up by the outside public, these people lend valuable and ostentatious aid. Are their own not high and mighty enough for them? Should not the material welfare of their Church appeal to them before aught else? Their excuses for holding aloof are as plentiful as those of the guests who failed to put in an appearance at the wedding feast. This year the absentees from the carnival and evening entertainment were most painfully evident.

In three of our suburbs a large number of youths have formed gambling schools which meet every Sunday morning to play euchre, pitch and toss, etc. A fleet-footed constable has been told off to suppress the schools, but he is inadequate, and more are necessary.

Our boasted civilisation banishes God entirely from our youth for six days in the week; it is small wonder that they think not of Him on the seventh day. You have educated your masters, *messieurs*.

The inspection of our schools throughout the Colony by the State should be constantly sought for until the object is attained. Upon political as well as bigoted grounds we have been denied our just claims, and resort to the former is the surest road to success for us. Let us remember O'Connell's maxim to the people: "Agitate, agitate, you have the power yourselves."

An editorial article in the Auckland *Star* last Monday evening mercilessly exposed the failure of the Protestant missions in their self imposed task of Christianising the denizens of the Flowery Land. Mr. Henry Norman, in his work, *The Far East*, says: "There are three branches of the Episcopalian Church, nine sects of Presbyterians, six sects of Methodists, two of Baptists, two of Congregationalists, besides several other bodies. In Shanghai, alone, there are seven missions—the London Mission, American Presbyterian, American Episcopal, Methodists Church, Missionary Society, American Baptists, and the Seventh Day of Adventists." Commenting upon this a Rev. Dr. Williamson remarked: "Here we have seven sects of foreign missionaries, working seven different churches, seven sermons every Sunday, seven sets of prayer meetings, seven sets of communion services, seven sets of schools, two training agencies, seven sets of buildings, seven sets of expenses, four or five versions of the Bible, and seven different hymn books." Turn from those warring sects and look upon this testimony. "The success of the French missionaries in China is in a great measure due to the antiquity and uniformity of the doctrines they teach. While the Protestant missionary remains a foreigner to the last, the Roman Catholic priest adopts the native dress, inhabits a native house, lives on native food, and is an example of those austere characteristics which are essential to Eastern ideas of priesthood." The editor need not go to China for such an example of the Catholic priesthood. In every Maori district of the Auckland province the devoted Fathers of St. Joseph "inhabit a native house and live on native food," and better than all, "the antiquity and uniformity" of their doctrines are precisely the same as those taught in China and the world over. Truly there are none so blind as those who will not see.

The chairman of the Auckland Harbour Board is to be allowed a free hand in dealing with portions of the defence of the fort. This is in view of the scramble going on at present in the East. Compared with this the famous exploit of the Duke of York sinks into insignificance.

At a Presbyterian gathering, held in Auckland on St. Patrick's night, one of the ministers, Rev. R. McKinney, wore on his left breast a green badge in the form of a harp entwined by shamrock, and upon rising to address the assemblage he proudly drew its attention to the emblem of his country. It is pleasing to record that the patriotic gentleman was loudly cheered. Mr McKinney has publicly and privately on many an occasion shown his sympathy to Ireland and her struggle for autonomy.

A citizen makes it known through the local Press that he is about to present to the city art gallery a large painting of a Rev. Mr Walker, who, it is alleged, fought valiantly against his King in the "memorable siege of Derry." The donor vouchsafes the information that the people of Wellington are chagrined at losing the picture. Their gain is our loss. There was nothing heroic or brave in the Derry episode, and least of all was there that in it to commend it to a democratic country. The besieged fought for a predatory usurper, and the besiegers for a cowardly poltroon. A plague upon both their houses.

Augmenting the city water supply, and purifying the milk supplied the city and suburbs, are questions just now bothering the corporation. The former can only be met by a substantial loan, and this to a falling exchequer is a serious matter. In the latter case it is said that numbers of diseased cows are employed to meet the local milk demand. A regular and systematic examination should easily remedy this, but the number of contending bodies bar this.

## O B I T U A R Y.

OUR Greymouth correspondent sends us the following:—

Quite a shock was experienced by our congregation on learning that Mr Lynch, Father Carew's man of all work, was no more. Mr Lynch had been ailing for a day or so. Dr McBearty was called in about an hour before Mr Lynch died, and ordered some remedies, but, strange to say, did not notice any signs of approaching death. Father Carew will have trouble in replacing poor Pat, who was such a striking example of trustworthiness, punctuality, and affability. The good nuns, for whom deceased had the most profound respect, will also miss him. Previous to entering Father Carew's service, 11 years ago, Mr Lynch was steward on the s.s. Maori. Mr Lynch was a most devoted Catholic—a patriot to the heart's core, and one of the most innocent of men. He was a universal favourite, and will be greatly missed. The funeral was very largely attended by persons of all denominations.—R.I.P.

Keep conscience clear, then never fear.

We rarely like the virtues we have not.

Some are very busy and yet do nothing.

What is drinking? Suicide of the mind.

Friends are soon lost, but God is a friend from Whose love neither the height of prosperity nor the depth of adversity shall ever separate us.

I have known some men possessed of good qualities, which were very serviceable to others, but useless to themselves; like a sun-dial on the front of a house, to inform neighbours and passengers, but not the owner within.

**"BLUE BELL" OATMEAL**

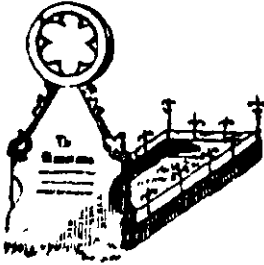
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**TESTIMONIALS.**

Woolston, 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.

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## Irish News.

**ARMAGH.**—New Bell and Belfry for Moy Catholic Church.—There is every indication that the project of a new bell and belfry for Moy Catholic Church will very soon be realised. A meeting of the Armagh Diocesan Building Fund was held on Tuesday, February 8, at the Parochial House, Moy, to consider the plans for this important addition to the church. His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, presided, and there were also present—Right Rev. Monsignor Byrne, P.P., V.G., Dungannon; Very Rev. Canon Rice, P.P., V.F., Cookstown; Very Rev. Canon McCartan, P.P., Donaghmore; Rev. John Quinn, Adm., Armagh; and Rev. Michael Quinn, C.C., Armagh. Mr. Donnelly, architect, Omagh, was also present.

**ANTRIM.**—Belfast and the University Question.—Mr. Vesey Knox, M.P., has addressed the following communication to the hon. secretaries of the Catholic University Committee in Belfast:—"Dear Sir,—I am in receipt of your resolutions with which I am in thorough accord. As I see that my suggestion as to a statutory Commission has been somewhat misunderstood (though not at the Belfast meeting) I may take the opportunity to make it clear. When a new University is established the usual course is for the promoters (if the term may be used) to prepare a draft charter and submit it with a petition to the Crown. The Crown refers it to a Committee of the Privy Council, and grants the charter on their report after the preliminary formality of laying it before Parliament. This is the course followed recently when the University of Wales was established. The only Bill requested in this case would be an Educational Bill. Where, however, it is proposed not merely to found a new University, but also to abolish an old one or entirely alter its character, the usual course is for Parliament to appoint a Commission with full powers to make the necessary changes. This would not be a Royal Commission, which can only consider and report, but a statutory Commission with power to give effect to its conclusion. This precedent was followed in the case of Oxford and Cambridge. What is needed in Ireland is: (1) The establishment and endowment of a new Catholic University; and (2) constitution in lieu of the Royal University of an autonomous university of

within two months teachers agree to pay a premium more than double that agreed upon in 1879. The teachers are perfectly right to make a stand against such treatment. Their salaries are quite small enough without making further charges upon them, and their pensions should be increased rather than diminished.

**DUBLIN.**—Agricultural Co-operation in Ireland.—On Friday, February 4, in the Aula Maxima of University College, Dublin, the Rev. T. Finlay, S.J., lectured before the Debating Society on "The Church and Co-operation," expressing a marked preference for co-operation rather than trades unionism. The Right Hon. Horace Plunkett, M.P., in proposing a vote of thanks to Father Finlay, said that in this work of co-operation in Ireland "at least 95 per cent. of those with whom he had close relations belonged to the Roman Catholic persuasion, and though in religious matters he had to disagree with most of his associates, in economic matters he found himself in entire agreement with them. In almost every portion of Ireland where they desired most to assist the people the assistance of the priest was necessary before progress of any kind could be obtained. He could instance many parishes where the priest was the only person possessed of any education whatever, and it was obvious that in those cases the priest must not only be the spiritual, but even the business adviser, of his flock. The bishop of Clonfert, whilst recognising the good work done by Mr Plunkett's association, made it quite clear that he did not regard those efforts as a permanent remedy for the state of things in Ireland. "If any man," said his Lordship, "knows the West of Ireland I do. In face of foreign competition the elements of successful agriculture are capital, labour, and technical skill. What do I find in the West and other parts of the country? I find that the very best lands in the whole country are gone out of cultivation, without capital, labour, and skill, and they are at the present time in exactly the same state as in the days of Adam. All the best land has gone out of cultivation, inhabited merely by herds, and cultivated by graziers, who are breaking up every day in face of foreign competition, and unable to pay their debts. What have capital, labour, and skill done for these lands? Absolutely nothing. I say, therefore, the first element in successful competition in agriculture in Ireland is the subdividing of the good lands, and the putting of the people to till the lands that they inherited from their forefathers. I do not propose in doing that to be unjust to any man. If any man, landlord or grazier, is

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Belfast. This dual object would require a lengthy and elaborate Act of Parliament unless it be decided to rather follow the Oxford or Cambridge precedent, and create a statutory Commission with the necessary powers to consider and decide as to all the details, to draw statutes, etc. I believe that the latter course would largely diminish the possibility of effective Parliamentary resistance. My object in suggesting it was to point out that the Government if sincere in their adhesion to the general principle could, in accordance with good Parliamentary precedents, carry that principle into effect without making very engrossing demands upon the time of Parliament. There is no reason why, as the Bishop of Down and Connor said, it should not be carried out during the coming session."

**CORK.**—The National Teachers' Grievance.—The National teachers of Ireland have a serious grievance in the new pension regulations, and on Saturday, February 5, the teachers of Cork city and county held a most successful meeting to ventilate their grievance. The main point in the teachers' grievance is that the Treasury has ordered a very large increase in the contributions made by the teachers to their Pension Fund without showing any real ground for making this heavy extra charge. The Cork meeting (says the *Irish Cath lic*) was a most influential one. Sympathetic letters were read from the Most Rev. Dr. O'Callaghan and the Most Rev. Dr. Browne. Sir George Colthurst proposed a series of resolutions bearing on the financial position of the teachers, which, in a most representative meeting, were carried unanimously. Under the Act of 1879 teachers of the first division of first class were awarded a pension of £88 per annum on completion of 40 years' service. The same Act provided for the annual payment of a certain premium. The Treasury people have now got the notion into their heads that they are losing money by the present arrangement. If they are losing money it ought to be possible to set forth a statement of accounts making the matter clear. Supposing, then, the loss to be genuine, the proper course to pursue would be to invoke the intervention of Parliament for the indemnification of the Treasury. This would be the only reasonable method of procedure, even granting the arrangements made by statute in 1879 to be unsound, though it is undeniable that the evidence before the public points quite the other way. Giving the Treasury credit, nevertheless, for perfectly accurate arithmetic—which is, however, giving away too much—yet the action taken by its officials seems most autocratic. The pension of £88 is to be reduced to £60 unless

deprived of his lands I would give him their full market value for them. The next thing that must be done is—in my opinion—you must make the tenant-farmer the owner of the soil that he tills. So long as human nature is what it is the greatest stimulus to industry will be the conviction that you are working for your own and for nobody else. I know from my own experience with regard to those farms which have been purchased by the tenants that they labour on them night and day, that they pick up the last particle of manure and put it on the land, that they put their fences into good order, that they open the drains, and they and their families work day and night with the assured conviction that no landlord or anybody else can touch them henceforward. Therefore, I say the second element in successful agricultural competition in Ireland must be to make the tenants, on fair terms all round, the owners of the soil they till. If you do this you have a chance of competing successfully with the foreigner, and enabling the tillers of the soil in Ireland to live in comfort in the country.

**An Admirable Society.**—A very admirable society, to be known as the Police-Aided Children's Clothing Society, has been established in Dublin. It is found that in Dublin, like in most large cities, the various philanthropic societies overlap, and while some of the poor are helped from several charitable bodies, others of them are helped from none. Under these circumstances, the Dublin police have generously placed themselves at the disposal of the Philanthropic Reform Association, for the purpose of seeing that the wants of all the deserving poor are attended to, and the Police-Aided Children's Clothing Society is the result. The Society's chief objects are, in the first place, to clothe poor children; in the second place, to secure that drunken parents do not pawn the clothing thus supplied. Her Excellency the Countess of Cadogan is a patroness of the Society, which is certain to rapidly make its way into the public confidence.

**GALWAY.**—The Catholic University Question in Galway.—A great meeting was held in Galway to consider this question, and as might be expected, the Galway people spoke with no uncertain sound on the just claims of Catholics to educational equality. Professor Pye, M.D., J.P., proposed the first resolution, which ran as follows:—1. "That we adopt the claim put forward by the Catholic laity of Ireland in their recent declaration, and reaffirmed by the national meeting held in Dublin, on the 11th inst.,

for perfect equality with our non-Catholic fellow-countrymen in all that regards endowment and privileges of University institutions, and express our determination to enforce that claim by every constitutional means in our power." The resolution was supported by Professor Steinberger, M.A., F.R.U.I., in a speech so fitting an to the point that we cannot refrain from quoting, said "he had travelled or lived in most of the countries of Europe, and when he first came to Ireland to learn the Irish language he met with many surprises, but nothing surprised him more than to find Ireland—which taught the greater part of the countries of Europe, and but for which he might now be a barbarian on the Alps or on the Danube (laughter)—without a University of its own. He was astonished to find that the Catholic people of Ireland had no University. If they looked to India they could find the people provided for in this respect. If they looked to Austria, which was pretty much like the British Empire, in having under its dominion many different races and people speaking various languages, they would find the higher educational wants of these people well provided for; but Ireland is the only place in Europe where the majority of the people have no University (hear, hear)." The following resolution was also carried:—"That we call on the members of Parliament for the town and county to press the Catholic claim for perfect educational equality on the House of Commons on every suitable occasion, and to expose the urgency of the grievance, and the injustice which a delay in dealing with it inflicts on the Catholic community."

**KILDARE.—Inspection of the Diocesan Schools.**—The fifth annual report of the inspection of schools in the above diocese has just been published and presented to the bishop, the Most Rev. Dr. Foley, by the diocesan examiner, the Rev. Wm. Phelan. The report shows that there are 270 schools in the diocese, and the subjects taught were prayers, catechism, explanation of catechism, and Bible history. Father Phelan classifies the schools in accordance with the results of his examination, and we learn from the report that 52 schools specially distinguished themselves, as the answering of the children in every subject was super-excellent, 117 were excellent, 60 good, 37 moderate, and four unsatisfactory. In the order of merit as to parishes, Bagnalstown ranks first place in the diocese, for out of 1000 children on the rolls, only three were absent through illness on the day of the examination, and the answering was of such a superior nature that every one of the 10 schools in the parish got the mark super-excellent in the column of merit. Clonegal parish ranks next with five out of its schools super-excellent. Tullow next with five out of eight schools super-excellent. Carlow parish has an excellent record, the three Convent Schools scoring super-excellent marks on the advanced programme, while Kildare, Naas, Abbey-leix, and Borris have also taken a very high position.

**LOUTH.—Unveiling of a Statue to St. Brigid in St. Nicholas' Church, Dundalk.**—A very interesting ceremony took place in the beautiful little chapel attached to St. Nicholas', Dundalk, on Monday, February 7, when a statue to St. Brigid, which has lately been added to the internal decorations of the church, was solemnly unveiled. High Mass was celebrated at 11 o'clock, the celebrant being Rev. P. Finegan, C.C.; deacon, Rev. B. Donnellan, Adv.; and sub-deacon, Rev. F. McNeese, C.C. The ceremony of unveiling took place at 3 o'clock before a large congregation, after which Rev. Father Matthew, of the Capuchin Order, preached a very earnest and eloquent sermon. The devotions were brought to a close by Rosary and Benediction of the Blessed Sacrament.

**MAYO.—The Distress in the West.**—Most pitiable accounts still reach us of the dreadful state of things in the West of Ireland. Large districts (writes the *Freeman's Journal*) are on the brink of famine. Day by day, and from every direction the evidence of the acute distress accumulates upon us. The proceedings at a meeting in Swinford show the union in so lamentable a condition that the overworked relieving officers are driven to seek for assistance or to resign, and at the same time indicate the strong protest of the people against the notable project of Mr. Balfour by which the starving ratepayers are commissioned to save each other from starvation. To Belmullet, as the Government has been over and over again warned, famine has arrived. The great bulk of the sixteen or seventeen thousand inhabitants are in immediate and pressing want of food. The potato crop, which was their main dependence, has completely failed. There is the utmost difficulty in obtaining supplies from the outer world. The Government, by refusing the railway demanded, and substituting a hazardous, intermittent, and practically worthless boat service, has done what it can to accentuate and perpetuate the distress. Each story of the distress appears the most pitiable possible till the next is told. In the parish of Carraroe the people are actually clamouring for Indian meal to keep the life in them, and there is no reason to suppose that in many other districts the strain of the famine (it is time to call it by its true name) is any less severe.

**ROSCOMMON.—Mr. Hayden, M.P., and the Local Government Bill.**—Mr. J. P. Hayden, M.P. for South Roscommon, takes up a very curious position with regard to the new Irish Local Government Bill. Though a Catholic member, he objects to the Bill because it makes it possible for a Catholic priest to be returned as a member of a County Council. The *London Tablet* gives him the following well-deserved castigation:—"Mr. J. P. Hayden, Parnellite member for South Roscommon, seems to have a curiously intolerant mind. At least, so we judge from the following words, which we find reported in the *Irish Times*: 'If the rumour were true that clergymen would be eligible for election to the County Councils under the coming Local Government Bill, then in the part of the country he came from, he knew whole districts in which every parish would be represented by a priest. This Bill would not be at all acceptable if the Government persisted in keeping such a clause as that in it.' Here is a Catholic member of Parliament

wanting to invent new disabilities for the Catholic priesthood. Why should the electors be forbidden to choose a priest to represent them on a County Council if they think him the best man for the post? We suppose Mr. Hayden does not like priests in public life. Well, other people do not like Parnellites, but it is not proposed on that account to pass a law to prevent Parnellites sitting in Parliament. It is an old situation when an Irish member of Parliament is seriously unhappy because a Tory Government proposes to leave a Catholic people at liberty to show their confidence in their priests by electing them as their representative."

**WATERFORD.—The University Movement in Waterford: Lord Waterford gives it his Support.**—At a large and enthusiastic meeting in the City Hall, Waterford, the Bishop of Waterford, who presided, made a few brief remarks at the close of which he made an interesting announcement. His Lordship said that whilst they demand educational equality, and equality soon, they did not demand that the equality should be retained or gained in this, that, or the other particular form. They had their own views, most of them at least, on that subject. Some of them might be in favour of a separate college, some of them might be in favour of a separate university, but on this platform they welcomed all—let it be said again, and emphatically—they welcomed all who were in favour of equality, no matter whether the equality was to be reached by the establishment of a separate university, or by the establishment of a college or colleges. He had risen only to discharge a formal duty and without any intention of taking part in the proceedings of the meeting. But before he sat down he thought it but right to read a letter which he had received the previous day, and he read it because it was addressed to himself, and still more because of the eminent position of the writer, and because, he was happy to say, it was the first declaration on a matter of public interest that had been made by the writer, Lord Waterford. The letter was as follows:—"I have to apologise for not replying to your letter before, but I have only just returned from the North. I most heartily sympathise with the project of establishing a university for Roman Catholics in Ireland, and hope that the movement will be successful. I regret to say that I shall not be able to be in Waterford to attend the meeting. I hope your Lordship will make whatever use of this letter you may think fit."

**WICKLOW.—The Glencree Industrial School.**—The annual report of this reformatory for the year 1897 has just been issued, and gives ample evidence of the useful work which is being carried on by that valuable institution. The number of boys detained during the past year averaged 167. During the year 74 boys were committed. The majority of commitments were for petty larcenies, or attempted larcenies. Out of the 74 boys sent to Glencree 35 had been previously convicted. Every effort, says the report, is made to teach the boys trades, so as to enable them to live respectably on going out into the world, and the statistics of re-conviction show that those efforts are, as a rule, successful. We note with regret that public subscriptions fell off during 1897. Only £102 was contributed, a sum which fell short by £10 of the amount spent on setting the boys in situations. We hope that during the coming year Father Cox and the Brothers will receive the practical sympathy and support which their work undoubtedly deserves.

### GENERAL.

**The Irish Association for the Prevention of Intemperance.**—The report of the Irish Association for the Prevention of Intemperance which has just been issued, shows that during the year Ireland spent £11,659,804 on alcoholic beverages, an enormous amount, as the report remarks, for a poor country with a decreasing population and decaying industries to tax itself with. This amount shows, however, a decrease as compared with 1896, of £12,203. The amount spent on drink represents an annual outlay of £2 10s 9d per head of the population. There is a decrease in the amount of spirits consumed but a counterbalancing increase in the quantity of beer and porter. The Association does all in its power, by the spread of temperance literature and by frequent open air meetings, to combat the drink evil, and certainly deserves the hearty support of all sections in the community. The report discusses the important question of introducing temperance instruction into the schools. It says:—"The National Board of Education have recently included a much larger number of lessons giving scientific temperance teaching in their Alternative Series of School Books. This country is still, however, far behind others, and especially the United States, in providing adequate physiological and scientific temperance teaching for children, and we shall not fail to press the matter on the attention of those responsible for the education of the rising generation." This is an aspect of the temperance question which deserves the careful attention of educationists not only in the Old Country but in the Colonies also.

The following chaste lines, which elegantly portray Ireland's devotion to the Holy See, were suggested by the sight of Dr. Prendergast's Consecration Ring.

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His Consecration's Seal it showed  
On hand where ne'er had jewel been;  
In massive band an emerald glowed  
And wreathing it with sharp-r shewn  
Were diamonds—that, like dewdrops rolled  
Off leaflet green, took circled hold  
Close clinging to that stem of gold.  
  
Flashing before our lifted eyes  
Upon the shapely Celtic hand,  
Meety, methought, it typified  
That consecrated natal Land  
Its wearer claims—Earth's vernal gem!  
Whose saints (the diamonds emblem them)  
In exile clasp Rome's parent stem.

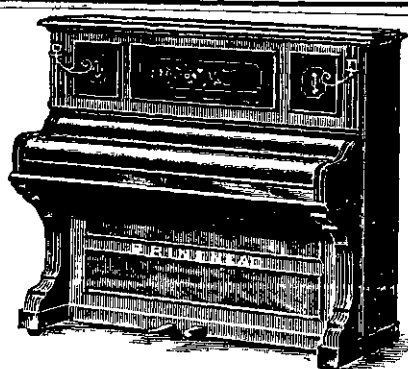
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OBJECTS.—To cherish a love for Faith and Fatherland ; to extend the hand of fellowship to our co-religionists of every nationality ; to render assistance and visit the sick and distressed ; to help the widows and orphans of deceased members.

A FULL Benefit Member, on payment of a weekly contribution of from 1s to 1s 3d (graduated according to age), is entitled to Medical Attendance and Medicine for himself and family (children to be under the age of 18 years) immediately on joining. Also 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s week for a further period of 13 weeks, in case of sickness, and should there be a continuance of illness, 5s per week is allowed during incapacity as superannuation, provided he has been a member of the Society for 7 years previous to the commencement of such incapacity. On the death of wife, £10 ; at his own death relatives receive £20.

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.

Twenty-five branches of this excellent Institution are now established in New Zealand, and every provident Catholic in the Colony eligible for membership should join and, combining as it does, the spiritual as well as the temporal, participate in its unsurpassed advantages.

Full particulars may be had from branches and from

P. KEARNEY,  
District Secretary Auckland

PROSPECTUS  
A.M.D.G. ET S.P.H.  
(*Seculare Videtur*)

## ST. PATRICK'S COLLEGE WELLINGTON, NEW ZEALAND.

CONDUCTED BY THE MARIST FATHERS.

Under the Patronage of His Grace the Most Reverend Francis  
Redwood, S.M., D.D., Archbishop of Wellington.

President: THE MOST REV. DR. REDWOOD, S.M.  
Rector: THE VERY REV. DR. WATTERS, S.M.

ST. PATRICK'S COLLEGE is intended to afford the youth of New Zealand a sound liberal education, whilst furnishing all those safeguards of religion, without which education ceases to be an advantage. The course of education, classical, scientific, and mercantile, is traced in the programme of studies. A special course is provided, in which students are taught everything needful for mercantile pursuits. Students are prepared for Civil Service, Law, University and Musical Examinations. A large and well-appointed gymnasium has been added to the College, giving the students facility for developing muscular power. A select library is at the disposal of students during the hours set apart for reading. Vacation is given twice a year, in June and December. One term's notice is required before the withdrawal of a student. The religious education of the students will be attended to as a matter of the first and greatest importance. Non-Catholic students are required to attend the common exercises of religion, and to conform to the ordinary rules of the College.

### OUTFIT FOR BOARDERS.

Each Intern Student requires the following outfit:—Two ordinary suits of clothing for weekdays, one dark suit for Sundays, six day shirts, three night shirts, six pairs of socks, six pocket handkerchiefs, three table napkins, two pairs boots, one pair slippers, three pairs of sheets, four pillow cases, six towels, combs, brushes, and other dressing articles, one silver spoon, knife, fork, and napkin ring.

### TERMS.

Boarders.—All Intern Pupils, 40 guineas per annum; Entrance Fee (payable once only), 3 guineas

Day Scholars.—Preparatory School, 6 guineas per annum; College, 9 guineas per annum.

Extras.—Music, 8 guineas per annum; Drawing, 3 guineas per annum; Shorthand, 3 guineas per annum; Washing, 1 guinea per annum; Stationery, comprising use of copy books, letter paper, etc., 1 guinea per annum.

A charge of 9 guineas per annum extra is made for day scholars who dine at the College.

A reduction of 10 per cent. is made in favour of brothers, whether boarders or day scholars.

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

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

N.B.—Payments are required in ADVANCE at the beginning of each term: 1st February, middle of May, and 1st September.

F. J. WATTERS, S.M., D.D., Rector.

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Made from Extra Choice MATURED SUN-CURED LEAF.

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History of the Sacred Passion, Louis de la Palma, New edition, price 6s 6d, posted 7s; My Water Cure, by Father Kneipp, price 1s 6d, posted 2s; Life after Death, by Rev. John S. Vaughan, price 2s 6d, posted 3s 9d; The Book of Erin, from a Socialist's view, by J. Morrison Davidson, price 1s, posted 1s 6d; A Short Life of His Holiness Pope Leo XIII, price 1s 6d, posted 1s 9d; The Office of Holy week, price 1s 6d, posted 1s 8d, etc., etc.

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Hours of the Passion, by Ludolph the Saxon	8 0
Lenten Exercises, by Dr. Vaughan	1 4
Lenten Meditations on the Passion and Death of Our Lord, Fien	1 9
Lenten Monitor, Rev. P. Baker, O.S.F.	2 3
Mystery of Crown of Thorns, by a Passionist Father	4 4
Sufferings of Our Lord Jesus Christ, by Rev. Father Thomas of Jesus	2 10
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N.B.—Milner's End of Religious Controversy. New edition by Rev. Luke Rivington, M.A. Price, 1s 6d; Post Free, 2s.

E. O'CONNOR,

Proprietor



# 1897

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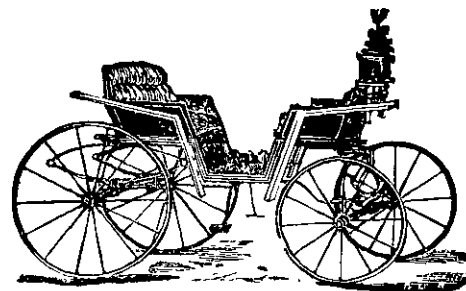
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<p><b>FIRST.</b> Boots with this Brand on the heel are Guaranteed to Fit and Wear Well.</p>	<p><b>SECOND.</b> On this Brand only the Very Best of Workmen are employed.</p>	<p><b>THIRD.</b> Only the Very Best of Materials are used in this Brand of Boots and Shoes.</p>	<p><b>FOURTH.</b> Farmers, Miners, and all who want to keep their feet dry, try this Brand.</p>	<p><b>FIFTH.</b> The "STANDARD" Brand Boots and Shoes are known from Auckland to the Bluff for sterling quality.</p>
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## Commercial.

For week ending April 6.

### STOCKS AND SHARES.

LONDON, April 1.

The issue department of the Bank of England reports that the stock of gold, coin, and bullion for the week is £29,827,000, and the reserve £31,662,000, the proportion of reserve to liabilities being 38.31. There was in circulation £27,602,000. The public deposits amounted to £19,616,000, other deposits to £36,813,000. Government securities to £14,209,000, and other securities to £39,038,000.

Three months' bills are discounted at 3 per cent. Consols, 111½.

### STOCK EXCHANGE.

Wednesday, March 16.

**BANKS.**—National, Buyers, 2/6; Sellers, 2/7 1/2. New South Wales, B., 33/15; S., 34/5. Un. of Australia, Ltd. B., 27/-; S., 27/10.

**INSURANCE.**—National, B. 15/8; S., 16/0. New Zealand, B., 3/5/0; S., 3/8/-. South British, B., 2/7/0; S., 2/9/0. Standard, B. (cum div.) 11/3; S., 12/-.

**SHIPPING.**—New Zealand Shipping, B., 4/6/-; S., 4/8/-. Union Steam, B., 9/10/-; S., 9/15/-.

**COAL.**—Kaitangata (old), B., 24/-; S., 26/- . Do (new), B., 2/10/-; S., 2/15/-. Westport B., 2/15/3; S., 2/16/4.

**LOAN AND AGENCY.**—Commercial Property Company (10/-) B., 4/9; S., 5/6. National Mortgage (cum. div.), B. 10/6; S., 11/3. Perpetual Trustees, B., 10/9; S., 11/3. Trustees and Executors, B., 1/10/-; S., 1/11/-.

**MISCELLANEOUS.**—Colonial Sugar Refining Co. (£20), B., 28/10/-; S., 29/- . Kaipoi Woollen Co., B., 6/-; S., 6/5/-. Milburn Lime and Cement, B., 17/6; S., 1/8/6; do., new issue, B., 2/9/-; S., 3/3/- premium. Mornington Tramway, B., 15/6; S., 16/-. Mosgiel Woollen, B., 4/6/-; S., 4/7/-. New Zealand Drug (2/- paid), B., 2/7/6; S., 2/8/3. New Zealand Drug (30/- paid), B., 1/14/-; S., 1/15/-. Otago Daily Times, (cum div.) B., 11/-; S., 11/10/-. Emu Bay Railway, B., 7/6; S., 8/6. New Zealand Asbestos Co., B., 2/-; S., 3/- premium.

**GOLDFIELDS.**—Reefton: Big River Extended, B., 7/-; S., 8/-. Cumberland Extended, B., 1/3; S., 1/9. Dillon Extended, B., 1/9; S., 2/3. Keep-it-Dark, B., 12/6; S., 13/6. Alpine Extended, B., 5/6; S., 6/-. Welcome Co. (Ltd.), B., 3/-; S., 3/3. Croesus (Paparua), B., 10/-; S., 11/-. Auckland.—Bunker's Hill, B., 1/-; S., 1/4. Crown, B., 19/-; S., 1/- . Talisman, B., 11/5; S., 12/-. Waitekauri, B., 1/19/-; S., 2/1/-. Waihi Silverton, B., 7/6; S., 10/-. Woodstock, B., 1/4/-; S., 1/5/-. Otago.—Alpha (vendors), B., 13/-; S., 15/-. Morning Star (A issue), B., 13/-; S., 15/-. Ophir Deep Lead, B., 15/-; S., 15/6.

**DREDGING COMPANIES.**—Buller, B., 7/-; S., 8/-. Clyde, B., 2/18/-; S., 3/11/-. Enterprise, B., 2/12/6; S., —. Golden Beach (par) B., —; S., —. Golden Gate, B., 1/-; S., 1/15/-. Golden Run, B., 1/-; S., 1/11/-. Golden Treasure, B., 2/19/-; S., 3/1/-. Golden Terrace, B., 1/6; S., 2/6 premium. Jutland Flat (paid), B., 6/9; S., 7/-. Lion Rock, B., 1/3/9; S., 1/4/3. Molyneux Hydraulic Co. Dredge issue, B., 1/5/-; S., 1/9/- (premium). Nevis, B., 18/-; S., 1/- . Otago B., 1/10/-; S., 1/15/-. Upper Waipori (contrib.), B., 1/9; S., 2/-.

**SLUICING COMPANIES.**—Moonlight Sluicing (contrib.) B., 1/16/-; S., 1/19/-. Roxburgh Amalgamated (contrib.), B., 5/9; S., 6/3. Deep tream, B., 19/3; S., 1/0/3. Bakery Flat, B., 13/-; S., 16/-.

### LIVE STOCK.

#### STOCK RETURNS.

Wellington, March 31.

The total number of horses in the colony is 253,227 against 250,247 last year. Auckland has the most, 64,140; then Otago,

53,056; Canterbury, 46,622; Wellington, 39,552. Cattle number 1,209,165, against 1,138,067; Auckland has 308,047; Wellington, 244,731; Taranaki, 211,158; Otago, 194,480; Canterbury, 97,386. Pigs number 186,027 this year, against 209,834 last year. The sheep returns up to April 30, 1897, give a total of 19,687,954. Canterbury has 4,379,249; Otago, 4,021,065; Wellington, 3,952,984; Hawke's Bay, 3,250,577; Auckland, 1,880,692.

### IMPORTANT SALE OF HIGH-CLASS DAIRY CATTLE.

Messrs. Wright, Stephenson, and Co. report having held the second annual sale of well-bred dairy cattle on account of Mr. Thomas Lee, at his farm near Highcliffe, on Thursday March 31st. Notwithstanding that Mr. Lee's farm is somewhat out of the way, the sale was well attended, and this in a great measure was due to the fact that his cattle are held in great repute. Most of the buyers at last year's sale were present again to-day, which is the best evidence that their former purchases had turned out profitable and up to the vendor's representations at the sale. The competition at this year's sale was particularly brisk for young cows and heifers close to calving, especially where these showed breeding and were well-grown, but where the cows offered were aged and far from profit it was almost impossible to elicit bids. The highest priced animals were sired by Young Glenham and Prince Carlo. The following are some of the principal sales:—Heifer by young Glenham, L8 5s; 2 cows by same sire, L8 each; 2 heifers by do, L7 5s; 1 do by do, L6 15s; 3 cows by Young Glenham at L9; 5 heifers by Young Glenham at L5 15s; and about 20 head heifers and cows at from L3 to L5 10s. The principal lots were bought by Peninsula and Waikouaiti settlers.

### ADDINGTON STOCK MARKETS.

Christchurch, March 23.

The entries for nearly all classes were smaller than at the previous sale at Addington, and business throughout, except in fat sheep, was of an unsatisfactory nature to vendors. The entries comprised 16,184 sheep and lambs, 388 head of cattle, and 793 pigs.

Out of 190 head of fat cattle—50 in dealers' hands—the bulk were good useful sorts, with a pen or two of prime steers. There was little or no competition, and a considerable fall on late rates was experienced, cow beef suffering most. Prime steers brought L6 to L8 2s; inferior and secondary, L3 12s 6d to L5; good heifers, L4 10s to 6l; smaller, L2 17s 6d to L4; good cows, L4 to L5 12s 6d; and others, L2 7s 6d. At per 100lb beef ruled from 15s to 16s 6d for prime, 12s to 14s for good, and from 7s 6d to 11s for inferior and cow sorts.

The yarding of fat sheep included some very good lines of wethers and ewes. The sale for anything approaching freezing quality was very good. Exporters and butchers were in competition for all the better lots. Freezing wethers quite held their own, and the better classes of trade ewes showed an advance of 1s to 2s per head, and even secondary quality ewes met with a better demand. Prices realised were: Best crossbred wethers, 12s 6d to 14s 1d; secondary do, 10s to 12s; best maiden ewes, 11s to 13s 4d; secondary do, 7s 9d to 10s 6d; best mixed sexes, 11s to 13s 6d; secondary do, 8s 6d to 18s 6d; best ewes, 9s to 11s 5d; good do, 7s to 8s 6d; inferior and secondary sorts, 3s 7d to 6s 6d; merino wethers, 2s 3d to 3s.

Fat lambs again came forward in large numbers, but there was little life in the sale, the buyers for export not appearing very anxious to secure supplies. A nice line of nearly 55 from Sir John Hall's estate was taken at 10s 4d, and this was about the top price (with the exception of 10s 9d obtained for a little lot), freezing sorts selling down to 9s, good butchers' lambs at 6s to 8s 6d, and backward lots, of which there was a large number, down to 3s 6d.

The pig yards were again taxed to their utmost capacity. Baconers were slightly easier, prices ranging from 4d to 4½d per lb, and for porkers from 4d to 4½d. Good stores quite held their own, but the supply of smaller sorts was in excess of the demand, and several lots were passed. Per head, baconers ran from 32s 6d to 56s, porkers 20s to 22s, stores 16s to 25s, and small pigs, 4s to 12s.



# SIMPSON & HART,

Brewers, Maltsters and Bottlers,

Black Horse Brewery, LAWRENCE.

THE BEST ALE AND STOUT IN THE MARKET. IN BULK AND BOTTLE.

ORDERS RECEIVE PROMPT ATTENTION.

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It is what we give our customers in Cycles and Accessories, because, being the largest Cycle Dealers in New Zealand, having Depôts all over the country, we buy and sell in greater quantities than any other Dealer, and Quantity controls Price.

OUR CYCLES are the best made Cycles of to-day, many of which have stood the keenest competition for 30 years.

We are Sole Agents for BEESTON, WOLVERHAMPTON, and COVENTRY HUMBERS, SWIFTS, ARIELS, DUNLOPS, ATLANTAS, and TRIUMPHS.

Every machine is fitted with Dunlop Tyres, and carries our 12 months' Guarantee.

OUR ACCESSORIES have been thoroughly tested, and can be relied upon.

OUR LAMPS burn well, give a good light, can be easily lighted, and don't blow out.

OUR BELLS are neat and very effective when struck.

OUR CYCLOMETERS are small, accurate, and easily read whilst riding. They register up to 10,000 miles, and re-start without being touched.

OUR TOOL-BAGS are made from one solid piece of leather; they contain no stitches whatever, being welted together. Inside a piece of felt keeps the tools from rattling.

Every other necessary Cycle requisite that we can recommend kept in stock. Special attention given to Trade Orders.

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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.

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WE have during the past year spared no expense in endeavouring to make our Beer second to none in New Zealand, and can now confidently assert we have succeeded in doing so.

We invite all who enjoy A Good

Glass of Beer to ask for STAPLES' BEST,

On Draught at almost all Hotels in the City and surrounding districts.

And confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

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MOLESWORTH AND MURPHY STREETS, WELLINGTON.

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will form a speciality of my business.

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Yours respectfully,

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Steamers will be despatched as under: LYTELTON and WELLINGTON—

Te Anau	Frid., April 15	3 p.m. D'din
Tarawera	Tues., April 19	3 p.m. D'din
Wakatipu	Thurs., April 21	3 p.m. D'din

NAPIER, GISBORNE and AUCKLAND—		
Te Anau	Frid., April 15	3 p.m. D'din
Tarawera	Tues., April 19	3 p.m. D'din

SYDNEY, via WELLINGTON—

Wakatipu	Thurs., April 21	3 p.m. D'din
Monowai	Thurs., April 28	2 30 p.m. trn

SYDNEY via AUCKLAND—

Tarawera	Tues., April 19	3 p.m. D'din
Mararoa	Tues., May 3	2 30 p.m. trn

MELBOURNE via BLUFF and HOBART—

Monowai	Mon., April 11	3 35 p.m. trn
Waikare	Mon., April 18	3 35 p.m. trn

WESTPORT, via TIMARU, AKAROA, LYTELTON WELLINGTON, PICTON and NELSON—

Taupo *	Thurs., April 14	5 p.m. D'din
Cornuna	Frid., April 22	5 p.m. D'din

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

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

Herald	Wed., April 20	5 p.m. D'din
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TONGA, SAMOA, FIJI and SYDNEY—

Ovalau	Wed., May 4	From Auckland
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FIJI (SUVA and LEVUKA)—

Flora	Wed., April 20	From Auckland
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TAHITI and RAROTONGA—

Upolu	Wed., April 12	From Auckland
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F. POBAR AND SON (from Cashel street F. Christchurch), Umbrella Manufacturers, have opened a Branch Shop, 113 GEORGE STREET, DUNEDIN. Numerous designs in Handles and Fittings. All work guaranteed. Pobars Price List: Strong Italian Cloth from 2s 6d; Satin de Chene (Italian), 4s 6d; Levanteine from 5s 6d; best Twill Silk, 6s 6d; Sticks from 1s; Scissors ground and set, 3d.

J. T. CARTER, 42 GEORGE STREET,

Has just opened a large assortment of CROCKERY AND HARDWARE, Which is now being offered to the public AT THE LOWEST POSSIBLE PRICES.

CALL AND INSPECT.

No So-Called Sale Price but the Genuine Bed-rock Price at

J. T. CARTER'S,

42 GEORGE STREET.

INVERCARGILL RAM AND EWE FAIR.

INVERCARGILL, April 1.

At the ram and ewe fair to-day there was a large entry of well-bred rams, but the sales were most disheartening to breeders, few buyers being present. It may be because farmers are in the thick of harvest work and the weather is fine. Of 20 stud Border Leicester rams only three or four, realising 5gs to 9½gs, were sold. Flock rams brought 21s to 27s, Border Leicesters and Lincolns 2gs. Romney 1g, Shropshire 2gs to 2½gs, and cross Border and English Leicesters 21s and 22s.

DUNEDIN HORSE SALEYARDS.

Messrs. Wright, Stephenson, and Co. report as follows:—

The entries for Saturday's sale comprised chiefly light harness horses of not very good quality. The attendance of buyers was small, and owing to the unsuitability of the majority of the horses offered only a few sales were effected. Draughts were poorly represented, and had there been any animals of the right stamp offered no doubt they would have satisfactory prices. We can recommend consignments of young, sound sorts to this market, and shall be pleased to receive particulars of any such for sale. Spring-carters and light harness horses, when having youth and strength on their side, are always well competed for and sell readily at quotations. On account of the Easter holidays next week there will be no horse sale. We quote: First-class young draught mares and geldings, L35 to L40; good do, L28 to L33; medium draught mares and geldings, L20 to L25; aged do, L12 to L18; first-class hack harness horses, L18 to L25; good do, L12 to L17; medium do, L7 to L10; aged and inferior, L2 to L5.

PRODUCE.

LONDON, April 1.

The English wheat market is quiet, but steady. The Continental and American markets are firm. Californian No. 1 milling, 5s 9d. Russian cargoes, 37s. London quotations for hard Duluth, 42s.

Sugar is firm. Java, 11s 3d; German, 9s.  
Iron, 46s 3d.  
Rabbits, 10d.  
Butter is unchanged.

SYDNEY, March 30.

Wheat—Chick (prime), 2s 9d to 2s 10d; milling, 4s to 4s 1d. Flour—L10 to L10 10s. Oats—Feeding, 2s 4d to 2s 5d; seedling (Tartarian), 2s 5d to 2s 7d. Maize, 2s 3d. Barley—Cape, 2s 8d to 2s 10d. Peas—Prussian blue, 4s 9d. Bran, 7½d. Pollard, 7½d. Potatoes—Circular Heads, L7; local grown, L5 10s to L6; Onions—New Zealand, £6 10s; Victorian, L6. Butter—Dairy, 8d to 8½d; factory, 9d to 9½d. Cheese—Large, 4d; loaf, 5d. Bacon, 6½d to 8d.

MELBOURNE, March 30.

Wheat, 4s to 4s 1d. Oats—Algerian (feeding), 1s 3d to 1s 6d; milling, 1s 8d; stout white, 1s 9d to 2s 1d. Barley—Malting, 4s 10d to 5s. Maize, 2s 1½d. Bran, 9½d. Pollard, 9½d. Potatoes, L6 to L6 5s. Onions, £5 to L5 10s.

ADELAIDE, March 30.

Wheat, 4s 4d to 4s 4½d. Flour, L10 15s to L11. Oats—Dun, 2s 4d to 2s 6d; Algerian, 2s 5d to 2s 7d; New Zealand, 3s 5d to 3s 9d. Bran, 1s. Pollard, 1s 2d.

INVERCARGILL, April 1.

OATS—Very few samples of the new crop are offering yet. Quotations: 2s 1d (f.o.b., sacks in) for best feed.

WHEAT—The market is firm at from 4s 3d to 4s 6d (in trucks at Invercargill).

BARLEY—There is a good demand. Prime malting samples have brought up to 5s 3d here.

RYEGRASS—Very little is offering, and there is no change in the quotations.

AGRICULTURAL STATISTICS.

WELLINGTON, March 31.

Statistics prepared by the Agricultural Department show the following areas sown or intended to be sown this season, compared with last year.—

	1897.	1898.
	Acres.	Acres.
Wheat ... ..	258,608	345,801
Oats ... ..	372,607	384,819
Barley ... ..	29,813	31,920
Maize ... ..	12,594	14,857
Oats (for chaffing) ... ..	186,468	179,716
CANTERBURY.		
Wheat ... ..	174,579	222,461
Oats ... ..	730,113	128,992
Barley ... ..	10,929	11,015
Oats (for chaffing) ... ..	57,585	48,239
OTAGO.		
Wheat ... ..	58,307	86,039
Oats ... ..	194,273	209,226
Barley ... ..	7,552	8,464
Oats (for chaffing) ... ..	70,547	66,437

Auckland has a maize acreage this year of 13,079, against 11,112.

The quantities of grain on hand are:—

	1898.	1897.
	Bushels.	Bushels.
Wheat ... ..	1,149,661	1,134,072
Oats ... ..	1,406,596	1,115,047
Barley ... ..	91,772	172,056
Maize ... ..	128,940	39,805

CANTERBURY.

Wheat ... ..	816,692	926,932
Oats ... ..	245,991	391,343
Barley ... ..	27,803	74,189

OTAGO.

Wheat ... ..	316,882	220,924
Oats ... ..	1,055,281	649,820
Barley ... ..	52,069	74,189

Auckland has 168,703 bushels of maize on hand, against 39,105 bushels last year.

The total acreage in potatoes this year is 36,402, against 29,990; and in cocksfoot 58,640, against 49,622. The land in grass is: Ploughed, 3,992,779, against 4,130,082; clover, 158,683 and 32,226; not ploughed (in grass), 5,553,230 and 5,661,203; hay, 49,565 and 81,411.

The New Zealand Loan and Mercantile Agency Company report as follows:—

WHEAT—Millers are importing rather than give prices now demanded by growers for local grown. The market, in consequence, is less animated. Best milling velvet is fetching 4s 7d to 4s 8d; best Tuscan and red wheat, 4s 3d to 4s 6d; medium, 4s 3d to 4s 4d; inferior, 3s 3d to 4s; broken, 2s 9d to 3s 6d (ex store, sacks weighed in, net). All lots for seed fetch 4s 9d to 5s.

OATS—There is a very fair demand for both milling and feed, the former fetching 2s 2d to 2s 3d; best short feed, 2s 1d to 2s 2d; medium to good, 2s to 1s 1d (ex store, sacks extra, net).

BARLEY—A steady demand exists for all sorts, prime malting fetching 4s 9d to 5s; medium to good, 4s to 4s 6d; feed and milling, 3s to 3s 9d (ex store, sacks extra, net).

GRASS SEEDS—Ryegrass seed, if heavy and small, maintains its price, while big seed and dirty is now difficult to place. Quotations for farmers' best dressed and shotty, 3s 3d to 3s 5d; medium, 2s 9d to 3s 2d; inferior, 2s 3d to 2s 8d (ex store, sacks extra, net). Cocksfoot in moderate demand. Best dressed in retail lots fetch 4½d to 5½d; medium, 4d to 4½d per lb (ex store, sacks extra, net).

CHAFF—Consignments being heavier, prices are easier. Prime old brought on Monday L3 15s to L4; best new, L3 2s 6d to L3 10s (ex truck, sacks extra, net).

POTATOES—Market over supplied. Prices in buyers favour. Say for best Derwents, L3 10s to L3 17s 6d; extra prime, L4 per ton (ex store, sacks weighed in, net).

Messrs. Donald Reid and Co. report that prices ruled as under at their auction sale on Monday:—

OATS—We offered several lines of good sparrow-bills, and cleared all on hand at late quotations. Good feed, 2 0½d to 2s 1d; medium, 1s 11½d to 2s per bushel (sacks extra).

WHEAT—Only a small line of whole fowls' wheat was offered, and sold at 4s 0½d per bushel (sacks in).

POTATOES—The market was well supplied, and competition was not so keen. Best Derwents sold at L4 to L4 2s 6d; medium to good, L3 10s to L3 17s 6d per ton (sacks in).

CHAFF—The market was over-supplied, and prices were slightly easier. Good oaten chaff sold at L3 10s to L3 15s; medium, L3 to L3 5s per ton (bags extra).

Messrs Stronach Bros. and Morris report as follows:—

WHEAT—There is a fair quantity coming forward now, which is readily disposed of at the following quotations: Prime milling velvet, 4s 8d to 4s 10d; medium, 4s 6d to 4s 7d; prime Tuscan, etc., 4s 6d to 4s 8d; medium, 4s 4d to 4s 5d; fowl wheat, 3s to 4s per bushel (ex store, sacks in).

OATS—There is a good demand for all offering, and prices are on a par with those ruling last week. Quotations: Prime milling, 2s 2d to 2s 3d; good to best feed, 2s; medium, 1s 11d to 1s 11½d per bushel (sacks extra).

BARLEY—Very little coming; market firm. Quotations: Prime malting, 4s 9d to 5s 3d; medium, 4s 4d to 4s 8d; feed and milling, 2s 6d to 3s 6d per bushel (sacks extra).

CHAFF—Owing to the large quantities coming forward prices have receded 2s 6d to 5s per ton during the week. Best oaten sheaf, L3 10s to L3 15s; medium, L3 to L3 7s 6d per ton (bags extra).

POTATOES—Market easier. Best Derwents, L4 to L4 2s 6d; medium to good, L3 10s to L3 17s 6d per ton (bags in).

MR. F. MEENAN, King street, reports:—Wholesale price only—Oats: Fair demand; feed, medium to good, 1s 10d to 2s; milling, 2s to 2s 2d; fowls' wheat, 3s to 4s; milling, 4s 6d to 4s 9d; chaff, L3 5s to L3 15s, fair supply. Ryegrass hay, L3 10s to L3 15s. Straw, 28s per ton; loose, 28s. Potatoes: New, local, L4. Flour: Roller, L11 to L11 10s; Oatmeal: L11 10s in 2½lbs. Butter: Dairy, 6d to 9d; factory, 9d. Eggs, 1s 2d. Bran, L3. Pollard, L4. Onions: Christchurch, L6 10s per ton.

WOOL, SKINS, TALLOW, ETC.]

LONDON, April 1.

At the wool sales there was keen competition, with a slight advance in price, for medium and inferior merinos and low cross-breeds.

The second series of the colonial wool sales closed to-day. Prices at the close were a shade easier.

April 2.

At the wool sales best greasy combings and lower grade cross-breeds were a shade weaker, fine cross-breeds and all lambs' wool at par, while medium and inferior greasy and all scoured merinos were about 7½ per cent. higher.

The wool catalogued to date totals 215,000 bales, of which Home buyers purchased 34,000 bales, Continental 113,000, and American none. A total of 15,000 bales is held over for the next series.

(Continued on Page 20.)

[ESTABLISHED 1877.]

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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.

**ANSWER TO CORRESPONDENT.**

M. L. KELBER.—We are making inquiries. Kindly send your address.

**DEATHS.**

**TUBMAN.**—James Tubman, of Ballinamore, County Leitrim, Ireland, father of Rev. J. Tubman, of Timaru, and of Rev. T. Tubman, P.P. of Virginia City, Nevada, United States. Died recently at the ripe age of 82 years.—*R.I.P.*

**HOULAHAN.**—Of your charity pray for the soul of Catherine Houlahan, wife of Michael Houlahan, of N.E. Valley, Dunedin, who departed this life April 9, 1895.—*R.I.P.*

**The New Zealand Tablet.**

FIAT JUSTITIA.

FRIDAY, APRIL 8, 1898.

**WAR RUMOURS AND PEACE ARBITERS.**

**H**ATE war," said a French wit. "It spoils conversation." The saying is characteristic of that school of light and airy Gallic wits who were given to skimming gaily, like twittering swallows, over the broad surface of even the mightiest questions that can exercise the human mind. Just now conversation turns mainly on the prospects and ultimate chances of two mighty wars. East and West are bristling with sensational possibilities. For the United States and Spain the prospects of peace were for a moment in the ascendant. They apparently hung by the Pope's mediation. But there is undoubtedly thunder in the air. The submarine wire records day by day the bustle of moving battalions, and the feverish mobilising of fleets. The risk of a big impending struggle is by no means diminished. Nobody can surmise what to-morrow may bring.

\* \* \*

All ye Housewives of New Zealand, who delight in fragrant Tea—Ask for that which bears the label of the "Diamond Jubilee.—Ask ye, too, for "Maharajah," used by Armies of the West—These are Teas of richest flavour, pure, unblended, and the best. "DIAMOND JUBILEE" and "MAHARAJAH" Teas are Hondai-Lanka Registered Brands, not Blends. Sold by **CAROLIN & CO., Stafford Street, Dunedin**, and all leading Grocers.

MACK and PALIKAO staked their reputations—and lost them—by a slavish adherence to Jomini's old "rules of war." The laboratory and the workshop have sent the old principles of fighting to the museums of antiquities. A new order reigns afloat and ashore. Rapid-fire and rifled long-range guns, the duel between projectile and armour, war telegraphy, the enormous masses of men thrown into modern battles, the forced abandonment of close formations, the long extent of ground armies now cover, iron-clads, fast cruisers, torpedo-boats, high explosives—all have compelled radical changes in the principles and results of modern warfare such as never entered the minds of men who fought at Gravelotte 28 years ago. The Prussian breech-loader of 1866 produced consternation in Europe. The French mitrailleuse of 1870 inspired one of RUSSELL's most sickening and realistic descriptions of battle carnage—that of Rezonville. The next big war—if and when it comes—will be fought out with weapons compared with which the mitrailleuse and chassepot and needle-gun of 1870 are as antiquated as the blunderbuss.

THACKERAY has well said that war taxes both sexes: "it takes the blood of the men and the tears of the women." It takes their treasure too. As in the case of the Franco-German struggle, it also leaves a gnawing bitterness of feeling which may live on for generations. And then there are its nameless "horrors." Some of them are depicted on canvas in the Musée Wiertz at Brussels, and in black and white in WILLIAM HOWARD RUSSELL's correspondence and in the pages of *La Débâcle*. "Take my word for it," said Wellington, "if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again." Military men are anxious to test the new weapons under "service conditions." Friends of Humanity will pray that the occasion for gratifying the professional or scientific curiosity of the military mind may be far distant.

A ray of hope shone for a moment out of the Press Association's message that the Pope would mediate between Spain and the United States—both, it was said, having requested and accepted his intervention. There is nothing novel in Papal arbitration. LEO XIII's advice, said Rev. H. R. HAWES at Rome in 1894, "has been sought by distant communities throughout the Catholic world, and followed. His arbitration in Peru averted a civil war. His counsels to American strikers and Irish Home Rulers were wise and tempered. He is the friend of peace, and himself a peacemaker" (*Irish Weekly*, May 12, 1894). Germany and Spain submitted to his arbitration their quarrel over the Caroline Islands; and both loyally abided by his decision. Only two years ago Chile and Argentina referred to him a dispute regarding the delimitation of their respective territories. His decision gave unqualified satisfaction to both republics, and the two Presidents tendered him their thanks for his intervention. "There can be no doubt as to the wish of his declining days," says the *Jewish Review*. "It is 'peace,' and a closer union and brotherhood for the entire human race." No partisan can be a peacemaker. And the feeble, aged prisoner of the Vatican, standing on the threshold of eternity, is no mere partisan.

The Pope is the chief representative on earth of the Prince of Peace. In his letter on the Italian demonstrations of 1895, he said: "Our predecessors were frequently called upon to compose the most violent quarrels." Their office of peacemakers began early—when the Roman Empire had broken up; when Europe was partitioned out among many kings and kinglets; when, in the confusion, international law was non-existent or in a rudimentary stage. In the middle of the fifth century ATTILA, with his Huns, swept into Gaul, then over Northern Italy, and finally he set his face towards Rome. The Vandals were in possession of Africa. The Goths held Spain. The centre of Christian civilisation, as well as its circumference, was threatened. Pope St. Leo the Great confronted ATTILA by the banks of the Po, and the wild warriors from the north were led back again beyond the Danube. In the days of GENSERIC Rome was once more saved by the intervention of the Pope. A century later the Eternal City was twice more rescued from the Lombards by Pope GREGORY the Great, who, after years of patient negotiations, spread the blessings of peace over the length

and breadth of Italy in the closing year of the sixth century.

Pope St. ZACHARY followed the pacific traditions of his predecessors. Through his influence LUITPRAND restored the cities, spoils, and prisoners he had captured when he invaded the Roman Province in 741. In the same year he saved Ravenna from the inroads of LUITPRAND. A similar service was done for Central Italy by his successor, Pope STEPHEN II., when ASTULPH, King of Lombards, swept down upon the Roman Province. A few years later, in 756, after ASTULPH's death, the same Pope averted a civil war arising over the succession to the Lombard crown. During the Middle Ages, said Lord RUSSELL of Killowen, the Popes "determined many a hot dispute between rival forces." The "Truce of God" is described by the Presbyterian historian SCHAFF as "one of the most benevolent institutions of the Middle Ages." It forbade all wars and feuds from Wednesday evening to Monday morning in each week, and was long enforced by the fearful penalties of excommunication and interdict.

The old and honoured peace-making function of the Popes was broken by the great religious revolution of the sixteenth century. It shows signs of reviving now. Such a universal arbiter as the Papacy is the sorest political need of the hour. To use Mr. STEAD's words, the world urgently requires "in all international disputes an appeal to some authority sufficiently honest to decide the question on its merits without being 'nobbled' by either party in the quarrel." Such an arbiter is the Pope. Occasions, of course, arise when the sword must be unsheathed, as when a nation has to defend its rights, its liberties, or its very existence. Even then war is a harrowing, though necessary, calamity. We may well long for the day when brute-force will no longer be the judge of right and wrong; when men "shall turn their swords into plough-shares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war."

#### DUNEDIN AND DISTRICT.

A MEETING of the St. Patrick's Day Committee was held in the Christian Brothers' School, Dunedin, on Monday evening. Mr. Coughlan occupied the chair, and there was a fair attendance of members. The report and balance-sheet were submitted and passed. Despite the unfavourable weather, the handsome profit of close on £80 was realised by the day's proceedings. On the motion of Mr. Shields, Fathers Murphy and Ryan were appointed trustees of the funds, to dispose of them as they think best, leaving, however, a sufficient guarantee for next year's sports. A bonus of £10 was passed to the indefatigable secretary, Mr. H. McCormack, and the meeting terminated with votes of thanks to the officials, and mutual congratulations.

THE Very Rev. Father Le Menant des Chesnais (Christ-church) and Very Rev. Dean Mackay (Oamaru) arrived in Dunedin on Tuesday evening to take part in the solemn functions of Holy Week. They are the guests of his Lordship the Bishop.

#### NEW ZEALAND: GENERAL.

WE would earnestly urge friends who send us Press correspondence, news cuttings, &c., to forward them to us at the earliest moment. Lengthy reports should be in our office on Tuesday mornings. Short and scrappy news items should reach us at latest on Wednesday morning. Items of intelligence that, when fresh, would be of interest to our readers, are frequently rejected when they become old and stale.

THE following, from our Christchurch correspondent, reached us on Wednesday morning, too late for insertion in its proper place: On Sunday last the services at the Pro-Cathedral were of the usual solemn character suited to Palm Sunday. The palms, blessed by very Rev. Father Cummings, V.G., were distributed. Fathers Rafferty, Huault, and Cooney also took part in the ceremonies. At the 11 o'clock service, after the final distribution of palms, the Vicar-general began to celebrate High Mass. Feeling, however, much indisposed, the revered priest withdrew from the altar shortly after he had commenced the sacred rite, the strain of the long ceremonies and the late Mass being too great for a fragile constitution such as his. Father Rafferty recited the Rosary of the Blessed Virgin instead. There was a large congregation present. Great anxiety was shown for the welfare of the Vicar-general. I am pleased to say that the latest account of his state of health reports that he is much better. At St. Mary's the services were conducted with great solemnity by the Rev. Father Marnane. Appropriate and excellent music was rendered by the choir, under the direction of Mr. H. Rossiter. There were also large congregations present at all the

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services, and at Vespers in the evening the Rev. Father Goggan preached a very instructive and impressive sermon. On Low Sunday (April 17) the Redemptorist Fathers will give a mission at St. Mary's. The mission will continue two or three weeks. On Wednesday evening next a concert will take place in St. Mary's School Hall in aid of the parochial bazaar.

THE services at St. Mary's Cathedral on Sunday last (says the *N. Z. Times*) had special features associated with Palm Sunday, and were numerously attended. The blessing and distribution of palms by the Archbishop in the morning was followed by High Mass. The Rev. Father Lewis was celebrant, and the Rev. Fathers Hills, Mahoney, and Holly were deacons. During Mass the Passion was very finely sung. At vespers the sermon was preached by the Rev. Father Lewis. In the evening, at St. Joseph's Church, Buckle street, His Grace the Archbishop of Wellington and Bishop Vidal, of Fiji, were present during the service, the latter giving the benediction, assisted by Fathers Moloney and Clancy. A sacred concert was held in aid of the organ fund, an excellent programme being given. The solo given by Miss May Sullivan, "Laudate Pueri Dominum," was greatly appreciated, as was the selection "I Know that My Redeemer Liveth," by Madame Eveleen Carlton, but the feature of the evening was that lady's solo in "Inflammatus," assisted by the choir. Mr. M. C. Rowe was heard to advantage in his tenor solo, "Cujus Animam," and Mr. C. J. Ellison's "Pro Peccatis" was admirably rendered. Other items were a chorus and solo, the latter being sung by Mr. G. Girling-Butcher; "Tantum Ergo," by the choir, the soloists being the Rev. Father Murphy, O.S.B., and Miss Segrief; choruses, "Divine Praises" and "Adoremus and Laudate"; "Cherubim" by Mr. Rowe, from "Ave Maria," and "O Salutaris" by Miss May Sullivan and Mr. Griffen. Mr. Kearsley presided at the organ during the evening and gave three selections, "Moderato Divoto," "Allegro Sinfonico," and a march, "The Hallelujah Chorus" (Handel), the last named being excellently rendered. Mr. H. McCardell conducted the concert, which was listened to by a crowded and appreciative congregation.

THE fine statue which was presented to the Catholic Church in Queenstown by the Very Rev. Dean Burke, of Invercargill, has been placed in its position on the facade of the building. It is made of selected Oamaru stone, and is life-size, measuring 5ft 9in high, and is a splendid and striking adornment to the sacred edifice. We understand that the fine new church, in which the zealous Father O'Donnell takes such a keen and practical interest, is almost complete, and will be opened in May.

WE learn that six pupils of St. Francis Xavier's Academy, Wellington (Misses Yohrab, Skerret, Plimmer, Sexton, Wright, and Atkins), passed the Junior Civil Service examinations this year; three (Misses E. Casey, E. Yohrab, and Stevens) passed for Matriculation; and 33 passes were secured at the Musical Theory examinations.

ATTENTION is directed to the advertisement which appears elsewhere in our columns for a Catholic teacher for Lincoln.

## INTERCOLONIAL

"Tapley" in the *Advocate* of March 26 says that a noticeable feature of the recent St. Patrick's Day celebration in Melbourne was that the Chief Commissioner of Police did not repeat the mistake of last year, in "protecting" the processionists with an army of mounted and foot police. The folly of such a proceeding was so apparent at the time that the authorities were ashamed of the unnecessary display of blue uniforms, whilst the processionists were highly amused at the idea of the "yellow pup" showing fight unless in a majority of about fifty to one. Happily, this condition has not yet arrived, and the "pup" is not by any means the ferocious brute that he would be under more favourable circumstances.

The Melbourne *Advocate* reports that on the night of March 22, the Church of Our Lady of Mount Carmel, Middle Park, was burglariously entered, and the following articles were carried away:—A silver chalice, a ciborium of little value, a few bottles of wine, and the offertory box in the porch. Access to the building was gained by forcing the front door, and then the vestry door. The key of the Tabernacle was obtained by breaking open a small cabinet. The miscreants ransacked every drawer in search of valuables, but with the exception of the silver chalice, valued at seven guineas, got little for their pains. Detectives O'Donnell and Hawkins, who have the matter in hand, say that the thieves appear to have been poorly provided with tools, and did their work somewhat clumsily. It is most gratifying and consoling to learn that no desecration was offered to the Blessed Sacrament. We understand that this is not the first time that this church has been visited by thieves, its rather isolated position affording scope for their operations.

In the course of an appreciative notice of the labours of the Right Rev. Dr. Kelly, Bishop-elect of Geraldton, the *W. A. Record* says:—"Father Kelly is one of the most esteemed and respected members of the Catholic clergy. His demeanour is somewhat reserved on first acquaintance, but he soon thaws, and reveals himself as a pleasant, kindly gentleman, urbane in speech, courteous in demeanour, and full of the warmest desires for the welfare of his fellow-men. Of his fine scholarship there can be no question, and his literary gifts are equally undoubted. To this he adds a whole-souled devotion to his Church and his people, for whose good he never wearies of labouring."

On Wednesday week His Grace the Archbishop of Melbourne and his Lordship Dr. Moore, Bishop of Ballarat, proceeded by the

express to Adelaide, on their way to Rome, where they are to pay their visit *ad limina*. We also learn from the *W. A. Record* of March 19, that his Lordship Dr. Gibney, Bishop of Perth, is to take his departure for the Eternal City on April 12. At a meeting held in the Perth Town Hall, presided over by the Hon. R. S. Haynes, M.L.C., it was decided to present his Lordship with an illuminated address and a purse of sovereigns previous to his departure.

### MORE DESCENDANTS OF MICHAEL DWYER.

A correspondent has (says the Sydney *Freeman*) called our attention to the fact that there were several other descendants of Michael Dwyer, the Wicklow Chieftain, besides those mentioned in our sketch of the '98 Insurrection. They were the late Mr. John Donoghue, of Bungendore, and Mr. James Donoghue, of Foxlow—both nephews of the Chieftain, their mother (Catherine Dwyer) being his sister; the Misses Sullivan, of North Sydney, and Mrs. Dwyer, of Dulwich Hill, wife of a brother of Father John Dwyer, and the late James Dwyer, whose family are all living. Sister M. Walburg, of the Good Samaritan Convent, and Mrs. Courtney, are also grand-daughters of Michael Dwyer.

The recent mining disturbance in Western Australia has resulted in an important concession to the miners. On the recommendation of the Cabinet, the Premier (Sir J. Forrest) has repealed the new mining regulations limiting alluvial sinking to 10ft. This is the regulation over which all the recent trouble arose.

A cremation recently took place at Hamilton, Victoria, when the body of Ali Singh, a Hindoo hawker, was burnt in a gully near the town. The corpse was soon reduced to ashes. The teeth and any other small bones collectable will be sent to India and thrown into the Ganges.

Deeply pathetic, says the *Oamaru Mail*, is the engine-driver's story of a little girl who was cut to pieces on the Cleveland (South Queensland) line by the engine of a passing train recently. Said the driver, with tears streaming down his cheeks: "I saw the little girl on the track, and the sight was one that almost made my heart cease beating. She was sitting down playing, it appeared, with the stones. She was not old enough to understand the position she was in. When I blew the whistle the little tot just turned round, and as the engine drew near her she looked up and smiled."

## OTAGO JUBILEE EXHIBITION.

A STEADY stream of visitors continues to flow towards the Exhibition, which still retains a strong hold on the public interest. Attractive entertainments are provided every evening, and the large audiences which crowd the hall furnish ample proof that the promoters have been remarkably successful so far in hitting the public taste. During the past week the principal attraction has been a grand spectacular display organised by Signor Borroni. The display consists of a number of very elegant and graceful dances, which are so arranged as to symbolise the progress of the province from its original condition of semi-barbarism to the high state of civilisation it has now attained. The display is really very clever and effective, and it is little wonder that it should have been attended night after night by crowded and enthusiastic audiences. On Saturday the combined schools' demonstration was held at Tahuna Park, when there was a monster gathering, the attendance numbering between four and five thousand. The various races, &c., for the children were got off with all possible despatch, and the demonstration would have been altogether enjoyable but for the strong north-east wind which was blowing most of the time. During the week the children of the Kaikorai School and a small detachment from St. Mary's Orphanage paid a visit to the Exhibition. There is every likelihood that these school parties will become an established thing in connection with the Exhibition, arrangements having been made with the Railway Department for the school children throughout Otago to be conveyed to the Exhibition at school excursion fares.

So far as the Exhibition itself is concerned the number of exhibits and exhibitors is altogether too great for us to be able to give anything like a detailed description of them. We can only refer very briefly to one or two of the more prominent exhibitors. At the entrance of the avenue running parallel to Crawford street is to be seen Morrow, Bassett and Co.'s fine display of Sterling bicycles. Each bicycle is fitted on a stand, and in a separate case are shown the various parts and fittings of this high-class and highly-finished machine. The next space is taken up with a large display of agricultural implements from the old-established firm of Reid and Gray. The various bicycles—the Rudge-Whitworth, Stearn's Yellow Fellow, and Barnes's White Flyer—for which the firm are agents, are effectively displayed, while amongst the agricultural implements a prominent place is given to the Deering pony binder. Nimmo and Blair come next with a stand containing a very complete display of seeds, all the leading varieties being well represented. Further down the next avenue is a very fine assortment of plated ware shown by Laidlaw and Gray, who have certainly succeeded in giving a most comprehensive display. Other exhibits will be dealt with in our next week's issue.

Dwan Bros. are just the firm for everyone who has a hotel to let or sell, or who is seeking one to rent or purchase. They are the biggest hotel brokers in New Zealand, and can suit every purse from their list.—[ADVT].

A perfect cup of tea is one of those things which we hear of but seldom see. But the Golden Tipped Pekoe XXXX Ceylon tea is about the nearest approach to the perfect tea that has yet come under our notice. A package of it, sent to this office, was duly sampled and labelled A.A.1. It is to be procured from the Honda Lanka Tea Company, Dunedin.—[ADVT.]

# CLOSE YOUR EYES

TIGER BLEND TEAS.

to Quality and the world is full of Cheap Things. Low prices get Customers, but it is Quality that keeps them. This is proved by the Enormous Sale of Tiger Blend Teas. They are old in popularity, but ever young in memory. If you do not use them begin at once.



## EXCURSION TO MASTERTON.

THE people of Masterton and Palmerston are cultivating each other's good graces in a way which must tend to make life pass more pleasantly among them. The Masterton people recently went on a big excursion to Palmerston, and were right royally received. On the 23rd ult. the Palmerston folk returned the visit to the goodly number of 1,200 all told. They were met at the Masterton station by the Mayor and Mr. Feist (Chairman of the School Committee). The visitors were then taken to the Drill Hall, where a most bountiful supply of light refreshments had been provided. A speech of hearty welcome was made by Mr. Feist, who referred in the highest terms to the large-hearted hospitality extended to the Masterton people at Palmerston, and stated that all places in the town likely to prove of interest to the visitors would be thrown open to them.

Mr. W. T. Woods, Mayor of Palmerston, thanked Mr. Feist, the Mayor and Councillors of Masterton, for their open-hearted hospitality. He dwelt in complimentary terms on the scenery of the district, and assured the Masterton people of a hearty welcome at Palmerston.

Father Patterson returned thanks to the Mayor and Councillors, Mr. Feist, Mr. Jackson (headmaster), and the public generally for the splendid reception accorded to the visitors. He highly approved of such excursions, complimented the Masterton people on their fine town, fisheries, &c., and assured them of the grateful sense of the excursionists for the welcome that had been extended to them.

The visitors thoroughly enjoyed themselves, and left none of the sights of the place unseen.

Father Patterson, on his return, sent the following telegram to Mr. Feist, Chairman of the School Committee, Masterton:—"Mayor and I give most grateful thanks to you, Mayor, Headmaster, Councillors, and public generally, for royal entertainment yesterday. Excursionists were delighted. FATHER PATTERSON."

We received on Tuesday a marked copy of the *Lanauutu Daily Times*, of March 18, containing a report of the St. Patrick's Day Concert at the Theatre Royal, Palmerston North. The length of time that has elapsed since the concert forbids a detailed account of the various items. We learn, however, that the theatre was literally packed to overflowing, and that the programme—arranged by Mr. W. Gamble—was a particularly attractive one. The vocal items were rendered by Madame Parry, Mrs. W. Kendall, Misses Scanlon, Brandon, Rush, and Messrs. J. and T. Rogers, Vernon Dallow, W. Gamble, and W. Brophy. Accompanists, Madame Thompson, Miss Scanlon, Mr. P. Tombs. The entertainment concluded with the comedietta, *If the Cap fits*, in which Misses Brandon (2) and Rush, and Messrs. C. E. Ferry, J. Rodgers, Dallow, T. Albert, and J. Hanley filled their respective parts admirably. At the close of the concert Father Patterson returned thanks to the members of all denominations who had contributed to make the local celebration such a marked success.

## ST. MARY'S ORPHANAGE, WELLINGTON.

(From our WELLINGTON correspondent.)

FATHER DAMIEN might have lived and died in his leper home, without the world at large being cognisant of his existence, were it not for his discovery by a non-Catholic traveller, who was struck by the priest's heroism and devotion. It was the cynical, unbelieving world which proclaimed the leper priest's sacrifice, not his religionists, for the Catholic Church has so many examples of Christian heroism that she regards them as matters of every day occurrence. The sister of Charity and the Little Sisters of the Poor display a heroism of which the world rarely takes cognisance. Yet such instances occur day by day in many parts of the world.

These remarks have been suggested to me by a visit which I paid the other Sunday to St. Mary's Orphanage, which is under the care of the Sisters of Mercy, and where I had an opportunity of seeing the noble work done by them in a quiet and unostentatious manner. Here we see a number of ladies who left home and kindred to devote themselves without fee or reward to the training and education of orphan children, many of whom perhaps never knew a mother's love, whilst others had to be taken by the strong arm of the law from parents who ignored their natural responsibilities. There are over 100 orphans in the establishment, of ages varying from two to 15 years.

The first thing that strikes a visitor on entering the institution is the order and neatness everywhere observable, and the next the liberty which the children enjoy, and the respect and obedience shown by them to the Sisters. One cannot help noting, too, the happy and contented demeanour of the children, and contrasting it with that appearance of drilled subjection apparent in the behaviour of inmates of State institutions. All visitors to the Orphanage, from the Governor downward, have been impressed with the happy, contented appearance of the children, and they have testified to this in the Visitors' Book, which is to be seen in the reception room to the left as one enters the building. A little further on, to the right of the main corridor, is the schoolroom, which has been recently divided, so that the juniors are now separated from the elder girls. This schoolroom is neat, commodious, and well-furnished, the desks and appointments being well up to date. A little to the left of the schoolroom are the dining-room and other apartments. Here the elder girls are initiated into the mysteries of housekeeping—a portion of their education to which much attention is paid, as many of them go out to earn a living as domestic servants. Another apartment on the ground floor is the workroom. Here are half-a-dozen sewing machines, and two or three machines for sewing the uppers of boots, for the Sisters and the grown-up girls do all the bootmaking of the Orphanage; also knitting machines of various kinds, besides

other labour-saving appliances. On ascending to the first floor, we come to the infirmary and dormitories. The former apartment is rarely used, for the very good reason that the care and attention bestowed on the inmates keep them in excellent health. A lady visitor who was present expressed her surprise at the comfort apparent in the sleeping apartments, which she said were superior to those of many high-class *pensions* on the Continent. The dormitories are lofty, airy, well-ventilated, and needless to say spotlessly clean. The beds, the majority of which have been presented by generous donors, are of iron with with woven wire and other mattresses. At one end of the sleeping apartments are situated the bathrooms and lavatories, with a plentiful supply of hot and cold water. In each sleeping apartment there is a room for one of the sisters. Descending by a couple of flights of stairs the visitor comes to the ground floor of one wing of the building, and here you enter a well-lighted spacious apartment, which is used in wet weather and in the long winter evenings as a play-room for the children. The orphanage stands in the healthiest part of Wellington, and some years ago took the place of the old "providence" Home, which was erected in 1852 on an acre granted by Government. This did duty until 1891, when the erection of a new building, which cost over £5,000, became an absolute necessity. This amount was contributed by friends of the institution, or raised by concerts and bazaars. There are now about 100 girls in the Orphanage, over one-half of whom are paid for either by a capitation allowance from the Government or the Charitable Aid Board. Relations, friends, or the Sisterhood are responsible for the remainder. Here is an extract from the Education Board Inspector's report: "The class-work, discipline, tone and management are very satisfactory, the children being well taught in well-appointed and comfortable surroundings. . . . The children are removed to the workroom, which is a great feature of the institution, at the age of twelve. We were very much pleased at all we saw on examination day, and with the reception which we met."

Even when the girls go out into the world the interest of the Sisters in their career does not cease, for great care is exercised in the selection of a home for them, whilst the Sisters correspond with them regularly or visit them if convenient. The majority go to domestic service, for which they are admirably trained. They are much sought after. Many who were brought up in orphanage are now married and have comfortable homes of their own.

## BOOK NOTICES.

We have received from the Catholic Truth Society (69 Southwark Bridge Road, London, S.E.) a number of interesting and highly readable pamphlets and books published by them. They comprise the following:—

*Wayside Tales*. Four series. By Lady Herbert. The four series run into 128 pages, and consist of a charmingly written selection of short stories, full of incident, and marked throughout by the refined and Catholic touch for which the gifted authoress is so well-known. One penny each series.

*Under the Red King*. By C. M. Home. A volume of 264 pp., handsomely brought out both as regards binding, paper, and letterpress. It is a stirring tale of the days of St. Anselm. Readers young and old will follow with unflinching interest the story of the Abbot, Gilbert, Sybil, Everard, Father Giles, and the Red King. A well-told tale. This and the three following books should be among every list of prize-books at Catholic schools. Price, 2s 6d.

*Carman's Secret*. By the Baroness Pauline von Hügel. 204 pp., cloth, gold-lettered (1s 6d). A decidedly instructive as well as entertaining volume for both Catholic and non-Catholic. Both will learn much from many of the Greek-to-Greek dialogues between Carman and Ronald.

*A Bible Picture-Book for Catholic Children*. By Lady Annabel Kerr. 134 pp., extra thick paper, stiff wrapper. Price, 2s. Half of each page is occupied by a fine wood-engraving; the other half by appropriate letterpress. Deals with the Bible history from the creation to the conversion of St. Paul. A good book for the family and for the lower forms of Catholic schools.

*To Calvary through the Mass*. By the Rev. Eric William Leslie, S.J. Cloth, 144 pp. A series of devotional chapters on the great central Act of Catholic Worship, couched for the most part in the pleasant form of easy chats—the substance of talks with the Irish poor in Glasgow. A loveable book.

Among the other publications received by us are the following:—*Pilgrimages* (12 pp., 3d), a highly instructive and sometimes amusing dialogue.—*The Immaculate Conception* (12 pp., 3d).—Two pamphlets intended as lectures for the magic lantern, but useful also for the general reader; *Paris and St. Francis of Assisi* (40 pp., each, 4d).—*Confession Viatoris*, by C. Kegan Paul (32 pp., 1d), an interesting account of his conversion and of the books that first led his halting steps towards Rome. Strangely enough, one of these was an anti-Catholic publication (*The Nun*); the other was the *Imitation of Christ*.—*The Relics of the True Cross*. By Rev. J. Bellord (32 p., 1d). This highly interesting pamphlet effectually disposes of one of the stock objections of non-Catholics to the relics it refers to. We have quoted from it in this issue of the N.Z. TABLET.—*Catholics and Nonconformists*. By the Bishop of Clifton (24 p., 1d). A singularly able pamphlet, in dialogue form. This, with *Deacon Douglas*, by Father Bamfield (40 p., 1d), constitute the Society's first efforts to reach the minds and hearts of the Nonconformist body in England and Wales.—*The Truth about Convents*, by James Britten, K.S.G. (1d), is one of the first steps towards a more complete *Rogues' Calendar* of the "ex-priest" and "ex-nun" no-Popery lecturers that have been shrieking real hysterical fiction through the English-speaking world for the past

70 years. We hope to see the book out this year. It comes none too soon.—The publications of the Catholic Truth Society can be obtained from the various Catholic booksellers whose advertisements appear elsewhere in our columns.

We have likewise received from the publishers (Angus and Robertson, 89 Castlereagh street, Sydney), Nos. 1 and 2 of *The Australian Progressive Songster* (each 40 pp., price 6d). The first is intended for junior, the second for senior, classes. Both contain a great variety of graded songs, rounds, and exercises in staff notation, tonic sol-fa, and numerals, with useful elementary instructions in musical theory. The name of the author—Dr. McBurney—is a sufficient guarantee of the work.

The Jubilee Number of the *Otago Witness* was a plucky and patriotic achievement. It will always remain a valuable record of the early history and progress of Otago. Both the letterpress and the engravings (which are very numerous), possess a high degree of interest for New Zealand readers.

### MISSION TO THE SOLOMONS.

AFTER half a century the Roman Catholic Church is about to resume missionary work in the Solomon Islands. So we learn from the *New Zealand Times*, of Wellington, where Bishop Vidal is at present staying. Disaster befel the Church's representatives in the group 50 years ago. Some were killed and eaten, some lost their lives at the hands of the natives, though without the additional horror, and others fell victims to the climate. For some time the Solomons have been included in the sphere of the Sacred Heart Mission, which has stations in British New Guinea. That society, however, has been unable to send men to the group, and it was in consequence recently included in the sphere of the Marist Brothers. Now Bishop Vidal, of Fiji, with a strong following of fathers and natives, is on his way thither. His party are through passengers from Suva to Sydney by the steamer "Aorangi," and they propose to continue their voyage in the island steamer "Titus." With the bishop are five priests and nine Fijians, some of whom are catechists. The priests are men of experience, and the natives are of excellent physique, one of them being exactly 6ft. high. Bishop Vidal's plans have not taken definite shape so far as the choice of headquarters is concerned, but he has been in communication with the British Resident, Mr. Woodford, from whom he has received a sympathetic reply.

### THE PRIESTLY OFFICE.

THE following beautiful extract, from an article by Mr. George Mivart in the *Nineteenth Century*, was read by the Rev. Dean Burke, of Invercargill, in the course of an eloquent address on the priestly office at the Month's Mind of the late Father Vereker:—

"Catholics are considered by outsiders a sadly 'priest-ridden' set of people. This opinion is unjust. There are, of course, individuals who run after men of celebrity in every profession. But this is most likely to occur, as regards clerics, amongst Low Church Protestants, in whose eyes their pastor is rather a 'prophet' than a 'priest,' and is revered for his 'personal' rather than for his 'official' position. Among Catholics it should be, and generally is, the office, rather than the man, that is revered; and how truly august and justly worthy of reverence, in the eyes of Catholics, is that office! It is the priest who offers the greatest of all Sacrifices for the living and the dead. It is the priest to whom the penitent unburdens his laden conscience with inexpressible relief, gaining from the sacramental words fresh energy to struggle against evil. From the priest priceless words of comfort, of exhortation, of remonstrance, or of charitable censure and rebuke, have wondrous power to restrain the erring, to redeem the seemingly lost, and to guide in the path of judicious moderation young minds which religious enthusiasm would otherwise tempt to pious extravagance. An experience of more than forty years enables me to bear testimony, not lightly to be set aside, to the wondrous power for good the priest can exert, and to the general zeal and fidelity with which that influence is, in fact, exerted."

Readers of the N. Z. TABLET will be interested to learn that our former editor, Mr. J. A. Scott, B.A., who conducted this paper so ably during the course of last year, has begun the practice of his profession as barrister and solicitor at 18, Government Life Insurance Buildings, Dunedin.

Meat is, more than bread, the staff of life, and careful householders will consult their own interests and that of their families by calling on Mr Randall, family butcher, Maclaggan Street. He keeps only one quality of meat, and that is the very best that money can buy. Read his advertisement elsewhere.—ADVT.

Consumption is not a hopeless evil. Take it early and you're safe. Townend's Cinnamon Cure spells death to the tubercle bacillies, and patients who fail to try it are not alive to their own interests. See Mr Townend's advertisement elsewhere in our columns.—ADVT.

"Victory" is their title, and the "Victory" bicycle and sewing machines well deserve the name. The "Victory" people do not need to strain after high prices. They are satisfied with the immense business which the well-established reputation of their work has ensured. See their advertisements on margins of pages 1, 4, 15, 17.—[ADVT.]

The Massey-Harris wheel is still scoring. News has come from over the water that Forbes, on a Massey-Harris, left Walne, Green, and other great champions easily behind at the Autumn Cycling Carnival, Sydney.—[ADVT.]

(Continued from Page 13.)

London, April 3.

MUTTON—Crossbred wethers and maiden ewes: Canterbury 3½d per lb; North Island, 3d.

LAMB—Prime Canterbury, 4½d. A fair average, including Dunedin, Southland, Wellington, and secondary Canterbury, is selling at 4½d.

River Plate crossbreds or merino wethers: Heavy, 2½d; light 2½d.

Messrs. Stronach Bros. and Morris report as follows:—

RABBITSKINS—There is good competition for all skins coming to hand and prices on Monday again showed an advance. Lately caught skins (mixed) sold at up to 10d; summers, to 7½d per lb, with others in proportion.

SHEEPTKINS—There was the usual attendance of buyers at Tuesday's sale and prices were unaltered.

WOOL—Any small lots offering at present meet with keen competition and prices are fully equal to late quotations.

HIDES—Market firm. Prime heavy ox, 3½d to 4d; medium, 2½d to 3d; light and inferior, 1½d to 2½d per lb.

TALLOW—Market steady. Best rendered mutton, 13s to 14s 6d; medium, 11s 6d to 12s 6d; rough fat, 8s to 10s per cwt.

The New Zealand Loan and Mercantile Agency Company report as follows:—

SHEEPSKINS—Best dry crossbreds are fetching 4d to 4½d; medium, 2d to 3½d; dry merinos, 2d to 4½d per lb; green crossbreds, 1s 9d to 2s 3d; extra large, 2s 4d to 2s 5d; green lambskins, 1s 6d to 2s 5d each.

RABBITSKINS.—Only medium sorts offering, but are all in good demand. Medium to good fetch 9d to 1s 1½d; summer and autumn, 4d to 8½d; suckers and half-grown, 1½d to 3½d per lb.

HIDES.—Heavy, in good condition, fetch 8d to 3½d; medium, 2d to 2½d; inferior and light, 1d to 1½d per lb.

TALLOW AND FAT.—Broken packages from the country, best rendered, fetch 13s to 14s; medium, 10s to 12s 6d; best mutton caul fat, 9s 6d to 10s; medium, 8s 8d to 9s 3d; inferior, 8s to 8s 6d per cwt (ex store, net).

Messrs Edward Thomas and Co., Bond Street, Dunedin, Wool Sheepskin, Rabbitskin, Hair and Hide Merchants and Exporters, report:—

RABBITSKINS.—At Monday's sales the prices remained firm, the following being the prices paid: Suckers and runners, 2d to 4½d; light racks, 4½d to 6½d; racks, 6½d to 8d; autumn, 8d to 9½d; incomings, 9½d to 11d.

HAIR.—Mixed, good, 14d to 14½d; straight tail, 15d to 15½d.

Wax.—We have inquiries for this product for 1s 6d to 2s per lb. Labels sent on application. Consignments received and returns promptly despatched. No commission charged.

### LATE STOCK REPORT.

#### BURNSIDE STOCK REPORT.

(SPECIAL TO N.Z. TABLET.)

(Per favour Messrs. Stronach Bros. and Morris.)

Wednesday, April 6, 5 p.m.

A very fair day was experienced at the Burnside weekly sales. There was a fair attendance of buyers, but only medium sales were effected.

SHEEP.—2945 penned. Prices showed a decline of 1s 6d to 2s all round. The bulk of sheep penned were crossbred wethers, including several drafts from Central Otago, the remainder being made up of ewes from other districts, of fair to good quality.

Wethers: Best crossbreds, 9s to 10s 6d; medium, 7s 6d to 8s 9d; inferior, 6s 3d to 7s 6d.

EWES.—Best, 7s 6d to 8s 9d; medium, 6s 3d to 7s 6d; inferior, 4s to 6s 9d.

LAMBS.—1900 penned. Supply very large, and greatly in advance of local demands. Quotations showed a fall of from 1s 9d to 2s 6d per head. A line of very heavy lambs from Ida Valley sold up to 10s 3d; medium, from 6s 6d to 7s 9d; inferior, 3s 9d to 5s 9d.

CATTLE.—156. Prices much the same as in last week's quotations. Fat bullocks, L8 5s to L8 10s; medium, L6 15s to L7 5s; inferior, L5 10s; cows, L3 10s to L5 10s.

PIGS.—160 penned. Quotations were in favour of vendors. Suckers sold at 7s to 11s; lips, 13s to 17s; stores, 18s to 27s; porker, 32s to 36s; light baconers, 37s to 43s; other baconers, 47s to 51s. There were no heavy pigs.

A hint to householders who want to invest money to advantage: Call to Laidlaw and Gray's, the People's Ironmongers. There is at present on sale there a splendid assortment of table and dessert knives, at prices which will make them a rare investment for the lucky householders who are wise enough to purchase now.—[ADVT.]

Trust to a man who knows his trade. Neill and Co., Ltd., proprietors of the famous Spring Blossom Tea, have had a lengthy experience of the tea market, which enables them to supply the great need of every household—absolutely pure teas. They are packed in air-tight tins that preserve their purity, flavour and aroma.—[ADVT.]

**H. B. K I R K**

MANUFACTURER OF

Bricks for the Mansion, Cottage, Stable, Warehouse and Factory; Drain and Sanitary Pipes, Traps, Syphons, Chimney Pots, Chimney Lining, Air Bricks, Tiles Vases, Open Channelling, etc.

Sole Agent for the celebrated Grey Valley Fireclay Goods, Tiles of all sizes, Bricks of every shape, Blocks, Lumps, Boiler Seats, etc.

Sole Manufacturer of Cuthbert's Patent Disconnecting Gully Trap.

Also a Stock for Sale.—Colonial and English Cement, Hydraulic and Stone Lime, Plaster of Paris, Cowhair, Laths, Nails, Sand, Shingle, Rubble, Clay, Grotto, etc.

Manufactory at Farnley, St Martins.

TELEPHONE: No. 432.  
Telephone, 911 P.O. Box, 157.

**G E O R G E D R E W A N D C O.,**

HOUSE, SIGN, AND DECORATIVE PAINTERS.

Importers of

PAINTS, OILS, COLOURS, GLASS, VARNISHES, BRUSHWARE, AND PAPERHANGINGS.

ST. ANDREW STREET,  
DUNEDIN.

**R A I L W A Y H O T E L**

THORNDON QUAY, WELLINGTON.

JAMES DEALY ... Proprietor.

This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early trains.

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

The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired.

The Wines and Spirits are all of the Choicest and Best Brands. Dunedin XXXX Beer always on tap.

Table d'Hote daily from 12 to 2, and Meals at all hours for travellers.

Free Stabling.

THE KAITANGATA RAILWAY AND COAL COMPANY, LIMITED.

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.

**T H E S H A M R O C K H O T E L,**  
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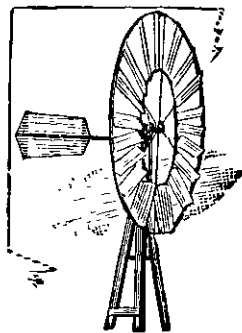
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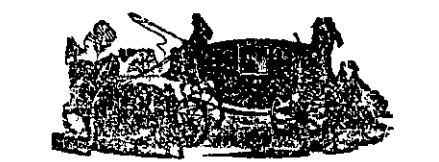
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# The Storyteller.

NURSE EVA.

(BY GRACIE CHRISTMAS.)

PART I.

And I smiled to think God's greatness flowed around  
our incompleteness;  
Round our restlessness—His rest.

—Browning.

EVA BLAKE was a modern girl; *fin de siècle*, as she would have expressed it when defining herself, for, like the majority of her sex now-a-days, she was nothing if not analytical.

It was a constant source of wonder to her parents—placid, easy-going people of the old-fashioned type—where their only daughter could have imbibed her advanced ideas and restless cravings for a wider sphere.

She had a happy home, they argued; pretty frocks, a fair amount of social dissipation, and every indulgence which it was in their power to bestow upon her.

Why then, in the name of common sense, should she be perpetually talking about "limitations," and complain that her "soul and intellect had no room to expand in," as her father had overheard her remarking to a decadent youth at a dinner party?

It was on Christmas morning, however, that Mr. and Mrs. Blake's bewilderment reached its culminating point. It was a white Christmas. An ideal day, with the sun shining in a pale blue sky and glittering on the snow-covered laurel and holly bushes in the old Grange garden.

Her father and mother were already seated at the breakfast table when Eva entered the room and began somewhat listlessly to open the file of letters which lay beside her plate. Presently she uttered an exclamation, the rosy colour rushed into her cheeks, and her blue eyes sparkled with excitement:

"Dad," she said, "I am going to be a hospital nurse: it is all settled."

Mr. Blake laid down the *Times* and gasped, glancing across the table to where his wife sat contemplating her daughter with the air of a surprised hen who has just hatched a promising young duckling.

"Hospital nurse!" ejaculated Mrs. Blake.

"Yes," returned Eva. "I have heard from the Matron of St. Simon's, and I am to go there as a probationer the beginning of January. Jolly, isn't it?"

"What do you know about nursing, my child?" inquired her father, coming valiantly to the front. "I was not aware you had the slightest inclination towards such a career."

Eva laughed gaily. "Nor have I," she said. "But I want to do something. I am becoming morally cramped down here, and if I do not like nursing I shall try something else. A woman can't vegetate for ever, you know."

Mrs. Blake sighed. When her daughter began to talk of "moral cramp," she knew that further argument would be mere waste of breath.

She had been able to manage Eva well enough at one time, but the last eighteen months or so had worked a radical change in her, and she was now forced to acknowledge that the manners and customs of the rising generation were beyond her.

"We are old-fashioned, Jim, as Eva says," she would remark to her husband, who was wont to attribute the child's delinquencies to the mother's bringing up, totally ignoring his own share in the matter. "I suppose we ought to try and keep up with the times, and be thankful that she does not want to lecture on platforms or sing at a music hall."

"That will come," replied Mr. Blake gloomily.

And now in his prophetic vision this newly started scheme of hospital nursing seemed but the first step upon the ladder of rebellion.

When several moments had been spent in fruitless discussion, at the end of which Mr. Blake had promptly effaced himself and retired into his study, a most consolatory suggestion occurred to his wife.

"What will Frank say to all this Eva?" she demanded.

The girl rose from her chair with an impatient movement and walked over to the window.

"He may say what he likes," she answered with a distinctly defiant note in her voice. "I am not going to begin my career by being dictated to by a man."

"But your future husband has surely a right to dictate, as you call it," went on her mother, feeling that she was playing her trump card. "Even if you rebel against the authority of your parents, you cannot take such a serious step without consulting his wishes, and I am perfectly convinced that he will strongly disapprove of the whole affair."

"I do not require his approbation, I should like to have *yours*, Mummie dear," she continued, caressingly, as she crossed the room and knelt beside Mrs. Blake's chair. "But I am twenty-one now, and I feel I know so much better than you do what is good for me. I can't live the humdrum existence that contented you when you were a girl. As for Frank, we were not to have been married for a year in any case, so it can't possibly signify to him what I do with my life in the meantime. I promise you I will not elope with any of the doctors if that is what you are afraid of!"

"Well, you know best, my child," said Mrs. Blake with a mild and ineffectual attempt at irony. "But I should advise you to hear what Frank has to say on the subject as soon as possible. He will be here presently and then I expect you will be made to listen to reason."

Eva sprang to her feet and stood looking down at her mother with a mingled expression of unfeigned pity and calm superiority.

"What ideas you have of matrimony!" she murmured. "There will be no question of obedience between Frank and I if I marry him, and it is quite on the cards that I do not. We shall each go our own way, and neither of us will interfere with the other's free will and freedom of action. Good comrades, that is what we shall be, mother, and you will see our way will work far better than the old-fashioned idea of wifely submission and stern martial authority."

"But you love him, child, do you not?" ejaculated Mrs. Blake feebly. "And if you really love a man the duty of obedience becomes a pleasure."

Her daughter's clear, musical laugh rang through the room.

"Oh, you dear, sentimental old Mumsie," she said. "Of course I am fond of him and all that, but we don't talk about love in these days. It is not the aim and end of life as it was in the time of Mrs. Burney's heroines."

"Oh! then love has gone out of fashion, too, has it?" inquired Mrs. Blake with the air of one seeking for information. "Well, I am beginning to believe it, for the cold-blooded way in which you young people of the present day talk is sufficient to destroy any poor old woman's illusions. I wonder what Frank thinks about it?"

"Bother Frank," said Eva petulantly. "He appears to be the one anchor you have to cling to. We shall be late for Mass if we stay here any longer; so be resigned, there's an old dear, and let me go off on the 2nd with your blessing."

"You will go in any case, I suppose," returned her mother, "so we shall have to make the best of it, and at the end of the year you will be safely married, and then your husband will have to look after you."

"What will be, will be," remarked Eva in an oracular manner as she left the room.

PART II.

"Where is Nurse Eva?"

"She is in the Children's Ward. Is she wanted?"

"Yes; there's a bad carriage accident just brought it; tell her to come immediately."

It was Christmas Eve. The wards of St. Simon's Hospital were gaily decked with holly and evergreens, and even into that abode of pain and misery the peace and blessing of the holy season had found its way.

A year had almost elapsed since Eva Blake had donned the becoming costume of a hospital nurse, and greatly to the astonishment of her parents and her friends the life had as yet lost none of its attractions in her eyes.

She was young, healthy, her nerves were in perfect working order, and her pretty face and winning manners rendered her extremely popular with her patients.

Type of her century though she was, however, there were moments when the old protecting love seemed more precious now that it was unattainable, and in the depths of her heart her admiration and respect for the man who had refused to give in to her increased slowly, but surely, day by day.

He was very much in her thoughts this Christmas Eve, and it was with an effort that she roused herself from the reverie she had fallen into beside the cot of a dying child, and in obedience to the doctor's order made her way to the casualty ward.

"I want you to take entire charge of this case, nurse," said the head surgeon as she entered. "It will require delicate treatment, and your nerves are all right, I know."

"I will do my best, sir," she answered. And then, as she approached the bed and caught a glimpse of the features of her new patient, the colour suddenly faded from her cheeks and lips.

There, pale and unconscious, with the blood oozing out of a deep cut on his forehead, and his right arm lying helpless and inert beside him, and it would be her task to nurse him back to life again.

"Is anything wrong with you nurse?" asked the doctor sharply, his keen grey eyes fixed scrutinisingly upon her face. "Nerves not going to play you any tricks, I hope?"

With a mighty effort Eva pulled herself together and summoned all her self-control to carry her through the coming ordeal.

"No fear, sir," she answered steadily, and then gave her whole attention to his instructions concerning the treatment of the case.

Some indefinable feeling prevented her from disclosing her knowledge of the patient's identity, and, after all, what did it signify to outsiders? She was merely "Nurse Eva," and her duty at present was to receive and obey orders, regardless of her own private feelings and sentiments.

For some time after the doctor's departure Frank Graham remained in a semi-conscious condition. The severe blow he had received on the head had completely stunned him, and when he did begin to speak, it was with the incoherent mutterings of delirium. During the seemingly interminable hours of the night, as Eva watched beside him, she heard her own name repeated in imploring accents over and over again, and all panoplied as she was in her modern armour, a sudden thrill of joy went through her as she realised that, notwithstanding her wilfulness, he loved her still.

It was possible that he might die. The doctor told her so, for there were internal injuries in addition to his broken arm, dislocated shoulder, and concussion of the brain. What then? She sat staring at the flickering night light, and attempted, as was her invariable custom, to analyse her feelings on the subject. Somehow, however, on this occasion she could not regulate her thoughts or classify her emotions, and she only felt conscious of one intense longing that he might recover his senses and recognise his nurse. Presently the hour of midnight sounded on the frosty air. It was the moment when the Son of Man was born in the stable at Bethlehem of a Virgin Mother, and in thousands of churches and chapels throughout the world the Holy Sacrifice was being offered up on brilliantly lighted altars.



Almost mechanically Eva's lips began to move in prayer. She pulled a rosary out of one of her apron pockets, and before she had reached the fifth decade her patient's restless murmurs had ceased and he was sleeping as tranquilly as an infant. In the grey dawn of Christmas morning, Father Clifford, the priest who attended to the spiritual wants of his co-religionists in the hospital, entered the ward bearing the Viaticum to a dying man. As he was leaving, he turned to speak a few words to "Nurse Eva," with whom he had struck up a friendship owing to her being the only Catholic nurse at St. Simon's.

"I wish you a happy Christmas, my child," he said in a low voice, so as not to disturb her sleeping charge. "Is that a serious case?" he added, glancing at the bed.

"I am afraid so," she answered, gravely, and something unusual in her tone or manner immediately attracted the attention of the observant Jesuit.

"This work is getting too much for you," he said. "Why do you not ask for a holiday? Your parents would be only too glad to welcome their prodigal daughter."

"I am perfectly well, Father," she replied, eagerly, "and I do not want to go home yet."

"What is that young fellow's name?" asked the priest, as he studied Frank's pale features. "He looks like a gentleman."

"Oh, he is," returned Eva quickly, "at least I heard the doctor say so," she added hastily.

"Well, God bless you, child, and be careful not to overdo it," returned Father Clifford as he turned to go.

Before he had gone two steps, however, some uncontrollable impulse compelled her to recall him.

"Father," she said breathlessly, laying a detaining hand upon his arm. "Could you not wait a few moments until he wakes? He is a Catholic, and—if the case is serious—he ought to make his confession."

"What do you know about him?" asked the Jesuit somewhat sternly. "You are keeping something from me. What is it?"

Then in a few faltering words "Nurse Eva" told the story of her wilfulness which had resulted in her freedom being given to her, while the priest listened in silence.

There was a pause when she had finished. A sufferer in the adjoining bed stirred uneasily and groaned, and a suppressed cry of pain came from the further end of the long ward.

"Let this be a lesson to you, my child," said Father Clifford, gravely, "and if he dies you must accept it as a punishment, and bear it with resignation. You have acted very wrongly in resisting your parent's authority, and it is your duty to make amends to them. Think over what I have said, and—"

"Eva," murmured a faint voice from the bed at this moment, and turning quickly she saw Frank Graham's blue eyes resting on her with a look of perfect recognition.

"Control yourself," whispered the priest, but the warning was superfluous. A hospital nurse soon learns the art of self-mastery, and it was in her usual calm manner—which her patients found so soothing—that Nurse Eva bent over the bed and arranged the sufferer's pillows.

"You are better," she said quietly. "Yes, I am here; it is all right," as he stretched out his left hand with an imploring gesture, "but you must keep perfectly still. There is a priest here. Are you strong enough to make your confession?"

Then, as he smiled and made a sign of assent, she left the two together and occupied herself at the other end of the ward.

For several days Frank Graham lingered between life and death, nursed with untiring devotion by the girl who loved him. Then, on the Feast of Epiphany, came a change for the better, and after two or three weary weeks of convalescence he was taken home.

It was about this time also that Eva Blake made the discovery that she was getting tired of hospital life, and the chance of "making amends" being once more held out to her, she shortly afterwards adopted another rôle.

"The modality of the girls of the present day is only skin deep," was the surgeon's comment on "Nurse Eva's" marriage. "When it comes to a sentimental crisis one very soon discovers that they are only men in women's clothes after all."—*Catholic Fireside*.

## THE RELICS OF THE TRUE CROSS.

THE Catholic Truth Society (London) has recently published an interesting penny pamphlet of 32 pages entitled *The Relics of the True Cross*. It is written by the Rev. James Bellord, and effectually disposes of the scoffing contention of those who, basing their statement on wild guesses and little knowledge, contend that the relics of the True Cross still in existence are far greater in bulk than that on which the work of our salvation was accomplished—or, as Father Bellord puts it, they maintain that, "If all the relics of the True Cross could be brought together there would be enough to build a first-class battle-ship."

It is impossible for us to give even a cursory glance at the vast amount of deeply interesting matter which Father Bellord has contrived to cram into the 32 pages of the pamphlet before us. It is sufficient to state that the information is for the most part taken from the standard work on the subject—the laborious and exhaustive work of M. Rohault de Fleury, *Mémoire sur les Instruments de la Passion de N. S. J. C.* (Paris: Lessort, 1870). We content ourselves with referring our readers to the pamphlet itself, and give hereunder some of the conclusions arrived at by Father Bellord. They cannot fail to be of interest to readers of the N. Z. TABLET, as well as appropriate to the sacred day—Good Friday—on which we publish them:—

"1. The greater relics of the True Cross are exceedingly few in number.

"2. Relics which present a large surface, and are contained in imposing reliquaries, and are esteemed as of great importance, turn out to be really very small pieces when their cubic bulk is calculated.

"3. The vast majority of the relics are exceedingly small, and the multitudes in private possession which are never catalogued are simply infinitesimal in size, and often require a magnifying glass to make them clearly visible.

"4. The whole of all existing relics and of known relics which have perished, constitute only a very small part of the original bulk of Our Lord's Cross.

"The results of the inquiry may now be summarily tabulated.

"I. List of the largest relics:—

	Millims.	Cubic inches (approxim.)
1. St. Gudule, Brussels	514,590	33
2. Ghent, fragment	431,200	27½
3. Cross of Mæstricht, Rome	418,500	27
4. Ragusa, fragment	292,000	18
5. Cross of Irene, Venice	256,200	15½
6. Paris, fragment	220,500	14½
7. Cross of Uros, Ragusa	146,000	9½
8. Cross of Constantine, Venice	142,020	9¼
9. Cross of Limbourg	133,518	8¼
10. St. Paul's, Mount Athos, No. 1	117,760	7½
11. St. Paul's, Mount Athos, No. 2	117,760	7½
12. Cross of Baugé	104,000	6½
	2,884,048	184

"II. Summaries of the totals in different cities or countries. This includes all the relics in the foregoing list:—

	Millims. (approxim.)	Cubic inches (approxim.)
Jerusalem	5,045	½
Rome	537,587	34½
Venice	445,582	28½
The rest of Italy	110,928	7¼
Belgium	963,190	61½
Mount Athos	878,360	56
Germany, Holland, etc.	967,625	62
Paris	237,731	15¼
The rest of France	369,225	23
England	30,516	2
	4,515,789	291

"III. Notable relics no longer existing, whose dimensions are known:—

	Millims. (approxim.)	Cubic inches (approxim.)
Baldwin's three crosses, Paris	3,500,000	...
Other losses, Paris	956,000	...
Relic of Tower of London	500,000	...
Two-thirds lost of the cross of Uros, Ragusa	293,875	...
Relic of Murano, Venice	320,000	...
Cross of Troyes	130,000	...
Distributed by Popes from relics at St. Peter's	24,091	...
Losses in Belgium	60,800	...
Loss at Amiens	4,500	...
	5,789,266	370

"From these tables we shall perceive that all the large relics existing, viz., the twelve named, make up a volume of only one-ninth of a cubic foot. These twelve relics amount in bulk to much more than half of all those catalogued by M. de Fleury.

"The cubic bulk of all that he could discover during his inquiries is about one-sixth of a cubic foot.

"If we add together the results of Tables II. and III. we get as a grand total for all known existing and lost relics a volume of 10,335,055 cubic millimetres, or about 661 cubic inches. This is considerably less than half a cubic foot, which contains 27 million cubic millimetres, or 1728 cubic inches. There remains then, unaccounted for, after a most careful investigation, a quantity of more than six cubic feet, or exactly 10,787 cubic inches, out of the 6½ feet or 11,448 cubic inches of the original Cross. It is hardly possible that any relics of the first class have escaped the notice of M. de Fleury; and even supposing, which is very unlikely, that there exist in convents and remote churches as many more smaller ones as those which he has catalogued; supposing even that the ordinary infinitesimal relics amounted in number to two or three millions, up and down the world, this would not account for more than one-tenth of the volume of the actual Cross.

"The marvel then is, not that there should be so many relics existing, but that there should be so exceedingly few. Even making allowance for the wholesale destruction wrought by the Mahomedan invasions, the wars of the Middle Ages, the Protestant Reformation, and the French Revolution, we might have expected that the devotion and care of the Catholic Church would have been able to preserve a much larger quantity of the sacred wood on which the Son of God wrought our Redemption."

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 Perrins', 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.

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TO THE FARMERS OF OTAGO AND SOUTHLAND.

Another Grain Season being at hand, we take the opportunity of thanking our many clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

**SPECIAL FACILITIES FOR STORAGE, ETC.**—We would remind producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

**WEEKLY AUCTION SALES.**—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

**PRODUCE SALES EVERY MONDAY.**—Our sales are held every Monday morning, at which samples of all the produce forward are exhibited. Our sale room being brilliantly lighted, samples are shown to the very best advantage, and as every lot is carefully valued before being offered, clients can depend that no lot will be sold below its full market value, and that their interests generally will be thoroughly protected.

**ACCOUNT SALES** are rendered within Six Days of Sale.

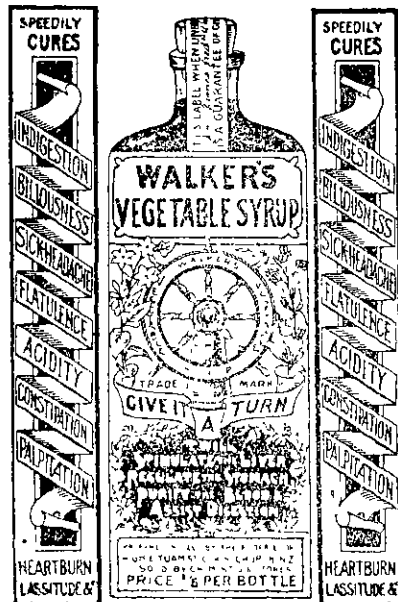
**CORN SACKS, CHAFF BAGS, ETC.**—Having made advantageous arrangements to meet the requirements of our numerous clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all Farmers' Requisites at the shortest notice, and on the best terms.

**ADVANTAGES.**—We offer producers the advantage of Large Storage and Unequaled Show Room Accommodation. No Delays in Offering. Expert Valuers and Staff. The Best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns.

SAMPLE BAGS, WAY BILLS, AND LABELS SENT ON APPLICATION.

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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.

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Fit and Style Guaranteed.

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

Funerals attended in Town or Country with promptness and economy.

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Blacksmiths, Wheelwrights, and  
Coachbuilders, Temuka.

J. and W. G., in thanking the public for their support in the past, beg to solicit a continuance of the same. As we have now a very complete stock for carrying on our several branches, and having secured the services of one of the best painters in the Colony, we have now a very strong staff of men in their different lines.

Shoeing, as usual, a speciality.

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

Milburn Lime at Lowest Rates.

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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.

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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.

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Sold by Chemists and Storekeepers.

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Storekeepers and Chemists Order from  
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BUILDERS' FURNISHINGS AND GENERAL IRONMONGERY OF THE VERY BEST QUALITY AT PRICES LOWER THAN ANY HOUSE IN TOWN.

MANUFACTURERS OF  
Doors, Sashes, General Housebuilding Joinery, Coachbuilders' Bent Wood, Spokes, Naves, etc., etc., Dairy Plant, Churns, Butterworkers, etc.

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Farmers can rely on their consignments being disposed of to Best Advantage, as our long experience and thorough knowledge of Grain and Seed gives us advantages which others have not.

SEEDS A SPECIALTY.

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TO THOSE BUILDING.

Before buying your Mantelpieces and Grates elsewhere, see our stock. We are just landing a large quantity of well-assorted Grates from two of the best makers in Britain.

BEAUTIFUL TILE GRATES, £1 12s 6d. FINE CAST REGISTERS from 12s 6d. MANTELPIECES, from 18s each.

CUTLERY.—TABLE KNIVES (Bone handle), per half dozen, 5s 3d; DESSERT KNIVES, per half dozen, 4s 3d; TABLE (Xylonite) 7s 6d; DESSERT, 6s.

The above Knives all guaranteed. We have sold hundreds of dozens of them. TABLE FORKS, 5s; TABLE SPOONS, 5s; DESSERT FORKS, 4s 3d; DESSERT SPOONS, 5s; TEASPOONS, 2s 6d.

We guarantee above to wear white throughout. We buy all our goods direct from the makers.

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WHOLESOME, REFRESHING and INVIGORATING.

This Cider is made from PURE JUICE of APPLES, and has been analysed by Sir James Hector and most favourably reported on for its Purity and all other good qualities. Obtained Highest Awards at all the principal Exhibitions in the Colony. May be had in Bulk or Bottle from the Proprietors—

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## The Catholic World.

### AFRICA.—A Catholic Bishop Amongst the Cannibals.—

The following interesting letter from the Most Rev. Dr. Augouard, C.S.Sp., Vicar-Apostolic of the Oubanghi, Upper Congo, describing missionary life amongst the cannibals of West Africa, has been received by a father of the same Society, at Blackrock College, Co. Dublin :—"Brazzaville, 22nd August, 1897. I am not surprised that you are often asked what is the price of a little black child. Well, a child of eight or ten years of age costs us from sixteen down to four shillings, younger ones still less. When a grief, when, for the want of a few miserable pieces of money we cannot buy up these poor things, and save them from death, and oh! what a death! The child I am unable to buy to-day, to-morrow I see on the butcher's block—as food, on sale, for his fellow-creatures! Can you imagine a more heartrending case? I should be so happy and grateful, my dear Father, if you could come across some kind hearted, humane friends, willing and capable of enabling us to mitigate somewhat the immense, appalling misfortune of the poor blacks around us. Oh! the good tidings we could bring them—freedom, civilisation, true faith, and knowledge of God. The good nuns whom I brought out for the sake of the little slave girls are doing an immense amount of good in this country, where never before a white woman was seen. Our good brothers are Providence for me in training up the little boys; if you could only send us a few more good Irish brothers. The new steamer, as I said, is got for the sake of economy, still it is a heavy expense on the mission, but it pressed itself on us as an indispensable necessity because of the rapid development of the mission. It will enable us to go quickly where the poor slaves require our assistance, and where misfortune wants relief. At the Master's bidding: '*Duc in altum*,' we shall cast forth our nets. †PROSPER AUGOUARD, C.S.Sp., Bishop of Sinita, Vic. Ap. of Oubanghi, W.C. of Africa. To Father Ebenrecht, C.S.Sp., Blackrock College, County Dublin."

### ENGLAND.—St. Winefride's Well: Proposed Bottling Works.—

It seems that the hand of the desecrator is to be laid upon this sacred spot, which has been the scene of so many wonderful cures. A money-grabbing individual has applied to the Urban District Council of Holywell, for a lease giving him the exclusive right of St. Winefride's Well, the water of which he proposes to use for bottling purposes. At a special meeting of the Council it was decided to take a poll of the ratepayers on the question of closing the Well. In view of the polling Father Beauclerk addressed a letter of protest to the local paper, from which the following is an extract:—"Holywell, as all the world should know, is the town of the 'Holy Well';" so called because the inhabitants of this country have, from time immemorial, believed in the sacred character of the spring. To this famous shrine the people of the land enjoyed access for centuries. It is this venerable spot that the rude hand of 19th century commerce threatens to violate. It is this sacred spring, to which Holywell owes its name and very existence, that the people of Holywell are prepared to sacrifice. Whence have the waters their value? Pouring forth under the graveyard, have the year mudded by the clay of the channels they pass through in their subterranean course, do they offer a beverage that is likely to be attractive to the general public? Is it their mineral qualities that have suddenly given sight to the blind, hearing to the deaf, and made the lame and paralytic to walk? But the sacred spring is to be sealed, the ancient passage through the water called the Ladies' Well is to be closed henceforth, and only the outer pool is to be approachable to the suffering pilgrim." On the eve of the poll a public meeting was held, at which the discussion grew so heated and violent that Father Beauclerk felt constrained to leave the hall. The poll resulted as follows: For closing the Well, 260; against, 133—majority, 127. The Council appear to be anxious to let part of the Well to the money-grubber and still retain Father Beauclerk as their tenant. After considering the result of the poll they have decided to ask Father Beauclerk whether he intends to renew his tenancy of the Well, which is to expire on May 1, and they will then re-assemble to consider Father Beauclerk's reply.

**ITALY.—Red-Tapeism Run Mad.**—The following story, which is recorded by the Roman correspondent of the *Frankfurter Zeitung*, affords a ludicrous illustration of the extent to which red-tapeism is carried in unhappy, misgoverned Italy. He tells (says the *Tablet*) how at the foot of the Farini monument in the public garden at Ravenna is a bench which for three years has been an object of public curiosity, from its strict taboo as a seat enforced by the presence of a sentry. The new commandant of the municipal guards recently installed wished to penetrate the mystery, but was met by the reply that no one knew why or wherefore, but that from each guard on duty to his successor was transmitted the watchword, "The public are forbidden to sit upon this bench." Further investigation revealed the fact that the superior officer from whom the order had emanated had died the night after its promulgation. Following up this clue, it was discovered that the bench having then been freshly painted, he had given orders that no one was to be allowed to sit upon it, and that rigid adherence to the letter of the law had since perpetuated a regulation which no one had thought of abrogating.

**JAPAN.—An Appeal for Japanese Lepers.**—The following letter of appeal, the pressing earnestness of which, as the *London Tablet* remarks, in no way suffers from its halting English, has been just received by one of the Bishops, who now gives it to the public in the hope that something may be done for the the poor lepers:

Kumamoto, Japan, December 23, 1897.

My lord,—Thanks to God and to your charity, the work of lepers and other destitute sick is in good way. The number of those

wretches we relieved from the beginning (May, 1894) is 243, amongst which there are many nobles, one ancient Procureur of a Japanese court, an ex-bonze, etc., all reduced by the terrible disease to the utmost misery. Of that number 124 died after receiving baptism: some left us, getting better, or from other causes.

There remained 83, entirely or partially on our charge. They are piled one on top of the other, in strait and unhealthy huts, the lepers with the syphilitic, etc., all together without distinction of disease because we have not sufficient lodging, nor the means to make any. However a great many others asked us to receive them: of course we are obliged to refuse them, and they die without baptism.

To install something, we are in need of £3,000 sterling. How is that amount to be found?

The work is placed under the patronage of Our Lady of Consolation. We imagined to divide the £3,000 into 150 subscription (of £20 each) in honour of the 150 Ave Maria contained in the Rosary, and we are seeking after subscribers.

My lord, you already took interest in that work. There is the reason why I write to you again about it, hoping that you will kindly continue what you began. Ah! please God you may be able, by yourself or by others to take a subscription, and to form one bead of the Rosary.

We know you have also other good works to support, but to be sure, no good work in the world is so worth of pity and assistance as this one. To help so much abandoned people is a most eminent deed of mercy.

I pray the Heart of Jesus and the Heart of Mary to touch your own heart. I beg your blessing for myself and for my unfortunate children.

Your humble servant in Jesus and Mary,

J. M. Corre, Mis. Ap.

P.S.—Donations may be sent directly, by international post money order, or by cheque on any bank, with the address: the Rev J. M. Corre, Missionary Apostolic, Kumamoto, Japan. They can also be remitted to Mr. J. Donovan, *Illustrated Catholic Missions*, 19, Henrietta street, Strand, London, W.C.

### SCOTLAND.—Anti-Catholic Lecturers in Trouble.—

"Ex-priest" Slattery and his female companion have had anything but a happy time of it in Edinburgh. The audiences were small in number, and critical instead of credulous in spirit. The clergy, with one single exception, would have nothing to do with the slanderers, and a herbalist was the only person available for chairman at the various meetings. Even the Protestant Association declared "it had no connection with them, and to the credit of the Catholics of Edinburgh and the Press, they were treated with silent contempt." A quantity of wholesome Catholic literature was distributed at the doors of the various halls, and the publications of the Catholic Truth Society were in considerable demand. At the conclusion of their course of lectures, the amiable pair were brought up on a charge of selling indecent literature. Slattery was compelled to give an undertaking that he would destroy every copy of the book in his possession, and the case was adjourned for a month in order to see that the undertaking was carried out.

## THE WAR-CLOUD.

### THE FAR EAST.

THE cable messages published since our last issue are still somewhat disquieting. Thus far, however, the game being played by the Powers is merely a war of wits with each other and of serene disregard for any rights or feelings that John Chinaman may have in the matter. Russia has scored heavily. The St. Petersburg organ, the *Vedomosti*, states (March 31) that Russia was indirectly taking China under her protection, and that she must do this in order to prevent Japan's western territorial designs. Russia is alive and active all along the line. Her agents are purchasing coal in Wales at a freight of 30s per ton delivered at Talienwan. Only Russians are to be permitted on the railway extension works north of the Great Wall. Acting under Russian advice, the English engineers who began the railway have been prevented continuing their labours. Orders for railway material placed in England, America, and Germany have been cancelled. Russia is establishing a fortress and an artillery troop at Possiet Bay. The French and Russians are evidently acting together, and according to a cable message received on the 1st inst., French steamship liners are now carrying pigeons to convey news from mid-ocean.

The Press is generally agreed that British diplomacy has suffered a serious reverse in the Far East. A strong naval demonstration at Pechili is proposed. The Japanese newspapers (April 3) consider that it is intended thereby to overawe China into making concessions. The papers also complain that Japan is in an isolated position, and express resentment on that account against Great Britain. The *Times* states that Russia occupied Port Arthur a week before the Russo-Chinese Convention was signed. As a counter-move it is reported that Great Britain intends to occupy the island of Chung-ming, at the mouth of, and commanding an entrance to, the Yang-tee-Kiang River. Sir Claude McDonald, British Ambassador, in conference with the Tsung-Li-Yamen, demanded important concessions as compensation for the concessions to other Powers, and for the purpose of maintaining the balance of power. Russia has assured Great Britain that Ta-lien-wan and Port Arthur will be open to trade in the same way as other Chinese ports. Mr. Curzon considers that the Tien-Tsin Treaty gives the warships of the Powers access to all Chinese ports.

### THE CUBAN TROUBLE.

Meantime Spain and the United States hang on the dizzy verge of war. Queen Christina of Spain has addressed letters to the

# TIGER BLEND TEAS HAVE NO EQUAL.

European sovereigns, including the Czar, requesting them to use their influence at Washington towards bringing about a peaceful settlement without inflicting injury on Spanish dignity and the vital interests of Spain. She has also appealed to the Emperor of Austria, stating the disadvantage under which Spain would have to fight. The proposals made to the Spanish Government by President McKinley regarding Cuba were discussed at Madrid by Senor Segasta, the Spanish Premier, and General Woodford, the American Minister. The Spanish Premier's reply (April 2) resents interference, and insists that the insurgents shall request an armistice, and proposes to confine the peace arrangements to the Cuban Parliament meeting in May. He is prepared to accept American assistance. Three million pesetas (a peseta is about 9d) will be granted to enable residents to resume their ordinary occupations. Reports from Madrid state that Spain will refuse to make further concessions. Congress adjourned till Monday in order to obtain a final answer.

In the meantime both powers are feverishly preparing for the worst. A big performance at the Madrid Opera-house on March 31 realised the enormous sum of £140,000 towards strengthening the navy. Ships are being bought, and the fleet is on its way to Cuba. According to the *Statesman's Year Book*, Spain had, after the close of last year, 153 war vessels of every kind, including one first-class battleship, one port-defence ship, 113 cruisers and 38 torpedo boats, all launched, and 10 of various kinds under construction. The United States had only 72 ships of every kind—6 first-class battleships launched (5 building), 19 port-defence ships launched (5 building), 54 cruisers launched (9 building), 3 torpedo boats launched (19 building). The United States is purchasing warships both ready and on the stocks, and also a great number of fast steamers to turn into auxiliary warships.

## PROGRESS OF PROTESTANTISM VERSUS CATHOLICISM.

### A DUNEDIN CONTROVERSY.

A GREAT part of our Jubilee leader having been copied into the *Dunedin Evening Star* of March 26, a Protestant polemic took exception to—without contradicting or qualifying—our statement that in 1849 the Province of Otago had only 90 Catholics among a total population of 8,899. "I do not think," wrote our pugnacious friend, in last Saturday's *Star*, "it is even fair to leave the question here, for it is only right to take a broad view of the case; then we shall be better able to find out the true state of affairs. The following figures show a marked decline relatively year by year for the last 300 years:—Non-Romanists, 250,000,000; Romanists, 150,000,000. Increase during the present century: Protestants, 275 per cent.; Romanists, 30 per cent. Had Romanists increased in the same ratio as Protestants the Roman Church would number 450,500,000." The remainder of the letter contains similarly garbled and inaccurate figures regarding particular countries. The following reply was sent to the *Star* on Monday morning:—

TO THE EDITOR.

SIR.—The writer who signs himself "Protestant" in your issue of Saturday furnishes a telling illustration of the truth that statistics are edged tools and need careful handling. The comparison he institutes is of the kind termed "odious." It did not fairly arise out of anything that appeared in the *TABLET* Jubilee article. It was merely dragged in, and, in Jubilee time, might better have been left alone.

Our Protestant friend has stated in the course of his letter that Catholicism has shown "a marked decline relatively year by year for the last 300 years." I hold him strictly to this letter of his statement. In the discussion of it I will take nothing for granted and grant nothing but what he proves. In support of this particular assertion he quotes statistics covering the past 300 years, but has forgotten to intimate the source from which he got them. These figures are not evidence for themselves. I deny their accuracy. It now remains for the writer of the letter to establish their correctness—if he can. Many of your readers are probably aware that beyond 70 years back there are practically no official statistics of religious denominations; that even now Great Britain, the United States, and several other Christian countries publish no such returns; that the only available figures of the kind for the wide world are merely estimates or guesses by this or that statistician; and that they differ so hopelessly from one another as to afford no safe grounds for such a dead-sure comparison as our friend "Protestant" has been making in your columns.

"Protestant's" figures are grotesquely misleading. (1) He unduly and enormously swells the numerical strength of the Protestant denominations. (2) He unfairly diminishes that of the Catholic body. (1) He divides all Christendom into two camps—"Romanists" and "non-Romanists." These latter he coolly labels as all "Protestants." According to *The Times* of May 4, 1884, there are reputed to be some 700 Christian sects in England alone. There are probably a few hundred more abroad—of every kind, from the "highest" Ritualists down to the Unitarians and the rationalistic Protestants in Germany. "Protestant" lumps all these rival creeds together as one Church. And as a make-weight he flings into the Babel some 80,000,000 Eastern Christians who abhor the Reformation, and tickets them "Protestants" also. And then he claims to have got together a grand total of 250,000,000 "Protestants." Where he got them. Heaven only knows. Certainly not from Mulhall, Brachelli, Schem, Meyer, or any other authority on statistics that I am acquainted with. Ralston Balch (1889) and Schem both give 106,000,000 as the number of Protestants in the world. The *Encyclopaedia Britannica* (1886) gives 120,000,000; Holtzmann and Zoepffel (1882) about 113,000,000; Hubner (1884), 123,000,000. Meyer (1897) gives the highest estimate that I am acquainted with—

137,000,000. Nearly all the authorities just quoted are Protestants. Even by taking the highest estimate, and unfairly including the Greeks, Russians, and other non-Catholic Easterns among the "Protestants," we fall vastly short of the 250,000,000 co-religionists claimed by our budding local statistician.

He is a fearless figure-juggler. His thesis will allow only 150,000,000 Catholics alive upon this planet. With a stroke of his pen he thus cuts out of existence from 50,000,000 to 100,000,000 of them. 'Chambers' Encyclopaedia' (1891) gives (on the authority of the 'Statesman's Year-book') 210,000,000; the 'Encyclopaedia Britannica' (1886) gives as high as 218,000,000, and evidently disapproves of the lowest estimate for 12 years ago—152,000,000. Brachelli's estimate of the Catholics in Europe with Werner's for the rest of the world gave (1886) 218,732,908. Kolbe ('St. Michael's Calendar') gives 216,356,000; Casartelli (1896) over 217,000,000; 'Hazell's Annual' (1897), 240,000,000; the 'Scientific Miscellany' 254,700,000. The 'Vera Roma' published last year what it termed a German Protestant estimate of 230,000,000. So one of these figures are probably exaggerated; others understated. All of them are mere estimates. But had 'Protestant' no scruple of conscience in wiping out 50,000,000 or 100,000,000? And why and oh! why did he not at least straightforwardly state that higher and far higher estimates than his were in existence?

His misleading statistics regarding given countries will be dealt with at the proper time. I await serious attempt at proof of his quoted statement. During the progress of his task I shall afford him opportunities of reconciling his statement with the rapid and continued spread of the Catholic Church in the countries that were the cradle of the Reformation; and with the flatly contradictory statements made by a number of Protestant writers—lay and clerical—who hold, in effect, with the Anglican Bishop of Grafton, Dr. Green, that "the Roman Church is scoring always, scoring every where, and scoring heavily." *Au revoir*.—Yours, etc.,

EDITOR, N. Z. TABLET.

Dunedin, April 3.

### THINGS SLOWLY LEARNED.

THERE is a man in Scotland who used to write many readable and instructive things. He signed himself "A Country Parson," and a bright parson he is. One of his essays is entitled, "Things Slowly Learned," a good line of thought for anybody.

Well, here is one of the things slowly learned—that disease doesn't jump on a man like a wild cat out of a tree, but develops from seeds and conditions, just as roses and weeds do. We who write and print the essays of which these lines are one, have said this a hundred times; but all the people don't seem to have thoroughly grasped the idea yet.

For if Mr. Theodore Treasure alone had done so, he wouldn't have suffered ten years from attacks of rheumatic fever. In November, 1891, he says he had a fearful time with it. He tells us in a letter that he had dreadful pains all over his body, and was so sore he couldn't bear anything to touch him. Even the bedclothes hurt him, like a feather against a sore eye. "I got little or no sleep," he says, "tossing all the night long, and trying to get ease by a shift of position."

"I had a foul taste in the mouth, and spat up a great quantity of slimy phlegm. My appetite left me, and the little food I forced down gave me great pain at the chest and sides. For *five months* I was confined to my room, most of the time unable to leave my bed, and what I suffered during that time I have no words to describe."

Any one who has ever been through that sort of thing can easily believe what Mr. Treasure says: for when every muscle and joint in a man's body is throbbing with inflammation, it isn't any common collection of words that can set forth his feelings. It is agony and torment in the supreme degree. Yet we ought to know better than to have it. But we don't—not yet.

"I was perfectly helpless," continues our friend, "and could scarcely move. In fact, the people had to move me from one side of the bed to the other. Month after month I was laid up and suffering in this way. I had a doctor attending me, but he wasn't able to do much to relieve me."

Finally, to cut the story short, I came to hear of Mother Seigel's Curative Syrup. I read about it in a book that was left at my house. The book said this medicine was good for rheumatism, and so my wife got me a bottle from Mr. Ford, the grocer, at Oak-hill. After taking it for a week I felt great relief. Then I kept on taking it and not long afterwards I found it had cured me: *it had completely driven the rheumatism out of my system*. I am willing you should publish these facts, and you can refer any inquiries to me (Signed) Theodore Treasure, Waggon and Horses Inn, Doult-ling, Shepton Mallett, November 3rd, 1893."

Now let's hark back a moment. To the thoughtful reader Mr. Treasure's story may look a trifle confused and mixed. That is, he describes the symptoms of rheumatism proper in connection with a lot of other symptoms which wouldn't seem at the first blush to have anything to do with rheumatism. But there's where Mr. Treasure is right and the reader wrong. His account shows that he was a victim of chronic indigestion, dyspepsia, and torpid liver—and that covers the whole ground. Rheumatism (*and this is the slowly learned lesson*) is merely a nasty symptom of a dyspeptic condition of the digestive organs. At the outset it means too much eating and drinking. This results in the formation of a poisonous acid which fills the body and produces the local outbreak called rheumatism. Hence we cure it from within not from without. And this *true* idea is also a *new* idea—do you see?

Try to get this lesson by heart. You can *prevent* rheumatism by Seigel's Syrup; you can *cure* it by Seigel's Syrup. But it is more comfortable to prevent it.—[A.]



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## THE CATHOLIC TRUTH SOCIETY.

LORD CHESTERFIELD said in his *Letters* to his son: "We should choose an author as we would a friend. Books are, indeed, our friends or foes—they do us either good or harm. They improve or corrupt. They either waste our time, or enable us to employ it to advantage." In the multitude of books that are annually pouring from the Press, it is difficult—almost impossible—to separate the sheep from the goats. But there are, happily, some publications to which we can always go with pleasure, as to an oasis of green fields and running waters. Among these we count everything—leaflet, pamphlet, or book—that bears the stamp of the Catholic Truth Society. It is a religious association, conducted without hope or intention of pecuniary profit, supported by the voluntary subscriptions of members (10s per annum). The ever growing burden of its vast secretarial work is done gratuitously, and for Christ's dear sake, by Mr James Britten, K.S.G., who is likewise one of the sprightliest of the many clever authors that place their talents, without fee or reward, at the service of the Society. Under God, we believe that to the Catholic Truth Society is due a great measure of the gratifying Romeward movement which is bringing back English Protestants at the rate of some 700 per month within the safe enclosure of the one true Fold. The publications of the Catholic Truth Society are legion. They embrace disputed questions of science, history, theology, philosophy, explanations and defence of Catholic doctrines, tales and stories, ascetical and historical works, exposures of no-popery frauds, and, generally, everything and anything that is calculated to advance the cause of religion. The Society's list of authors comprise such distinguished names in theology, history, and fiction as Fathers Bridgett, Taunton, Rivington, Breen, Morris, Ryder, Thurston, Gasquet, Abbot Snow, Dr. Barry, Messrs Allies, Allnatt, Rule, C. Kegan Paul, Lady Herbert, Lady Amabel Kerr, Baroness Von Hügel, Rosa Mulholland, Katharine Tynan-Hinckson, and some scores of others. The publications are sold at so low a rate as to be within the means of the most scanty purse. In a country such as New Zealand—where Catholics are only one in seven of the population—such publications are one of the needs of the time, and are calculated to effect an incalculable amount of good, first by strengthening the faith of our people and placing it upon a broad, firm basis of accurate knowledge, and also by doing what they have done in England—leavening the big Protestant population about us with truer and more charitable notions of persons and things Catholic. Such publications are the best external aid to the work of a priest's sacred ministry among his people. They should fill an important place in the spare-time reading of our Catholic educational institutions. To these and to our brothers in the sacred ministry we cordially commend them. And we venture to express the fervent hope that, if God will it, the day is near at hand when a New Zealand Branch of the Catholic Truth Society will scatter the good seed far and wide through the highways and the by-ways of the Colony.

## ENGLISH AND FOREIGN FREEMASONRY.

A LETTER from Father Wyndham, of Bayswater, London, on the relations of English to Continental Freemasonry, has appeared in the *Liverpool Catholic Times* of February 11. Father Wyndham is replying to a comment made by the *Freemason* on a previous letter of his on the same subject. Readers of the NEW ZEALAND TABLET will remember that English Freemasons generally claim to have no intercourse or connection with the more radical and anti-Catholic members of the craft on the Continent. Father Wyndham admits having made a mistake as to the relations existing between the Grand Lodge of England and the two different branches of Freemasons in France—the Grand Orient and the Ancient and Accepted Rite, which, according to the *Freemason*, have no communication with each other. The English Grand Lodge, it says, has no connection with the Grand Orient of France, the official creed of which is rank Atheism. With the Ancient and Accepted Rite the English Freemasons are in full communion. Father Wyndham continues:—

"Having now acknowledged my error, I feel that I am entitled to make my claim; and it is that, while I have been at fault in one point, I have been right in ten. I said that the Grand Lodge of England recognises the Grand Lodges of Berlin, Hamburg, the Netherlands, Switzerland, Denmark, Norway, Sweden, Portugal, Hungary, and Greece. This statement stands good, and therefore I think I may count ten points against the one that I have lost.

"Further I said that the Grand Lodge of Ireland recognises the Grand Orient of Italy. That is another point not disputed. And lastly, by the very correction the *Freemason* has made, it is established that the Grand Lodge of England recognises the Ancient and Accepted Rite in France. This is enough, it would seem, to justify me in thinking (see my letter dated November 10, 1897) that the sayings and doings of other sections of the craft—in France and elsewhere—concern English Masonry. How far there may be direct or indirect responsibility for these sayings and doings is a further question. And as to this I will only remark that the toast proposed to Satan by the Grand Master of Italy, and received by the Masonic audience with applause, has never, so far as I am aware, been denied or repudiated. And here let me venture to correct the *Cosmopolitan Masonic Calendar* for 1898. Bro. Adriano Lemmi, who proposed that toast, is no longer Grand Master of the Grand Orient of Italy; he has been succeeded by Bro. Ernesto Nathan.

"One word more. The *Freemason* says that we ought to regard the Masonic brethren of England as 'religious men.' Certainly; but whatever they may be as individuals, as Masons they are 'religious men' after the principles of Masonry. I do not doubt but what Socrates and Cicero were religious men. Quintus Curtius was a religious man when he jumped with his horse into the chasm

to appease the anger of the gods. But they were religious men after their own fashion, and I fully admit that Masons are religious men after the religion of Masonry. The religion of Masonry is 'natural religion.' The human race would have practised a *natural* religion had it been created for a *natural* destiny. But Christianity claims to be a 'supernatural religion,' and therefore it is incompatible with Masonry. We have not got two souls; and, therefore, we cannot live a life of *natural* religion with one soul and a life of *supernatural* religion with the other. If Christianity is true, we must live a life of *supernatural* religion; and this of necessity excludes Masonry in the minds of those, at least, who have precise and definite ideas about Christianity."

## A NEW ZEALAND MIRACLE.

## GREAT EXCITEMENT IN THE FEATHERSON DISTRICT.

WHEN a girl, in the best period of her life, has suffered for four years from excessive heart palpitation, swollen legs, giddiness, cramps, chronic insomnia, and other distressing ailments, and when she has tried numerous medicines and many doctors without the slightest benefit to herself, she naturally feels grateful when she discovers a remedy that almost miraculously, as it seems, succeeds where all others have failed, and in a short space of time relieves her completely from her troubles and places her in the front rank of happy and healthy girls.

This has precisely been the case of Miss Petrea Peterson, of Featherston, North Island, New Zealand. In a communication to the Dr. Williams' Medicine Co., she explains her sufferings at length.

"I am 16 years of age," she says, "and ever since I was 15 I have been suffering more or less." Palpitation of the heart was her principal trouble, she states, and this was induced by anæmia, or poorness of the blood. "When, for instance," she continues, "I ran upstairs, my heart used to thump most frightfully against my sides, and so bad was it that on these occasions I was unable to talk for some time afterwards. This was naturally a source of considerable anxiety to my family and friends. Night after night I tossed, weary and worn out, on my bed, trying vainly to sleep. At times, too, I had fearful attacks of cramp in my legs, and so great was the agony that frequently it caused me to scream out in very desperation, to the despair of those around. I was always in a weak, low state, and, of course, never felt fit for my work. My legs, too, would at times swell up to a considerable extent, and this naturally occasioned myself and my mother great suspense. Thus, as I grew older I became worse and worse, being subject also to periods of giddiness which many a time caused me to almost fall down. I tried plenty of medicines and I had several doctors, one after the other, but they gave me no relief. I also consulted three doctors regarding an affection of the eye from which I suffered. Having almost given up my case as hopeless, I one day noticed an advertisement for Dr. Williams' Pink Pills for Pale People in the *Evening Post*. Gathering hope from this, in June 1897, I commenced taking your pills strictly according to directions. After the third dose, to my surprise, I found a change for the better. I continued with them until I, bit by bit, improved so much that four months ago I left them off altogether. I have taken a total of nine boxes, and am now in every way in the most perfection of condition. Insomnia, weakness, giddiness, heart palpitation, cramps, and swellings in the legs have all disappeared, and the affection in my eye has likewise ceased. As there has been no recurrence of these ailments at all during the past four months, it is evident that my cure is a permanent one. Your pills have absolutely cured me, and I will always keep some of them by me. I feel fit for my work and for anything. My mother thinks the world of Dr. Williams' Pink Pills for Pale People, and she has tried several boxes herself. I am awfully thankful to them, and I have recommended them to all my friends. Four of them speak exactly as I do of the pills, and cannot praise them too highly. I shall always continue to recommend them. I am well known here, and numbers of people have been watching my case with interest. You may make whatever use you like of this testimonial."

As a summer medicine Dr. Williams' Pink Pills far surpass all other remedies. Their action on the blood and nerves is prompt, and their effect wonderful. Lassitude gives way to a feeling of renewed energy, and the lurking seeds of disease are speedily expelled from the system.

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Dr. Williams' Pink Pills for Pale People are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). Experiencing any difficulty in obtaining the genuine Dr. Williams', send direct to the Dr. Williams' Medicine Company, Wellington, New Zealand, who will forward (post paid), on receipt of stamps or post order, one box for 3s., or half-dozen for 15s 9d.—[A.]

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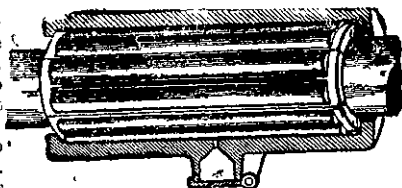
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