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Current Topics

AT HOME AND ABROAD.

THE POPE AND SCOTLAND. UNDER date July 25 the Holy Father issued an important Encyclical Letter to the Bishops of Scotland. We hope to publish the full text of this important document in our next issue. It is a touching Encyclical, issued in view of the writer's approaching dissolution. It deals largely with the question of the interpretation of the Scriptures. In this connection a welcome sign of the drift towards Catholic principles is pointed out by the *Scotsman*, which has shown how the United Presbyterian Churches have so far appropriated the principle of authority *vs.* private judgment as to require its adherents to express their belief that, although the Scriptures are the 'only rule of faith and life,' the 'doctrine of the Church' nevertheless 'expresses the sense in which they understand the Holy Scriptures.' Here, indeed, is a big removal from the old principle of bald and thorough-going private judgment.

THE POPE AND ITALY. YET another Encyclical from the Pope. The latest one is addressed to the Italian clergy, and deals with the relations of the Church to the State in the distracted and Masonic-lodge ridden Peninsula. It gives a fresh impetus to the old principle of Pius IX.—*nè eletti nè elettori*: the complete abstention of Catholics from political life, as a protest against the invasion of Rome by the Piedmontese. 'Judged as a Papal achievement,' says the *Times*, 'the Encyclical is unimpeachable in literary style, and is marked by a vigour which men younger than the Pontiff might envy. Indeed, it will probably rank as one of the most forcible utterances of Leo XIII.' The newspapers that, at the time this encyclical was written, were preparing for the Pope's funeral, now find him voluminously alive.

THE BIBLE IN THE SCHOOLS. THE nagging difficulties that surround the introduction of the Bible into the State schools of this Colony are apparently beginning to force their attention on the minds of some members at least of the very body that have made it the rallying flag for the next electoral campaign. The *Dunedin Evening Star* has the following in point:—

'The question of the Bible in schools came up at the last meeting of the Christchurch Presbytery, when the Rev. W. Scorgie asked if it was not possible for them to take some practical steps in the matter. Dr. Erwin pointed out that the question had been under consideration for six years now, but nothing had matured. He thought if the ministers showed themselves really in earnest the people would soon follow. The Rev. Gordon Webster said the matter had presented many difficulties, and similar ones were being met with in Victoria. In that colony the agitation was now in the direction of making the religious teaching of the general reading books of a more satisfactory character, and he thought it quite likely that such a proposal here would have the effect of uniting their forces again. The matter was referred to a sub-committee.'

The proposal to introduce Bible lessons into the State schools of Victoria met with an overwhelming defeat at a plebiscite some two years ago. It is not likely to be brought up again for some time. The movement that has taken its place may result in removing to some extent the rank and uncompromising godlessness of the State system in Victoria. Such a movement, if extended to New Zealand, would not, however, solve the difficulties of the school question. From the Catholic standpoint, some of the strongest objections to 'religious teaching' would apply with equal force whether such teaching was given—as, for instance, by

non-Catholic teachers—from the Bible direct or from 'general reading-books.' Moreover, the religious instruction which might be of 'a more satisfactory character' to the Presbyterian mind, might be decidedly less so to Catholic, Anglican, Jew, or Socinian. The solution of the school difficulty lies not that way.

PRIESTS ON THE BATTLEFIELD. WAR, pestilence, the foreign mission-field—these are the occasions when the value of a celibate clergy is so evident that the man who runs may read. The celibate has no regrets—no one tugging at his coat-tails. The married clergyman—whatever his personal bravery and goodness of heart—has wife and little ones barring the path to that heroic charity which faces all, risks all, defies all with a heavenly rapture of self-sacrifice. It came out in front of Santiago as it did at Liverpool in 1848, at Madras during the bubonic plague, at New Orleans in its periodical visitations of yellow fever, in the leper-isle of Molokai. The Protestant soldier, Joseph Prauke, of Company C, Sixteenth Regulars, told the story as he lay wounded in the Bellevue Hospital, New York:—

'If it had not been for the Catholic chaplains in the Santiago campaign, many more of our men would have lost their lives. I have seen them pick up wounded men in their arms and carry them out of the firing lines while the bullets whizzed all around them. Then they bound the wounds and gave the sufferers food and drink. I did not see the chaplains of any other denomination on the firing line.'

BRINGING THEM NEARER. THE Irish Tourist Development Association are doing a patriotic work. They are making John and Sandy better acquainted with Pat, and thus, in a measure, helping to break down the adamant barrier of race and religious prejudice which were the root-cause of that long course of evil legislation which made the word *Sassenach* a sound of bitterness and reproach in the mouths of so many Irishmen. The Irish Tourist Development Association have helped to turn Ireland—formerly the Cinderella of the holiday-seeker—into one of his favourite and most delightful resorts. They have improved and increased the hotel accommodation all over the Green Isle, and otherwise wrought with such conspicuous success that, as I learn from the *Times* of July 30, the British tourists for that one month were fully fifty times more numerous than in the corresponding period of 1897. This is a mighty change, which is sure to work further good for Ireland. Not many years ago a rare English tourist went to Conneunara or the highlands of Donegal as one might go to bandit-ridden Corsica, expecting to find a blunderbuss peeping out from behind every hedge and bush and stone wall. Mr. Herbert Gladstone long ago declared that Ireland is the safest country in Europe to travel in, and that its peasantry take high rank amongst the most polite and hospitable people to be met with anywhere. It is pleasant to know that our friends over the water are beginning to realise this. There are happy possibilities in all this. It would by no means surprise me if Ireland and things Irish become like the Scottish novel, quite the fashion.

If so, the progress of remedial legislation for Ireland will be facilitated to a wonderful degree—and the days of the stage Irishman will be numbered. He will be recognised by Scot and Angle as a gross caricature of what an English traveller termed 'the politest peasantry on earth.' He must go before the light—with his apish face, and the 'shtick' in his 'fisht,' and the pipe in his hat-band, and the crownless *caubeen*, and the wild whirroo in his mouth, and his hair done up with a curry-comb: a creature one never meets with in real life, either in Ireland or elsewhere. And the so-called Irish 'comic' song must go, too—and a thousand plagues go with it, for I have heard it on St. Patrick's nights for many a year till my heart is sick. For the life of me I never could never see where the fun came in of representing an Irishman in song or play or

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story as a rough-and-tumble fellow with a club in his fist, and for ever 'spilin' for want of a batin'—employing his spare time opening peoples brain-boxes at fairs; at wakes manifesting marked disrespect for the corpse; and at evening parties beating his host on the head with heavy articles of furniture and wooden legs (every Irishman has a wooden leg), and leaving his nose on the mantel-piece and his eyebrow on the floor. How Irish audiences have so long endured the stage rowdy's libellous antics is more than I can tell. How they could encourage them by their laughter, applause, and recalls, passes my comprehension. I venture the devout hope that the day is coming fast when the idiotic and unmannerly bully that thus besmirches the Irish character on the stage may be soundly pelted with last year's eggs. And if our English and Scottish friends join in the fusillade—or start it—why, so much the better. At any rate there lies a big and wider hope in the work of the Irish Tourist Development Association.

IN Bishop Milner's days the question of Catholic THE TWO CAMPS, vs. Protestant doctrines was fought out in England by the followers of the Pope on the one side and of the Establishment on the other. But other times, other manners. It is now being fought out by two great parties in the Church of England itself. The Catholics sit on the grand stand and look on. The 'Protestant party' denounce the 'Romanising' of the High Church party. These, in turn—like Rev. H. H. Henson in the *National Review*—denounce the 'Protestant reaction,' the 'obselete dogmas of Protestantism,' and 'the arrogant assumptions of one bishop who condemned sacerdotalism.' According to the *Times* of July 30, the differences between the two parties has led to trouble at what is known as 'the Home,' at All Souls Church, Hastings. It all arose out of a publication entitled *A Catechism for Catholics in England*. The book advocates confession to the minister, inculcates the doctrine of indulgencies, teaches that the Sacrifice of the Eucharist is the same as that of Calvary, maintains that Protestant Dissenters are in schism, and, not having apostolical succession, have no right to preach. These doctrines had decidedly too strong a flavour for the Bishop of Chichester and his Diocesan Association. They removed the Home from the dangerous precincts of All Souls parish, Hastings, and set it up elsewhere. Men like the rector of All Souls are, however, consciously or unconsciously, doing much to familiarise English Protestants with Catholic doctrines, devotions, and modes of thought. God ordinarily works by human instruments. Who shall say at this hour of the day, in view of the history of the Oxford movement, that the conversion of England is—even on merely human grounds—impracticable?

THE last few weeks have brought forth a fat crop A DANGEROUS AMUSEMENT. of Alpine guide-books and Alpine accidents. There is closer connection between the two things than is apparent on the surface. The familiar dangers of high Alpine climbing—showers of falling stones or ice, deep crevasses covered with thin and treacherous coatings of frozen snow, and thundering avalanches—have recently swept not merely individuals, but whole families and parties, into eternity. And such deaths! In 1865, for instance, Lord Douglas fell 4,000 feet. His three guides fell four-fifths of a mile. In August, 1895, Professor Schmidt dropped from the highest point of the Triglar, and never stopped till his battered remains had fallen 9,000 feet. When you drop from one of those great heights, you generally bump a few times against the jagged sides of an ice or stone precipice, and leave fragments of your anatomy clinging to them. It is doubtful if that does you any good. Without guides, high mountain-climbing is a form of suicide. With them—and the aid of alpenstocks, ropes, ladders, snow-goggles, veils, hob-nailed shoes, ice-axes, wraps, and all the rest—it is only for persons of great nerve and endurance. For women—many of whom perished lately—not at all.

Why do people go mountain climbing? You might as well ask one why people get German measles in Otago or influenza in Auckland. Because it's epidemic. It is the summer mania in Switzerland as it will be some day in the sweet by-and-by in New Zealand. You get it as you get the whooping-cough. Like Longfellow's young man, your motto is 'Excelsior': you must go a hill or die—sometimes you do both. And what do you do when you get on top? Just 'slither' down again, get your bruises painted with tincture of iodine and your bones repaired, and go up again in a higher place. And so on *da capo*. Ladies get very bad attacks of the mountain-climbing mania—the late Empress of Austria was a daring climber. They sometimes (as in the recent accidents) follow the sterner sex to a fearful death by the ice-fall or the avalanche—flicked into eternity off the steep precipices just as you flick a fly off a wall.

And what is the use of it all? It is said by some to be a remedy in the early stages of consumption. It is recommended for people

who are troubled with what doctors term an undue accumulation of adipose tissue—polite people call it 'flesh'; plain people 'fat'. It also affords a certain number of foolish people a great many different ways of breaking their foolish necks. For scientists it has its use. I know of little to commend it to the man or woman in the crowd. They had better remain below, or, if they must climb, let them do it as Mark Twain did—by deputy.

As far back as 1745, Mr. Samuel Laing, a Scottish 'THE GRAVE OF Presbyterian, said in his *Notes on the German THE REFORMED Catholic Church*: 'The Lutheran and Calvinistic FAITH.' Churches in Germany and Switzerland are in reality extinct. The sense of religion, its influence on the habits, observances, and life of the people, is alive only in the Roman Catholic population.' Similar statements as regards the decline of religious life among the followers of the Reformers in Germany were made in 1879 by Vizetelly in his *Berlin Under the New Empire*; by Rev. Baring Gould, in the same year, in his *Germany Past and Present*; and, among others, by the non-Catholic author of *Religious Thought in Germany*; while the *Edinburgh Review* of October 1880, in testifying to the active spread of Catholicism in the Fatherland, stated that 'the land which was the cradle of the Reformation has become the grave of the reformed faith.' The English Deism of the seventeenth and eighteenth centuries—of Herbert, Hobbes, Shaftesbury, Toland, Collins, Woolston, Bolingbroke, and others, gave rise (according to Villemain and Rev. Dr. Harold Browne) to the infidel French philosophy of the last century. It produced, through this, the Rationalism of Paulus, the Pantheism of Hegel, and the historical myth of Strauss, which left the Protestant Churches of Germany with scarcely a vestige of Christian belief.

The English Protestant magazine, *Sunday at Home*, for August, gives the following melancholy tale of the decline of church-going in the political capital of the German Empire, Berlin:—

'With a population exceeding a million and three-quarters, Berlin has only sitting accommodation for 86,000, a state of affairs which exists in no other city in the world. Her Protestant population exceeds one and a half million; for these there are only 78,000 sittings. But the saddest part of the state of affairs is, that the churches are apparently more than sufficient for the people who care to attend divine service. While the churches of two or three popular preachers are always filled to overflowing, the vast majority of the others are only scantily attended. The Empress feels this sad condition of affairs very deeply, and, owing chiefly to her initiative, 19 new churches have been built since the present Emperor began his reign. It is not, however, new churches that are wanted, for many of those that exist are half empty on Sundays, but the breath of life inspired into the church services. It is the rarest thing in the world to hear a real gospel sermon preached from a Berlin pulpit. What is here said of Berlin is true also of Hamburg and other large centres of population.'

It is an old complaint. As far back as 1858 or 1859, Pastor Kuntze complained before the Evangelical Assembly of Berlin that out of the then population of Berlin (440,000) less than 4,000 attended divine worship. With the majority of those, said the court-preacher Krummacher, who was present, 'it was simply an affair of parade, a sort of theatrical piety.' Twenty years later (in 1879) Rev. Baring Gould gave alarming statistics showing the decline of church-going among the non-Catholic denominations in every part of the Empire. The Protestant author of *Religious Thought in Germany* (p. 127) puts his finger squarely on the two causes which have contributed to produce this melancholy result. They are: (1) Loss of belief in Christianity; and (2) The practical application of the principle of private judgment to the Bible, and the Bible only. (1) He states that 'the vast majority of the Protestant middle classes, and even a large proportion of the lower strata of society, are estranged from the religion of their ancestors.' (2) 'In proportion as belief in the letter of Holy Writ has been insisted upon as the primary duty of man, the churches have become emptier, until, broadly speaking, they are attended only by the few sharing these strict opinions, and the uneducated, whose religion is one of feeling and habit rather than reflection. In Berlin, e.g., most of the churches are invariably empty, although the accommodation provides only for 25,000 out of a population of 800,000 souls.'

Save in the rapid spread and activity of the Catholic Church in the Empire, there is, humanly speaking, but little hope of remedy for a state of things which Catholic and earnest Protestant must alike deplore. Indifferentism and infidelity have seized the clergy of the Evangelical Church of Germany, and 'if the salt become unsavoury, wherewith will you season it?' In his recent book, *Christian Life in Germany* (published at the close of last year), a sympathetic American Protestant writer, Rev. F. Williams, D.D.,

says: 'In the universities no theological professor thinks of opening his lectures with prayer, as in our seminaries for the training of young men for the ministry. Nor in these great schools are there, even for theological students, anything like the "prayers" of our colleges, or social meetings for the cultivation of one's spiritual life. . . . Life in the other departments of the university, as well as in professional and technical schools, though not openly infidel, is yet practically godless. Neither teacher nor student expresses his religious faith, nor, except on rare occasions, is he seen in the house of God. . . . While it is generally true that theological professors attend Church with tolerable regularity, as much cannot be said of theological students.' The same authority states: 'It is said by persons who have made careful examination, that only about one-third of those who die in Berlin in any given year are buried with religious rites.'

There is urgent need for a new Reform in Germany. Such Reform is not, however, likely to come from a generation of prayerless theological students. The hope must come from elsewhere. It lies in the same author's words: 'Nowhere in the world is the Roman Catholic Church doing better work,' so much so that a Band or League has been formed—a kind of Dame Partington's mop—to keep out the inflowing tide of 'Popery' which is forcing its way in through every chink and crack and crevice in the Evangelical Church of Germany.

A TRIP THROUGH SPAIN.

LECTURE BY FATHER MAHONEY.

(Concluded.)

From Cordova to

SEVILLE.

was one of the shortest railway journeys that I took in Spain, a matter of 82 miles or three hours. When I arrived in Seville I arrived at the beauty spot of Spain, the fairest flower in the garden of Andalusia. It is a most beautiful spot, a lovely oasis after the desert of Castile. You have often heard of that proud saying of the Neapolitans: 'See Naples and die,' but from my experience, I should say 'smell Naples and die' (of cholera), but see Seville and live. See especially the Alcazar and rave forever after of that wondrous paradise of Moorish art. I think I had better not presume to describe what I saw there, for I feel that I could never do it justice. The Alcazar is the chief sight of Seville, as the mosque is of Cordova. No pen, no poem, still less any photograph, could ever do justice to the marvellous architectural beauties of the Alcazar, the palace of the Moorish kings. It is only the brush and the palette of the artist that could ever give to human sense an idea of the majesty of barbaric splendour that is manifested in the beautiful designs and colours of this oriental gem. I always had a longing desire to visit Spain in order to see the Alhambra, but when I saw the Alcazar at Seville I was satisfied, for the Alhambra is only another Alcazar on a larger scale, and besides I had not time to go to Granada. In this famous building at Seville is seen the Mozarabic style in all its gorgeous beauty. The gardens attached to the palace (for it is still the residence of the Royal Family when in Seville) are also extremely beautiful. They are full of rare exotics and all the beauties of tropical vegetation, and seem a veritable garden of paradise. Among the chief attractions of Seville are its lovely residences, each with its cool *patio* or court filled with beautiful fragrant flowers, a delightful resort for the Sevillians on a hot summer day. The Plaza Nueva is a magnificent square, planted with orange, citron, and date trees, and here a band plays while you can sit down and eat oranges or dates from the trees around you. Another marvel of sunny Seville is its cathedral, with its famous tower of the Giralda. The Giralda is a veritable wonder of Arabesque architecture, and was the minaret of the mosque of the Moorish kings. It was built in the twelfth century by the Arab El Ghebir, the inventor of algebra, that everlasting worry of the schoolboy. This tower is 350 feet high, and in the sixteenth century was capped with a belfry. The ascent to the top of the tower is made by an inclined plain, up which it is said two horses can be driven abreast. The magnificent cathedral itself is a museum of art treasures containing several of the paintings of Murillo and Zurbaran, and in the Capella reale (or royal chapel) is the body of St. Ferdinand III, enclosed in a costly sarcophagus. It was with reluctance I quitted this flowery centre of Andalusia. It is apparently a busy, go-ahead city, with an air of prosperity about it so different to Cordova. The hotels in Seville are very good also. On arrival at the hotel where I stayed I was rather surprised when looking out of the window to see the name of O'Donnell upon the house opposite. 'Now,' said I to myself 'if that is Mick O'Donnell from Cork I am going over to see him,' but upon examination I found that O'Donnell was the name of the street, for I was in the country of the famous Marshal

O'DONNELL, DUKE OF TETUAN,

and one time Prime Minister of Spain. The Duke has a magnificent residence near Seville. From Seville I took tram to Bobadilla, a straggling town about 60 miles distant, and called after King Boabdil, the last of the Moorish sovereigns of Granada. It is fertile country about there, and the cultivation of olives seems to be carried on to a great extent. It is also the home of the cork industry, and

at all the small railway stations along the route were numerous piles of cork bark ready for export. To a man fresh from the County Cork this was of course highly interesting. From there I went on to a miserable little town in the high barren mountains called Ronda, the terminus of the Spanish railway. I was obliged to stop here over night and put up at a very primitive hotel, where the wine was sour, the oil rancid, and the fish and meat somewhat 'high.' The next day I took the train on to Algeciras, on the Bay of Gibraltar, by a line of railway owned by an English company. After so many days of weary travel over the hot and dusty and dreary roads of Spain, it was a great relief to come in sight of the blue waters of the Mediterranean. From Algeciras I took the steamer across the Bay to Gibraltar, a journey of only 25 minutes. Long before arriving at Algeciras the great rock may be seen outlined against the deep blue sea and sky bristling with fortifications. I was really glad to be under the British flag once more, for it meant British cookery, as I was heartily tired of the Spanish dishes and I longed for the roast beef of old England. I must say that Spain is not a tourist country. For every 500 that visit France, Italy, or Switzerland, scarcely one visits Spain, and so the people do not live on tourists to the same extent as they do in those other countries; hence the facilities for travel are not so great, nor are the hotels nearly so good; though I must say that those of Madrid and Seville are as good as I found anywhere, and I have no doubt they are as good in Malaga and Barcelona. Then, again, the train service leaves great room for improvement. The best and fastest trains run at night, which is a disadvantage; for you have to take a slow train if you want to see the scenery and there is no doubt but they are slow. I was rather amused with the guards on these trains. As soon as we arrived at a station the guard jumped off and announced in an excited way that there was 'one minute' stoppage, just as if the Yankees were after us, and there was not a moment to be lost. He would then spend about a quarter of an hour talking to the station-master or some other official, during which stoppage a bell would be rung three times, and a horn blown twice, just to keep the passengers from going to sleep or getting over-excited. I came to the conclusion that a Spanish minute is like an Irish mile—of indefinite length. On the journey from Madrid to Cordova I took a berth in a sleeping car, but found that there were other occupants of the bed who had not paid 18 pesetas for the privilege as I had done; but after all, I found the Spanish flea a most sociable little creature; he makes up to you at once and has such a playful way of tickling you that you cannot help feeling pleased—when the time comes to get up. In travelling in Spain some people would find the

SMOKING

propensities of the people objectionable. Everybody smokes everywhere, except in church. They say that the ladies smoke also but I never saw any doing so. They will sit, however, in the midst of a group of smokers and seem to enjoy it. The only difference I saw between the men and women, was that the former exhale the smoke and the latter inhale it. There is no getting away from the smoke either. It is the custom of the country. On the whole of a long train there will be only one out of thirty or more compartments reserved for non-smokers and there is not a rush for that *coupé* either. The night that I went down to Cordova I was inhaling smoke instead of air, for they allow smoking even in a sleeping-car. On the public dining-tables at the hotels there are candles placed, and as soon as the meal is over the smoker coolly lights his cigar at one of these and puffs the smoke across the table at you. I see that in the war the Spaniards are using smokeless gunpowder. Spain will be a happy country to travel in when they introduce smokeless tobacco. They are a great people for salad oil and garlic. They seem to work oil and garlic into every dish on the slightest provocation, so that your breath becomes pretty significant after a while. And then the olive oil is pretty rancid at times and it is taken with nearly every dish as a German takes vinegar. I noticed a rather pretty custom at table. When a gentleman comes to sit down after the meal has commenced, he makes a most polite bow to his *vis-à-vis*, and if he should have occasion to leave before you he makes another bow. It was a great treat at Gibraltar to find in the *menu* at the hotel that there was no dish *à l'huile*. At the Ronda Hotel the salad was served up in whale oil I think it must have been, it was so rancid. I did not go to see a bull-fight while I was in Spain, I saw no necessity for it while I could see a football match in Auckland. In Seville during Holy Week the hotels all charge double their ordinary tariff, as the ceremonies of the Church are carried out with great splendour, and there is a great influx of people from all the country around. In a great many of the churches there are no seats at all, the male portion of the congregation stand, when they are not kneeling. The women folk frequently take with them a small mat on which they sit or kneel. In the hot weather fans are very much in evidence, and in the streets all classes of women use them. You will see women of the lower classes using them in the streets to keep the sun off their heads. The graceful *mantilla* is generally the only head-gear of even the highest ladies.

From my observations there is one thing which I cannot understand from our newspapers, and that is why Spain should be called a decadent country. I certainly saw very few signs of decay. As I have already said, Burgos and Cordova and, no doubt, some others of the inland towns, are not so prosperous as they once were, but, on the other hand, Madrid and Seville, and most of the seaport towns, seemed prosperous enough. I certainly did not see one fiftieth part of the misery and poverty in Catholic Spain that I saw in Masonic ridden Italy. If the Spanish Government had ground down the people by ruinous taxes in order to keep up a huge army and navy, she might probably have been more successful against the Americans than the Italians were against the Abyssinians. It is probable enough that in years to come, if the unfortunate country be only kept free from internal dissensions, possessing the climate, the fertile soil, and the unique attractions that it does, it may be as prosperous as are its neighbours, France and Belgium.

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Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

September 17.

His Excellency the Governor and Lady Ranfurly have graciously accorded their patronage to the entertainment to be given by the pupils of St. Mary's Convent in the Opera House on Monday night. As the seating accommodation has been nearly all engaged the financial success of the entertainment is already assured. As regards the artistic aspect of it, I have no doubt but that the pupils will give a good account of themselves, as the programme has been in active rehearsal for some time.

Sergeant M'Ardle, who has been connected with the police force of the Colony for over a quarter of a century, has signified his intention of resigning in consequence of advancing age. Mr. M'Ardle was for a long time on the West Coast, where he saw a good deal of active service, as the population was not then as amenable to the law as now. Of later years he had been stationed for a considerable time in Masterton, where his attention to his duties and impartiality earned for him the respect of all classes. About a year ago he was transferred to Blenheim, where he is now stationed. I understand that he is very much dissatisfied with the amount of retiring allowance allocated to him, as he thinks it is less than that given to men with much shorter service, and he has therefore asked for a magisterial investigation into his claims.

His Grace the Archbishop went South on Friday evening for the purpose of laying the foundation-stone of a new church at Hornby, near Riccarton, for the Rev. Father Marnane of St. Mary's parish, Christchurch, on Sunday. From thence he will proceed South, where he is to preach at the opening of the new orphanage at South Dunein.

On Sunday last the Very Rev. Father Devoy, V.G., read a statement at High Mass at St. Mary of the Angels, showing the financial position of the parish, the amount of money subscribed during the year, and the manner of its disbursement. The amount received from various sources was a striking testimony to the liberality and generosity of the people of Te Aro. Among the sums received were £800 from the bazaar, £245 from subscriptions by envelope every Sunday, a system that was initiated by the Vicar-General about a year ago, and which was generously responded to by the parishioners; and £145 by a penny collection at the church doors on behalf of the parish schools. It is not necessary for me to recapitulate the various works done in the parish during the past year, as I have done that from time to time. The statement showed that the money was mainly spent in building schools, reducing the overdraft, enlarging St. Mary of the Angels' Church, and in the purchase of a section and a caretaker's house adjacent to the Newtown schools, etc. In concluding his statement, Father Devoy sketched out some of the work that would be necessary in the future, and hoped the parishioners would be as generous as in the past, so as to keep pace with the growing wants of a large and increasing population, and more especially with the demands for extended school accommodation.

A good many years ago the late Mr. Crawford, of Miramar, cut up a part of his estate near Worsler Bay for the purpose of sale. At that time he laid off some sections for church purposes. As the township did not sell at the time, the matter was allowed to drop. Latterly, however, a large number of sections have been taken up and houses built thereon, so that it now promises to be a very favourite seaside resort for the people of this city in the future. Some time ago the Very Rev. Father Devoy approached the present owners of the estate with reference to getting the section which was allocated in the original plan for the Catholic Church. The Messrs. Crawford, although having no knowledge of the intentions of their late father in this matter, generously decided to carry out his ideas, and gave a section which had been allotted on the old plan of the township. Father Devoy then purchased two more lots adjoining, so that there is a very compact block of about one and a half acres secured for church purposes in the township. Through the kindness of Mr. M. T. McGrath, who gave the greater part of the material, the section is now fenced and tastefully planted, so that the Catholics of Te Aro can congratulate themselves on having secured a very valuable plot of land at small cost, mainly through the foresight of the Vicar-General and the handsome manner in which he was met by the Messrs. Crawford.

Regarding the debate over the report of the Police Commission, and the alleged favouritism towards Catholics in the force: It is a fact well known to anyone conversant with the early history of the Colony after the abolition of the provinces that considerable difficulty was experienced in getting suitable men for the force, and the authorities were only too glad to get men who had served in the Irish Constabulary, numbers of whom had been attracted to the Colony by the gold diggings. Candidates were not then as numerous or as anxious to get into the force as now, for the pay was much less than could be earned at other work; had it been otherwise I have no doubt that 'honest' John's compatriots would have figured more prominently as members than they do. The majority of Catholics in the police force joined years before many of the present Ministry were heard of in the political world, perhaps in the days when the Conservative party was in power. In those days Mr. Duthie's co-religionists and compatriots took very good care to go in for more lucrative positions in the Civil Service than that of policemen. If some Member were only to get a return of the religious belief and nationality of the officers in Government departments here, it would be found that Scotchmen and Presbyterians are there in numbers out of all proportion to their strength and population. If Mr. Duthie is so exceedingly anxious that each religious denomination shall be only represented

in the Government service according to its proportionate numbers in the population, let him get a return of the religious belief and nationality of the officers under the Minister of Lands, when he will find that it is practically a close borough for Scotchmen and Presbyterians. I was pleased to note that Mr. Duthie's sectarianism met with general condemnation from Members on both sides of the House, but more especially from Messrs. Duncan and O'Regan, the latter of whom reminded the offending Member that fully one-third of the House were Irish, or of Irish descent, including the Speaker and the Deputy-Speaker.

The members of the 'Old Boys' Association; in connection with the Marist Brothers' School, gave a very enjoyable entertainment in St. Patrick's Hall on Thursday night. The entertainment was free, and it is intended to have similar ones at intervals during the year, so that the public can judge of the good work which is being done by the Association. The rooms are now open every night in the week in order that members can attend and enjoy themselves according to their respective tastes. Games have been provided so that those who do not care about more solid matter can pass an hour or two in harmless amusement.

(From our HAWERA correspondent.)

September 17.

Since I last wrote we have lost the services of Rev. Father Doherty of Te Aro. During the time he was amongst us the Rev. Father made a multitude of friends by his genial manner, and many and sincere were the regrets at his departure. We have also welcomed the return of the Rev. Father O'Meara, who appears to be all the better for his holiday.

Last week being the occasion of his Excellency's and Lady Ranfurly's official visit, our little town was *en fete*. On Thursday morning the foundation-stone of our new convent school was laid by his Excellency, quite a large gathering being present. The grounds had been most prettily decorated and presented a very gay appearance. Before the ceremony of laying the stone was performed, Mr. A. J. Whitaker, secretary of St. Joseph's Church committee, read an address, which, together with a handsome silver trowel, was then presented by Very Rev. Father Power. His Excellency replied courteously, thanking the Catholics for their welcome. After the ceremony a collection was made by Mr. J. H. Russell in aid of the building fund for the school. I can hardly pass this event over without mentioning the address to the Governor, which was a really artistic piece of work. It was beautifully engrossed on vellum and illuminated with a large wreath of cosmos, ferns, and grasses; the whole thing being mounted on crimson satin. It was altogether the work of Miss Annie Flynn, and was most favourably commented on by the local papers. We hope soon to see our school quite a large building and one which will meet the requirements of the good Sisters and the children. As the number of scholars has increased, the school has become more and more inconvenient, but through the untiring efforts of our good pastor, Very Rev. Father Power, and the faithful co-operation of his congregation, this inconvenience should cease very shortly.

On Sunday last the portion of a letter from his Grace Archbishop Redwood was read, exhorting all the faithful to join the Confraternity of Our Lady of Compassion for the conversion of England. As it is expected that his Grace will soon be here to administer the Sacrament of Confirmation, the Confraternity will probably not be established until then.

Mr. J. O'Shea, brother of Rev. Father O'Shea of Te Aro, has just returned from Wellington with his bride, who was Miss Burke of Kilburnie. We offer the young couple our heartiest congratulations and wish them many years of happiness and prosperity.

(From our WANGANUI correspondent.)

September 16.

Among the many devotions of our holy religion the Forty Hours' Adoration holds a prominent place. The devotions in connection with this favoured season began in Wanganui last Sunday morning. The Very Rev. Father Kirk sang the Mass, Rev. Fathers Lewis and Tymons being deacon and sub-deacon respectively. At the conclusion of the Mass a procession of the Blessed Sacrament was held, and the Litany of the Saints chanted. Mozart's 7th Mass was beautifully rendered by the choir, accompanied by a capable orchestra. The admirable manner in which Mr. J. K. Manning performed the duties of organist greatly assisted the choir. In the evening solemn Vespers were chanted, and an eloquent sermon on the Blessed Eucharist was preached by the Very Rev. Father Lewis, of Wellington.

On Monday morning the Mass *pro pace* was sung by Father Kirk. In the evening, after Vespers, the Rev. Father Power, of Hawera, occupied the pulpit, taking his text from the Gospel according to St. Luke—"A great prophet has risen up among us, and God hath visited His people."

After High Mass, sung by Father Power, on Tuesday morning, the devotions were concluded, as they had been begun, by a procession of the Blessed Sacrament. A good idea of the number that took part in the procession may be gleaned from the fact that the end of it reached almost to the canopy. The Rev. Father Patterson, of Palmerston North, presided at the organ on this occasion.

DIocese OF AUCKLAND.

(By telegraph, from our own correspondent.)

September 19.

On Sunday next, 25th inst., and the following Sunday, two important events occur in Parnell parish; first, the opening of the enlarged Newmarket Church, and second, the re-opening of St.

John's, Parnell, which has lately been lengthened and renovated. Both events have been looked forward to with great interest and the valuable assistance which will be rendered by the clergy of the city parishes will ensure successful re-openings. Last Sunday the Bishop paid a visit of inspection to Tukapuna Reformatory and grounds and minutely examined every detail of the vast estate and the arrangements of the house; and he expressed admiration of the results achieved.

A much-respected and valued parishioner of Thames parish, Mrs. Bruce, died suddenly at Devonport on Sunday morning last. She took an active part for years past in all church matters, and acted as Thames organist for a long time. Prior to her death she read the burial-service from her prayer-book, and then peacefully expired. Soon after the death the Bishop visited the house, and Rev. Father O'Reilly came specially to attend her funeral.—*R.I.P.*

At the last meeting of the Irish Federation League the following office-bearers were appointed for the ensuing twelve months:—President: the Hon. Mr. Tole; vice-presidents: Messrs John Callinay and John Campbell; treasurer: Rev. Father Croke; secretary: W. Sheahan; auditors: Messrs Nerheny and W. Pole.

The St. Patrick's Day Celebration Committee meet next month, and such early preparations for the event should ensure success.

The Auckland parliamentary representatives are at cross purposes on the question of the railway route. The Wellington citizens, generally, favour the Stratford route, but the result of their efforts is minimised by the parliamentarians. Auckland has always suffered in this direction.

DIocese OF CHRISTCHURCH.

(From our own correspondent.)

On Tuesday last the Vicar-General spent the whole afternoon in visiting his people who live in Sydenham, where there are a great number of Catholics. All were pleased to welcome into their households the genial presence of the Vicar-General, whose object was to see his people and to ascertain where they reside. A short time ago he proceeded over a considerable portion of Addington in the same manner, and as time will permit, he intends to visit every part in the parish.

A letter has been received from the Very Rev. Father Cummings, who writes from Lyons on the 28th of July last, and through the kindness of the Vicar-General I am permitted to transcribe from the communication the following extracts: 'My dear Father Le Menant,—As you will perceive I have not yet reached London. I am, however, with the permission of the Very Rev. Father Cereval, leaving this evening for Paris *en route* for London. He wishes that I should go to Paynton for a time, and there rest myself; this I propose doing after a few days in London. I am not writing a long letter to-day, but will when I settle down in Paynton. I have been exceedingly unwell, but my three weeks' treatment at Vichy has done me much good. I can now say Mass, which I was unable to do till last Sunday. The Bishop is everywhere collecting for the new Cathedral, and I believe is doing well. He justifies his long absence from the diocese by the opportunity afforded him of getting means, and he believes that he may not have the same opportunity again. At present he is in Belgium, and I think doing well. I have no idea when he intends to return. I suppose that he has written to you and provided you with all the information possible. . . . F.F. General and Leterrier are aging very much. To-day the General goes to Brittany to visit the new Novitiate. Yesterday the Rev. Father Leterrier asked me to remember him affectionately to your Reverence, to sympathise with you in your difficulties, and to thank you for all the good you have done in the past. I hope you will send me one or two copies of your *Temuka Tournament*, which I will take to the 'Catholic Truth Society' for publication. I quite forgot to bring them with me.' After referring in very affectionate terms to several friends in this city, Father Cummings continues: 'Owing to my health, I have been compelled to put aside all letter writing and correspondence. I hope this will be a sufficient explanation to my Christchurch friends, whom I have not forgotten. Kindly remember me to Fathers Marnane, Goggan, and Rafferty, and to all the priests. I will write shortly to Mt. Magdala and to the Mission Sisters. Trusting you are well and bearing bravely the burden of the Vicar-Generalship.—Believe me to be, Dear Father Le Menant, yours very sincerely in J.C., STEPHEN CUMMINGS, S.M.'

As has already been made known great preparations are being made for the coming parochial bazaar, which will take place at St. Mary's about Christmas next. The Sisters of Mercy and a number of ladies in the parish are getting ready a large stock of splendid and varied articles which are at present in the private residence of Mrs. Louisson, and which are, however, but the commencement of a still larger collection that will be prepared before the time arrives for the carnival to be opened. The articles at present comprise a number of very handsomely worked chairs. There are also a quantity of folding-screens, painted plates, and mirrors, historic dolls, and a great profusion of embroidery, and of plain and fancy needle-work. Mrs. J. Deamer, Mrs. G. Harper, Mrs. Green, Mrs. Nelson, Miss Louisson, Miss Haskins, the Misses Moir and Miss Barry are occupied in preparing the articles, and these and other ladies will assist at the bazaar, and all the school children and their friends will furnish one stall.

At St. Mary's Convent, which is under the charge of the Sisters of Mercy, the actual attendance at the high school is 48 pupils. This number, however, does not include those who come to receive private lessons, and the attendance of the day school, which includes both sexes, and over which four Sisters preside, is 183. There are eleven Sisters at the convent, and all subjects are taught by them to a very advanced degree. The following list contains

V.  R.

CROWN LANDS FOR SETTLEMENT

The following Crown Lands in addition to those advertised in *The Land Guide* will be offered For Sale or open for Disposal as under:—

AUCKLAND.

KAURI TIMBER for Sale by Public Auction on Friday, 30th September.

Block X., Mangakahia, S.D.

97 singed kauri trees, containing 274,052 sup. feet, and 10 green kauri trees, containing 35,000 sup. feet. Upset price, £159 10s 6d.

For Lease in Perpetuity. Open on 21st October.

15 Sections, Karapiro Settlement, near the town of Cambridge, ranging in area from 30 acres to 532 acres, and the Annual Rental varies from 9d to 7s per acre.

For Sale and Selection (Optional System) on 19th October.

5 Sections, Rangiriri S.D., from 22 acres to 635 acres. Cash Price from 9s to 14s per acre. These Sections are from 7 to 11 miles from Huntly Railway Station.

Kahikitea Timber for Sale by Public Auction on Friday, 21st October.

4 Lots. (1) 2,118 trees; 3,680,000 sup. ft. Upset price, £920.

(2) 8,158 trees; 14,228,000 sup. ft. Upset, £3,557.

(3) 4,400 trees; 7,000,000 sup. ft. Upset price, £1,750.

(4) 3,030 trees; 4,190,000 sup. feet. Upset price, £1047 10s. This timber is situated on Block XI. Tokatoka S.D. Hobson County. The purchaser of any lot will have right to convey timber over Government iron train line to its terminus at mouth of Bascombe's Creek, Northern Wairoa River, the purchaser to provide his own rolling stock.

HAWKES BAY.

For Sale and Selection (Optional System) on 28th September.

8 Sections, containing 4,622 acres in Takapau, Pohui, Waiau, Waiapu, Motu, and Pataitahi Districts. Sections range from 58 acres to 1,525 acres, and the Cash Price from 7s 6d to 25s per acre.

TARANAKI.

Small Grazing Runs for Lease upon application on 26th October.

5 Runs, Pouatu Survey District, from 486 acres to 1,400 acres each Annual rent from 3d to 4½d per acre.

For Sale by Public Auction at Stratford on Friday, 28th October.

Sections in Township of Stratford, Whangamomona, Mangamingi and Huiakama.

MARLBOROUGH.

Small Grazing Run for Lease upon application on 28th September.

Run No. 131 Orieri S.D., 366 acres. Annual rent, 3d per acre.

For Sale and Selection (Optional System) open on 26th October.

20 Sections, Mt. Fyffe S.D., Kaikoura County. Sections range from 103 acres to 1557 acres, and the cash price from 12s to 30s per acre. The sections are from 6 miles to 11 miles from Kaikoura.

CANTERBURY.

For Lease in Perpetuity.

Open on 27th September.

Section 8, Orakipaoa Settlement, 11 acres, Half-yearly rent, £6 6s 10d. Orakipaoa Settlement is on North bank of Temuka River, and is about 2½ miles from Temuka Railway Station.

Section 13, Roimata Settlement, 3 acres 1 rood 27 poles. Half-yearly rent, £6 1s. The Roimata Settlement is at Woolston about 2 miles from Cathedral Square, Christchurch.

OTAGO.

For Sale and Selection (Optional System) on 5th October.

24 Sections, principally in Glenomaru, Rinnu, and Woodland Districts. Sections range from 22 acres to 368 acres. Cash price from 10s to 40s per acre.

SOUTHLAND.

For Lease in Perpetuity

Village Homestead Lots. Open for application on 21st September.

For Sale and Selection (Optional System) on 29th September.

9 Sections, Waikawa District. Sections range from 263 acres to 610 acres. Cash price from 5s to 12s 6d per acre.

Sale Plans and Full Particulars of the above may be obtained at any Land Office in the Colony.

the names of the pupils who attend the convents of the Sisters of Mercy in Christchurch and in Greymouth, and who have passed the recent Trinity College (London) examinations in the theory of music:—(1) Senior honours: Lena Jay, 66; Katie Sheedy, 64; Jessie Hamilton, 62. (2) Senior pass: Mary Kennedy, 70; Maud Bradshaw, 68; Katie McLean, 68; Ruby Jackson, 63; Cissie O'Brien, 61. (3) Intermediate Honours: Cecilia Kennedy, 98; Mary Ellen Noonan, 98; Una Smith, 80. (4) Intermediate Pass: Mary Ellen Noonan, 38; Nellie McDonnell, 88; Myra Haskins, 86; Mary M. Campbell, 85; Teresa Shanahan, 85; Katie Campbell, 84; Alice McGill, 84; Rosabel Weber, 75; John Hannan, 74; Philips C. Heaphy, 74; Una Smith, 72. (5) Junior Honours: Josie O'Brien, 88; Ethel Pine, 79. (6) Junior Pass: Florence Foot, 100; Ethel Pine, 98; Maggie O'Brien, 96; Jennie Scott, 96; Ellen Gertrude Griffen, 90; Ethel Grogan, 88; Katie Holland, 68.

The following circular, which speaks for itself, is about to be forwarded to each priest in the diocese.

Pro-Cathedral, Barbadoes street, September 15th, 1898.

Very Reverend and Dear Father,—The annual collection for the diocesan charities is now approaching. This year it will be for the Magdala Asylum. The success which has crowned the zeal of the Nuns of the Good Shepherd is so well known to you, that I need but allude to it. How beautiful it is to see accomplished and delicate ladies consecrating their lives to promote the spiritual welfare of their unfortunate sisters, and considering it a labour of love to work with them and for them. Should we not consider it a privilege to help those heroic nuns, and exhort our people to assist them, by giving them the means to supply shelter, food, and clothing to our helpless sisters? What a consolation also for us to know that every day the prayers of the Sisters and the children will mount up to heaven in our behalf, and bring down upon us the Divine Blessing, and the hundredfold, promised by Our Lord Himself, both in this world and in the next, to those who perform works of mercy. Behold the children of Mount Magdala stretching out to you their suppliant hands, asking for a crust wherewith to satisfy the cravings of hunger, clothing to protect them from the continual changes of our variable climate, the tools and appliances they require to work with, and the means to diminish the heavy debt, which paralyses all their efforts. Oh, come to their help! Be liberal towards them; they will not be ungrateful. The name of those who work for the salvation of souls is written in the Book of Life; have your name and those of your parishioners written there also, by making this year a generous donation to Mount Magdala. If you are unable to give money, offer the gift of your fervent prayers; assist at Holy Mass, and make a Communion for their intention, that one and all may have the happiness to participate in the merits of the admirable Nuns of the Good Shepherd. The collection is to be made in the various churches and chapels of the diocese, on or as soon as possible after Rosary Sunday. The proceeds are to be sent to us that we may hand them over to the Mother Superior of Mount Magdala,—TH. LE-MENANT DES CHESNAIS, S.M., V.G., Adm.

PUBLICATIONS.

THE September number of the *Austral Light* (Melbourne) is just to hand. It maintains the high standard for which this capital little magazine has merited for itself the encomiums of every one who takes an interest in the spread of sound literature in Catholic homes. The editor has done a real service to his readers in publishing Father Vaughan's paper on 'National Decay and "Romanism,"' a subject which was dealt with at some length a few months ago in our columns. Miss Roe's story, 'On the Banks of the Swan River,' still maintains its interest. There is a lively duel on the 'federation question, and a fine character sketch of Cardinal Gibbons, three poetic pieces, one by Miss Miller (a volume of whose poems is to appear shortly); another by that gifted songster, Father Watson, S.J., and one on St. Agnes by T. S. (C.S.S.R.)—in whom, I think I recognise both the subject and the style of Father Shearman, of the Redemptorist Order. There is a good sprinkling of bright, crisp news paragraphs, and a careful notice of books. The *Austral Light* is a capital little family magazine.

THE CATHOLIC TRUTH SOCIETY.

Protestant Belief. By J. HERBERT WILLIAMS, M.A. (pp. 96, cloth lettered, 1s.). A deeply thought-out, closely-reasoned exposition of the present state of Protestant belief. Opening with a brief but masterly exposition of the differences between the old and the present-day standpoint of Protestantism, it proceeds to show how it is detaching itself more and more from dogma, and drifting hopelessly and helplessly into the measureless gulf of graduated doubt and denial which ends in agnosticism. The writer, who is thoroughly made up in the subject of English Protestantism, examines minutely the religious position of the two great classes of non-Catholics—the worldly and careless, and the devout; shows how religion has, with the best of them, become largely a matter of feeling; and points out how destructive the whole system logically becomes of belief in any objective truth. Throughout, the strength of the Catholic position is ably but unobtrusively indicated, partly by showing the weakness of the opposite system, and partly by Scripture texts and arguments which are thrown in, as it were, *en passant*, and with a singular force and freshness which should commend the book very strongly to earnest Protestants, or to persons under instruction for reception into the Church.

Who was the Author of the 'Imitation of Christ?' By SIR FRANCIS RICHARD CRUISE, (pp. 94, 6d.).—The distinguished Dublin physician, Sir Francis R. Cruise, has for the past ten years and more been known as one of the best authorities on the vexed question of the authorship of the *Imitation*, a book which, perhaps, after the Bible, the world could least afford to lose. Sir Francis examines minutely into all the claims of authorship

put forward on behalf of the author of the *Septem Motiva*, John Charlied de Gersen (1363-1429), John Gersen and Thomas a Kempis, and anyone reading his able pamphlet will readily agree with his finding that the weight of contemporary and internal evidence is in favour of Thomas a Kempis, the holy monk of Agnetenberg. The *Saturday Review* of January 7, 1888 said of a former work of Sir Francis's on the same subject: 'The volume contains a summary of all that is, and probably all that ever will be known of the subject, excellently arranged, and in a convenient form. The same remarks are eminently true of the present publication.'

The Catholic Church of England: her Glories, Trials, and Hope. Two addresses by his Eminence CARDINAL PERRAUD (pp. 56, 6d.).—The addresses here reproduced were delivered in London and at Canterbury on the occasion of the 13th centenary of the landing of St. Augustine in Kent. The addresses are worthy both of the great Cardinal-Academician and of the occasion which called them forth. They are, in fact, an eloquent epitome of English Catholic history from the date of St. Augustine's landing till the present time, with an indication of the hopes which point towards a return of England—now distracted by the cries of 700 warring creeds—to the unity of the one true fold. Cardinal Perraud takes a leading part in the work of the Confraternity for the conversion of England, a branch of which was recently established in the archdiocese of Wellington. He is also a staunch friend to the Irish race and nation, one of his best books—now a classic on the subject—bearing the title of *English Rule in Ireland*.

Dr. O'Riordan's lecture on Draper's *Conflict between Religion and Science* fills so great a need in a brief but thoroughly effective way, that one wishes to see it put by thousands of copies on the track of the shallow publication whose fallacies it mercilessly probes. Draper's mosaic of truth, half-truth, and falsehood was directed mainly against the Catholic Church. Dr. O'Riordan exposes the man's marvellous ignorance of the Catholic doctrines which he condemns, and exposes his fallacies and refutes his theories in a masterly way. (Pp. 48—2d).

A Prominent Protestant, by JAMES BRITTEN (pp. 16, 1d), deals with the doings and sayings of Mr. John Kensit, who has recently been—and still is so conspicuous a figure in the anti-Ritualist crusade in England. Kensit's antecedents—as recorded in *Truth*, the *Month*, and in this publication—eminently fit him for the leadership of a new reform. Kensit was a publisher on a small scale. He started a Protestant Truth Society, which, he naively said, 'has been formed really to help me in the matter of free grants and otherwise assist the circulation of literature I have published.' *Truth* has been for nearly eight years calling, but calling in vain, for a balance-sheet of that 'Protestant Truth Society.' In its issue of August 19, 1889, *Truth* called attention to 'an abominable publication,' issued by Kensit. 'I should say,' says *Truth*, 'that a more obscene work was never publicly offered for sale,' containing 'page after page of the most loathsome indecency and obscenity.' Mr. Labouchere defied Kensit to prosecute him for libel, but the new Reformer did not move. Mr. Britten's pamphlet contains a mass of matter which will be startling to many persons who are unacquainted with the ways of no-Popery crusaders. It is a timely publication.

The 'Iron Virgin' of Nuremberg: By REV. H. LUCAS, S.J. (pp. 32, 1d.).—A highly interesting story of an alleged instrument of torture used by the Roman Inquisition at Nuremberg. The publication of the pamphlet was brought about by a lecture delivered under the auspices of the Protestant Alliance, and giving a gruesome account of 'Romish' cruelty and the rest. The prompt publication of a pamphlet bearing the marks of such deep and wide research is a further evidence of the splendid talent which the Catholic Truth Society has at its disposal, and of its promptness in taking up and demolishing the slanders which no-Popery organisations try to fix upon the Church. We are sure to have the 'Iron Virgin' myth in due course in New Zealand—as we had Dr. Horton's myths and all the rest. We know of no place where the publications of the Society would do greater good than in this extremely Protestant and far-off part of the Church's fields of activity.

St. Martin. By LADY AMABEL KERR (pp. 20, 1d.).—An attractive short biography of the great Bishop of Tours, who is said to have been a near relative of Conchessa, the mother of the great Apostle of Ireland. St. Patrick spent four years in study at the great school established at Tours by St. Martin. The story of St. Martin's life is charmingly told by the talented authoress.

Spanish Legends. By Rev. G. BAMPFIELD, B.A. (pp. 32, 1d.).—A charming little collection of Spanish stories, forming No. 28 of the Catholic Truth Society's *Catholic's Library of Tales*.

WASHBOURNE'S PUBLICATIONS.

Catholic Teaching, for Children. By WINIFREDE WRAY, London: Washbourne, 18 Paternoster Row (pp. 320, cloth, gold lettered, 2s.).—This is a book for the Catholic school and home. It has a preface by the Bishop of Nottingham, and is precisely what it claims to be—namely, a book to supplement the Catechism, to give children a real and lasting grasp of the sublime mysteries of faith, and a ready intelligence and interest in doctrine and in the main elements of Scripture and Church history. The style of the book is studiously simple, and the matter is both varied and arranged in such a way as to prove attractive to children. We are not aware that there is in the English language any other publication filling the place of *Catholic Teaching*. Of the need of such a book, we have no doubt, and we can cordially recommend it to the attention of religious engaged in the work of training up children in the way they should go. The book has 42 illustrations from wash-drawings, and is neatly and attractively got up.

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Irish News.

BELFAST.—Heavy Sentences on the Orange Rioters.

—At the Belfast Assizes on 26th July, Lord Chief Baron Palles passed sentence on the persons convicted of riot on the 6th and 7th of June. James Magee and William Smith, who were found guilty of riot and also looting the public-house of Joseph Toner, in Percy street, were sentenced to five years' penal servitude. William McFarland was sentenced to two years' imprisonment, and ordered to find bail for his future good behaviour, or, in default, an additional six months. The fourteen remaining prisoners were sentenced to terms varying from eighteen to twelve months, and in each instance ordered to find surety for future good behaviour, or, in default, six months additional imprisonment.

BELFAST.—A Singular Incident.—An extraordinary incident occurred on a Sunday morning recently in the Belfast Gaol while the Catholic ceremony was being conducted in the chapel connected therewith. A female prisoner, who was in the gallery, recognising her husband, who is also a prisoner, on the ground floor, leaped down to him. Fortunately she did not receive much physical injury, the gallery being raised only about 10ft above the floor. A great sensation was caused, but the interruption to the worship was slight.

CLARE.—Death of a Revered Priest.—The Rev. M. O'Connor, P.P. Ballyunion, passed peacefully away on Tuesday, July 26. The rev. gentleman was 73 years of age, and had been parish priest of Ballyunion for over 30 years.

DERRY.—Golden Jubilee of the Sisters of Mercy.—The Sisters of the Convent of Mercy, Pump street, Derry, recently celebrated the golden jubilee of their establishment (says the *Derry Journal* of July 22), in this city of Columba, famed in days gone by for the saintliness of its sons and daughters, and now no less than before, the most famous and religious spot of any on the Irish soil. It was no wonder that joy beamed on the countenances of those who took part in the happy and impressive proceedings of yesterday. For what a contrast was presented, when the history of the Catholic life of this city was studied fifty years ago with all its

anxiety that county matters would prevent the clergy from attending to their spiritual duties—an argument which is not considered good enough for England. When the matter came to a division the amendment was rejected by a majority of 36 votes. 'The result is to be regretted (adds the *Tablet*), for the restriction, baseless and unjust as it is, is sure to cause irritation in Ireland. The Government ought to have been only too glad to seize the opportunity of ridding their Bill of such a blot.' As the matter is one fraught with the greatest importance to Ireland, we reproduce the following from the speech of Lord Russell, of Killowen, Chief Justice of England, in support of the amendment. He said he was one of those who looked with great hope to this Bill effecting much good in Ireland, and he therefore thought it would be a matter greatly to be regretted if a measure with such beneficent potentialities were to start under a cloud of popular disfavour (hear, hear). That the provision which the amendment proposed to omit was directed against the Catholic priests of Ireland no one doubted. That disability conveyed an undeserved slur on a large body of men who were as thoroughly imbued, according to their honest opinions, with a desire to do what they believed to be in the interests of their country as any other class of the community, and when the subject matters with which the Bill dealt were considered, the purely local and purely mundane affairs, with no spiritual aspect at all, it seemed to him to be an extraordinary proposition that what was not done in England or in Scotland should be done in Ireland—that the whole body of clergy of the country should be excluded from taking any part in the administration of local affairs. It was said that there was a precedent for this exclusion in the fact that clergymen were not eligible for election as members of boards of guardians. He doubted, however, whether, if the poor law were to be enacted now for the first time, that provision would be adopted. But there was a much stronger precedent to be cited in favour of the inclusion of the clergy under this Bill. That was that even the Catholic priests of Ireland were eligible to be members of the grand juries. The Earl of Erne: But they never are. Lord Russell of Killowen said that was true. But why? Because the constitution of the grand jury depended on the mandate of the High Sheriff, and the High Sheriff did not summon Catholic priests on the panel of the grand jury. But the fact remained that any minister of religion could be a grand juror, and

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WE ARE NOT Killing the Dead—not making low prices on poor stuff and blowing about it as a marvel. We are slaughtering the living—hewing down a clean, live stock level with the rubbish that is being associated with cheap prices. It's easy enough to repeat these words, parrot-like, but it makes all the difference in the world who says them.

IMMENSE STOCK OF NEW SEASON'S GOODS JUST LANDED.—SEE AND BELIEVE.



CITY BOOT PALACE

GEORGE STREET, DUNEDIN.

J. M'KAY

sadness and its seeming despair, to the picture which meets the eye in our streets and in the homes of Catholic Derry to-day. What a change and what a blessed transformation! Then, in those dark days of a former time, was the Catholic citizen a 'stranger outside the Walls,' an 'intruder at the Gates,' but with little hope in his heart, and no comfort excepting his God and his religion to cheer and make easier the heavy burden of the day. The Convent of Mercy took up the battle by the side of the oppressed people. The cause of religion, the cause of education, and the cause of charity, too, had in this devoted and self-sacrificing Sisterhood a noble band, who in the darker hours of the people's struggle never ceased to pray, and never despaired for the glorious time to come, when their religion would have its vindication and the lamp of Faith would glow in all its irresistible vigour on the hill of Derry-Columcille. Yesterday's ceremonies were proof that that period had arrived, and the prospect of a peaceful and contented city bore the same testimony to labours well and truly achieved in the cause of faith and education and morality during a hard and trying time. The jubilee was celebrated by fitting religious functions and an eloquent and scholarly address was delivered by the Rev. Father Philip O'Doherty. Subsequently a musical and dramatic entertainment was given in the Convent School in Artillery street.

The Local Government Bill and the Clergy.—When the Local Government Bill was before the House an attempt to remove the disabilities the Bill imposes upon the clergy ended in failure. The *London Tablet* referring to the incident stated that Lord Dunraven moved the omission of the subsection declaring that persons in holy orders or regular ministers of any religious denomination should not be eligible as county or district councillors. His Lordship urged that the imposition of disabilities on any class was undesirable and objectionable, and was downright unfair when, as in the present case, no cause had been shown. If undue influence was feared, would it not be better that that influence should be exerted openly? Lord Russell of Killowen, who entertained high hopes of the benefits which the Bill would confer on Ireland, made a powerful speech in support of Lord Dunraven's proposal. Unless the disability contained in it were removed, the Bill would start under a cloud of popular disfavour. The restriction was directed against the priests, and the precedent of the Poor Laws was a poor one to appeal to. Viscount de Vesci and Lord Kimberley supported the amendment, which was strenuously opposed by the Earl of Erne and Lord Londonderry, whose chief profession was an

he knew of more than one instance of an Episcopalian minister having acted as a grand juror. The object of the provision was, as he had said, to exclude the Catholic priests from taking part in local affairs. The Government could not single them out, and they did not single them out. With the Catholic priests they excluded the Episcopalian clergymen and also the Presbyterian ministers of Ulster, than whom—and he spoke from personal experience—no more capable men could take part in local affairs. Surely it was possible at this time of day for ministers of different religions to sit side by side on local boards, getting to know and to understand each other better, and working for common ends, where no questions connected with religion could arise to disturb their dispassionate judgments on local affairs. In his opinion it was doubtful whether any considerable number of Catholic priests would seek places at these boards. But the objection to the provision was that it rendered it impossible for them, if they desired, to sit on those boards, and thereby a slur was cast on them which rankled, as the declarations of the Catholic bishops showed, in their minds. Their exclusion from these local bodies would not in the least deprive them of their influence. The result of their exclusion was that, while their influence was left unimpaired, they were deprived of the sobering influence of responsibility. He, therefore, hoped that the Government, even at that hour, would reconsider their position, and would not allow a Bill with such bright prospects for the good of Ireland to start on its career under this cloud (hear, hear).

DONEGAL.—Terrible Destitution.—Two English ladies who have been visiting Ireland have drawn attention to the great needs of the inhabitants of Tory Island, near Donegal. The people are destitute and have scarcely anything left to eat. They have not even the wherewithal to make fires, as the place has no peat, and they have to try and burn grass to get warmth. Formerly they used to sell seaweed which they got from the shore, but the demand for this has ceased, and they are now left absolutely without means of subsistence.

DUBLIN.—The Mayoralty for 1899.—In accordance with a circular issued by Messrs. Peter J. McCabe, Alderman; Joseph Hutchinson, T.C., and William Buckley, T.C., hon. secretaries, a meeting was held at the end of July in the National Club, Rutland-square, 'to consider the question of the Mayoralty, and the line of action to be pursued with reference to the Nationalists who supported by their votes the nomination of a Unionist for the office of Lord Mayor of Dublin for 1899.'

An Orange Clergyman's Confession: Candid Advice to the Brethren.—Addressing the Orangemen of the Lisburn district in the Cathedral, the Rev. John Patterson Smyth, LL.D., rector of Kingstown, in the course of his address, said: Before I left Dublin I heard people speak bitter and disparaging words about you and your institution. I heard them say that you talk a great deal about religion and the Bible, but do not pay much attention to either. I heard them say that you show your Christian life by your hatred of Roman Catholics. Such things are said every day. Why? Because they are deserved. You do not want me to say smooth things to-day. I am looking into the faces of men accustomed to be spoken to as men, and I say that the very best amongst you suffer because unworthy members bring discredit upon worthy men. Some of you are always ready to help the clergy and go to church regularly; others never attend any church unless on the Sunday before or the Sunday after the 'Twelfth.' There are men among you who cannot say a kind word about a countryman because he happens to be a Roman Catholic. Forgive anything I say. They are a friend's words to friends. And when a man is speaking to friends he does not keep anything back, but speaks right out what he means. If my words touch any man sharply, let him go home and pray to God to keep him from bringing discredit upon an honourable institution of which he is a member.

WATERFORD.—A Lunatic's Escapade.—A sensational occurrence took place at the Waterford Lunatic Asylum recently. An inmate escaped and climbed over a high wall, and from that on to a telegraph pole, which he climbed with agility. He was followed by an attendant, whom he tried to shove off the pole. He then placed one leg on the wires and another on the top crossbar, and, standing upright, folded his arms in a dramatic manner. He next proceeded to walk along the wires, and attempted to shove away a ladder which the attendants had placed against them. Ultimately by means of a rope the ladder was secured to the wires, and two attendants then got up and secured him. He was then brought back to the asylum.

GENERAL.

The Royal Irish University.—The report of the Royal University of Ireland for 1897, which has just been presented to Parliament, states that the number who entered for examinations during the year was 2,777, being 44 in excess of 1896. The vacancies on the Senate caused by the deaths of Archbishop Plunket, Dr. Slattery, and Lord Justice Barry were filled by the appointment of Right Rev. Dr. Meade, Sir Rowland Blennerhasset, and Mr. Justice O'Brien.

Last Year's Depression.—The statistics of Irish pauperism furnished by the *Labour Gazette* show the extent to which the depression of the year has affected the Irish population. There is an increase of 26 per ten thousand of the population in the pauperism of the Dublin district, of 20 in the Belfast district, and of no less than 276 in the Galway district. There is some improvement, however, over the figures for June.

An Irish Musical Veteran.—Mr. Joseph Robinson, the Irish musical veteran, to whom a Civil List annuity of £50 has been granted, has done yeoman service to the cause of music in Ireland for over half a century. He was a member of St. Patrick's choir in 1824, and ten years later started the well-known Society of Ancient Music. He was connected with Mendelssohn in several musical undertakings, and was appointed professor of singing in the Irish Academy in 1856.

Fostering the Study of Music in Ireland.—The Society promoted for the study of the ancient Irish tongue and Irish music and literature is doing a noble work. A special effort is being made in the interests of music in Ireland and a public competition is shortly to be held for special musical prizes. Valuable money prizes are offered for examples of orchestration, arrangements of Irish airs for brass and reed bands, for the composition of Latin motets, and for compositions for the piano, organ and harp. The work of the Society is thus of a national character, and fraught with the utmost importance in fostering that love of music so deeply imbued in the Celtic temperament, and which, when the nation was freer and when the shadow of oppression had not fallen across the lives of the people, found expression in a wealth of song and music lore which lives on throughout the succeeding ages.

An Irish Hospital in Brooklyn: Work of the Hibernian Society.—The establishing of a fine institution for the sick or injured of the Irish race, to be known as the Irish Hospital, was decided upon last week (says the *New York Irish World*, July 16) by the Ancient Order of Hibernians of Brooklyn. The building will cost in the neighbourhood of 1,000,000 dollars, and will be situated, probably, in the East New York section of the borough. The details are matters of the future, but the Executive Committee of the Order having the work in charge is already well advanced in its line of action. The building, it is announced, will be begun within a year, and the raising of the funds will be started very soon. While the institution itself will be the individual property of the Ancient Order of Hibernians, yet it has been arranged that all of the Irish fraternities of the borough will assist in the labour of bringing the plans to fruition. The institution will be for the use of any member of the United Irish Societies.

Is Local Government Against Home Rule? No, Says T. P. O'Connor.—The Irish Local Government Bill is practically through, wrote Mr. T. P. O'Connor, M.P., just before the last mail left England. It is a good Bill founded on a basis. The grant of immunity from all rates to the Irish landlords is an instance of how powerful that class is, and how a Conservative Government can still dare to do things for them which in the case of any other class would be denounced as public robbery. For that reason I own I had a good deal of sympathy with the fight which was made against

this portion of the Bill by the small band of Radicals who resisted it during the week. The resistance would not have been half so stubborn if Mr. Gerald Balfour had not lost his temper and if the Radicals had not been lectured from the Irish benches in a way that was both wanton and offensive. There is a good deal of nonsense spoken and written about the effect of this measure upon the Home Rule cause. There seems to be a pretty general idea that the demand for a central Parliament will be weakened by the concession of country self-government. This is to ignore everything that has ever happened in Irish history. Every step taken by the Imperial Parliament for the strengthening and broadening of popular liberty has augmented instead of diminished the Irish demand for Home Rule. Every one of the County Councils, with the exception of a few in the north of Ireland, will be ruled by a Nationalist majority, and the Nationalist majority will utilise the County Council for the purpose of enforcing the national demand. I am not surprised at the enthusiasm, therefore, with which the Bill has been received in some Nationalist quarters, though I think the enthusiasm was a little overdone. It places Irish demands on the solid basis of possession, patronage and power, instead of the shifting sands of popular enthusiasm and popular subscription, and, so far, is an enormous step, in the advance of Ireland towards her full liberty.

THE BOTTOM PRINCIPLE.

NOTHING 'merely happens so.' Always keep that fact where you can see it. Whatsoever comes to pass has an adequate cause right behind it. I don't say this as though it were a new discovery. Not a bit. It is the bottom principle of all knowledge. But we are apt to forget it—that's the point; we forget it, and so have a lot of trouble there's no need to have.

Here is Miss Esther May, whom we are glad to hear from, and to know. In the matters set forth in her short letter she speaks, not for herself only, but for two-thirds of the women in England.

'In July, 1890,' she says, 'I had an attack of influenza, which left me in a weak, exhausted condition. I felt languid and tired. Everything was a trouble to me. The good appetite that is natural to me was gone; and when I did take a little food it gave me a dreadful pain in the chest. There was also a strange sensation in my stomach. I felt as if I had eaten too much when perhaps I had scarcely eaten anything.'

'Then, after a time, I began to have a dry, hacking cough, and to break out in cold, clammy sweats. Not very long afterwards my ankles began to puff up and swell, so that when I stood on my feet it was very painful.'

'I gradually got worse and worse. The medicines given me by the doctors seemed to have no effect. I lost flesh, like one in consumption, and I feared I should never be any better.'

'In March, 1893, a gentleman told me about Mother Seigel's Curative Syrup, and said he believed it would help me. Although I had no faith in it I sent for the Syrup and began taking it. One bottle relieved me and gave me some appetite. I ate and enjoyed my food as I had not done for years. I gained strength every day.'

'I am now as healthy and hearty as I ever was in my life, and I owe it to Mother Seigel's Syrup. (Signed) Esther May, Buckingham road, Northfleet, Kent, September 8, 1893.'

'In the spring of 1887,' writes another correspondent, 'my wife got into a low state of health. She complained at first of feeling tired and weary, and could not do her work as usual. Her mouth tasted badly; she couldn't eat; and she had a deal of pain in her chest and back.'

'Later on her legs began to swell, and soon the swelling extended to her body. With all this her strength failed more and more, until she could just go about the house in a feeble fashion, and that was all. No medical treatment did more than to relieve her, as you may say for the moment.'

'This was her condition when Mother Seigel's Syrup first came under our notice. We read of it in a book that was left at our house. After she had taken the Syrup only a few days she was decidedly better. And, to conclude, by a faithful use of the medicine the swelling went down, her appetite came back, and she was soon as well and strong as ever. Seeing what the Syrup had done for my wife, I began to take it for indigestion and dyspepsia, which had troubled me for years, and it completely cured me. (Signed) J. Heath, Orotava House, Alpha Road, Cambridge, June 15th, 1893.'

We were speaking of nothing happening without a cause. The cause of all the suffering of these two women was one and the same—indigestion and dyspepsia. Men have it often enough, but this disease is especially the bane of women—with chronic constipation as one of its worst features. It is the cause of nearly all the ills and ailments they suffer from. Let every woman get the book which Mr. Heath speaks of and learn all about it. They can thus find out what the first symptoms are, and take Mother Seigel's Syrup the very day they appear.—* *

No good or lovely thing exists in this world without its correspondent darkness. The universe presents itself continually to mankind under the stern aspect of warning or of choice, the good and the evil set on the right hand and the left.

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

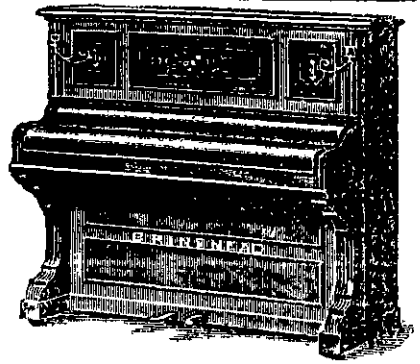
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Handsome Toilet Pair.—Dressing-table with drawer and jewel drawers on top, bevel glass and brass handles. Washstand marble top, tiles in back—all well finished. The Pair, £4 17s 6d.

Toilet Chest, 4 drawers, brass handles, two jewel drawers, carved brackets, bevel plate glass. £3 15s. Washstand to match, 12s 6d, 25s and £2.

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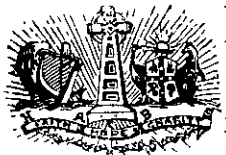
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OBJECTS.—To cherish a love for Faith and Fatherland ; to extend the hand of fellowship to our co-religionists of every nationality ; to render assistance and visit the sick and distressed ; to help the widows and orphans of deceased members.

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.

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'Where do you get your Boots and Shoes ?'
Said Mrs. Smith one day,
Unto her neighbour Mrs. Jones,
Just in a friendly way.

You see they understand their trade
And buy for ready cash
Just nothing but the best of goods,
And never worthless trash.

They last as long again as mine,
And always look so neat ;
They seem to fit you like a glove,
So nice they suit your feet."

I used to buy from other shops
But found it did not pay ;
The soles too quickly did wear out,
Or else the tops gave way."

I always buy from Loft and Co."
Mrs. Jones did then reply.
There as on that I buy from them
I now will tell you why.

So if you want good Boots and Shoes,
That give good honest wear
Just go direct to Loft and Co.,
And you will get them there.

TRY OUR GUM BOOTS, 21s.

GRAIN SEASON, 1898.

OTAGO CORN AND WOOL EXCHANGE, VOGEL STREET, DUNEDIN.

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 advance 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.

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"WHAT'S IN A NAME?"

IT is not what a thing is called, but what it is that determines its value. The rose, the violet, the lily would lose no atom of fragrance or beauty if the vilest names were associated with them. On the other hand the crow would not sing if you called him nightingale, nor would the coward become brave by wearing the name of Caesar. These facts are to be borne in mind when buying a Medicine for the Liver. It is not the name of the preparation that will help you; it's the nature of its Medicinal Properties.

It is not the words Walker's Vegetable Syrup on the outside of the bottle that will cure you; it's the compound liquid extract of herbs, barks and roots that the bottle contains that is the healing remedy.

Walker's Vegetable Syrup is Vegetable Syrup, not in name only, but in reality. It is the only genuine Vegetable Remedy for Liver Complaints made exclusively from the products of the Vegetable Kingdom, which are specially imported from various parts of the world on account of their superior Medicinal Value, and is guaranteed absolutely free from ALL Minerals.

It is acknowledged the Standard Specific for all Ailments arising from a Sluggish Liver, Speedily Curing Indigestion, Biliousness, Sick Headache, Flatulence, Acidity, Constipation, etc.

'Give it a turn'; or, in other words, a fair trial, and you will be thoroughly convinced of its wonderful curative power. Should you decide to do so, and ask your Chemist or Storekeeper for it, don't be put off with the answer 'We do not keep it,' 'Never heard of it,' etc., etc.,—'but they have something which is not only better, but cheaper.' Beware! That's where the use of the name, 'Walker's Vegetable Syrup,' comes in. 'It I will have, or I will have none,' should your motto be—as a silent but effective protest against the encouragement of one of the greatest evils of modern trade, i.e., 'Substitution.' If your dealers value your patronage, they will be only too pleased to procure an article for you, particularly when it concerns not only your health and happiness, but possibly your life.

Walker's Vegetable Syrup will repay those who persevere till they get it, because it not alone makes you healthy, but keeps you so. It has years of results back of it, therefore is not an experiment.

If your Chemist or Storekeeper can't or won't supply you, send to J. J. F. Walker, The Public Medicine Chest, corner High and Tuam streets, Christchurch.

The Price is 2s 6d per Bottle.

T. H. UNDRILL

E. A. UNDRILL

FURNISHING UNDERTAKERS.

We beg to announce that at the request of numerous clients we have purchased a (First-Class) Undertaking Outfit, and that we are prepared to furnish FUNERALS in the BEST POSSIBLE STYLE AT MODERATE CHARGES.

T. H. UNDRILL AND CO.

FURNISHING UNDERTAKERS,
TANCRED STREET,
ASHBURTON.
(Opposite Arcade and next Building
Society's Office.)

FASHIONABLE TAILORING!

At Moderate Prices.

THOS. JENKINS & CO.,

62A PRINCES STREET, DUNEDIN

(Near Dowling Street),

Have just opened up a Splendid Variety of

TWEEDS, VICUNAS, WORSTEDS, &c.,

Suitable for season's requirements.

CLERICAL GARMENTS A SPECIALITY.

Fit and Style Guaranteed.

NEW BUTCHERY

JOHN M'INTOSH

(For many years salesman to City Company),

Opposite Phoenix Company,

MACLAGGAN STREET,

Has Opened as above. Only the best of

Meat at Lowest Possible Prices.

A TRIAL SOLICITED.

Families waited on for Orders.

CAFE DE PARIS

CASHEL STREET,

CHRISTCHURCH,

P. BURKE - Proprietor.

The above Hotel is replete with every Modern Convenience, and is situated in the very centre of Christchurch, and is acknowledged as one of the leading hotels in the city.

Superior Accommodation for Visitors, Families, and Commercial Travellers.

TERMS MODERATE.

Only the Best Brands of Wine and Spirits kept in Stock.

J. and W. G. R. A. N. T.

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.

THE BEST CEMENT EXHIBITED—MAORI BRAND.

Vide Jurors' Report N.Z. Exhibition.

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

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

Milburn Lime at Lowest Rates.

MILBURN LIME AND CEMENT COMPANY (LIMITED), DUNEDIN.

FRANK OAKDEN, Manager.

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

JAMES SHAND AND CO.,

GENERAL IMPORTERS & COMMISSION

MERCHANTS,

209 HEREFORD STREET,

CHRISTCHURCH, N.Z.

SPRING BLOSSOM OINTMENT.

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

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

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

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

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

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

ONLY 6^d AND 1^s

Storekeepers and Chemists Order from KEMPTHORNE, PROSSER & CO Dunedin, Christchurch, Wellington Auckland.



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

Commercial.

For week ending September 21.

STOCKS AND SHARES.

London, September 16.

THE Bank of England returns show that the stock of gold coin and bullion amounts to L32,479,000; and the reserve to L24,022,000. The proportion of reserve to liabilities, 49:31; in circulation, L27,429,000; public deposits, L8,350,000; other deposits, L40,246,000; Government securities, L13,414,000; other securities, L29 589,000.

Three months' bills are discounted at 1½ per cent.
Consols, 110.
Quotations for colonial stocks:—

	Price.	Variations compared with last week
4 % New Zealand	£ s. d. 116 0 0	10s higher
3½ % New Zealand	106 15 0	Unchanged
3 % New Zealand	98 10 0	5s lower

Wednesday, September 21.

Mr. Harman Reeves, Sharebroker, Dunedin, reports as follows:

BANKS.—National, Buyers, 2/6/0; Sellers, 2/7/0. New South Wales, B., 35/0/0; S., 35/10/0. Union of Australia, Ltd., B., 25/5/0; S., 25/15/0.

INSURANCE.—National, B., 15/9; S., 16/0. New Zealand, B., 3/5/0; S., 3/6/0. South British, B., 2/9/6; S., 2/10/6. Standard, B., 12/9; S., 13/0.

SHIPPING.—New Zealand Shipping, B., 4/17/6; S., 4/19/6. Union Steam, B., 9/19/0; S., 10/2/6.

COAL.—Westport B., 2/17/6; S., 2/18/6.

LOAN AND AGENCY.—Commercial Property Company (2/10/0), B., 5/9; S., 6/3. National Mortgage, B., 12/0; S., 13/0. Perpetual Trustees, B., 11/9; S., 12/3. Trustees and Executors, B., 1/12/6; S., 1/13/6.

MISCELLANEOUS.—Colonial Sugar Refining Co. (£20), B., 30/5/0; S., 31/0/0. Kaipoi Woollen Co., B., 6/4/0; S., 6/6/0. Milburn Lime and Cement, B., 1/15/6; S., 1/16/6; do., new issue, B., 16/0; S., 16/6 premium. Mornington Tramway, B., 15/0; S., 15/6. Mosgiel Woollen, B., 4/7/0; S., 4/9/0. New Zealand Drug, B., 2/7/9; S., 2/8/3. New Zealand Drug (30/- paid), B., 1/14/6; S., 1/15/3. Otago Daily Times, B., 11/10/-; S., 11/15/-. Emu Bay Railway, B., 10/0; S., 11/0. New Zealand Asbestos Co., B., —; S., par. Wellington Woollen, B., 4/2/0; S., 4/4/0. Silverton Tram, B., 4/7/6; S., 4/12/6. New Zealand Refrigerating, B., 1/5/0; S., 1/6/6.

GOLDFIELDS.—Reefton: Big River Extended, B., 8/6; S., 9/6. Cumberland Extended, B., 3/0; S., 3/6. Dillon Extended, B., 2/0; S., 2/6. Keep-it-Dark, B., 9/0; S., 10/0. Alpine Extended, B., 4/9; S., 5/0. Welcome Co. (Ltd.), B., 2/0; S., 2/9. Croesus (Paparoa), B., 10/9; S., 11/0. Auckland.—Bunker's Hill, B., 0/3; S., 0/6. Crown, B., 15/0; S., 17/0. Talisman, B., 7/6; S., —. Waitekaui, B., 1/13/0; S., 1/15/0. Waihi Silverton, B., —; S., —. Woodstock, B., —; S., 18/0. Otago.—Alpha (vendors), B., —; S., 13/-.

Morning Star (A issue), B., 12/6; S., 13/6. Burnt Creek, B., 5/0; S., 5/6. Grace Darling, B., 1/3; S., 1/6. May Queen, B., 4/9; S., 5/6. Chatto Creek, B., —; S., 2/0 disc. Clyde, B., 25/0; S., 35/0. Empire, B., 40/0; S., 42/0. Enterprise Gully, B., par.; S., —.

Evan's Flat, B., 20/0; S., 21/0. Golden Point, B., 6d prem.; S., —. Hartley and Riley, B., 4/0; S., 4/6 prem. Kyeburn, B., —; S., 1/- disc. Magnetic, B., 2/6; S., 3/0 prem. Matau, B., 6d prem.; S., —. Matakītiki, B., 6/0; S., 7/0. Mount Ida, B., par; S., —. Naseby, B., 30/0; S., 35/0. Ophir, B., 10/0 prem.; S., —. Success, B., 2/5/0; S., 2/10/0. Tuapeka, B., 19/0; S., 20/0. Vincent, B., par; S., 1/0 premium. Macraes Flat, B., —; S., 1/0 disc.

DREDGING COMPANIES.—Buller, B., 14/0; S., 15/0. Clyde, B., 1/10/0 (cum div.); S., 2/0/0. Enterprise, B., 3/1/6; S., 3/3/0. Golden Beach, B., 14/-; S., 15/- (prem). Golden Gate, B., 2/6/0; S., 2/7/6. Golden Run, B., 1/4/9; S., 1/5/6. Golden Treasure, B., 3/3/0; S., 3/7/0. Golden Terrace, B., 19/6; S., 20/6. Jutland Flat (cont.), B., 6/0; S., 6/6. Lion Rock, B., 9/0; S., 11/0. Molyneux Hydraulic Co. (Dredge issue), B., 1/10/0; S., 1/11/0. Nevis, B., 18/0; S., 1/0/0. Otago B., 2/6/0; S., 2/7/0. Upper Waipori (contrib.), B., 2/3; S., 2/6. Kyeburn, B., —; S., 1/- disc. Dunedin Dredge, B., 9/6; S., 10/6. Ettrick, B., 15/0; S., 16/0. Wilmumu, B., —; S., 6d disc.

SLUICING COMPANIES.—Moonlight Sluicing (contrib.) B., 2/0/0; S., 2/2/0. Roxburgh Amalgamated (contrib.), B., 5/9; S., 6/3. Deep Stream, B., 1/5/0; S., 1/6/6. Bakery Flat, B., 13/0; S., 13/6.

LIVE STOCK.

DUNEDIN HORSE SALEYARDS.

Messrs. Wright, Stephenson and Co. report as follows:—
Mr. John Grant's shipment of draught mares and geldings from Richmond, New South Wales, attracted a very large number of buyers to Saturday's sale. A few of the mares and geldings were really good, and the rest of them sound and apparently very useful sorts. The consignment came to a good market, and although the animals comprising it were a bit on the thin side, all but two of them found purchasers at excellent prices. The two exceptions were a good sort of a mare named Flower, by Young Malcolm, out of a mare by the Richmond stud horse Davie (imp.), that was suffering from an injury received on board steamer, and an exceedingly well-bred two-year-old filly (in low condition) by the champion horse at this year's Sydney show—viz., Prince Colin (imp.)—out of a mare by The Masher (imp.). The rest of the shipment sold uncommonly well, the geldings, which were a really good lot, fetching from L34 to L40; and the mares and fillies, most of which were a bit on the light side, but good sorts, at from L28 to L40. A number of other consignments, chiefly of aged draughts, were also offered, and a fair proportion of them also changed owners at quotations. Powerful young geldings are in as great demand as ever, and are easily placed at from L35 to L40; extra good animals at a few pounds more. This week's entries included several useful light harness horses, suitable for trams and similar work, and most of these were disposed of at current rates. Young spring-cart and spring-van horses continue scarce, and we can recommend consignments of these as certain to meet with a satisfactory sale in this market. We quote—Superior draught geldings, young, L35 to L40; extra good a few pounds more; superior young draught mares and fillies, L40 to L50; prize mares and fillies, L60 to L100; ordinary draught mares and geldings L25 to L34; aged draught mares and geldings, L14 to L20; young carriage and cavalry horses, L20 to L30; well-matched carriage pairs, L50 to L80; strong spring-cart horses (young), L16 to L25; ordinary hacks and light harness-horses, L8 to L14; seedy and aged hacks and harness horses, L2 to L5.

PRODUCE.

London, September 16.

The wheat markets are quiet and steady. Californian No. 1 milling, 28s 9d; Russian cargoes, 30s 6d; Australian wheat, landed, 32s 9d.

Sugar is firm. Java, 11s 9d; German, 9s 9d. Iron, 48s 1½d.

Hemp is fair. Wellington L22 10s.

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.

The Cycles we Sell

ARE UP-TO-DATE IN EVERY RESPECT.

Our Stock includes such well-known Makes as :

SWIFT, ARIEL, TRIUMPH, &c.

All fitted with Dunlop Tyres, and for value cannot be equalled. Each machine has special points to recommend it. Our position as Largest Cycle Dealers in New Zealand allows us to take very small profits. It's the quantity we buy and sell that does it.

OUR CUSTOMERS BENEFIT. BECOME A PURCHASER AND
YOU'LL REMAIN A CUSTOMER.

AUSTRAL CYCLE AGENCY, Ltd.

123 GEORGE STREET, DUNEDIN.

A. CHIARONI, JUN., begs to inform his many customers and the public generally that he has now OPENED by the s.s. Rangatira two large cases of lovely MOULDINGS; also a large shipment of ARTISTS' MATERIALS and a beautiful collection of PHOTO FRAMES and AMERICAN ENGRAVINGS, suitable for presents.

I have now REMOVED TO DOWLING STREET, a short distance from the old shop in Princes street.

All Picture Framing executed in the very best style at Lowest Rates. Inspection invited.

TO THE READERS OF THE TABLET

Have you seen our Men's Working Boots? All prices, from 10s 6d.

Have you seen our Ladies' Boots and Shoes All prices, from 4s 6d.

Have you seen our Boys' and Girls' School Boots? From 7s 6d upwards.

Have you seen our Gents' Boots? From 12s 6d.

Have you given our goods a trial? We confidently recommend them for Fit

Quality and Style and for Price we cannot be beaten.

All classes of goods made to order on shortest notice. A trial solicited. Our address is :

W. HARRIS,

Imperial Boot Depôt, near Octagon, Dunedin.

Just landed ex 'John O'Gaunt.'
110 Cases Pilkington's English Glass, assorted sizes: Sheet, Rolled Plate, and Mechanical Embossed.

Also in stock, all Painters' requirements, and a selection of Paperhangings unsurpassed for Design, Colouring, and Moderate Prices.

DREW AND CO.,

HOUSE, SIGN, AND DECORATIVE

PAINTERS.

ST. ANDREW STREET,

DUNEDIN.

JUBILEE COLLIERY

LOUDON & HOWORTH, Proprietors.

The above Colliery is in full working order and connected by Railway.

The product from this Mine is a Brown Coal of Superior Quality.

Kindles Freely, Burns with Great Flame and a Bright Glow.

Entirely free from sulphurous or other objectionable smells.

Best Value for Steam or Household purposes of any coal in the market.

Household coal obtainable from coal merchants. Steam coal supplied to manufacturers direct from the mine by the truck or from the railway yard by the load at lowest rates. JAMES LOUDON, Manager.

Address: Vogel Street, Dunedin, or Walton Park.

UNION STEAMSHIP COMPANY OF NEW ZEALAND LIMITED.

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

Steamers will be despatched as under :

LYTTELTON and WELLINGTON—

Tarawera Mon., Oct. 3 2.30 p.m. trn

Waihora Tues., Oct. 4 2.30 p.m. trn

NAPIER, GISBORNE and AUCKLAND—

Waihora Tues., Oct. 4 2.30 p.m. trn

Te Anau Tues., Oct. 18 4 p.m. D'din

SYDNEY, via WELLINGTON—

Tarawera Mon., Oct. 3 2.30 p.m. trn

Waikare Wed., Oct. 12 2 p.m. D'din

SYDNEY via AUCKLAND—

Waihora Tues., Oct. 4 2.30 p.m. trn

Te Anau Tues., Oct. 18 4 p.m. D'din

MELBOURNE via BLUFF and HOBART—

Monowai Mon., Oct. 3 2.30 p.m. train

Talune Thurs., Oct. 13 3 p.m. D'din

WESTPORT, via TIMARU, AKAROA,

LYTTELTON and WELLINGTON.

Cargo only.

Pukaki Sept. 25 5 p.m. D'din

Taupo * Thurs., Sept. 29 5 p.m. D'din

* Calls Nelson if required.

* Via New Plymouth and Greymouth.

GREYMOOUTH, via OAMARU, TIMARU,

LYTTELTON, WELLINGTON, and

NEW PLYMOUTH—

Herald Wed., Oct. 5 5 p.m. D'din

TONGA, SAMOA, FIJI and SYDNEY—

Hauroto Wed., Oct. 19 From Auckland

FIJI (SUVA and LEVUKA)—

Upolu Wed., Oct. 12 From Auckland

TAHITI and RARATONGA—

Ovalau (1225) Tues., Sept. 27. From Auckland

R. HULSEN, OPTICIAN AND SCIENTIFIC INSTRUMENT MAKER, MACLAGGAN STREET.

Repairs of every kind of Mechanical Instruments carefully executed.

Glasses of every description made to order.

Doctors' Prescriptions carefully attended to.

R. HULSEN,

OPTICIAN & SCIENTIFIC INSTRUMENT MAKER,

Maclaggan Street, Dunedin.

BOOK BINDING

PAPER RULING,

ACCOUNT-BOOK MANUFACTURING,

Including the supply of Paper, Ruling, Printing, Numbering, etc.

ALEXANDER SLIGO,

42 George St.—Dunedin—42 George St

NEWS AGENT

Importer of Magazines and Periodicals of every kind.

BOOKSELLER AND STATIONER.

HOTELS FOR SALE

For Sale, in Wellington, a First-class Hotel, long lease, rental £13 10s per week; trade averaged during this winter £195 per week; beer consumption up to 44 hds. per month; free house for everything, which in itself is of considerable value.

The House is splendidly furnished and contains over 40 rooms; billiard table brings in £5 per week, leaving net rental of £8 10s per week. We can arrange this purchase for any suitable person who has £1,000 cash. Apply immediately. The property must be sold, as the owner has purchased another large estate and cannot hold the two.

For Sale, South Island, a beautiful stone hotel of 70 rooms, with about 40 acres of land and paddocks attached. This hotel is elegantly furnished and is fitted up with electric light throughout. The building cost £8,000. We are prepared to accept an offer of £3,000 for this property, the trade of which in summer is £110 per week and in winter as low as £40. There is a clear profit of £5,000 to be made in this straight away.

Hotel in Wellington, trade £60, ingoing £650. Also numerous other Hotels in town and country.

DWAN BROS.,

WILLIS STREET, WELLINGTON.

Messrs. Donald Reid and Co. report as follows:—

OATS—We submitted an average catalogue of fair to best feed. Competition was not keen, but the bulk of those offered were omitted at prices on a par with late quotations. Good to best feed sold at 2s 1d to 2s 1½d; medium, 1s 1½d to 2s per bushel (sacks extra).

WHEAT—In milling quality, prime velvet is almost the only kind receiving attention. To-day we offered several lines of fowl wheat, which sold at—for best, 2s 1½d to 3s 2d; medium, 2s 4d to 2s 9d per bushel (sacks in).

POTATOES—Supplies have been much heavier during the past few days, and prices to-day suffered a decline of about 10s per ton. We sold best Derwents at L6 10s to L6 17s 6d; medium, L6 to L6 5s per ton (sacks in).

CHAFF—The supply of prime chaff forward is not large, and this class meets fair sale at quotations. Medium and light is not in request. We quote: Best oaten sheaf, L3 10s to L3 12s 6d; medium, L3 to L3 5s per ton (bags extra).

Messrs. Edward Thomas and Co. report as follows:—

RABBITSKINS—We have no change to report in prices, values for the various grades remaining firm. Selected does up to 18½d; prime mixed up to 17d; second winters, 15d; incomings to 12½d; autumns to 11d; summers, 1d to 6½d.

HAIR remains firm at last week's rulings, but shows signs of weakening still further.

HIDES—Demand still continues good, and all coming forward realise fair values.

SHEEPSKINS—Were slightly easier on last week's rulings. Sound pelts, half-bred, and merino bring up to 5d per lb; crossbred a fraction less.

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

WHEAT—The market shows no improvement, there being almost nothing doing, and prices are therefore unchanged. Quotations: Prime velvet, 4s to 4s 1d; Tuscan, etc., 3s 10d to 4s; fowl wheat, 2s 6d to 3s 2d per bushel (sacks in).

OATS—The demand continues good, but prices remain unchanged. Milling, 2s 3d to 2s 5d; good to best feed, 2s 1d to 2s 2d; medium, 1s 1½d to 2s 0½d per bushel (sacks extra).

BARLEY—No change to report. Prime malting, 4s 8d to 5s 1d; medium, 4s 3d to 4s 7d; feed and milling, 2s 6d to 3s 6d per bushel (sacks extra).

CHAFF—There is a good demand for prime chaff, but other descriptions are dull of sale. Prime oaten sheaf, L3 10s to L3 12s 6d; medium, L3 2s 6d to L3 7s 6d; inferior, L2 15s to L3 per ton (bags extra).

POTATOES—The supplies have been rather heavy during the week and prices have declined about 10s a ton. Best Derwents, L6 10s to L7 per ton (bags in).

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

Oats: Quiet demand; feed, 1s 10d to 2s 1d; milling, 2s 3d to 2s 4d. Fowls' wheat, 2s 9d to 3s 2d; milling, 4s to 4s 4d. Chaff, L3 to L3 10s, fair supply. Ryegrass and clover hay, L3 15s to L4. Straw, pressed 20s per ton; loose, 28s. Potatoes: eased, L6 to L7. Flour: Roller, L11 to L11 10s. Oatmeal: L12 10s in 25lbs. Butter: Dairy, 8d to 1s; factory, 1s 2d. Eggs, 8d. Bran, L3. Pollard, L4. Onions, L11 per ton; Frisco, L17. Good supplies of them to hand.

THE DAIRY PRODUCE MARKET.

Wellington, September 19

Mr. Cameron, the Government produce inspector, in his last report from London writes: 'At present the market for both butter and cheese is extremely dull. Butter is in large supply, and prices have seldom been so low. Choicest Danish butter is only averaging about 86s. Cheese, although slightly better in price than it was a few weeks ago, is yet being offered at very low prices. Canadians have been offering freely at about 38s on an average, and unless the low prices ruling causes the Canadian producers to curtail their output by making butter instead of cheese, stocks are expected to be again this season large. Greatly increased supplies of butter are expected from the Argentine, and Australia, which, during the last three years, has been suffering from drought, is expected to send forward much heavier supplies. The season in this country has been an unusually favourable one for all branches of agriculture, and the Home make of both butter and cheese will be large. Heavy supplies of butter and cheese may therefore be anticipated, with correspondingly low prices. Low prices, of course, stimulate demand. The prospects, therefore, for New Zealand produce during the coming season, as far as can be gauged, are that the demand will be good only for choicest quality, but that the prices will be low.'

WOOL, SKINS, TALLOW, ETC.

London, September 16.

The Bradford wool market is quiet.

London, September 18.

Frozen Mutton—Crossbred wethers and maiden ewes: Canterbury are unchanged; Dunedin and Southland, 3½d; North Island is unchanged.

River Plate crossbreds or merino wethers—heavy, 2½d; light, 2¼d.

Lamb—Prime, Canterbury, 5 1-16d; fair average, including Dunedin, Southland, Wellington, and secondary Canterbury, 4 15-16d.

Messrs Stronach Bros. and Morris report as follows:—

RABBITSKINS—The catalogues on Monday were small, and there was very brisk competition for all offering, and prices were unchanged. Quotations—Prime winter greys—does, 18d to 19½d; mixed, 17a to 18d; bucks, 16d to 16½d; winter blacks, 14d to 16d; medium greys, 14 1-16d; autumns, 9d to 12½d; summers, 5d to 8d; suckers and runners, 1½d to 5d per lb.

SHEEPSKINS—There was an excellent demand at Tuesday's sale, and prices were firm at late rates. Best dry crossbreds, 4s to 5s 6d; medium, 2s 6d to 3s 9d; inferior, 1s 6d to 2s 3d; best dry merinos, 3s 9d to 5s; medium, 2s 6d to 3s 6d; inferior, 1s 4d to 2s 3d; butcher's green crossbreds, 3s 9d to 4s 9d.

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

TALLOW—Market steady. Prime rendered mutton, 14s to 15s 6d; medium, 12s to 13s 6d; inferior, 9s to 11s 6d; rough fat, 8s 6d to 11s per cwt.

TRINITY COLLEGE (LONDON) MUSICAL EXAMINATIONS.

THE following candidates of the Dominican Nuns, Invercargill, were successful at the Trinity College Musical Examination held on June 4th. Intermediate Honours:—Edith Feldwick, 78; Annie Dickenson, 60. Intermediate Pass:—Rose Maher, 81; Nellie Shepherd, 72; Mary McKeown, 60. Junior Honours:—Cornelius Collins, 90; Eileen J. Ward, 86; Mabel Feldwick, 78; Lizzie Maher, 66. Junior Pass:—Mabel Wheeler, 95; May McAlister, 90; Molly Carr, 90; Annie B. Taylor, 88; A. McDonnell, 88; K. McDonnell, 85; Jane Roche, 82; May Armstrong, 77; Daphne Bell, 76.

THE following is a list of the marks the Westport Convent pupils obtained at the Trinity College Musical Examination this year:—Senior Division:—Katie Ryan, 63; Sissie Slowey, 63. Intermediate Honours:—Mary Flynn, 84; Lily Cumming, 71. Junior Honours:—Katie Flynn, 80. Junior Pass:—Maggie Ryan, 96; Julia Doyle, 84; Queenie Ewan, 76; Amy Lock, 70; James Matthews, 62; Norman Greenland, 60.

AMONG the successful candidates who entered for Trinity College (London) examination held in Nelson in June last, we find the names of the following from St. Mary's High School:—N. Eden, V. Stewart, B. Kelly (intermediate), H. Gibbs, M. Waters, C. Arnold, A. Eden, M. Kelly, M. Steel, E. Wix (junior).

THE following are the successes achieved by the young ladies of St. Francis Xavier's Academy, Wellington:—Senior Honours:—Rimma Shrewbridge, 78; Nelly Skerrett, 66. Senior Pass:—Mary Driscoll, 79; Lydia Weight, 79; Ethel Casey, 71; Margaret McArdle, 62. Intermediate Honours:—Elsie Coyle, 77; Jessie Sexton, 77; Mary McSherry, 76; Frances Moran, 68; Bertha Price, 63. Intermediate Pass:—Clara Zohrab, 91; Frances Moran, 84; Jessie Sexton, 81; Mary McSherry, 80; Elsie Coyle, 78; Viola Cimino, 73; Elizabeth Wright, 73; Fanny Gilpin, 68; Ethel Edmeads, 67; Bertha Price, 60. Junior Honours:—Maud Martelli, 81; Eileen Gallagher, 76; Hilda Greenwood, 76; Annie O'Brien, 72; Maud Vincent, 72; Letitia Benton, 74. Junior Pass:—Eileen Gallagher, 92; Irene Harris, 92; Maud Vincent, 91; Annie Cundy, 90; Eleanor Paterson, 89; Hilda Greenwood, 89; Maud Martelli, 84; Letitia Benton, 84; Bridget Daly, 83. Alice Toogood, 79; Elsie Cundy, 76; Constance Croll, 74; Margaret Hutcheson, 71; Laura Anderson, 69; Nelly Hicky, 66; Augusta Meehan, 64; Gertrude Brittain, 62; Ada Eddy, 61.

There were some inaccuracies in the list published of the pupils of the Sisters of Mercy, Lyttleton, who successfully passed the London Trinity College of Music examinations. Accordingly we have pleasure in re-producing the correct list. It is as follows:—Intermediate honours: Monica Hartnett, 79. Intermediate pass: Monica Hartnett, 92; Hilda O'Brien, 80. Junior pass: Millie Wakelin, 77; Eveline O'Brien, 75; Lily Lancaster, 73; Mary Murray, 67.

Each decision you make, however trifling it may be, will influence every decision you will have to make, however important it may be.

A sufferer discerns his friend, though it be not the one who physically assists him; he is inclined to put material aid at a lower mark than gentleness.

There is a kind of liberty which often finds it more advantageous to treat with kings and princes than with jealous and narrow-minded citizens.

Think prayerfully before deciding. You can only see a little way; Christ can see the whole way. He cares for you. Consult Him and He will guide you.

Think broadly before deciding. When you look at a part alone you never understand it aright. A part is only rightly understood when viewed in relation to the whole.

No man's spirits were ever hurt by doing his duty. On the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire and interest, purely for conscience' sake, will prove a cordial for weak and low spirits, far beyond what either indulgence, or diversion, or company can do for them.

The saints were never exacting. Contented with their lot, they never desired anything that was withheld from them. 'I have asked,' said a holy soul, 'for something I thought needful; they have forgotten to answer me; or perhaps would not bestow it. Why need I be disquieted? If it were really necessary, God would quickly provide means to obtain it.' How few could enter into this feeling, and yet it is but the echo of Christ's own words, 'Your Father in Heaven knoweth that ye have need of all these things.'

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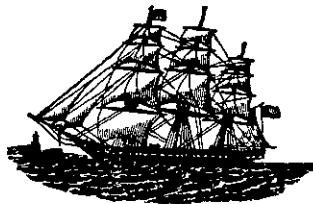
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Anyone knowing the whereabouts of MISS BRIDGET O'DONNELL, who left Doochary Bridge, County Donegal, Ireland, about 16 years ago, and resided in Tuapeka Mouth for four years, with Mr. Daniel Keenan, and has not been heard of since, and anyone giving information of her whereabouts will greatly oblige by writing to Mrs. D. Keenan, Tuapeka Mouth.

MISSING FRIENDS.

ANYONE able to give any information as to the whereabouts of MR. TOM BARRY, who left Rathmacarthen, Csstletownroche, County Cork, Ireland, would greatly oblige by writing to the office of this paper.

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LAWRENCE, WEDNESDAY, SEPTEMBER 23, 1898.

SILVER JUBILEE OF THE ORDINATION

OF THE

VERY REV. FATHER O'LEARY, P.P., TUAPEKA.

The MOST REV. DR. VERDON and several of the Clergy of the Diocese have kindly promised to be present.

High Mass at 10 a.m. Social and Presentations in the Schoolroom at 8 p.m.

Friends and well-wishers are respectfully invited.

BENJAMIN HART,
CHAIRMAN.

The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, SEPTEMBER 22, 1898.

THE LATEST ENCYCICAL: THE POPE AND ITALY.



THE *Times* was right when it said of the Pope's Encyclical of August 5, to the Italian clergy that 'it will probably rank as one of the most forcible utterances of LEO XIII.' It is nothing new to learn that anything emanating from the gifted and highly-cultured Pontiff's hand would be 'unimpeachable in literary style.' That goes as a matter of course. But there is another feature of the Encyclical that will be welcomed by Catholic readers: the statement of the *Times* that it 'is marked by a vigour which men younger than the Pontiff might envy.' ANANIAS may well feel jealous of the enterprising cable-riggers who asked the wide world to believe that LEO was physically and mentally a wreck upon the verge of eternity at the very time when the keen intellect of the aged Prisoner of the Vatican was engaged upon the two remarkable Encyclicals which he has just issued—the one to the Scottish, and the other to the Italian, clergy. The fires of his bodily life may burn low; but the light of his intellect shines with undimmed flame. And there runs throughout the whole course of his Encyclical to the Italian clergy a mental grasp of the true inwardness of the situation in Italy, an uncompromising attitude of dignified protest, and a ringing call to action, which mark this latest Papal Document as one of singular vigour, and quite prepares us for the statement of the *Times* that it has made 'a notable impression' both in and out of the Peninsula.

* * *

The Encyclical of August 5, which lies before us, is a strenuous protest 'against the acts designed for the detriment of the Church and of religion by those who, after the changes now so well known, are at the head of public affairs in Italy.' His Holiness refers to the suppression of so many Catholic institutions in various parts of the Peninsula—when, by violent and arbitrary action, 'several leading outspoken Catholic journals were suspended or suppressed; diocesan and parochial committees proscribed; the sittings of congresses disallowed; some institutions rendered powerless and others menaced even amongst those whose only end and aim was the development of piety amongst the faithful, or public and private charity; and, finally, when numerous inoffensive and useful societies were dissolved, to the destruction, in a few stormy days, of the patient and modest charitable work which had been accomplished during long years by noble minds and generous hearts.'

* * *

Many of the suppressed associations were precisely those which set themselves, in a spirit of patriotism and charity, to grapple with the results of the shameful economic condition to which Masonic rule has reduced unhappy Italy. 'Hundreds of associations and committees,' says the Holy Father, 'arose in various parts of Italy, which by their zeal established rural banks, cheap bakeries, night shelters, clubs for recreation, and catechism classes, whilst others had for their object the visitation of the sick, the protection of widows and orphans. There were, besides, many other charitable institutions which were welcomed with gratitude and blessings by the people, and which received the praise they so well deserved even from the lips of men who belonged to the parties opposed to them. In displaying this praiseworthy Christian activity, Catholics, having nothing to conceal, worked, according to their custom, in the full light of day, and at the same time kept within the limits of the law.' The well-known and unchangeable principle of their holy religion forbade alike conspiracy or revolt against the public authority. They are the support and mainstay of public order. The real enemies of Italy are those who hold

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Catholic doctrines and principles in abhorrence. These were the very men who were the authors and ringleaders of the recent riots—one of them the foul wretch whose dagger so lately left a whole nation in mourning. These Catholic social, charitable, and pious associations are a powerful conservative force that in Italy make for peace and order and prosperity amidst treachery, conspiracy, and national ruin. 'In other countries,' says the Holy Father, such associations 'are allowed to exist peacefully and respected.' In Italy they were violently suppressed 'without any proof of their guilt, without any previous examination, and without any documentary evidence which would show their participation in the disorder that had come about.' Moreover, they were suppressed merely for their attachment to 'the one religion which was ever the glory, the stay, and the strength of the Italian people.'

The Pope's letter is, in effect, a powerful plea for the right of free association for social and religious well-doing. It is, moreover, a withering indictment of the anti-Catholic policy steadily pursued by successive Masonic Governments in Italy since that fateful day, September 20, 1870, when the Temporal Power passed temporarily away. The confiscation of ecclesiastical properties; the paganising of public institutions; the favour extended to dissident sects; the license accorded to the Masonic and allied bodies; the savage repression reserved for the one creed only—the Catholic Church; the scattering broadcast of the seeds of irreligion and immorality: all these and their outcroppings of social, moral, and political evil, are passed in masterly review by the venerable Prisoner of the Vatican. There is the bold ring of the clarion-note in LEO's emphatic statement that 'the Catholics of Italy, for the very reason that they are Catholics, cannot renounce the desire to restore to their Supreme Head the necessary independence and the full and effective freedom which are an indispensable condition of the liberty and independence of the Catholic Church. On this point their sentiments are not to be changed either by threats or violence.' To his beloved Italian people he says:—'If our sorrow is great, not less great is our courage, nor less firm our confidence in that Providence which governs the world, which so constantly and lovingly watches over the Church, and which identifies itself with the Papacy, according to the beautiful words of St. AMBROSE: *Ubi Petrus, ibi Ecclesia* (Where PETER is, there also is the Church). Both are divine institutions which have outlived every outrage and attack, and which have seen the centuries go by, unshaken, drawing from their misfortunes fresh force, energy, and constancy.'

TO OUR READERS.

SUBSCRIBERS are requested to notify the Manager immediately with reference to any delay or irregularity that may occur in the delivery of the N.Z. TABLET to their addresses.

N.Z. TABLET '98 NUMBER.

We have just received from one of our agents a belated parcel of 36 copies of our '98 Number. We shall be glad to place these, as far as they go, at the disposal of persons who were disappointed in their applications for copies at and after the time of their issue.

D U N E D I N.

THE Orphanage, South Dunedin, has been gazetted as an industrial school within the meaning of the Industrial Schools Act.

ST. PATRICK'S Basilica, South Dunedin, will doubtless be crowded on Sunday next when the sacred functions in connection with the opening of the orphanage conducted by the Sisters of Mercy will take place. Pontifical High Mass will be celebrated by his Lordship the Bishop of Dunedin, while his Grace the Archbishop of Wellington will occupy the pulpit. The choir of St. Joseph's Cathedral will also take part in the proceedings, and will produce Gounod's *Messe Solennelle*. Immediately after the High Mass the blessing of the orphanage will take place. It is understood that an address will be presented on the occasion to Archbishop Redwood on behalf of the Catholics of South Dunedin. A full report of the proceedings will appear in our issue of next week, when we hope to be also able to publish a large picture of the Orphanage specially taken for the occasion.

A SILVER JUBILEE.

THE silver jubilee celebrations of the Very Rev. Father O'Leary will begin at Lawrence on Tuesday evening next, when an entertainment will be given by the children of the Dominican Convent. On the following (Wednesday) evening addresses will be presented on behalf of the people of the parish and the reverend gentleman's fellow-priests of the Diocese of Dunedin. Owing to the great popularity of Father O'Leary, much enthusiasm has so far characterised the preparations for the celebrations, and the proceedings will doubtless pass off with great *éclat*. In order to signalise the occasion we intend to publish a very fine picture of Father O'Leary and capital views of the interior and exterior of the church at Lawrence.

O B I T U A R Y.

It is our painful duty to record the death of a highly respected resident of Gore, namely, Mrs. Ward, wife of Mr. W. F. Ward, who is nephew of his Grace the Archbishop of Wellington. Mrs. Ward had gained the highest esteem of all with whom she came into contact by her many estimable qualities. We beg to tender our deep sympathy to Mr. Ward in his great bereavement.—*R.I.P.*

Fiji papers report the death of the Very Rev. J. B. Breheret, S.M. He was born at Angers, France, on the 14th June, 1815, and died on the 12th August. During 56 years Father Breheret was only absent from Fiji once, when he spent six months in Sydney. Among the works which will perpetuate his memory in Fiji are the establishment of the Mission Stations at Solevu, Wairiki, Verata, Kadavu, Serua and Loreto. The present Suva church was also built by him. In Levuka he built up for himself a monument of affection and universal respect. Every soul in Levuka down to the youngest children recognised his well-known figure, and few indeed were those who did not count it a privilege to exchange a few words with the pioneer resident of Levuka (if not of the whole of Fiji). Father Breheret celebrated his jubilee in Fiji on the 17th July, 1892, on which occasion a large and representative gathering met him to congratulate him on the event, and present him with an illuminated address, a purse of sovereigns and a valuable piece of church plate. As a memento of his fifty years of work in Fiji, he erected at Cawaci, on the brow of a hill, a wooden cross in a concrete base, and this monument is plainly visible to-day from the sea. Before this, at Loreto, he had erected another cross, which was to mark the spot where he had elected to be buried.—*R.I.P.*

On the 18th ult. the death, after an illness of some two months, occurred at St. Joseph's Convent, Fremantle, of the Rev. Mother Mary Teresa, who passed away at the advanced age of 85, having fulfilled a course of distinguished services to religion. The deceased nun, whose name in the world was McKenzie, was a native of Malta, being on her father's side of Scotch nationality. She entered religion early in life, making her profession as a nun in the French Order of St. Joseph at the age of twenty. The five years following were spent by her partly in England and partly in the Far East, where, in Burmah, she was honoured by the favourable notice of the King and Queen. Forty years ago she arrived in Western Australia, and took up her residence at Fremantle, where her labours were abundantly crowned with success, a very small beginning having developed under her supervision and care into an important community, conducting excellent schools, with an attendance of some 300 to 400 children.—*R.I.P.*

DOMINICAN CONVENT CONCERT, INVERCARGILL.

FROM the *Southland Times* we learn that a concert given in the Theatre at Invercargill on the night of the 14th inst. by the pupils of the Dominican Convent, was a most successful affair, the audience that gathered in the building being the largest that has been seen there for a long time past. The performers one and all appeared to have acquitted themselves in a most praiseworthy manner, and their efforts evoked unstinted applause from the local Press. The programme included some very cleverly executed Japanese dances by the Kindergarten children, and some most effectively arranged tableaux. The pianoforte playing was characteristic of convent tuition, and that is tantamount to saying that it was of a brilliant and artistic order. The vocal numbers were also of an exceedingly enjoyable character, while what was described as the treat of the evening was an operetta entitled 'Nell.' Pianoforte items were rendered with skill by Misses Macie McKeown, Annie Taylor, Eileen Ward, Fraser, Crear, Sheehan, Griffon, Gudgeon, and D. Warren, Feldwick, Armstrong, D. and E. Bell. Miss Morrison sang with excellent taste, 'Dream angel,' and 'Asthore,' and as encores 'The Kerry dance' and 'The Carnival,' while Miss Hishon was heard to advantage in 'The promise of life.' The principal character in the operetta was that of Gipsy King, taken by Miss Maria Anthony, who sang and acted with an amount of assurance that gained her loud plaudits, while Miss Annie Hishon as Ruth and Miss Ettie Anthony as Nell performed their parts to perfection. Their elocution was wonderful, the tiny 'bodies' making their voices heard all over the building. There was a good deal of clever grouping in this act, and solos were sung by Misses Minnie Shea and Lizzie and Kate Kirwin, the whole company joining in at intervals. The closing act—a death scene—made a splendid tableau, the grouping and dressing, coupled with the softening influence of a special light thrown round the figures on a darkened stage being so much appreciated that the curtain had to be raised again. Miss Mabel Gudgeon (piano) and Mr. W. Ferguson (violin) acted as accompanists, and to them a good deal of credit is due for the excellent time kept by the performers. One of the most delightful evenings ever spent in the theatre was brought to a conclusion by the singing of 'All hail! Zealandia' by about 100 voices.

"DEAR ME! I've forgotten that SYMINGTON'S COFFEE ESSENCE, whatever shall I do? "Call at the next Store you pass, They All Keep it."

THE NEW CHURCH AT HORNBY.

LAYING OF THE FOUNDATION-STONE BY HIS GRACE THE ARCHBISHOP.

(From our CHRISTCHURCH correspondent.)

On Saturday last Archbishop Redwood arrived in Christchurch, and on Sunday last celebrated Mass at an early hour at St. Mary's. On the afternoon of the same day he laid the foundation-stone of the new church at Hornby, and despite a bitterly cold wind, there was in the township, which is about six miles from the City of the Plains, a gathering of nearly 500 people, largely composed of visitors. The building, which is to be erected on a site of half-acre in extent, is to be of wood, with concrete foundations, and the dimensions are 50ft. by 40ft., with a vestry at the back. The church is estimated to accommodate about 200 people. The Vicar-General, also the Rev. Fathers Marnane, Goggan, Aubrey, McManus, and Foley, assisted at the ceremony. The Archbishop was received by the altar boys dressed in their robes, and upon taking his place on the platform an

ADDRESS

of welcome was presented to him by the leading Catholics of the district on behalf of those who are to form the congregation of the new church. The address is as follows:—

'To the Most Reverend Dr. Redwood, Archbishop of Wellington—Your Grace: We, the people of these districts, respectfully approach your Grace and cordially welcome you here to-day. We are fully sensible of the high honour you confer on us in coming out of your archdiocese to lay the foundation-stone of our little church. It is an additional proof to us of the great interest you take in the spread of our holy religion in this young and fair Colony of New Zealand. It will be, we doubt not, a cause of genuine satisfaction to our beloved Bishop when he learns that your Grace has deigned to inaugurate this good work in his diocese during his absence in Europe, and it will be for us a great pleasure to be able to present this church, let up hope, entirely free from debt, to his Lordship on his return to our midst. We promise your Grace not only to erect this church, but to use every effort in our power to establish here a school, in order to bring home to our children the blessings of a Catholic education, which the bishops, priests, and Catholic people of this Colony make so many sacrifices to secure. In conclusion, we heartily thank your Grace for coming here to-day to assist and encourage us in erecting this church. We beg to subscribe ourselves, on behalf of the committee,

(Father) M. T. MARNANE, J. MULLINS, C. KAVANAGH, M. McCaffry, M. RYAN.

After the presentation of the address the Archbishop then

LAID THE STONE,

which bore a Latin inscription descriptive of the purpose for which it was laid and by whom. A bottle containing copies of the *Press* and the *Lyttelton Times* of Saturday last, and also coins of the realm, were laid under the stone. The Archbishop formally laid the stone with a beautiful silver trowel, and also pronounced a blessing on the four corners of the foundations, and after the ceremony delivered an

ADDRESS.

He began by thanking those who had presented him with the address of welcome, and assured them of the very great pleasure he felt in being able to lay the foundation-stone of the new church, dedicated to the honour of St. Michael the Archangel. He said that the laying of the foundation-stone was a sure sign that the blessing of God had fallen upon the district in which it was laid. He was sorry that their own beloved Bishop was not there to perform the ceremony, but at the same time he rejoiced to visit their fine district and to be a witness to their faith and generosity. He rejoiced at the fact that the Church was erected because nothing was more desirable or more necessary than the spirit of truth and morality which would ever be taught there. Especially was that spirit of truth and morality necessary in a country governed as their country was governed. They were living in a most advanced democratic country, one of the most advanced in the world, and under a democratic Government of a very advanced type. They might be proud of their liberties, but there was no hope of preserving them unless morality and virtue were widely established in the country, and there was no foundation for morality and virtue except religion. It was by the spread of religion that they might hope for the progress of true and stable liberty. That liberty would be taken away from them if they became vicious. As they could not obtain morality and virtue without religion, religion must be inculcated in this country or in any other. This was the reason why, on the ground of a citizen, without referring to higher things, he rejoiced to see a new church being erected in their midst. He had, however, a higher object in view, and therefore would not go into details, but would address himself to the Catholics present. On their behalf he had the highest and most sublime motives to rejoice because of the new church. They would have handed down to them that faith and truth given to the Apostles, which God Himself had made manifest more or less at all periods from the beginning of the human race. He compared the gradual progression of religion to the dawning of the day. So truth had been gradually made known until at last, not content with sending prophets and seers, God at last came Himself, and became man, and walked the earth, and had handed down the divine truth, which was man's greatest blessing. He had filled His Apostles with His power and spirit, and had sent them to fulfil His mission and continue His Divine work. He had said to them: 'As the Father hath sent Me; so also I send you. All power is given to Me in heaven and on earth; going, therefore, teach ye all nations.' In order that man might not say that He had failed in His regard, He had also said: 'Behold I am with you all

days.' To these men he had given His authority to hand down His truth, and their Church was that grand society, as its clergy were the successors of the Apostles appointed by Jesus Christ. Therefore in that Church they were going to receive the truth Sunday after Sunday. His Grace concluded by explaining the offices of the Church and how her mission would be fulfilled in their regard.

After the address a collection was taken up, the proceeds of which will be devoted to paying off the church debt.

At Vespers in the evening at St. Mary's the Archbishop gave Benediction of the Blessed Sacrament, and delivered an eloquent sermon on the Mother of God. The music was splendidly rendered by the choir, under the conductorship of Mr. H. Rossiter. During the offertory Mr. T. Paterson sang 'Hosanna in Excelsis,' in excellent style. On Monday last the Archbishop left for Darfield, and on Sunday next he will be in the diocese of Dunedin. On Sunday week he will open the new convent at Leeston.

DEATH OF SIR GEORGE GREY.

TELEGRAMS received yesterday (Wednesday) morning, and dated London, September 20, announce the death of Sir George Grey. The immediate cause of death was congestion of the brain, accompanied by slight paralysis. The *Times* refers to the deceased statesman's striking, commanding, domineering personality. The *Standard* says Sir G. Grey deserves the lasting gratitude of the nation. The *Daily News* states that he was typical of what was best and strongest in the British race. The funeral takes place on Friday.

Sir George Grey, K.C.B., was born at Lisbon in 1812. He was educated at Sandhurst, and became a captain in the 83rd Regiment before he was 24 years old. He occupied himself in exploring Western Australia in 1839, and was appointed Governor of South Australia two years later, and New Zealand in 1845. Here he took on himself the responsibility of suspending the Act of Settlement for New Zealand which Earl Grey sent out to him, and thus saved the future of the Colony. He was also Governor of Cape Colony in 1854, and again of New Zealand in 1861. He took up his abode permanently in New Zealand, and became an active politician. He has been more than once Premier of the Colony. A biography of him was published in August 1892, and in the spring of 1894 he went to England. In 1895 he resigned his seat as a member of the New Zealand Parliament.

What the Cables Say.

THE BRITISH IN THE SOUDAN.

The operations of the British in the Soudan are arousing keen interest everywhere, and the French Press is tremendously excited at the efforts that are to be directed towards the capture of Fashoda. General Kitchener, Colonel Wingate, and Commander Keppel, with 1800 Soudanese, 100 Cameron Highlanders, and Maxim guns, started on the 8th aboard the gunboats Sultan and Sheik Dal, with the intention of hoisting the British flag at Fashoda under any circumstances. On the other hand the French have an expedition under the leadership of Captain Marchand at Fashoda, and the Paris newspaper *Le Temps* says that France attaches importance to Captain Marchand's mission, and any act menacing the French flag will be considered to entail the consequences arising out of such incidents. The *Daily Telegraph* states that Sir H. H. Kitchener will present an ultimatum to Captain Marchand, leader of the French expedition, requiring him to quit Fashoda forthwith. If the French fire, the British will use force. The tribe of Shillooks, who co-operated with Captain Marchand in the attack on Fashoda, sent pledges of loyalty to the Khedive. It is expected they will join Sir H. H. Kitchener's force.

The captain of the Khalifa's steamer, which surrendered to General Kitchener after being driven from Fashoda, reports that eight Europeans with a force of 100 Soudanese, assisted by blacks, defeated the Fashoda garrison, killing 100. Major-general Grenfell has started from Omdurman to confer with Sir Herbert Kitchener, now en route for Fashoda. News from Fashoda is expected on Friday.

Meanwhile the force, pursuing the Khalifa is reported to have surrounded him, and news of his capture—dead or alive—is daily expected.

A London despatch to the New York *Sun* referring to the advance in the Soudan says:—There has been no fuss, and this fact has lulled foreign suspicion as to the aims of the British policy in the Soudan. If the French think about the matter at all, they assume that General Kitchener will clear out of the Soudan as soon as the dervishes are defeated. The assumption is unfounded, whatever the British Government may have said a year or two ago. The intention now is to keep the Soudan and more. Its policy embraces the possibility—nay, a probability—of war with Abyssinia, despite King Menelik's newly-found friends in Paris and St. Petersburg. The purely British regiments will be regularly withdrawn from the Soudan, but General Kitchener's Egyptians, transformed by him from spiritless peasants to real fighting men and Soudanese warriors, who have learned to worship their British officers, will remain to extend and complete the scheme of conquest. General Kitchener's flag, nominally Egyptian, will be taken to the borders of Uganda, there to meet a British flag, now upheld by a handful of Englishmen thousands of miles from civilisation. It is a scheme to stir the imagination, yet it was born in prosaic Downing street. There is danger, of course, from half civilised Abyssinia on the east and the French on the west, but it will be carried through. Intelligent Englishmen do not talk about it much, but they understand, well enough that the job has to be done.

THE FUNERAL OF THE MURDERED EMPRESS.

The funeral of the late Empress Elisabeth of Austria, which took place at Vienna on September 18, was an impressive spectacle. The Emperor met the Emperor of Germany at the Vienna railway station and kissed him thrice. The two Emperors drove to the Hofburg Chapel together. An anarchist attempted to murder the Prince of Naples whilst travelling to Vienna. The attempt was, however, frustrated. At the funeral the Emperor made a touching acknowledgment of the nation's sympathy. *Requiem* Masses were held in London and the other capitals of Europe to the memory of the late Empress. Most of the known anarchists have been expelled from Switzerland. Investigation proves that Luccheni executed the orders of a socialistic association in assassinating the Empress.

INTERNATIONAL DISARMAMENT.

The Emperor of Germany recently enthusiastically endorsed the Czar's disarmament proposals, and King Humbert of Italy has now given a similar endorsement.

DISASTROUS HURRICANE IN THE WEST INDIES.

A terrible disaster overtook the islands in the West Indies a week ago. With the exception of Jamaica the whole of them were swept by a terrific hurricane which raged for eight hours, and in some places the devastation wrought by the elements was followed by a tidal wave. At St. Vincent the combined effects of the hurricane and the tidal wave resulted in the total destruction of the town, and 300 of the inhabitants perished. The great wave swept over a portion of the largest of the Windward Islands (St. Lucia), and destroyed the cocoa estates, while at Guadalupe the full force of the hurricane was felt. No less than 20,000 people have been rendered homeless. At Barbadoes the British warship *Alert* escaped destruction by steaming out to sea. Three large vessels went ashore at Kingston. The governors of the West Indies are appealing to England for help.

It may be added that hurricanes are the great scourge of the Windward Islands, and particularly of Barbadoes. In 1780 a hurricane destroyed 4326 persons and property to the value of £1,320,564. Its violence almost surpassed belief. The wind and the waves between them carried a 12-pounder gun a distance of 140 yards. In 1831 a hurricane destroyed 1531 persons, and property to the value of over £1,000,000. The Gulf of Mexico may be said to be the cradle of cyclones.

THE RIOTS AT CANDIA.

Very definite and determined demands have been formulated by the British Admiral and served upon the Sultan of Turkey in regard to the Cretan disturbance. The withdrawal of the Turkish troops and Bashi-Bazouks from Candia, the disarming of the Mussulmans, and the delivering up to British authority of the leaders in the riot are demanded, and the British Admiral has issued a significant warning to the Turkish Minister for Foreign Affairs, that if he anticipates any difficulty in complying with the demands, to withdraw the women and children from the town. The Sultan is reported to be furious.

ABOUT TIARAS.

It has become quite the mode in journalistic, as in literary circles, (says the *Catholic Herald*) to affect an interest in things Catholic, and the newspapers are teeming with paragraphs, embodying much matter of Catholic interest. Somebody has been writing of Papal Tiaras, the form of headgear that came into use among the Pontiffs in the twelfth century. Some of these tiaras cost a fabulous amount. Pope Julius, for instance, paid 200,000 ducats, or the equivalent of £4,000, for his tiara. Gregory XIII. added an emerald to it, said to be the largest known. It was refashioned by Pius VI. at the end of the last century, but it was broken up at the Revolution. Almost as famous was the tiara of Paul II., valued at £300,000 in modern money. It perished in the sack of Rome. The most beautiful of modern tiaras is that which was sent by the Queen of Spain to Pio Nono in 1854. There are 800 diamonds in it, and its value exceeds £21,000.

In connection with a recent visit of the Governor to Hawera where His Excellency officiated at the laying of the foundation-stone of the new convent school, Mr. L. Milmo, a prominent resident of the district, has received the following letter:—'Government House, Wellington, New Zealand, September 14, 1898.—Sir,—I am directed by his Excellency to forward you by same mail photo of himself. The photo you sent him is of very great interest, and is a pleasing memento of a pleasant visit to Hawera.—Yours faithfully, CHARLES HILL-TREVOR.' The photograph has his Excellency's autograph attached.

The usual consignment from the English and colonial warehouses of spring and summer goods has now been opened by Messrs. Duthie Bros., Dunedin. They have, as usual, on view a heavy assortment of the choicest novelties in all classes of goods, both for ladies and gentlemen. * *

Messrs Brown, Ewing and Co., Princes street, intimate that, their show of new Spring goods for ladies' use, imported direct from the Home factories, has now been opened. The stock of plain and figured silks and alpacas of all shades is most varied and extensive, and the prices quoted should attract purchasers who wish to have a good choice of the newest styles.—* *

The population of Canada is about 4,000,000. Of this number 1,300,000 are French, the remainder are British, or, rather, an amalgamation of English, Irish, and Scotch. The French reside principally in Quebec, the British element of the population being scattered in different directions,

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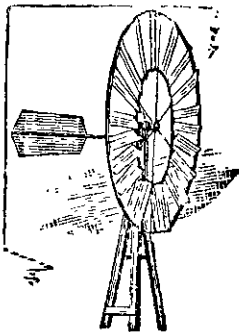
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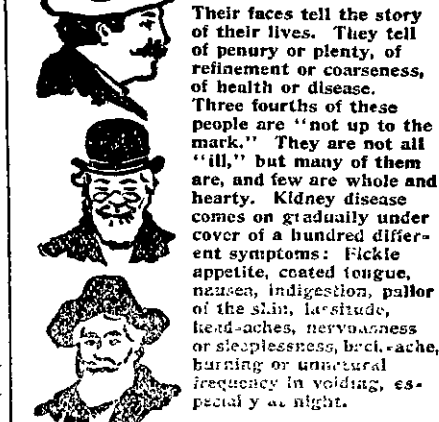
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BY ANOTHER WAY.

THEY had always blended delightfully together, Monsieur Blanchard and his wife—the bass and treble parts of a sweet and simple song,—until the cultivation of silk-worms struck a discordant note. It was entirely Madame's idea, devoting to such profitable use the dozen mulberry trees that shaded one corner of their little home-garden,—entirely her idea. So if the scheme failed, hers all the blame: if it succeeded—why, then, quite likely Monsieur would claim some credit: at least the credit of not having strongly opposed it. The revenue, though, 'twas only just, should be all Madame's, to use as she pleased; but 'ah! it is doubtful, *ma chère!*'—with much stroking of the gray beard and shaking of the gray head,—'extremely doubtful that there will ever be any revenue.

'And why not?' Madame would retort, with more or less emphasis. 'Thou art always blowing thy false-pitched trumpet of alarm. How often is it needful to tell thee, nothing is easier than to raise silk-worms? Every season a steady increase. It is all written in cousin Germaine's letter. Fowls, bees, flowers—they are a thousand times more trouble and less profit. In a year I shall have earned enough money to put a yellow lining in the pockets of all my dresses; and this coming winter I shall buy myself a new shawl. Leonie shall have my old one. I have promised it to her already. And that poor old Paul Verneau shall have thy gray overcoat to warm his heart. Maybe he would not stay away from Holy Mass if he did not feel the sting of his poverty so. Then Lizette, Paul's sister—'

'Yes, I know!' interrupted Monsieur; continuing with unwise bluntness: 'And I also know if thou shouldst have the fortune of a king, in one day there would be left of it nothing but a remembrance. It is one of thy faults, Louise: thou hast too kind a heart—*trop bon cœur!*'

'One of my faults!' said Louise. 'At least my charity begins at home. I do not ask thee to starve and stint in order to allow me to send so much every three months to a good-for-naught, ungrateful nephew,—a deserter from the Church and disowned by all the rest of his family.'

This thrust was a deadly one, which Monsieur did not strive to parry; and so for that day the affair ended with a little bad blood drawn on both sides.

But one morning the *curé* found the Blanchard's faithful old servant waiting near the Church door as he came out.

'Ah, Leonie!' he said, cheerily returning her salutation. 'What a glorious day this is, *n'est-ce pas?*' A day to be received like a beautiful gift—gratefully, and every moment of it put to worthy uses. All well with you at home, I hope?—this a trifle anxiously; for the good Father's eye had detected trouble-signs on the honest, upturned face.

'*Hélas, Monsieur le Curé,* it is not!' she replied. 'If only Madame had never heard about silk-worms! Since the first day that she began to raise them, she and Monsieur have never ceased to quarrel. They are no longer themselves; you would not recognise them. Monsieur declares it is all nonsense, the whole idea; yet he rises an hour earlier every morning to go out and look at the mulberry trees, without Madame's knowing it. Then he spent ten francs for a treatise on the subject, which she would not even look at, preferring to follow the directions of her cousin in Provence; and Monsieur has been angry, because of the wasted ten francs, and Madame's 'headstrongness,' as he called it; and—and—I have heard her crying all that afternoon.'

The *curé* made a gesture of impatience.

'It is a pity—a pity!' he murmured. 'Gray-headed children quarrelling! The blessing of God will not rest on the undertaking so—'

'Yes, that is what I fear,' replied Leonie, dejectedly. 'After all, Madame may not be able to carry out one of her many plans, not even to buy herself a new shawl for next winter. And she has such a kind heart, you know; and Monsieur also. They are making a purgatory for each other, permitting those old mulberry trees to cast such shadows between them and shut out the sun. I cannot help wishing they might all blow down some night; although—with a sigh—the least little money these hard times would be such a help to Madame. And I should dearly love her to have a new shawl; for she has promised me her old one—quite as good as new.'

The *curé's* bright black eyes danced merrily. 'Let us hope for the best,' said he. 'These little trials and uncertainties leave the soul better prepared for the compensating graces that almost invariably follow them—rain and sunshine, war and peace. Tell your good mistress I shall come to see her to-morrow after Vespers.'

But it happened that night the great storm came, the most severe that had visited the little village of Bras-d'Or in many decades—rain, a deluge; wind, a hurricane. Wakened by the tumult of the battling elements, Monsieur and Madame Blanchard lay silently trembling in their bed. For several days they had not spoken directly to each other—grand climax of their last dispute;—the old black cat, always conveniently present, serving as a means of communication. 'Tabette, tell Monsieur thy master I am going out this afternoon.'—'Tabette, say to Madame thy mistress that I would like my brown socks mended.' Such by-play might have been considered by a casual spectator the most laughable parts of a comedy; to Leonie it was all tragic enough to weep over. So now, though Tabette was safely curled up in the hearth-rug downstairs, her mistress still saw fit to address her.

'Tabette,' said she, faintly—a woman's pride dies hard,—'what a fearful storm!'

Just then a peal of thunder shook the house to its foundation; and great sheets of lightning illumined the room, flashing brightly upon the old silver crucifix above the mantel—her mother's gift on

the peaceful, lovely June morning of her marriage. Ah, it was indeed terrific! And Madame was always nervous in a storm.

'*Mon Dieu, mon Dieu!*' she exclaimed. 'Oh, have mercy upon us; pardon us; I am so afraid, so unhappy. My poor trees, my poor worms, they will be all ruined—killed after all the trouble, all the pain they have cost me, Tabette. And thy dear master? Tell him, Tabette.' And she began to weep like a child.

'I hear, my love!' said a strong voice close beside her; and the next instant her head was gently lifted upon her husband's shoulder. 'There, dear, don't be frightened. I think the wind is lulling now. Yes, thou wert wrong; but I was wrong, too. Never again, though, dear wife, as long as the good God leaves us together, shall we need Tabette to deliver our messages. And don't fret about the trees if they are blown down. Thou shalt have the new shawl and Leonie the old one. Thou rememberest that old farm at Moulin-Vert which Uncle Henri left to me? *Eh-bien,* there is over a year's rent due. We will go at once and collect it. A year without even asking for one's due! *Ma foi,* no one could expect more. And I will write my 'good-for-naught,' 'nephew,' as thou callest him, to make fifty francs do this time—'

'*Non, non!*' interrupted Madame. 'He shall have the whole hundred, as usual, *mon ami!* I have saved it for him out of my egg money. It is true I think him very ungrateful never to have tried to do better; but I did not mean anything that I may ever have said against him. If we had but one loaf he should have half of it, because he is of thy blood, my husband. Some are weak and some are strong; tell him in thy letter I pray every night that he may be strong at last.'

Next morning a cloudless sky and a shining sun looked calmly down upon the devastations of the night's whirlwind. All nature is full of contrasts. As calmly, with shining eyes, Monsieur and Madame Blanchard looked down upon their felled and leaf-stripped mulberry-trees.

'The dear *curé,* he is always right, Tabette!' murmured Leonie to the cat, as she prepared the breakfast (servants so quickly fall into their employer's ways). 'It was but yesterday he told me that it always happened so—a compensation for every loss: sunshine after rain, peace after war. Monsieur and Madame are one again; and we will wear our old shawls, Tabette, cheerfully another winter. No matter how worn and faded our garments may be, so they cover a grateful and contented heart.'

For a week there was nothing thought of, talked of, but the visit to Moulin-Vert, the first trip from home in 20 years. A neighbour lent his waggon; and when Monsieur and Madame were seated in it, with the wraps and provisions which Leonie insisted on their taking to defend themselves against any chance encounters with cold or hunger, the sure-footed little donkey found he had no light burden to draw up the tortuous mountain roads.

'Twas not a long journey. Turning at last into the weed-grown path that led to the gate of their inheritance, they looked around them with troubled eyes.

'It is not a pretty place,' said Madame; 'so bleak and isolated. I had no idea it was so miserable. Three hundred francs a year. Is it not too much to ask for it, Charles?'

'That is what I was just thinking,' replied Charles. 'But Uncle Henri placed that value upon it. One can not get the chateau of the Marquis de Carabas for three hundred francs a year. Thou wilt tell them what we came for, Louise?' he added, uneasily.

'No, dear! It will be best for thee to speak,' she answered, firmly.

Just then two little boys, clad in tatters, but rosy and pretty, leaped into view, darted across the road, and disappeared around the corner of the house, calling shrilly: 'Mamma, mamma, come! There are visitors for us in a waggon.'

Madame Blanchard leaned toward her husband.

'That taller one with the brown curls looks very like our little Charles, does he not?' she whispered. (The discovery of some resemblance to their only child, dead in infancy, was the tribute the mother always paid to childish beauty, of whatever type, wherever found.) And mentally she blessed Leonie for having added the last thing—that yet unopened bag of seed-cakes.

'Let us leave the waggon here and walk the rest of the way,' she added. 'I do not wish to alarm these good people. It is evident visitors are few and unexpected. I am almost sorry we came.' And she began foraging in the lunch basket. When she looked up again a small, pale woman was hastening toward them—young, but trouble-blighted, anxiety and ill-health stamped on brow and cheek.

'You are seeking Pierre-Ecriti,' said she, timidly saluting her visitors. 'Tis a half mile beyond, in that direction—up the mountain.'

Poor Madame looked appealingly at Monsieur, who in turn looked steadily before him, the dreary landscape seeming to have grown intensely interesting.

'I thought this was the place,' she responded, confusedly. 'Oh, no, Madame!' proceeded the tenant of Moulin-Vert, her troubled countenance clearing. 'But if you will excuse the poor accommodations and come in for a short rest, my husband will show you the right road. He is in the fields now. The ground is stony here, and ungenerous—barely a living in it for two. And the little men and women have appetites double their size—with a fond smile and gesture toward the children huddled expectantly in the doorway, and gathering reinforcements every moment.

'Then I have some cakes here they might like,' said Madame, delightedly. 'Won't you let them help themselves, while we walk about a while?—holding out the bag and making a signal to her husband to alight.'

'Oh, merci, merci, Madame! You are most kind!' exclaimed the mother. 'I was so afraid you were Monsieur and Madame Blanchard from Bras-d'Or. This farm belongs to them, and we owe

them a whole year's rent. They have never pressed us; if they had been hard and exacting, as some landlords, I know not what we should have done. Three times we have had part of the sum; and then, just as we were going to carry it to them, some misfortune has befallen us. But now we have half laid by, and if the barley is not blighted, and there is no drouth, we shall, with the good God's blessing, be able to pay in the spring. Perhaps you are from Bras-d'Or, and are acquainted with the Blanchards?

Madame reluctantly confessed to an acquaintance with them, and a residence in Bras-d'Or.

'Then if only you would be so good as to take back to them some little offering from us,' continued the woman. 'It would give us such pleasure to send them some sign of gratitude. Quick, Henri! run down and tell papa to catch old Chantrin. Jean, see if there are any fresh-laid eggs.' And, excusing herself, she hurried away to prepare the gifts.

'Charles,' said Madame to her husband the instant they were alone, 'we do not need any of this rent that we came for. If thou askest for it, remember it will be entirely on thine own responsibility. I would never touch one sou of it; and thou hast too kind a heart—'

'Louise!' interposed Monsieur, striking with his stick the last withered leaf from a stunted bramble-bush. 'If anyone asks for the rent of this miserable place, 'twill be thou, and thou alone. I would not touch one sou of it. Had it not been to buy thee that new shawl thou wert constantly grieving for, that Leonie might have the old one, I would never even have remembered it was due us.'

'Hush! hush!' whispered Louise, for their tenants were approaching—the husband, a heavy-eyed and mournful figure, bowed with unremitting labour, wiping the perspiration from his honest, sun-bronzed face; the wife, like all nervous women, now wonderfully brightened, carrying a small basket. Within it, a honey-comb, some eggs, some nuts in their burs; and tied securely to the handle by his long, scrawny legs, meekly protesting, an attenuated rooster of uncertain age. The travellers were once more in the waggon; and, standing close beside it, the small, pale woman was saying:

'Au revoir, Madame! Au revoir, Monsieur! You will please tell the Blanchards that is all that we have now; but next April—next April we will surely come to bring them what is due them in money; but their kindness—ah! we can never repay or forget. I have taught all the little ones to pray for them; the prayers of children, you know, are so sure to be heard. And now my husband will go with you to the gate, and put you on the right road to—'

'Non, non!' exclaimed Madame, with one hand shading her eyes from the setting sun, and with the other clasping that of her tenant. 'We shall not go to Pierre-Ecriti to-day, but straight home. And, *ma chère enfant*, permit me to thank you for the Blanchards; and to say to you, for them, that you need never trouble to bring them any rent for this miserable place. Thank the good God, they are well enough off without it.'

'Voilà!' said the neighbours, a trifle enviously as they looked after the donkey waggon, rumbling swiftly homeward down the main street of the little village. 'There go the Blanchards, returning from collecting their rent up at Moulin-Vert. They are happy people.' And they were.

At the gate Leonie was eagerly watching for them, with a letter in her hand. It could only be from that 'good-for-naught nephew'; as usual, of course, a plea for money. Yes, his writing. Monsieur broke the seal slowly—a hundred-franc note fluttered from the unfolded letter. He read aloud:

MY DEAR UNCLE:—At last I am able to return to you one of the many remittances you have denied yourself so much to send me. I have found employment, forsworn my old ways and companions, come home to our forgiving mother, the Church. God bless and prosper you, dear Uncle; and dear Aunt Louise, who prays for me, and whom I hope now one day to be worthy of seeing. All these years I fancied she despised me, and deservedly; but I misjudged her kind heart. How often have I tried yours!

Your affectionate nephew,

ANDRÉ LETOUR.

'Now—now thou canst have thy new shawl, and Leonie the old one; eh, Louise!' cried Monsieur, holding out the hundred-franc note. 'Now thou art rewarded, thou art happy; is it not so?'

'Ah, mais oui!' sobbed Madame. 'And we must never again despair. As the dear *curé* says, when our prayers seem unheeded, 'tis only that the good God is sending His blessings to us by another and a better way.'—Adapted from the French, by DAWN GRAYE, in the *Ave Maria*.

Words of appreciative praise ever cheer and gladden the man whose heart is in his work. To know that his thoughts woven in silence and alone speed afar and drop the fruitifying seed of truth and justice into other hearts, enlivens his present lot, and urges him to greater efforts for the future.

The great secret of giving advice successfully is to mix up with it something that implies a real consciousness of the adviser's own defects, and as much as possible of an acknowledgement of the other party's merits. Most advisers sink both; and hence the failures which they meet with and deserve.

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I was always laid up. A little while ago I read of the cures effected by Dr. Williams' Pink Pills for Pale People, but I was doubtful about them. One of my family, however, said the cases reported must be genuine, or the people would not dare to print them; and so I bought a box of the pills and took one after each meal. They gave me some relief, but I still suffered, and I was told to take two pills after each meal. I did that and the effect has been wonderful. I have got rid of the rheumatism, and the pain over my eye has gone. During the recent westerly winds I was up and about, and suffered no ill effects.'

'You attribute that to Dr. Williams' Pink Pills?' the interviewer asked.

'Yes, indeed,' said Mrs. Knibb, 'I do, and to nothing else. If it were not for them, I should not be standing out here talking to you now.'

It must be understood that Dr. Williams' Pink Pills for Pale People are not a patent medicine. They positively cure rheumatism, sciatica, lumbago, neuralgia, and influenza's evil after effects, and are a specific for all diseases of ladies, such as anæmia, poor and watery blood, female irregularities, nervous headache and hysteria. They are not a purgative medicine; they brace up and permanently strengthen the whole system. They are genuine only with the full name, Dr. Williams' Pink Pills for Pale People, printed in red on the white outside wrapper, and are sold by chemists and storekeepers generally; or the Dr. Williams' Medicine Co., Wellington, N.Z., will forward, on receipt of stamps or post order, one box for 3s., or half-a-dozen for 16s. 6d. If the full name is not on, you are being defrauded with a spurious imitation. *.*

THE MOURNER'S QUESTION.

O Guardian Angels of the sleeping sea,
Say where were ye
When, merciless, it oped its ponderous jaw
And hecatombs of victims did indraw?

O were ye resting on the heavenly shore,
Your night watch o'er?
Or did the harp-strings, sweetening all the skies,
Drown with their bliss those pleading, earthly cries

Where were ye, nor would stretch a hand to save
From the proud wave—
And cruel, from man's unrelenting hand—
The love, the beauty, virtue of our land?

THE ANGEL'S ANSWER.

O weeping mourners of a fading hour!
Nor heavenly bower,
Nor golden instruments' ecstatic flow
Could veil or drown that multitudinous woe.

Nor were we resting from our watch of prayer!
Had ye been there
Unbodied, ye had seen as Christmas night
From sky to sea, spirits in ambient light.

Our hands outstretched to bear your loved ones far
O'er sky and star,
Where virtue, beauty, love, His victims stand,
Crowned, happy, in their own bright Fatherland.

—M. S. PINE, in the *Pilot*.

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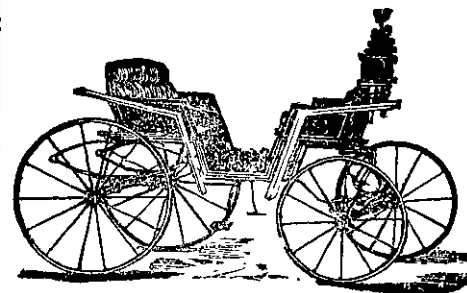
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Clinton	...	Wm. Moffat
Caversham	...	George Allen
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Dunroon	...	Wm. Sutherland
Greytown	...	J. Williams
Hanpden	...	Edward Lefevre
Heriot	...	C. Todd, junr.
Kenley	...	Donald Malcolm
Kakanui	...	William Barr
Kaitangata	...	William Kelly
Kaikorai	...	Jno. Fraser
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Owake	...	Jno. Craig
Papakaio	...	Dunn and Cameron
Port Chalmers	...	Alex. Rae
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"CLUB" COFFEE, "ARABIAN" COFFEE
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(Gross weight tins.)

The Best Value to the Consumer known in
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—EAGLE STARCH—

Favourably spoken of by all who use it as the
Best Made in New Zealand.

SODA CRYSTALS, FLAVOURING ES-
SENCES, CURRY POWDER, AND
PURE PEPPER AND SPICES,
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WE SELL BOOTS,
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WE MAKE BOOTS
to measure. Quality unsur-
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WE REPAIR BOOTS
and do them well. We are
practical tradesmen, and know
how.



Townend's Cinnamon Cure cures with
astounding rapidity catarrh, coughs, colds,
influenza, hoarseness, loss of voice, and all
affections of the chest, throat and lungs
Sold everywhere. Price 2s 6d.—*.*

Consumptives or persons suffering from
weak or delicate chests should not fail to
try Townend's celebrated Cinnamon Cure.
A sure remedy for ordinary colds, recent
cough, loss of voice, bronchitis, bronchial
asthma, whooping-cough, croup, influenza,
pleurisy, pneumonia and catarrh. Sold
everywhere. Price 2s 6d.—*.*

Mr. TOM HARTE, View Hill, writes:—
"I caught a very severe cold with a bad
cough, and resolved to give the Cinnamon
Cure a fair trial. A few doses relieved the
unpleasant feeling of tightness in my chest,
and after taking two bottles my cold is quite
better. It is undoubtedly a most effective
remedy."

Mrs. T. WRIGHT, Devonport Road, Tau-
ranga, writes:—"I have only taken two
doses as yet, but feel the benefit already."

Mrs. HAMPFON, Lauriston, writes:—
"Your Cinnamon Cure relieved my little
girl's cough a good bit."

Mrs. S. A. RUDDENKLAU, Christchurch,
writes:—"I have used your Cinnamon Cure
on several occasions, and have found great
benefit from it."

Mrs. JESSIE FOREMAN, The Grange,
Wanganui, writes: "I cannot speak too
highly of your Cough Mixture. It has
never failed to give me relief, and leaves an
unpleasant after effects, as so many Cough
Mixtures do."

MR. FRANK ARMSTRONG,

DENTIST,

Has returned from England and America,
and may be

CONSULTED from 10 to 5 daily

At the ROOMS,

COLONIAL MUTUAL BUILDINGS,
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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.

TO THE PUBLIC.

MR "JIM" KELLEHER wishes to inti-
mate that he has TAKEN OVER the RAIL-
WAY HOTEL, Lawrence, and will be
pleased to see his old friends.

FIRST-CLASS TABLE A SPECIALTY.

Excellent Beds and good Stable
Accommodation.

A CONUNDRUM.

WHY is BENJAMIN GUM like a
Hard-boiled Egg?—Because it is
HARD TO BEAT!

That precisely expresses the opinion of all
who have used BENJAMIN GUM. There
is no Cough Medicine like it. Introduced
into Canterbury only last winter its success
was immediate. Thousands of bottles were
sold in a few months, and hundreds of
sufferers wrote gratefully to the proprietor
of their Speedy Cure.

It is not a catchpenny Quack Medicine.
It is made by a fully qualified Chemist, who
knows his business. It contains the same
Ingredients as FRIARS' BALSAM, which
was first made by the monks and friars of
Europe in the days of old. Friars' Balsam
has been used for six hundred years for
healing Cuts and Wounds. SPENCER
VINCENT'S BENJAMIN GUM is a Com-
pound of this Balsam, with other ingredi-
ents, prepared by a special process for
internal use.

Are you troubled with your Chest?
BENJAMIN GUM will heal the Lungs. It
will not heal them at once. It must be used
for some time, and used regularly in old-
standing cases.

Have you a Cold in the Head or a Harsh
Cough?—GENJAMIN GUM will heal the
inflammation of the throat and passages of
the nose as Friars' Balsam heals cuts.
Coughs disappear with this inflammation
which causes them. BENJAMIN GUM is
not a chewing gum, but a very palatable
liquid.

The bottle contains almost twice as much
as any other Cough Mixture in the market.
It is the KING OF ALL.

PRICE,

1s 6d and 2s 6d,

Chemists and Stores.

SPENCER VINCENT,

CHEMIST, CHRISTCHURCH
PROPRIETOR

The Catholic World.

AMERICA.—Noble Act of a Protestant Chaplain.—Among the Catholic soldiers of the First Ohio Volunteers was Private McGrann, who, being ill and, as he believed, dying, asked for a priest. The Protestant chaplain of the regiment, the Rev. Howard Henderson, mounted a horse, and, after a ride of six miles, secured a priest, whom he conducted to the sick man's bedside.

AUSTRALIA.—A Gifted Vocalist.—Miss Florence Schmidt, a brilliant Australian singer, is a Catholic. Her mother is Irish, and her father is a German. She is a native of Rockhampton. She left on September 7 for Paris. Experts say her voice now is much better than that of Madame Melba before she underwent the course of training in Europe.

ENGLAND.—Queen Bess—Revised.—Time is the friend of truth (says the *Catholic Herald*) and therefore the enemy and destroyer of some dear cherished ideals. The average Briton looks on Queen Elizabeth and her reign as on a figure and an epoch giving just cause for Saxon pride. But the truth is coming out. The *Bookman* is not the organ of a party nor a creed. As its name implies, it is the organ of the student. And it writes:—'Alas! the more the historical researchers and restorers scrape these great Elizabethans, the blacker they look. England was ruled by a gang of thieves, sons of the old Church robbers, and the Queen was captain of the band. She, and all of them, lived by plunder without shame or remorse.' We shall have to revise our estimate of national heroes and heroines if this go on.

Catholic Practices in Anglican Churches: Protestants Honour Magdalen.—Invocation of the Saints is no longer an exclusively Catholic practice. Appended is a verse from a hymn sung in the Protestant Church of St. Mary Magdalene, Munster Square, London, on July 21st, celebrating the feast of the Saint named:—

'Mary sweetest! as is meekest,
For thy holy deeds and lowly,
Thee we hail as 'Ocean Star.'
Name thou bearest which thou sharest
With that other blessed mother,
Who in rank outshines thee far.

Again

Magdalene! our praises heeding
Aid our vows by interceding.'

We are glad (says the *Catholic Herald*) to see our friends getting back to the truth. Such practices will not do them harm. Saints are honoured as servants of God, and such honour refers eventually to Him.

Converts from the Anglican Church.—Cardinal Vaughan the other day expressed a cheerful confidence that the result of the Pope's refusal to recognise Anglican Orders was bearing good fruit in bringing over converts to the Catholic Church. Mr. Corrance, a Ritualistic clergyman, who has become a Catholic, confirms this in an article in the last *Contemporary Review*:—'The young Ritualistic party were so anxious that the Pope should recognise Anglican Orders, and a disappointed poor clergyman was heard to exclaim, when the decision became known, that the Pope would have to spend a considerable amount of extra time in Purgatory in consequence of his failing to rise to the occasion. The publication of his Holiness' Bull denying the validity of Anglican Orders was very near causing a considerable secession of the extreme section of the clergy at the time. One of the clergy (a clever man, who had done his part in persuading his fellows to remain) remarked to the writer, 'if a few of the more prominent had started at that time the rest would have followed.' A variety of considerations, of ties worldly or sentimental (such as a long life's work), combines to keep the older men in the Anglican communion, considerations of whose power, perhaps, they are hardly conscious of as influencing their decision. And the young men follow them as the bell-wethers of the flock. *Apropos* of the superficiality of some people's religion, the following story by Mr. Corrance may be cited as a curious example. In his article in the *Contemporary Review* he says:—A Catholic priest recently told the writer that a lady who attended a fashionable Ritualistic Church came to him and desired to become a Catholic. He told her it would be necessary that she should first receive some instruction, at which she seemed surprised. She did not return again for some considerable time, and when at length

she came, it was to say that as they had now started incense at her church she thought she would stop where she was.

INDIA.—Protestant Missionaries.—The editor of a Protestant journal (says the *Ceylon Catholic Messenger*) asserted some time back that Protestant missionary efforts are worse than useless. A well-informed Protestant correspondent, after having congratulated the editor on his frankness in dealing with the above subject, continues as follows:—'My experience of India dates from John Company days until less than half-a-dozen years ago. . . I number a good many missionaries among my personal friends, and yield to none in my admiration of their motives. But of the later generation of Protestant missionaries both in India and China, my experience convinces me that a very large proportion are wholly unfitted for the work, even were we all agreed that the work is one which it is necessary to do, which I need hardly say is by no means the case. Protestant Missionary work in these days is being more and more taken up as a mere means of earning a living; and if the missionaries in Dr. Wilson's time, and of his stamp, were unsuccessful, what can we reasonably anticipate but something very like disaster as a result of work taken up on merely mercenary grounds? There may be—every earnest man must hope there is—some great unseen purpose working through these efforts at the proselytation of the 'voiceless teeming millions' of India and China; but all that merely human intelligence can discern emerging from the chaos of Protestant missionary effort in those countries is confusion and disaffection, big with evil possibilities.

PRUSSIA.—Catholic Statistics.—From official statistics it is learned that Prussia contains 4,719 Catholic parishes, 135 of which are of quite recent erection, and the total number of Catholics is about 11,000,000. Of these 160,000 Catholics belong to Berlin, and have only eight parishes among them. Bavaria contains 4,115,000 Catholics divided among 2,800 parishes. The capital, Munich, contains nearly 370,000 Catholics. The number of Catholics in the other States is as follows: Wurtemberg, 620,000; Baden, 1,050,000; Saxony, 140,000 as against 3,000,000 Protestants; Hesse, between 280,000 and 300,000; Oldenburg, 70,000. The 'Reichsland,' i.e. Alsace Lorraine, contains nearly 1,400,000. It is reckoned that in all Germany there are about 20,000,000 of Catholics. *Whitaker and The Statesman's Year Book* state that the census of 1890 gave 17,671,929 Catholics for the Empire.

ROME.—The Pope Receives the President of Brazil.—The Pope has received the President of Brazil, whose reception at the Vatican followed a visit to the King and Italian Ministers. This is the first time since 1870 that the chief of a Catholic State has been received by the Pope after having previously visited the great dignitaries of the kingdom, and the event is consequently exciting much comment.

A Munificent Gift to St. Peter's.—His Eminence Cardinal Rampolla recently presented the Vatican Basilica with what may well be described as a princely gift. It consists of a sum of one hundred thousand lire. (£4000), which his Eminence sent to the two Camerlenghi of the Basilica, Mgr. Costantini and Mgr. Misciatelli, together with a letter in which the donor expressed the wish that the interest of that sum, viz., 3000 lire a year, should be spent in the acquisition and restoration of sacred vestments and precious ornaments for the Basilica.

Waves beat upon a rock for years. 'Were I not strong,' moaned the rock, 'I need have borne but the first blow.'

Good fortune and bad are equally necessary to man to fit him to meet the contingencies of life. Few men who have not experienced the vicissitudes of fortune know how to bear them with firmness or are fit to meet them.

Happy are they whose intercourse with the world has not changed the tone of their holier feelings nor broken those musical chords of the heart, whose vibrations are so melodious, so tender and touching in the evening of age.

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

LOASBY'S 'WAHOO.'

Ophir, January 8.

The Manager Loasby's Wahoo Manufacturing Company, Limited, Dunedin.

DEAR SIR,—I beg to say I suffered for two years from Indigestion and Constipation. After taking only two bottles of "Loasby's" Wahoo I am completely cured.

(Signed) JAMES EDWARDS.

Loasbys Wahoo—Price, 2s 6d.

Loasby's KOOLBAH cures all strains and muscular pain. Invaluable to Athletes. 2/- everywhere, or post free from LOASBY'S "WAHOO" MANUFACTURING CO., LTD.,

KING STREET, DUNEDIN.

Friends at Court.

BIOGRAPHICAL GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

SEPTEMBER 25, Sunday.—SS. Eustachius and Companions, Martyrs.
 " 26, Monday.—St. Eusebius.
 " 27, Tuesday.—SS. Cosmas and Damian.
 " 28, Wednesday.—St. Wenceslas, King.
 " 29, Thursday.—St. Michael the Archangel.
 " 30, Friday.—St. Jerome.
 October 1, Saturday.—St. Gregory, Pope and Confessor.

ST. JEROME.

Eusebius, the father of St. Jerome, had his own views about education. He considered that as a parent he had an inalienable right and an imperative duty to educate his son in strictly religious principles and to shield his youth from contamination. The public schools of the period were under the guidance of pagan teachers, who, successful in imparting the classical learning so much in vogue, sharpened the intellect of their pagan pupils, and stopped at that. As a consequence, these public schools were hotbeds of vice. Eusebius, a man in affluent circumstances, surrounded his son in his home with every influence that could mould his heart to virtue, and employed a Christian tutor on whom he could rely. Unfortunately these precautions could not be continued in his more advanced studies. Jerome could perfect himself only in the classical schools of heathen Rome. His biographer laments that Jerome 'went out of the heathen schools free indeed from gross vices, but unhappily a stranger to the Christian spirit, enslaved to vanity and the more refined passions, as he afterwards confessed and bitterly lamented.'

Like young gentlemen of our own day, when Jerome grew to man's estate he took to travelling, and in the course of these travels came the turning point of his life. He became forcibly convinced of the utter emptiness and futility of a life that is not devoted to eternal aims. No doubt his reading had much to do with his change of mind, for in his travels he had come across the works of St. Hilary and other great Catholic writers. Another element in his change to a higher Christian life was the intimacy he contracted with many eminent, learned, holy men, such as St. Valerian, St. Chromatius, etc., whom he often mentions in his writings. He had also visited the East, and had made himself acquainted with some of the Egyptian anchorites, such as Macarius, Pambo of the Cells, etc., and their kind of life seemed to him most desirable. So after his return to Rome he set out to bury himself in the desert, resolving to devote himself to the following of Christ and the renunciation of all things except his library, which he carried with him. He soon found that there is no following Christ with a 'but.' Total renunciation is the meaning of 'Follow Me.' His prodigious learning was destined to do a great work in the Church of God, but his personal perfection required him to be untrammelled by any passion, for his eagerness and pleasure in the pursuit of learning and his excessive love of classical studies had degenerated into a passion. No sooner had he settled down to his austere life in the desert than his mind became a prey to the anguish of temptation. Newman expresses it well.—

'O hold Lord who with the children three
 Didst walk the piercing flame,
 Help in those trial hours, which, save to Thee,
 I dare not name;
 Nor let these quivering eyes and sickening heart
 Crumble to dust beneath the tempter's dart . . .
 Till I am Thine with my whole soul!'

Jerome then gave himself, with great success, to the study of Hebrew. Out of the crucible of interior trial, temptation, desolation of spirit, and grievous sickness Jerome came forth purified in heart from self, and truly given to God. Now began his life work. 'From that time,' he says, 'I gave myself to the reading of divine things with greater diligence and attention than I had ever read other authors.' Nothing is more to be feared than too long a peace. A storm puts a man upon his guard and obliges him to exert his utmost efforts to escape shipwreck.

In 377 Jerome was ordained priest. He then travelled in the Holy Land, established his residence at Bethlehem, and under the most skillful Jewish masters perfected his knowledge of Hebrew. There were troubles at that time in the Church of Antioch, owing to the divisions resulting from the Arian and other heresies. There were three claimants to the See of Antioch; further, the people were ardent partisans of one or the other. St. Jerome was called on to interfere. His reply is remarkable: 'On one side,' said he 'the Arian fury rages supported by the secular power; on the other side, the Church at Antioch being divided into three parts, each would needs draw me to itself. All the time I cease not to cry out: "Whoever is united to the Chair of Peter, he is mine."'

St. Jerome's work of translating and interpreting the Scriptures is his *magnum opus*. He had every preparation to fit him for his task: purity of heart, the spirit of penance and prayer, knowledge of the Greek, Latin, Hebrew, and Chaldaic languages, familiarity with the sacred places and the manners and customs of the East, where he had lived so long. Contrast these qualifications acquired by the study of a lifetime, with the learning and antecedents of the so-called Reformers of the 15th century, who took upon themselves to alter St. Jerome's version. The Protestant historian Reeves, quoted by Butler, makes an apt comparison: 'There is as much difference between the ancients and moderns as between a man himself, and his clothes stuffed with straw.'

Worn out by a life of labours, infirmities, and austerities, St. Jerome went to his reward, September 30, A.D., 420.

MARKING THE CLOSE OF THE CENTURY.

THE GREAT CATHOLIC CONGRESS IN SYDNEY.

THE WORK BEFORE IT.

WE have received the following circular which has been issued by his Eminence the Cardinal Archbishop of Sydney which will give our readers an idea of the scope of the great Catholic Congress to be held at Sydney to mark the close of the present century:—

Within the last 10 years there has been a great revival of faith and religious enthusiasm throughout the world, and in a large measure this is owing to the many Catholic Congresses which have been held at Paris, Brussels, Lisbon, Freiburg, Venice, and other cities of Italy.

Our present illustrious Pontiff, Leo XIII., desires that all Catholics should mark the end of the present century and the beginning of the next by a great manifestation of faith and love towards Jesus Christ our Redeemer. His words are: 'Representative men agree in the opinion that they should consecrate the closing century by a solemn and universal profession of religious feeling, and of this project we heartily approve.'

At a meeting held in Melbourne in November last, on the occasion of the consecration of St. Patrick's Cathedral, at which his Eminence the Cardinal-Archbishop of Sydney and the Archbishops and Bishops of Australia were present, it was determined that the Catholics of Australasia should be afforded an opportunity of joining in this great religious movement, and of participating in its blessings, and that the most appropriate way of manifesting their faith and loyalty would be the holding of an Australasian Catholic Congress. It was decided that the Congress should assemble in Sydney. It is hoped that before the month of January, 1900, the portion of St. Mary's grand Cathedral, Sydney, already begun, will be happily completed. The dedication feast of this Mother church of Australasia, in which all the faithful people of this southern continent have shown so deep an interest, may thus be made to coincide with the opening of the Catholic Congress. The centenary celebration of the Church in Australasia will be due at the same time. There can be no doubt that the Congress will add to the éclat of those great festivals, whilst on the other hand these religious celebrations will contribute not a little to ensure its complete success.

The Congresses held in Europe treated of matters chiefly connected with the attitude of the Church in relation to the leading questions of the day, and it is proposed that the Australasian Congress shall follow on similar lines of thought.

Able and scholarly papers on the subjects outlined in the accompanying syllabus will do much to clear away the ignorance and prejudice which now prevail, and show forth the Church in all the beauty and grandeur of her sublime teaching.

Prominent men, both in Church and State, will therefore be invited to contribute papers on these subjects, which will be afterwards discussed in full Congress.

To take necessary preparatory steps for holding the Congress, his Eminence the Cardinal-Archbishop of Sydney recently called together some of the leading clergy and laity, who, at his Eminence's request, formed themselves into a Provincial Committee, and elected as president his Eminence the Cardinal-Archbishop, and as vice-presidents the archbishops and bishops of Australasia. The Right Rev. Monsignor O'Brien, the Very Rev. Dr. O'Haran, and Messrs. T. Hughes and J. W. Street were elected hon. secretaries.

It is earnestly hoped that all who have at heart the interests of the Catholic faith will place their services at the disposal of the committee, and do all in their power to make this first Australasian Congress a success.

† PATRICK FRANCIS CARDINAL MORAN, Archbishop of Sydney, president.

JAMES J. O'BRIEN, DENIS F. O'HARAN, THOMAS HUGHES, J. W. STREET, hon. secs.

'TRUTH AND CHARITY.'

Syllabus, or outline of subjects for the Australasian Catholic Congress in 1900.

I.—Resumé of the Catholic teaching regarding the divinity of Our Saviour. The Incarnation of our Blessed Lord is the foundation and the whole substance of Catholic belief.

II.—What the Catholic Church does not teach. Prejudice among our Protestant brethren for the most part arises from the misrepresentation of Catholic tenets in the public Press and in the anti-Catholic literature of the day.

III.—Development of the inner life of the Church during the 19th century, as shown in:—1, frequent synods and councils; 2, hierarchies erected; 3, religious orders instituted; 4, general observance of religious discipline; 5, canonization of saints; 6, popular devotions, such as the Forty Hours, the Sacred Heart, the Rosary of the Blessed Virgin, etc.; 7, Ecumenical Vatican Council; 8, the definition of the Immaculate Conception.

IV.—The Papal Encyclicals in the Nineteenth Century.

V.—The Church in her relations to the Civil State in European countries:—1, Penal Laws repealed in Great Britain and most other countries of Europe; 2, triumphs of the Church in Belgium, Austria, and Germany; 3, the combats of the Faith in Switzerland, Greece, Turkish Provinces, and Russia; 4, relations with the Civil Power in France, Spain, Portugal, and Italy.

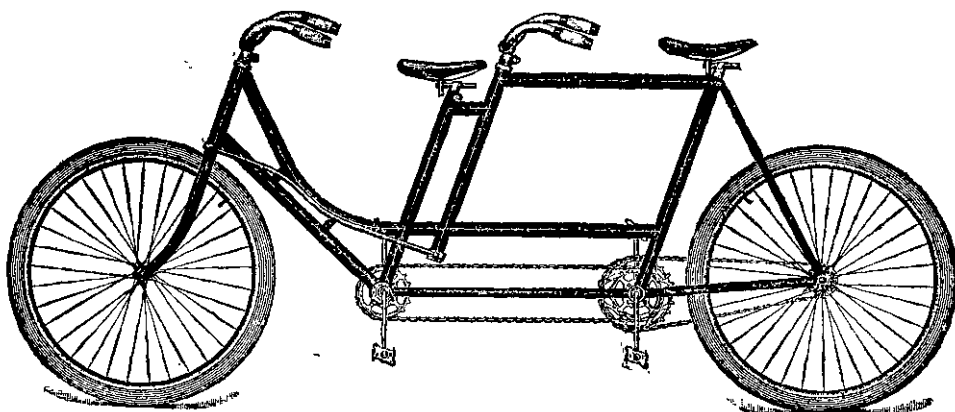
VI.—The paramount importance for the whole Catholic world that the temporal independence of the Holy See shall be maintained.

VII.—The expansion of the Church in Missionary countries in the 19th century:—1, United States; 2, Great Britain; 3, Canada; 4, West Indian Islands; 5, other British-American colonies: Mexico and other States in Central and South America; 7, Africa and the

The Calling of the Bicycle Surgeon

IS GONE.

THE 1898 STERLING



IS SIMPLICITY ITSELF.

IT IS DURABLE, NOISELESS. NO OTHER WHEEL RUNS SO EASILY

THE MOST UP-TO-DATE WHEEL ON THE MARKET.

Special Features all its own.

MORROW, BASSETT & CO.,

Christchurch, Ashburton, Dunedin.

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DUNEDIN,

Are now showing one of the Most Complete Stocks of
 DRAPERY, CLOTHING, CARPETS, FLOORCLOTHS, MANTLES, HOUSEHOLD LINENS, AND
 ART FURNISHINGS

In New Zealand.

OVER 220 CASES of

NEW SPRING AND SUMMER GOODS now on View.

We Lead in Value, Variety, and Fashion.

RABBITSKINS.

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EDWARD THOMAS & CO.,

LARGEST EXPORTERS OF
 —RABBITSKINS—

In the Colony.
 NO COMMISSION.

Cash Buyer of WOOL, SHEPSKINS, HAIR, HIDES, etc.
 Agents for the ALBERT CHURN (Patented).

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PORCELAIN GUMS.

ARE PERFECTION.

DETECTION IS IMPOSSIBLE.

T. J. COLLINS,

DENTAL SURGEON

(10 years with Leading London Dentists),

41 PRINCES ST., DUNEDIN.

LIDLAW AND GRAY

TO THOSE BUILDING

Before buying your Mantelpieces and Grates elsewhere, see our stock. We are just landing a large quantity of well-assorted Ges 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.

LIDLAW AND GRAY, the Cutting Ironmongers.

SUNFLOWER SOAP



To Buy Some.

It is THE DADDY OF 'EM ALL FOR HOUSEHOLD USE.

You can Buy it Anywhere.

SOUTH END MONUMENTAL WORKS.

Established - 1865.

H. PALMER
 STONE MASON & SCULPTOR,
 PRINCES STREET SOUTH, DUNEDIN.

Monuments and Tombstones erected of
 New Zealand Granite, Scotch Granite, and
 Italian and American Marble.
 Tomb Railing in great variety.

THE TRADE SUPPLIED.

Town and Country Orders promptly
 attended to.

adjoining islands; 8, islands of the Pacific Ocean; 9, India; 10, China; 11, Japan; 12, other States of Asia.

X.—Growth of the Church in Ireland in the 19th century:—1, Flourishing religious communities; 2, cathedrals and churches; 3, College of Maynooth; 4, missionary colleges; 5, attempts of proselytism; 6, Disestablished Church; 7, educational establishments; 8, hospitals, orphanages, industrial schools, and other institutions of education and charity.

IX.—Scriptural research in relation to the Church in modern times:—1, Manuscripts and ancient versions of the Sacred Scriptures brought to light; 2, MSS. collated; 3, results of Palestine Exploration Fund; 4, Revised Anglican Version; 5, Monuments of Egypt, Ninevah, Assyria, etc.

X.—Development of Patristic Studies:—1, Treasures from Mount Athos and Constantinople; 2, publications by Cardinal Mai and others; 3, from the Vatican MSS.; 4, from the Vienna and British Museum collections.

XI.—The Church in her relations to the various schools of philosophy in Italy, France, Belgium, and Germany.

XII.—The assumed antagonism between revealed truth and the discoveries of Science. On the contrary, revelation is our surest bulwark whilst we engage in the pursuits of scientific research.

XIII.—Religion in action:—1, Christian principles the foundation of social order; 2, Christian charity as applying those principles in our dealings with those around us; 3, the same principles as our guide in our individual conduct, in family life, and in our duties to the State.

XIV.—The great social questions of the day:—1, capital and labour; 2, divorce; 3, how to deal with our criminals; 4, how to provide for the orphan, the aged and the poor; 5, Catholic teaching and medical practice.

XV.—How to ameliorate the condition of the labouring class:—1, people's savings banks; 2, guilds and kindred societies; 3, co-operative associations.

XVI.—The education question:—1, in the various countries of Europe in the 19th century; 2, in the United States and Canada; 3, in Australia.

XVII.—What steps might be taken to advance the interests of our religious, primary and higher schools.

XVIII.—What course should be adopted to safeguard and promote the spiritual interests of Catholic youth from the close of school training till the attainment of mature years.

XIX.—How the Industrial and Reformatory School System might be worked in Australia.

XX.—How to counteract the anti-social and anti-Christian agencies of the present day.

XXI.—In this age of democracy what steps should be taken to sanctify labour and to diffuse more and more the blessings of Catholic piety and virtue among the working classes.

XXII.—Happy results of lay-action in the cause of religion during the 19th century as instanced in the lives of O'Connell, Montalembert, de Maistre, Ozanam, Donoso Cortes, Garcia Moreno, Windhorst and others.

XXIII.—The Popes of the 19th century.

XXIV.—The varying phases of Protestantism and other heresies in Germany and England.

XXV.—Illustrious conversions in the 19th century: Drs Ives and Brownson in the United States; Newman and Manning in England; Stolberg and Schlegel in Germany; Hunter in Switzerland; and countless other distinguished names.

XXVI.—The Church at the present day in her relations to the various Pagan religious systems, ex. gr. Spiritism, Agnosticism, Mahometanism, Buddhism, Brahminism, and other systems of the East.

XXVII.—Beginnings of the Church in Australia.

XXVIII.—A hundred years' missionary fruits in Australia.

XXIX.—What practical measures should be adopted to secure the progress and expansion of the Church in Australia:—1, vocations to the priesthood; 2, charitable and educational institutions; 3, temperance societies; 4, Young Men's Catholic Associations.

XXX.—How to promote and diffuse Catholic literature in Australia.

XXXI.—What can be done to promote a religious Press? Pope Leo the Thirteenth's words:—'Where so much evil is perpetrated by the bad Press, a good Press must exist to counteract and combat it by its own arms.'

XXXII.—Australian Ethnology:—The various aboriginal races in Australia, their languages, customs and traditions.

XXXIII.—Catholic missions among the aboriginal races of Australia and their results.

XXXIV.—What steps should be taken to promote the decorum of divine worship in connection with the sodalities, sacred chant, parochial missions, processions, celebration of feasts, etc.

XXXV.—How far it may be feasible to encourage and promote religious art, in sculpture, painting and architecture, throughout Australia.

'What is life's heaviest burden?' asked a youth of a sad and lonely man. 'To have nothing to carry,' he answered.

'My will, not Thine, be done,' turned Paradise into a desert. 'Thy will, not mine, be done,' turned the desert into a paradise and made Gethsemane the gate of heaven.

The sting of death to all of us is in our sins against those we loved so well—in the hasty word or unforgiving thought, in the hand not clasped in time, or the kiss withheld that can never now be given.

Mr. P. LONDON, Phoenix Chambers, Wanganui, is still busy putting people on the soil. He has also hotels in town and country For Sale and To Lease. Write to him.—* *

C R E M O N A.

PRINCE Eugene of Austria is in the market place;
Prince Eugene of Austria has smiles upon his face;
Says he, 'Our work is done,
For the citadel is won,
And the black and yellow flag flies o'er Cremona.'

Major Dan O'Mahony is in the barrack square,
And just six hundred Irish boys are waiting for him there;
Says he, 'Come in your shirt,
And you wont take any hurt,
For the morning air is pleasant in Cremona.'

Major Dan O'Mahony is at the barrack gate,
And just six hundred Irish boys will neither stay nor wait;
There's Dillon and there's Burke,
And there'll be some bloody work
Ere the Kaiserlics shall boast they hold Cremona.

Major Dan O'Mahony has reached the river fort,
And just six hundred Irish boys are joining in the sport;
'Come and take a hand,' says he,
'And you will stand by me,
Then its glory to the man who takes Cremona.'

There's just two hundred Irish boys are shouting on the wall!
There's just four hundred lying who can hear no slogan call;
But what's the odds of that,
For it's all the same to Pat,
If he pays his debts in Dublin or Cremona.

Says General De Vaudray, 'You've done a soldier's work!
And every tongue in Franceshall talk of Dillon and of Burke;
Is there anything at all
Which I, the General,
Can do for you, the heroes of Cremona?'

'Why, yes, says Dan O'Mahony, one favour we entreat,
We were called a little early and our toilet's not complete;
We've no quarrel with the shirt,
But the breeches wouldn't hurt.
For the evening air is chilly in Cremona.'

—*Cornhill Magazine.*

COLONEL WALPOLE'S SASH.

AN INTERESTING RELIC OF '98.

THE Wexford *Free Press* records how some time ago several members of the committee of the Wexford Borough '98 Branch visited Oulart. An interesting '98 relic was exhibited to them at the house of Mr. Cleary (brother of the editor of the N.Z. TABLET), Oulart, where they were hospitably entertained. It was no less than the sash worn by Colonel Walpole, who was killed at Tubberneering whilst leading the English forces against the insurgents. Its history is romantic, but, unfortunately, it possesses its tragic side also. When Colonel Walpole led his men so disastrously against the Wexford pikemen he fell a victim early in the fight. When the battle was over and the troops defeated, one of the insurgents, named Kinsella, took the uniform and sword from the colonel's dead body and kept possession of it for some time. Afterwards, when the insurgents met reverses and were in retreat, Kinsella endeavoured to utilise the uniform so that he could pass through the enemy's lines as a yeoman, and visit his people. He was well known as an insurgent to the officers and soldiery, who were also aware of his being in possession of Walpole's regimentals. Unfortunately he was recognised by his enemies and pursued. He made good his escape to the house of a great grand maternal aunt of Mr. Cleary, who lived in Glenranny. She was a Protestant, well connected, and in the fevered period that preceded the insurrection, as well as during that great struggle, her house was a recognised place of refuge for the poor, hunted people. The knowledge of this fact naturally attracted Kinsella to the place, coupled with the circumstance that he held a small farm a short mile away, and was frequently engaged at manual work by Mr. Cleary's relatives. Being anxious to save him, she hid him under what is termed a 'clump' of turf in the farm yard. The yeomen and soldiers soon came up and searched high and low for their victim. Unable to find him, the majority of them went away, but one yeoman stood behind to watch. Kinsella, in his eagerness to see if all the soldiers were gone, put out his head. The yeoman espied him and called back the others, and the poor fellow was caught. They stripped him of the colonel's uniform, and were about to shoot him when his kind protectress went on her knees to beg mercy for him. But it was all in vain. The soldiers would only grant her prayer not to shoot him in the yard. They brought him some 400 yards away and shot him by the side of a narrow road, at a spot that was long marked by a stone. They burned portion of the dead colonel's clothes which Kinsella had on him, but the sash escaped the flames. Colonel Walpole's sword, which Kinsella also had with him, was found in the yard afterwards. Both sword and sash remained in possession of the Cleary family, but, unfortunately, some 20 or 30 years ago the sword got lost. The sash is in an excellent state of preservation, and is undoubtedly a work of art. It is elaborately and neatly embroidered in various colours, and even at the present time presents a very flash appearance. The unfortunate man who took it from Colonel Walpole's dead body, we understand, a great grand uncle of Mr. Morgan Kinsella, of Enniscorthy. The sash will be exhibited in the '98 Museum in Wexford.

We (Editor N.Z. TABLET) may venture to express a doubt about the sword being lost. It was brought out of the house in a boyish escapade quite 30 years ago, and, after inflicting a wound on the editor's brother, in the course of some childish pranks, was left at the house of an aunt who is still living close at hand.

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TESTIMONIAL.

April 30, 1898.

Please send up one dozen patent points, the ground is so hard here I cannot do without them.—CHAS. DORE, Middlemarch.

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