

# New Zealand Tablet

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## Current Topics

AT HOME AND ABROAD.

**THE IRISH DISTRESS.** THE British Parliament has at last, after the close of a century that has been dotted with Irish famines, seized hold of the true inwardness of the periodical distress in the West and

South of Ireland. Mr. Davitt has brought the matter under the notice of the House and estimated that the relief of the ever-recurring distress in the West during the present century has involved an expenditure of £8,000,000, and that over £100,000 have been spent in allaying the recent want—£50,000 from the public funds, £10,000 expended by the Poor Law Guardians out of the rates, and £50,000 contributed by benevolent persons in the United States, the British Isles, and the Colonies. Of the last-mentioned sum, close on £1000 have been forwarded to the most distressful country through the medium of the N.Z. TABLET—a sum which is, I believe, far in excess of the total amount contributed for the same purpose by all the other Australasian colonies combined.

Mr. Balfour has no panacea, but at the same time he has sufficiently grasped two of the main producing factors of this chronic state of misery and half-bankruptcy which form the disgrace of successive Irish administrations: They are (1) lack of industries; (2) too small holdings—those that have to meet the first and bitterest brunt of hunger being the tillers of four-acre plots of wild bog or mountain. Mr. Balfour advocates an increase in the variety of agricultural products, coupled with an increase in the number of trades and professions. 'Unless we can increase the size of the holdings,' said he in Parliament on the 9th August, 'I cannot see how it is possible altogether to prevent the recurrence of these periodical seasons of distress when the potato disease makes its periodical visitations.' The Sisters of Mercy and the Sisters of Charity have long since been solving both difficulties on a small scale. It remains for the Government to come forward now and apply a final and permanent remedy to a state of things that has been brought about by the natural action of a peculiarly obnoxious system of land laws.

**THE POPE AND SCOTLAND.**

THE Pope's Encyclical to the Scottish Bishops, which appears elsewhere in our columns to-day, has given the *English Churchman* one of the opportunities which it eagerly seizes for stirring up the muddy waters of sectarian hate. While admitting that the letter of 'Pope Pecci' has been prepared with consummate skill, it professes to regard it—Heaven knows why—as 'a shameless affront' to the Scottish people, comparable only to the establishment of a 'foreign (!) hierarchy' in the Land o' Cakes by the same Pope twenty years ago—an arrogant insult to the British Constitution which, says the *Churchman* with charming *naïveté*, 'Scottish people failed to perceive at the time.' Keen, far-seeing Sandy's perception seems to be quite as dull to-day as then. 'So far as we have observed,' says the *Churchman*, 'the Scottish Press has remained practically silent, instead of sounding the trumpet of alarm and arousing the people to a sense of the shameless insult offered by the Italian prelate to their Scriptural faith.'

It is, however, a comfort to learn, even in the perfervid language of the *Churchman*, that the Catholic Church has been striding with seven-league boots in the Land o' the Leal. The *Churchman* calls this progress 'aggression,' but, in the circumstances, we can afford the term a friendly smile:—

'The aggression of the Papacy north of the Tweed during the Pontificate of the present occupant of Peter's chair, whether we regard the increase of Roman Catholic institutions, including churches, monasteries, convents, colleges and schools, or organisations of a less public but more dangerous description, has met with a measure of success far exceeding the most sanguine expectations of the Vatican.'

THE Rev. Hugh Price Hughes is noted for his airy juggling with figures. Some time ago he endeavoured, with the aid of carefully cooked statistics, to show that Catholicism was actually declining in England. The real figures, being promptly produced, blew him up, metaphorically, as high as if they had been a round of Dewey's melinite shells. He now finds that the Church of England is, after all, the most powerful ally of the Church of Rome. I quote the following from a letter of his which was published in a recent issue of the *Times*:—

'Speaking only on my personal and private capacity I am strongly of the opinion of the late Pope that the State Church of this country [England], instead of being at this moment a bar to the progress of Romanism, is doing more for Romanism than any other non-Roman Church in the world.'

THERE is much rending of hearts if not of garments among our Presbyterian friends in Victoria. Chalmers' Church, Melbourne—hallowed by so many memories dear to the heart of Presbyterians—has been sold. The

money has been paid, the transfer made, and the building, with its imposing spire and Dr. Cairns' £400 pulpit, has passed into other hands. It so happens that the 'other hands' belong to the Sisters of Charity. *Hinc illa lacrima*—hence the trouble. An attempt to disturb the transfer is not likely to prove successful. The Scotch College Council endeavoured to induce the board of health to prevent the church being turned into a hospital. It appears, however, that the Sisters of Charity have not yet decided on the use to which the building will be turned. As for the Board of Health, it 'has no power,' says the *Argus*, 'to interfere with the erection of a general hospital on the site so long as certain prescribed conditions are complied with, and there is no reason to believe that these would not be observed, as they apply to almost every hospital, public or private. An infectious diseases hospital could not be erected, as the space conditions could not be complied with. Whatever other objection may be entered to the proximity of a general hospital where infectious cases are not admitted, it, at least, is not dangerous to public health if properly conducted, and when it ceased to be properly conducted it would be competent for the Board of Public Health to close it.'

**MANNERS AND MORALS IN THE SCHOOL.**

AUSTRALIA has given many a word and phrase to the English language. The words 'larrikin' and 'larrikinism' have all but received citizenship in the language. Even Comettant has devised the French word *laurekin* to express the type so well known on Melbourne and Sydney street corners. 'Larrikinism in London,' and 'Larrikinism in Paris' are now familiar headings in some of the great London dailies. In Paris, larrikinism takes the shape of brutal language and conduct, rioting, etc., by young bullies armed with knuckle-dusters, knives, and revolvers. Whole districts in London—and especially in South London—are terrorised by organised gangs of youthful savages. Police and magistrates are kept busy, but thus far severe sentences seem to have had very little effect in deterring youthful scoundrelism or protecting the public.

A correspondence in the columns of the *Daily Telegraph* shows considerable unanimity in agreeing with the Dean of St. Paul's that the new terror of London had its origin in the school system. The NEW ZEALAND TABLET has been for 26 years combating the idea that the imparting of a knowledge of decimals or vulgar fractions, etc., is the all-sufficient work of the school. Without the doctrines of religion and the principles of morality, the three R's may serve, in many instances, only to turn scholars into clever ruffians. 'Dock the "ologies,"' says one writer, 'and substitute a little instruction in good manners and moral obligations.' 'We were told,' said another, 'that when the new [secular] system of education was

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introduced, as the masses become educated, they would become refined. Alas! the contrary is the general experience. Any one having the misfortune to live near a Board School or to pass by one when the scholars are leaving, can testify to the habitual rowdiness of their behaviour and the filthiness of their language.' I do not know whether or how far the experience of other persons is similar to mine, but my contact with State-instructed children—of both sexes—leaving school is certainly not of a pleasant kind.

**A CHANGE.** A LONDON daily announces the unveiling at Winchester (Protestant Cathedral) of a window erected 'in the Chapel of the Blessed Virgin.' It used to be the 'Virgin Mary' (says the *Ceylon Catholic Messenger*). We are glad Protestants are getting civil to Our Lady. She will not be outdone in kindness.

**TALL TALES.** WE have all heard of the Caliph Haroun al Raschid, Gulliver's travels, Robinson Crusoe, and even the Pacha of many tales, but we never dreamed that a second opportunity of studying a champion relater of travellers' tales would occur in the present generation, for the unfortunate nobleman who languished in prison, Sir R. C. D. Tichborne must be regarded as one. Yet here he comes along. Monsieur Louis de Rougemont has worked two instalments of his wonderful adventures off his chest, thanks to an editor of a new magazine, the *Wide World*. For the sake of those who are fond of the marvellous in fiction a sketch of them may be useful. De Rougemont's adventures recall the callow new chum days when an orphaned 'Jackeroo' is 'stuffed' by unfeeling station-hands with all sorts of true adventures, which he preserves for future dispensing to his successors. Here is how de Rougemont breaks in on an awe-stricken public. He gets away to the South Seas pearl shelling with a white man and a crew of Malay divers. No human being is ever met with. His occupation was the simple one of opening oyster shells. This may have inspired the idea of making the world his oyster. This is what he is doing now. Of course everybody else is speedily drowned and de Rougemont is wrecked on a sand-spit about a hundred yards long by ten wide. Previous to that he had interviewed a sea serpent and watched the Malays drowning a shark, and seen a baby octopus take down a boat with her crew, all of which phenomena are quite new. He had a dog with him, and he learned to ride buck-jumping turtles in the water, making use of the beasts' eye holes as stirrups or bridle indiscriminately. He became a skilled acrobat, and, of course, built a boat which he could not get out of the water hole. He was the architect of his own castle, which was of oyster shells. He likewise grew a crop of wheat by sowing the seed in turtle shells containing a mixture of sea-sand and turtle soup—I beg pardon, turtle blood; but a flight of parrots came and ate it all up. Also he tamed pelicans and taught them to catch his fish. He got over to the mainland of Australia, near Cambridge Gull, became king of a race of cannibals, and married one of their princesses. Of course every body that could check his tale obligingly died off or was eaten or drowned—even two young English ladies who had been kept in captivity by the savages. De Rougemont never saw anything but plains of milk and honey, gold bearing country richer than anything ever heard of, commonly carried pots and pans of virgin gold in his swag, and finally, alone and friendless, came out after about a quarter of a century of exploration at Coolgardie. Having taken in the British Association, can you wonder that a syndicate is being formed to see all these wonders? The South Sea Bubble will be a trifle compared to it. Yet that is what is being done in London. All good Australians will hope to get a share of De Rougemont's pots and pans of solid gold, and of the endless square miles of country where lumps of gold strew the plains like great crops of stones, or like the precious stones in Sindbad's Valley of Diamonds. Freely translate his name and call the syndicate the 'Blazing Lamp.'

**RITUALISM IN SYDNEY.** THE anti-Ritualistic epidemic has broken out in Sydney as well as in New Zealand. A cable message says:—'In the Anglican Synod there was a long and warm debate on the question of growing Ritualistic irregularities. The Synod eventually adopted a resolution declaring that the right of ordaining, changing, and abolishing the ceremonies or rites of the Church is inherent in every particular national church, and does not rest exclusively with the ministry or any section thereof.' The resolution is somewhat 'mixed.' Nevertheless, our Anglican friends are beginning to realise in a practical manner the need of authority, as against the riot-running of private judgment, in religion. The great ground-work principle of the Reformation is getting gradually reformed out of existence.

## OPENING OF ST. VINCENT DE PAUL'S ORPHANAGE, SOUTH DUNEDIN.

GENIAL sunny weather favoured the opening ceremonies in connection with the new Orphanage of St. Vincent de Paul, which is under the charge of the Sisters of Mercy, South Dunedin. A large congregation filled St. Patrick's Basilica at the Pontifical High Mass, and before and at its close surged around and through the Orphanage, which was thrown open by the Sisters for inspection.

### THE BUILDING.

the contract for which was signed on April 21st. 1897. has been designed with the view of future enlargement; at the same time, as it now stands, it forms an almost complete institution.

When it is found necessary to add to the accommodation, the present building would form one wing, so that the additions could comprise a central administrative block, another wing, and a back service block in continuation of the present laundries; the whole forming a compact establishment enclosing a spacious quadrangle. The present building has its main entrance at the West end, where the door opens into a vestibule 8ft. by 10ft., communicating with the study-hall 50ft. by 20ft., opening on to which is the dining hall, 30ft. by 20ft., which communicates with the kitchen, 15ft. by 18ft., adjacent to which are two store-rooms 8ft. by 8ft., and the scullery 10ft. by 8ft. All these offices are filled up with complete arrangement of cooking range, hot and cold water supply, plate-rack and sink, together with a large 16 gal. gas copper. Ranging along with the above accommodation, and in communication with it, is a concreted verandah, 49ft. by 9ft. from which the main stair-way is attained: on the first floor are situated two cells each 10ft. by 8ft. for the nuns in charge of the dormitories. The principal dormitory is 50ft. by 20ft. 8in., the second dormitory 20ft. by 20ft. 8in. In communication with the large dormitory is the lavatory 20ft. 8in. by 10ft., which at present is only temporarily fitted up. Immediately adjacent to the small dormitory is an infirmary ward 15ft. by 15ft. with a bath-room etc., the whole completely isolated from the rest of the building. Immediately over the verandah of the ground floor, is a balcony 49ft. by 9ft. for the accommodation of the first floor. The whole of this portion of the establishment is substantially built of brick on concrete foundations and base, with half-timber gables; both floors with 16ft. ceilings, and an abundant provision of light and air by means of unstinted finistration.

The sanitary arrangements have received every attention; all the rooms are provided with fresh air inlets, and foul air extractors, the latter of which are in communication with a foul air case in the roof, which is cleared by means of six cowl extractors.

Attached to the building described above, is a complete establishment for carrying on the business of a laundry; the soiled linen being received in a room for the purpose, 11 x 14 feet, from whence it is transferred when necessary, to a fumigating room, which has its walls sealed and felted from thence it is received in the wash-house, 14 x 18 feet, which is fitted up with tubs, into which hot and cold water are laid, a 30 gal. copper, and provision for fixing a steaming apparatus in the future. Following on from the wash-house is the drying-room 10ft. by 14ft. which is fitted with a hot chamber in which are fixed eight screens, the fresh air being admitted by means of a number of flues, corresponding with which are zinc cowls for the extraction of the steam. Following from the drying-room is the ironing and mangling room, 14ft. by 16ft., fitted with furnace for heating irons, etc. Opening out of this is the sorting and packing room 14ft. square, which is amply provided with suelving and pigeon holes to facilitate the delivery of the wash. Every attention has been given to the providing proper means for carrying off all the drainage in a manner not likely to interfere with the general sanitation of the establishment. The buildings are built with substantial wood-framing, set upon a concrete base, and entirely covered in with iron; all the floors are laid with concrete, neatly finished in cement.

The main building was constructed by Mr. D. W. Woods, Dunedin, and the laundry buildings by Mr. James Small, Dunedin. To Mr. Blagdon, of Caversham, was entrusted the contract for the supply and fixing of gas, water, and drainage. Messrs. Falconer and Co. have the undertaking of fitting up the drying-room: the whole has been carried out from the plans, and under the supervision of Mr. F. W. Peete engineer and architect, Dunedin.

### THE MASS.

The Pontifical High Mass was celebrated by his Lordship Bishop Verdon. Father Ryan acted as Deacon, Father Coffey as Sub-deacon, and Father Cleary Assistant Priest.

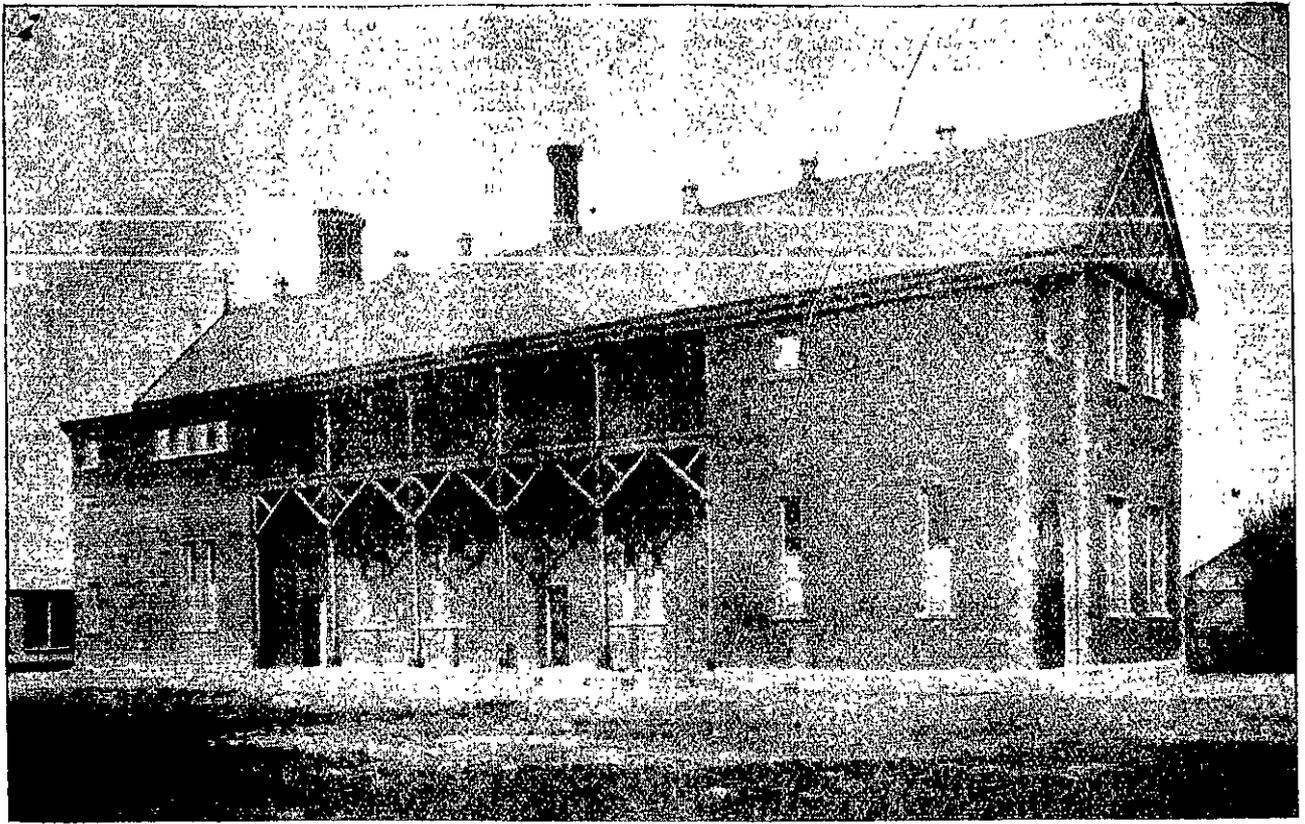
The music on the occasion was Gounod's *Messe Solennelle*, which was rendered by the choir of St. Joseph's Cathedral, assisted by a large orchestra. The French composer's great work was rendered in a most capable manner, and was a fitting accompaniment to the solemn ceremonies of the day. The solo parts were allotted to Miss Rose Blaney (soprano), Mr. P. Carolin (tenor) and Mr. J. McKenna (bass). Mr. O. Naumann was leader of the orchestra, and Mr. F. Stokes presided at the organ, while Mr. A. Vallis acted as conductor.

### ARCHBISHOP REDWOOD'S SERMON.

His Grace the Archbishop, after the first Gospel, ascended the pulpit and preached an eloquent sermon on the Gospel of the day. In that portion of the Gospel, he said, they found that a Pharisee, a doctor of the law, came to our Blessed Saviour and asked: 'Master, which is the great commandment of the law?' and our Saviour answered: 'Thou shalt love the Lord thy God with thy whole soul and with thy whole mind.' This is the first and great commandment. And the second commandment is like unto this: 'Thou shalt love thy neighbour as thyself.' It was of the utmost importance, his Grace went on to say, that we should know how we stand in regard to the fulfilment of that commandment which God declares to be the first and greatest, because upon

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ST. VINCENT DE PAUL'S ORPHANAGE, SOUTH DUNEDIN (Conducted by the Sisters of Mercy).

that depended our eternal destiny. There was no salvation for any one unless he loved God and loved God above all things. It was of the utmost importance for us to know how we stand in regard to this because delusion was very common in reference to it. It behoved us to have some reliable signs by which we might know whether we truly fulfilled that commandment. In the first place, did we give to God a childlike obedience? By the very fact that we were His creations—and not to acknowledge that great truth was to stultify our reason—we were bound to obey our Creator. He had over us a right that was absolute, and not fettered by any conditions. Our fulfilment of what we owed to Him must begin by our loving Him as our Lord and Supreme Master, and our love must have that sovereign respect for His supreme majesty. We must love Him by obeying Him, and therefore we must keep the commandments, and all the commandments of God. To break one commandment was to expose ourselves as if we broke them all, and it was not enough that we should keep all the commandments, but we must obey God with a childlike obedience. Then, another mark of whether we genuinely loved the Master was, did we give to God preference over all things? Surely He had a right to that preference by the fact of His infinite perfection, and by the fact that we owe to Him everything we have—our very being itself.

St. Paul, speaking to the people of his day, said that no matter how great the dangers and hardships and sufferings they were called upon to face, they must never separate them from the love of God. He said: 'I have a deep assurance, a firm resolve that nothing shall separate me from the love of God.' St. Paul did not speak for himself alone. He spoke for other men and for all time. But when we must love God above all things, that love must be a rational one. It is not required that we love God with such emotional tenderness as a wife loved a dear husband, or a husband his wife, or a mother her son. The love we must give to God is not of that sentimental character, for we have not at all times the control of our affections. What we must, however, submit to God is the disposition of our will—that nothing should remove us from His service. If we did not do this we had not the mark of genuine love.

A third characteristic mark was: Had we an interior affection for God? It was absurd and impossible to suppose that we had a true love for God without an interior affection. Did we love to think of God? Was He the object of our thoughts and of our zeal? It was an undoubted fact that when we had an interior affection for anybody there was a peculiar longing, as it were, to think of that person. If we loved God we would wish to extend His reign; we would long to be with Him, to see Him face to face, and to be in His company. The other portion of the Saviour's words, 'Thou shalt love thy neighbour as thyself,' was more appropriate, however, to that day's ceremony. It was not meant by our Saviour's words that we should love our neighbours as much as ourselves, because that would be falsity. We are commanded, however, to love our neighbour from the same motives as we love ourselves—because he has an immortal soul and God is the common Father of us all. If ever there was a century remarkable for its adulteration it was this, the 19th century, with all its boasting. It was a dishonest century. We could hardly get anything genuine. It was the order of the day in all things, and when it was applied to the highest of all virtues—charity—it was the worst of all adulteration. We hear men talking about charity, and there was no more charity in their notions of it than there was in a post. Their charity was nothing more than mere philanthropy. These people

simply loved their neighbour as a fellowman, and sometimes from goodness of heart, out of sheer pity, helped a poor fellow who was down in the world. That was mere philanthropy, and not charity. Charity such as our Saviour required of them existed only when we loved our neighbour for God's sake, but even that was not, strictly speaking, Christian charity, although it was true charity. Christian charity was something far more touching, far more tender, and far more powerful. It consisted in loving our neighbour for Christ's sake as a member of Christ. The Saviour had put Himself in the place of the poor, the neglected, and the miserable of every kind, and His characteristic mark was mercy. That was the spirit that had animated St. Vincent de Paul, in whose name the orphanage that was that day being opened had been erected. That, too, was the spirit which animated the Sisters of Mercy. They were noted for their charity in every part of the world. During the Crimean War they displayed heroic bravery on the battlefield and in nursing the wounded, the sick, and the cholera-stricken in the hospitals. The Sisters of Mercy in Dunedin were daughters of the same founder, trained in the same way, animated with the same spirit. They, too, were models of perfect charity. To them orphaned and afflicted children were as the representatives of Jesus Christ. They (the Sisters) had the affection of mothers for them. They were prepared now and anxiously ready to receive and bestow upon orphaned children a mother's love and care. His Grace went on to say that that was a happy day for all of them and a day of joy and gladness for the bishop who ruled the diocese, because if there was any characteristic of the true Catholic bishop it was attention and devotion to the poor of his flock, for they were the representatives of Christ, and the bishop, as the true Pastor, went and gathered up the poor lambs into his special affection. If there was anything they should all rejoice about, it was the foundation of such a work of charity, which was calculated to bring down on them the choicest blessings of Heaven. The Archbishop concluded by exhorting them to mark their appreciation of what had been done in the parish, by contributing generously to pay off any debt there might be on the establishment.

Immediately after High Mass a procession, consisting of the clergy and members of societies connected with the Church, marched to the Orphanage Buildings, where the ceremony of the blessing was performed by Bishop Verdon.

ADDRESS TO THE ARCHBISHOP.

Subsequently an address was presented to the Archbishop on behalf of the Catholics of South Dunedin. It was read by Mr. J. J. Marlow, and was couched in the following terms:—

To the Most Rev. Francis Redwood, S.M., Archbishop of Wellington and Metropolitan of New Zealand. May it please your Grace,—On behalf of the Catholic congregation of South Dunedin, we beg to tender to your Grace our grateful thanks for the part which you have taken in connection with the opening of the St. Vincent de Paul's Orphanage in our midst. When we consider the many calls upon your Grace's time, which are involved in the care of a large archdiocese, we esteem it a great favour that you should have come amongst us to assist at a function which marks a new departure in the religious activities of this Diocese of Dunedin. The many establishments of a kindred nature which are so efficiently doing God's good work for orphaned and stricken children in the Archdiocese of Wellington, are sufficient evidence of your Grace's zeal and interest in, this great branch of the Church's charity

Your presence amongst us to-day is a further evidence that your love of the good work is not confined by the material boundary marks that separate the various parts of this Colony of New Zealand. It is a source of deep gratification to us that your Grace's name will be ever associated in our minds with the inauguration of an institute which we trust may, under God, grow into a great centre of charity that will radiate many a blessing throughout the length and breadth of Otago.—We are, your Grace's devoted servants in Christ, (Rev.) JAMES COFFEY, J. BLANEY, D. MCGIBB, J. O'NEILL, M. MCKAY, D. O'MAHONEY, J. FITZPATRICK, T. M'GOWAN, F. W. PETRE, W. MEAD, J. MCCURDY, J. O'CONNOR, J. J. MARLOW. September 24, 1898.

The Archbishop, in reply, expressed his thanks for the very kind address. He assured them that it seldom happened that he attended a function with more pleasure and satisfaction than he did on that occasion. They were right when they said there were no material boundary marks which confined his love of good works in the Colony, for, although unworthy, he had under his care the whole of the province of New Zealand, and there was not a church erected, a school founded, or a work of any kind instituted throughout the whole of the Colony that did not have his deepest sympathy and interest. He was happy, indeed, to have his name associated with the opening of that admirable institution. He hoped that they would see it in its youth, and even in its manhood and perfection, disseminating its kindly influence around. Charity was a virtue that never died. All other virtues expired in the other world. Faith did not exist in Heaven, for there was the Beatific Vision; there was no hope there, for our highest hopes were realised; but charity never faded. It reigned supreme. He trusted that the institution that they had opened that day would become a great institution, and would hold up in a noble manner the virtue of Christian charity.

## THE POPE AND SCOTLAND.

ENCYCLICAL TO THE BISHOPS OF SCOTLAND.

(Authorised English Version).

TO OUR VENERABLE BRETHREN  
THE ARCHBISHOPS AND BISHOPS OF SCOTLAND.  
LEO XIII.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BLESSING.

THE ardent charity which renders Us solicitous of Our separated brethren, in no wise permits Us to cease Our efforts to bring back to the embrace of the Good Shepherd those whom manifold error causes to stand aloof from the one Fold of Christ. Day after day We deplore more deeply the unhappy lot of those who are deprived of the fulness of the Christian Faith. Wherefore moved by the sense of the responsibility which Our most sacred office entails, and by the spirit and grace of the most loving Saviour of men, Whom We unworthily represent, We are constantly imploring them to agree at last to restore together with Us the communion of the one and the same faith. A momentous work, and of all human works the most difficult to be accomplished; one which God's almighty power alone can effect. But for this very reason We do not lose heart, nor are We deterred from Our purpose by the magnitude of the difficulties which cannot be overcome by human power alone. 'We preach Christ crucified . . . and the weakness of God is stronger than men' (1 Cor. i. 23-25). In the midst of so many errors and of so many evils with which We are afflicted or threatened, We continue to point out whence salvation should be sought, exhorting and admonishing all nations to lift up 'their eyes to the mountains whence help shall come' (Ps. cxx.). For indeed that which Isaiah spoke in prophecy has been fulfilled, and the Church of God stands forth so conspicuously by its Divine origin and authority that it can be distinguished by all beholders: 'And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains and shall be exalted above the hills' (Is. ii. 2).

Scotland, so dear to the Holy See, and in a special manner to Us, has its place in Our care and solicitude. We love to recall the fact that over twenty years ago the first act of Our apostolic ministry was performed in favour of Scotland, for on the second day of our Pontificate We gave back to the Scottish people their Ecclesiastical Hierarchy. From that day forward, with your efficient co-operation, venerable Brethren, and that of your clergy. We have constantly sought to promote the welfare of your nation, which is naturally inclined to embrace the truth. And now that we are so far advanced in years that the end cannot be delayed much longer, we have thought it meet to address you, venerable brethren, and thus give your nation a further proof of Our apostolic affection.

The terrible storm which swept over the Church in the sixteenth century, deprived the vast majority of the Scottish people, as well as many other peoples of Europe, of that Catholic faith which they had gloriously held for over one thousand years. It is most pleasing to Us to revert to the great achievements of your forefathers on behalf of Catholicism, and also to allude to some of those, and they are many, to whose virtue and illustrious deeds Scotland owes so much of her renown. Surely your fellow-countrymen will not take it ill that We should again remind them of what they owe to the Catholic Church and to the Apostolic See. We speak of what you already know. As your ancient annals relate, St. Ninian, a countryman of yours, was so inflamed with the desire of greater spiritual progress by the reading of Holy Writ, that he exclaimed: 'I shall rise and go over sea and land, seeking that truth which my soul loveth. But is so much trouble needful? Was it not said to Peter: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it?" Therefore, in the faith of Peter

there is nothing wanting, nothing obscure, nothing imperfect, nothing against which evil doctrines and pernicious views can prevail, after the manner of the gates of hell. And where is the faith of Peter but in the See of Peter? Thither, thither I must repair, that going forth from my country, from my kindred, and from my father's house, I may see in the land of the vision the will of the Lord and be protected by His Temple.' (*Ex Hist. Vitae S. Niniani a S. Aelredo Ab. cons.*) Hence, full of reverence he hastened to Rome, and when at the Tomb of the Apostles he had imbibed in abundance Catholic truth at its very source and fountainhead, by command of the Supreme Pontiff he returned home, preached the true Roman faith to his fellow-countrymen, and founded the Church in Galloway about two hundred years before St. Augustine landed in England. This was the faith of St. Columba; this was the faith kept so religiously and preached so zealously by the monks of old, whose chief centre, Iona, was rendered famous by their eminent virtues. Need we mention Queen Margaret, a light and ornament not only of Scotland, but of the whole of Christendom, who, though she occupied the most exalted position in point of worldly dignity, sought only in her whole life things eternal and divine, and thus spread throughout the Church the fame of her virtues? There can be no doubt she owed this her eminent sanctity to the influence and guidance of the Catholic faith. And did not the power and constancy of the Catholic faith give to Wallace and Bruce, the two great heroes of your race, their indomitable courage in defence of their country? We say nothing of the immense number of those who achieved so much for the commonwealth, and who belong to that progeny which the Catholic Church has never ceased to bring forth. We say nothing of the advantages which your nation has derived from her influence. It is undeniable that it was through her wisdom and authority that those famous seats of learning were opened at St. Andrew's, Glasgow, and Aberdeen, and that your judicial system was drawn up and adopted. Hence we can well understand why Scotland has been honoured by the title of 'Special Daughter of the Holy See.'

But since then a great change has come to pass, the ancient faith having been extinguished in the minds of the vast majority of your countrymen. Are we to suppose that it will never be restored? There are indeed some signs which lead us to hope that, by the grace of God, a brighter religious future awaits the Scotch people. We see that Catholics are more liberally and kindly dealt with as time goes on, that Catholic doctrines are no longer publicly held up to scorn, as perhaps was formerly the case, but on the contrary are favourably considered by many, and accepted by not a few. We also perceive that false views and opinions, which effectively prevent the perception of truth, are gradually disappearing. May the search after truth spread more, for there is no doubt that an accurate knowledge of the Catholic religion, drawn from its own, and not from extraneous sources, will clear away many prejudices.

Great praise is due to the Scottish nation, as a whole, that they have always shown reverence and love for the Inspired Writings. They cannot therefore be unwilling to listen to a few words which in our affection we would address to them on this subject with a view to their eternal welfare; since we find that in revering the sacred Scriptures, they are in agreement with the Catholic Church. Why then should this not be the starting-point for a return to unity? We beg them to remember that they have the Books of the Old Covenant and of the New from the Catholic Church and from the Catholic Church alone. If these Inspired Writings have passed unscathed through the many and dangerous vicissitudes of centuries, such a blessing is to be attributed to her never-failing vigilance and unceasing care. History attests that in the early ages of the Church the integrity of the Scriptures was preserved by the ever-memorable efforts of the Third Synod of Carthage and of Innocent I., the Roman Pontiff. At a later time no less watchfulness was shown, as we know, by Eugenius IV. and by the Council of Trent. We Ourselves, not unmindful of the necessities of the present day, published a short while ago an Encyclical Letter in which We gravely addressed the Bishops of the Catholic world and diligently admonished them as to the means to be adopted in order to safeguard the integrity and the Divine authority of the Sacred Writings. For owing to the restlessness of modern thought, there are many whom the inordinate desire of superciliously inquiring into everything, and contempt for antiquity, pervert to such a degree, that they either refuse all authority to Holy Writ, or at least seriously curtail and minimize it. These men, puffed up by an exaggerated estimate of their own knowledge, and having an overweening trust in their own judgment, fail to perceive how rash and monstrous it is to try to measure the works of God by our own puny intelligence; nor do they sufficiently heed St. Augustine's warning: 'Honour God's Scripture, honour God's Word though not understood, reverently wait in order to understand' (in Ps. 146, n. 12). 'Those who study the Venerable Scriptures ought to be admonished . . . that they must pray in order to comprehend.' (Doct. Chr. lib. iii., c. 37, n. 56.) 'Lest anything unknown be rashly asserted as known . . . let nothing be rashly asserted, but all things cautiously and modestly examined' (in Gen. Op. Imp.).

But as the Church was to last to the end of time, something more was required besides the bestowal of the Sacred Scriptures. It was obviously necessary that the Divine Founder should take every precaution, lest the treasure of heavenly-given truths, possessed by the Church, should ever be destroyed, which would assuredly have happened, had He left those doctrines to each one's private judgment. It stands to reason, therefore, that a living perpetual 'magisterium' was necessary in the Church from the beginning, which, by the command of Christ Himself, should besides teaching other wholesome doctrines, give an authoritative explanation of Holy Writ, and which being directed and safeguarded by Christ Himself, could by no means commit itself to erroneous teaching. God has provided for these needs most wisely and effectively through His only-begotten Son Jesus Christ, Who placed the true sense of the Scriptures in safety, when He laid upon His Apostles as His primary and most momentous injunction, not to devote themselves to writing, nor to spreading the volumes of the

Old Testament indiscriminately and unguardedly among the multitude, but to teach all nations with the living voice, and to lead them by speech to the knowledge and profession of His Heavenly Doctrine: 'Going into the whole world preach the Gospel to every creature' (Mark xvi. 15). But the supreme teaching authority was committed to one, on whom, as on its foundation, the Church must rest. For Christ when He gave the keys to Peter, gave him at the same time the power to govern those who were charged with the 'ministry of the word': 'Confirm thy Brethren' (Luke xxii. 32). And since the faithful must learn from the 'magisterium' of the Church whatever pertains to the salvation of their souls, it follows that they must also learn from it the true meaning of Scripture.

It is easy to perceive how unsafe, how inadequate, and how useless is the method propounded by those who think that the only way to interpret Scripture is by the help of Scripture itself. For on that principle the ultimate law of interpretation would rest with the individual judgment. But, as we have already stated, each one will undertake the reading of Scripture with entirely different feelings, views, and prepossessions, and will interpret God's written Word accordingly. The result will be that those divergent interpretations will necessarily produce discussions and disputes, and thus turn what was intended as a source of union and peace into a source of contention and strife.

The truth of what We have just stated is proven by what has actually taken place since, of all the sects, deprived as they are of the Catholic Faith and disagreeing among themselves on religious matters, each one claims that its own teaching and practices are in accord with Holy Writ. There is no gift of God so sacred, that man cannot abuse it to his own detriment; since, according to the stern warning of Blessed Peter, 'the unlearned and unstable wrest' the very Scriptures 'to their own destruction.' (2 Peter iii., 16). Hence Irenaeus, who lived shortly after the apostolic age, and who is a faithful interpreter of apostolic doctrine, always taught that a knowledge of the truth could only be had from the living voice of the Church: 'Where the Church is, there is the Spirit of God, and where the spirit of God is found, there is the Church and all grace, and the Spirit is truth'—(Adv. Haer. lib. iii.). 'Where, therefore, the gifts of God are placed, it is necessary to learn the truth from those who have in the Church the apostolic succession'—Adv. Haer. lib. iv.). And if Catholics, who may differ on all other matters, are found united in marvellous concord in the faith, there can be no doubt that this is chiefly owing to the authority and power of the 'magisterium.'

We know that many of the Scottish people, who do not agree with us in faith, sincerely love the name of Christ, and strive to ascertain His doctrine and to imitate His most holy example. But how can they obtain what they are striving for, if they do not allow themselves to be taught heavenly things in the way prescribed by Jesus Christ Himself; if they do not give heed to the Church whose precepts they are commanded to obey by the Author of faith as if they were His own: 'He who heareth you heareth Me; he who despiseth you despiseth Me'; if they do not seek the nourishment of their souls, and the sustenance of all virtue, from him whom the Supreme Pastor of souls made His vicegerent, to whom He confided the care of the universal Church? In the meantime We are resolved not to fail in doing Our share, and especially to be constant in fervent prayer, that God may move their minds to what is good, and vouchsafe to impart to them the most powerful impulses of His grace. May the Divine clemency, thus earnestly implored by Us, grant to the Church that supreme consolation of speedily embracing the whole Scottish people, restored to the faith of their forefathers 'in spirit and in truth.' What incalculable blessings would not accrue to them, if they were once more united to us? Perfect and absolute truth would everywhere shine forth, together with the inestimable gifts which were forfeited by separation. There is one amongst all others, the loss of which is more deplorable than words can express; We allude to the Most Holy Sacrifice in which Jesus Christ, both Priest and Victim, daily offers Himself to His Father, through the ministry of His priests on earth. By virtue of this sacrifice the infinite merits of Christ, gained by His Precious Blood shed once upon the cross for the salvation of men, are applied to our souls. This belief prevailed among the Scottish people in St. Columba's day and in subsequent ages, when your grand and majestic cathedrals were raised throughout the land, which still testify to the art and piety of your ancestors.

Now the very essence of religion implies sacrifice. For the perfection of Divine worship is found in the submissive and reverent acknowledgment that God is the Supreme Lord of all things, by Whose power we and all our belongings exist. This constitutes the very nature of sacrifice, which, on this account, is emphatically called a 'thing Divine.' If sacrifices are abolished, religion can neither exist nor be conceived. The Evangelical Law is not inferior, but superior, to the Old Law. It brings to perfection what the Old Law had merely begun. But the Sacrifice of the Cross was prefigured by the sacrifices of the Old Covenant long before the Birth of Jesus Christ; and after His Ascension, the same sacrifice is continued by the Eucharistic Sacrifice. They greatly err, therefore, who reject this doctrine, as if it diminished the reality and efficacy of the Sacrifice which Christ offered on the cross. He 'was offered once to exhaust the sins of many'—(Heb. ix., 28). That atonement for the sins of men was absolutely complete: nor is there any other atonement besides that of the Cross in the Eucharistic Sacrifice. As religion must ever be accompanied by a sacrificial rite, it was the Divine counsel of the Redeemer that the Sacrifice of the Cross should be perpetuated. This perpetuity is in the most Holy Eucharist, which is not an empty similitude or a mere commemoration, but the very Sacrifice itself under a different appearance, and therefore the whole power of impenetration and expiation in the Sacrifice flows from the death of Christ: 'For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the Gentiles' (Mal. i. 2).

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.

- 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.

- Small Grazing Runs open for Lease on 26th October.
- 4 Runs, Mangahopai, Waitara, Waiau and Nuhuka North Districts, 9,615, 7,069, 8,568, and 4,550 acres. Annual Rental, £60, £40, £80, and £51.

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.

WELLINGTON.

- For Sale and Selection (Optional System) open on 5th October.
- 36 Sections, Tararua, Mangahao, Aohanga, Puketoi, Kaitawa, Apiiti, Umutoi, Tirirankawa, etc. Sections range from 100 to 1,100 acres, and prices from 15s to £4 10s per acre.
- Village Homestead Lots open on 19th October for Lease in Perpetuity.
- 13 Sections, Pakihikura, Marshall, Karewarewa, Levin, Pahiatua, Mangaramarama, Makuri, and Rankannui Villages, from 4½ acres to 20 acres. Annual rental from 1s 6d to 12s per acre.
- 6 Sections, Mangaweke Village, from 1 rood to 1 acre each. Annual rental from £1 to £4 16s per acre.
- 1 Section, Rakautown Village, 14 acres. Annual Rental, 2s 4d per acre.

MARLBOROUGH.

- For Sale and Selection (Optional System) open on 26th October.
- 20 Sections, Mt. Fyffe S.D., Kaioura 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.

NELSON.

- Small Grazing Run open on 2nd November.
- 1 Run, Whangamoia District, 1,988 acres. Rent, £10 a year.
- For Sale and Selection (Optional System). Open 2nd November.
- 12 Sections, Wai-iti, Motueka, Takaka, Kongahu, and Waimena Districts, 1,450 acres. Price from 5s to £1 per acre.

CANTERBURY.

- For sale by public auction for cash, at Orari, on 4th October.
- 7 Sections, town of Orari, 1 road each, upset price £7 per section. Village homestead lot, opened on 19th October, for lease in perpetuity.
- 1 Section, Geraldine, 40 acres, annual rental 1s per acre.

OTAGO.

- For Sale and Selection (Optional System) on 5th October.
- 24 Sections, principally in Glenomaru, Rimu, and Woodland Districts. Sections range from 22 acres to 368 acres. Cash price from 10s to 40s per acre.

SOUTHLAND.

- For Sale and Selection (Optional System) on 20th October.
- 10 Sections, Niagara Village, from 35 perches to 1 rood each, cash price from £2 3s 9d to £2 10s

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

It remains for Us now to address the Catholics in a more special manner, and We do so in order that they should co-operate with Us in realising what We have at heart. Christian charity bids each one labour, according to his opportunities, for the salvation of his fellow men. We therefore call upon them first of all constantly to offer prayers and supplications to God. Who alone can give the necessary light to the minds of men, and dispose their wills as He pleases. And furthermore, as example is most powerful, let them show themselves worthy of the truth which through Divine mercy they possess, and let them recommend the faith which they hold by edifying and stainless lives. 'So let your light shine before men, that they may see your good works' (Matth. v. 16). Let them at the same time distinguish themselves by the practice of virtue in public life, so that it should be more and more clearly shown that Catholicism cannot be said, without calumny, to run counter to the interests of the State: but that, on the contrary, nothing else contributes so much to the honourable and successful discharge of social duties.

It is likewise of vital importance to defend most strenuously, to establish more firmly, and to surround with every safeguard, the Catholic education of youth. We are not unmindful of the fact that in Scotland thoroughly efficient schools exist, in which the best method of teaching is to be found. But every effort must be put forth, and every sacrifice must be made, so that Catholic schools should be second to none in point of efficiency. We must not allow our youth to be inferior to others in literary attainments, or in learning, which the Christian faith demands as its honourable accompaniments with a view to its defence and adornment. The love of religion and country requires that whatever institutions Catholics already possess for the purposes of primary, intermediate, or higher education, should, by the due and proportionate co-operation of all, be consolidated and extended. Justice similarly demands that the education and training of the clergy should be most zealously promoted, as they cannot now-a-days occupy worthily and usefully their position, unless they have the prestige of wide erudition and solid learning. In this connection we can find no institution more worthy of being recommended than Blair's College. An excellent and noble work, begun with exceptional zeal and generosity, by one devoted Catholic, this institution should not be allowed to decline and disappear by neglect, but should be sustained by a similar charity, and completed as soon as possible. This will be tantamount to making provision that for nearly the whole of Scotland, priests will be trained and educated according to the needs of the present time.

All these things, venerable brethren, which our affection for the Scottish people has suggested to us, we commend to your thoughtfulness and charity. Continue to exercise that zeal of which you have given us such abundant proof, so that everything may be effected which may conduce to the realisation of what We have in view. The matter in hand is extremely difficult, and one the accomplishment of which, as We have repeatedly stated, surpasses all human efforts: but it is most holy and desirable, and in perfect harmony with the counsels of Divine Goodness. Wherefore, We are not so much deferred by the difficulties as We are encouraged by the conviction that the Divine help will not fail, if you devote yourselves to the fulfilment of these Our wishes and behests.

As a pledge of Divine grace, and as a token of Our fatherly affection, We lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people Our apostolic blessing.

Given at St. Peter's, Rome, the 25th day of July, in the year 1898, and the twenty-first of our Pontificate.

LEO XIII., POPE.

## The Catholic World.

**ENGLAND.—Jubilee of the Brompton Oratory.**—The Fathers of the Brompton Oratory (says *The Daily Telegraph*) are already making extensive preparations for the celebration of their Golden Jubilee in May next. On May 26, 1849, Father Faber was sent to London by Cardinal (then Dr.) Newman, to establish a branch house of the Oratorians. A temporary church was opened with the consent of Dr. (afterwards Cardinal) Wiseman, in King William street, Strand, on the site afterwards occupied by Toole's Theatre. The only surviving members of the original foundation are Fathers Stanton and Gordon, who are still at Brompton. The community remained in King William street until 1854, when they removed to Brompton. As a fitting celebration of the Golden Jubilee the sum of £2000 is being raised, which will be expended on the boys' school. The Duke of Norfolk is chairman of the Committee.

**UNITED STATES.—A Jubilee Presentation**—On the occasion of his recent Jubilee the Archbishop of New York was presented with a crozier of American workmanship. The crozier is six feet seven inches high, sterling silver, richly jewelled, with the figure of St. Michael the Archangel by Guido Rini, in the crook. In the canopies under the crook are the figures of St. Augustine, St. Patrick, St. Peter, and St. Monica. Underneath, at the head of the staff, are the arms of the Archbishop with the presentation inscription. The octagonal sides of the crook are chased with wheat, grapes, olives, and lilies.

**Indian Sisters as Army Nurses.**—Probably the first instance in the United States in which persons of Indian blood have volunteered to go to the front during the war and administer to the wants of the wounded, says the *Tablet*, has occurred in the district of Chamberlain, S.D. Father Craft, Chaplain of the Congregation of American Sisters, with five members of that Order, all of Indian blood, are waiting at Fort Pierre for transportation to Cuba, for which they applied to the War Department some time ago. It was

their intention, if permission can be obtained, to go at once to the front and care for the wounded soldiers on the battlefields of the island. For this they are all eminently fitted. Father Craft was educated as a physician, and is a man of unquestionable courage. At the Battle of Wounded Knee Creek, during the last Sioux war, he was in the thickest of the fight and saved the lives of several men who would have bled to death had it not been for the prompt medical assistance rendered by him. In the fight he was wounded six times, three times severely, but continued his work until all the wounded soldiers had been taken to the hospital or otherwise cared for. Father Craft has had an eventful career. He served throughout the ten years' war as a Cuban officer, entering the Cuban army as a captain of artillery. He gradually rose to the rank of general, which rank he held at the close of the war. He is, therefore, well acquainted with Cuba and the work that would naturally fall to the lot of his party. The five Sisters, being of Indian blood, are accustomed to lives of hardship and privation, and would unquestionably be able to render more effective assistance than any other female nurses now in the field.

**St. Catharine's Hospital, Brooklyn.**—One of the first if not the only institution to open its doors for the free treatment of soldiers wounded or made ill in the war with Spain is St. Catharine's Hospital of Brooklyn. This action was taken in response to an inquiry from Dr. George R. Fowler, who started from Cuba about a week ago, and before going he received from Dr. Maurice Enright, secretary of St. Catharine's, the following letter in reply to his inquiry: 'We can accommodate at a moment's notice at least 100 sick and wounded men. This, in an emergency, can be increased to 500 by occupying the pavilions, tents, corridors, and all vacant spaces of the hospital buildings, providing perfect sanitary arrangements, together with nursing, medical and surgical attendance. The maintenance of same will be without cost to the Government. The Sisters of St. Dominic, physicians and surgeons will cheerfully respond to a call upon their patriotism to the above extent.' There are at present about 25 Sisters, who are competent nurses, and this quota can be increased at once if the occasion demands.

**CUBA.—The remains of Columbus.**—The Spaniards are just now wringing their hands (says the *Daily News*) at the idea of the ashes of Columbus falling into the hands of the detested Yankees. The remains of the great discoverer lie buried in the choir of the Cathedral of Havana. The dead body of Columbus has never been able to find a quiet resting place. The great sailor died at Valladolid in Spain, on Ascension Day, 1506. He expressed a wish to be buried in the island of San Domingo. Joannes, his wife, took incessant care of the dead body of her husband. She carried it about with her when she travelled. For three years the body was deposited in the church of San Francisco in Valladolid, where it and its first resting place. In 1513 it was removed to Seville. There it remained for 23 years. When the body was again disinterred carried across the Atlantic. It found its next resting place in San Domingo, as Columbus had wished. The island being ceded to France the bones were taken to Havana and solemnly buried in the cathedral in January, 1796. What remained of the body was placed in an urn in a niche in the left wall of the chancel and covered with a marble slab. Recently the inhabitants of San Domingo have claimed that the bones of the discoverer of the New World still rest in their soil. The fact appears to be that when the bones were removed to Cuba the priests of San Domingo kept back half and hid them in the south of the sacristy of their cathedral. Here they were discovered in 1877. If the Spanish Government again claims the ashes of Columbus, the restless spirit of the explorer will have to return to Spain, for every inch of the territory which he presented to his adopted country will have passed from her rule. The Havaneses will probably, however, not surrender their principal relic without a struggle.

Mr. Gladstone may be claimed as a Scot, but the Spaniards have just as good a right almost, from genealogical deductions, to claim Lord Beconsfield as one of their own. Although Mr. Gladstone's grandfather was a Scotchman, his father was born in England, and he himself was born in Liverpool, educated at Eton and Oxford, and married an English lady. Mr. Gladstone is of Scotch extraction simply.

**BRANCH of the LONDON DENTAL INSTITUTE**, on the ground and first floors of the Government Life Insurance Buildings revolutionising dentistry. Sets from three guineas are supplied. First prize gold medal teeth at half the usual cost, guaranteed 10 years; money refunded if work not satisfactory; a nurse in attendance for ladies; the latest appliances. The residing principal studied under Dr. Tatton, of the Great Northern Hospital London University, and has the highest qualifications.—\*†

Why should everything be quaint in Holland? The cows are covered with a canvas coat to protect them from the cold. The stork is considered a lucky bird, and when one builds its nest near a house the tenants in question are considered to be extremely favoured by fortune. On the roof of nearly every house and projecting from the gable, is a beam with a large hook at the end of it. The reason of this is that the doors of the houses are so narrow that the occupants are compelled to hoist things up and take them inside the window. Even the best and latest houses do not lack this fault. There is one particular profession worth mentioning. It is that of the Aanspreker, whose doleful business it is to convey the news of the death of a person to the friends and relatives of the deceased. He is a sorrowful-looking individual, dressed in black, and is gradually becoming extinct.

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# Irish News.

**ARMAGH.—St. Bridget's Birthplace.**—With the sanction of the Archbishop of the diocese, his Eminence Cardinal Logue, a grand bazaar will be held this summer, for the completion of St. Bridget's new church of Faughart, in the parish of her birth. Faughart, on the borders of Armagh and Louth, is St. Bridget's birthplace, and, to give due honour to such a spot, his Eminence has ordered to be built a decent church in place of an old, unsightly chapel. The foundation-stone was laid by him about 12 months ago. The church is Romanesque, consisting of nave and transepts, with circular apse and Roman tower, and there is now no doubt but that, as a work of architecture, it is going to be a great success.

**ANTRIM.—Honouring the Brave.**—Sir James Musgrave, chairman of the Belfast Harbour Commissioners, recently presented a certificate on vellum of the Royal Humane Society, and a gold medal from the Belfast Otter Amateur Swimming Club, to James Kelly. The recipient, who is a son of Mr. John Kelly, coal merchant, and a member of the Otter Club, rescued the engineer of a steamer from drowning in the Abercorn basin.

**BELFAST.—More Orange Rowdism.**—The somewhat severe penalties imposed on the Orange rowdies who set law and order at defiance on the 12th July did not have the salutary effect one would have anticipated. For instance, we notice that another outburst of Orange emotionalism occurred three short weeks after the previous event. In this case the 'brethren' found relief for their feelings in a disgraceful, not to say cowardly attack on an unoffending Catholic citizen. The incident is thus reported in the *United Ireland*:—'On Monday night a number of Nationalist bands paraded the Nationalist localities playing patriotic airs, as is customary on the evening of the 1st of August. A disgraceful incident is reported from Everton street, in the Crumlin road district. The house of a respectable Catholic artisan in the street was surrounded by an Orange mob and attacked with stones. Many windows were broken and a Catholic artisan was struck with a stone, which inflicted on his forehead a wound which had to be treated at the Royal Hospital. The man left the locality of the outrage under the protection of the constabulary.'

**DONEGAL.—The last of the Grand Jury.**—With the advent of the forthcoming legislation (says the *Derry Journal*) the Grand Juries will be deprived of their administrative functions which will be thenceforth merged into what is hoped to be a more satisfactory and economical system. Recently his Honour Judge Webb, Chairman of the Quarter Sessions for the County Donegal, giving his decision concerning an important cess question, alluded to the Grand Jury as 'quitting this mortal scene,' and expressed a hope that their action in the particular matter in question would not be handed down as a legacy of litigation. It is difficult to say, however, what special views the Grand Jury themselves entertain on the subject. The fact, nevertheless, remains that the said Grand Jury are not only prepared to let their actions stand for the scrutiny of their descendants, but they have tangibly manifested a desire to give them an idea of their personnel as well, for before they separated at Lifford the other day, a specially engaged photographer from the city took a number of elaborate photographs of the Grand Jurors who assembled on the broad square in the vicinity of the old derelict prison, and got into position. A considerable number of the photos were ordered by the gentlemen 'taken,' as well as by others desirous of having a souvenir of the 'last rose of summer.'

**KILDARE.—Dwellings for the Poor.**—At a special meeting of the Naas Town Commissioners, held to consider a proposal to form a scheme for the building of comfortable dwellings for the poorer class of the community, a letter was read from T. J. De Burgh, D.L., offering a plot of garden ground in a central position of the town to the Board for £80. The offer was accepted. The Commissioners intend building four or five houses on the plot. They also propose to make other improvements in the town in the way of bettering the house accommodation in the poorer quarters.

**KILKENNY.—Charitable Bequest.**—The Very Rev. John Canon Walsh, pastor of Slieverue, Ferrybank, who died on January 3, has bequeathed £300 to Bishop Brownrigg, of Ossory, to be held by him in trust and be invested in any of the investments for the time being authorised by law for the investment of trust moneys, and to expend the income thereof as follows: Two-thirds for bread and other necessaries among the poor children attending the school at Slieverue, and the remaining one-third for the poor children attending the school at Ferrybank for the like purpose; and to his

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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

**CARLOW.—Nursing Nuns in the Union.**—The following tribute was recently paid by Dr. Rawson, medical officer, in a letter which he wrote to the local Government Board, and read at a recent meeting of the Guardians of the Carlow Union:—'Permit me to add an expression of my deep sense of the magnificent devotion of the nuns. It would be impossible to surpass their energy and untiring attention, their utter forgetfulness of self, and the extraordinary rapidity with which they learn and apply any teaching I am able to give them. It is a terrific pressure for four nuns to give all the nursing and also look after all the household arrangements.' The chairman of the guardians, (Right Hon. Henry Bruen) said he was sure they all endorsed what Mr. Rawson had said about the nuns. He had always believed that the work they have to discharge is entirely too heavy for them.

**CLARE.—The Devil's Work.**—'The Devil's Work,' to quote Her Majesty's present Attorney-General for Ireland, seems to have become an established pastime of the landlords of Clare. 'The hunting of men' was a recognised diversion among Southern planters in the States, in days before the Blue and Grey met in arms to decide the question for all time, but the custom in another shape survives in Ireland, where men, women, and children, are turned upon the roadside to die, whenever rent cannot be wrung from the land by the peoples' toil. A Mr. Westby in West Clare is at present engaged, says the *United Ireland*, in creating vacancies for grabbers, and graziers, heedless of the misery he is inflicting on a helpless people. We fear there will be many following the evil example of Mr. Westby, if in the immediate future the people do not protect themselves by organised combination, and by directing public opinion in forcible fashion to those evictions and their results. Many West Clare tenants are now a charge on Kilrush Union; their brethren should look to it to prevent any further conversion of industrious men into paupers.

**CORK.—Ecclesiastical Advancement.**—Archdeacon Keller, of Youghal, has been advanced to the dignity of Dean of Cloyne in succession to the late Dean O'Regan. Every step of Dean Keller's career (says the *United Ireland*) is a matter of interest to the Irish people, and this further proof of the place he occupies in the estimation of his ecclesiastical superiors is a source of deep gratification to the numbers who remember with grateful pride Dean Keller's services to the cause of Ireland's faith and Ireland's nationhood.

executors thirty pounds for a safe tabernacle and silver ciborium for the church of Slieverue.

**LIMERICK.—Death of Dean Hammond.**—After being for a considerable period in indifferent health, the pastor of Newcastle West, the Very Rev. Dean Hammond, passed away at his residence, St. Ita's, last month, his death causing keen mourning in the town. He commenced at Maynooth his collegiate course, which was a remarkably distinguished one; after which, having risen to much favour, he was appointed Dean of the College, and continued in that position until, on the death of Dean O'Brien about thirteen years ago, he was transferred by the late Bishop of the diocese, Dr. Butler, to the charge of this parish. After the death of Dean Cregan, Bruff, in 1892, he was raised to the dignity of Dean and Vicar-General. In the election for Bishop after Dr. Butler's death his name was placed *dignior*. He will be affectionately remembered by many past students of Maynooth and priests who are in various parts of the country—some being Bishops—for his mild, gentle, and considerate disposition. He was seventy-eight years of age.

**MEATH.—A Factory Shuts up.**—St. Mary's Flax Spinning Factory, Drogheda, has ceased working. Between 500 and 600 people received employment in it, the great majority of whom belonged to St. Mary's parish, on the County Meath side of the River Boyne. The proprietors are Gradwell and Chadwick, two names long and intimately connected with the trade and commerce of Drogheda. A large number of the workers have left for Belfast, where they were promised immediate employment.

**WEXFORD.—Demonstration at Three Rocks.**—The men of Wexford held a magnificent demonstration at Three Rocks at which the deeds of prowess in the cause of the Old Country were related with pride and exultation. The brilliant victory of the Wexford insurgents over the British troops was again achieved, and once more the ten thousand people who had gathered together lived in the stirring times of '98.

### GENERAL.

**White Gloves in Ireland: A New Industry.**—The remarkable absence of crime in Ireland may possibly lead to the revival of an almost obsolete Irish industry, says *Onlooker* in *New Ireland*. So many pairs of white gloves have, according to ancient custom, to be presented to judges, that the time may come when it

will be worth the while of the Limerick people to reopen their once famous glove factory for the purpose of meeting the demand.

**Catholic Colleges to the Front Again.**—The Irish Catholic educational establishments (we learn from the *Derry Journal*) are carrying off a notable share of the distinctions awarded, on competition, by the State. From Intermediate to University it is the same story: In the race for intellectual supremacy the Celt gets to the high place; and this in Ireland where no ingenuity was spared to crush the life out of every Catholic effort for education, except, indeed, the people surrendered Faith and nationality. To-day, hampered as the Catholic people are and richly favoured as are their richer neighbours, they yet come to the top in splendid achievement. This is no mere general inference founded on speculative contrast of intellectual quality. It is the actual result on test. This time it is the Honour Lists of the Royal University First and Second Arts' examination, and again, the Honour Lists of the Matriculation. The record would be amazing were it not that it is getting to be somewhat usual, and usual, be it remembered, whilst the competition includes on the one hand the students of the endowed State, non-sectarian or non-Catholic colleges, and on the other, of the colleges which the Catholic clergy and people themselves maintain. The State has failed to starve out the Catholic effort, or allure it into the paths abhorrent to the people, and the State at the same time, lavish as it does its wealth on the Queen's colleges, can't give them the victory. The unendowed voluntary Catholic colleges wrest the laurels. Cork and Galway have miserably failed for all the great cost to the State, Cork, in the present test, being relegated to extinction.

**Irreparable Loss to the Irish Cause.**—The Late Archbishop of Toronto.—At a recent meeting of the Irish Parliamentary Party, the following resolution was unanimously adopted on the motion of Mr. John Dillon, seconded by Mr. Michael Davitt: 'That the Irish Party desire to place on record their deep sorrow for the death of Archbishop Walsh, of Toronto, and declare that his death is felt as a heavy blow to the Irish cause and a great loss to this party, to which he has been so loyal and generous a friend; and we tender to his Canadian fellow-countrymen our profound sympathy in the irreparable loss they have sustained.' Commenting on this, the *Freeman's Journal* says: 'The resolution of regret at the death of his Grace the Archbishop of Toronto, passed by the Irish members, measures in some degree the loss sustained by the Irish cause in the death of the great and patriotic Archbishop. Nothing has been more remarkable in the recent history of the Irish National movement than the steady support yielded to it in dark and evil days by the Irishmen of Canada and their many friends. Of that support Archbishop Walsh was the soul and the inspirer. His death is indeed a great loss at the present juncture of affairs. That the Archbishop's worth was appreciated far beyond Irish and Catholic circles is evident from the tribute paid him by the *Canadian Gazette*, the organ of Canadian interests in the United Kingdom. Few men in Canada—certainly none in Ontario—rendered greater services to Roman Catholicism in the Dominion, the *Gazette* asserts. 'Gifted with executive and administrative abilities far above the average, no mean orator, and a prelate who held large views of the part his Church should play in the political as well as the social and religious life of the country, the late Archbishop has for years past wielded considerable influence outside the purely ecclesiastical sphere.'

## THE NINETY-EIGHT CENTENARY IN EDINBURGH.

### MAGNIFICENT DEMONSTRATION.

THE Edinburgh demonstration to commemorate the men of Ninety-Eight and their magnificent achievements, appears to have been a noble success. The event was marked by a splendid procession, in which competent authorities estimate fully 15,000 people took part, including members of Parliament, members of the Council, brass bands, flute bands, the Hibernian Society, the Order of Foresters, and kindred organizations. 'Nobody, even the most enthusiastic,' says the *Edinburgh Catholic Herald*, expected such brilliant gatherings as assembled in the Free Gardeners' Institute and the Hibernian Park, to say nothing of the magnificent procession which marched through the streets on Saturday afternoon.' *En passant* it may be added that the newspaper referred to published the full text of the article on the '98 rising which appeared in the *Review of Reviews*, and which a noted nationalist stated should certainly be in the hands of every Irishman and of every person who wished to understand thoroughly, and from an Englishman's point of view, the history of the memorable period with which it deals. At the gathering held in the Free Gardeners' Institute, the following resolution was unanimously adopted:—'That this meeting of Irish residents in Edinburgh and the East of Scotland records its deep sense of gratitude and respect for the memory of the men who in 1798 made as gallant and unselfish an effort to secure liberty for their country as is recorded in the world's history. Believing in the right of our country to self-government, we reaffirm our determination to carry on the struggle transmitted to us by the heroes of '98, until victory becomes assured, and an Irish Parliament is again legislating for the Irish people in the 'Old House' on College Green; that we demand the unconditional release of the remaining political prisoners, who, we contend, have more than expiated their offences, and as the Government professes itself desirous of killing Home Rule by kindness, we would point out that here is a means of proving their sincerity, by making this concession to the unanimous demand of the Irish people at home and abroad.'

## THE HEATHCOTE MIRACLE.

### FURTHER PARTICULARS.

Heathcote (Victoria), Monday.

FURTHER particulars of the miracle lately performed in this township have been made public. The greatest enthusiasm prevails over the matter, and Mrs. T. J. Thomas—the central figure—has been heartily congratulated by all who know her. On account of the tremendous interest taken in the lady by the public, our representative called upon her.

'Good afternoon,' said Mrs. Thomas in a pleasant voice to us as we entered. Mrs. Thomas subsequently very kindly placed the whole of the facts in our possession.

'Until a short time ago,' said the lady, 'I had not known for 40 years what permanent relief from pain was.' How greatly Mrs. Thomas suffered from rheumatism, repeated attacks of influenza, enlargement of the liver, and inflammation of the kidneys is vividly shown by her remarks. 'I am over 74 years of age,' she continued. 'It was, as near as I can remember, in '57 that I had my first attack of rheumatism, and these have followed me up, on and off, for 40 years. About nine years ago my troubles were added to by enlargement of the liver, and this in itself, more than sufficient to kill most people of my age, was aggravated by inflammation of the kidneys. I was in a very critical condition for a long time, and when just about to pull together again, another severe attack of rheumatism brought me down. This brings me to about five years back, when I caught influenza the first time. I had further attacks of rheumatism and influenza again the following year, and though the influenza missed me for the next two years, rheumatism did not.



'CAUGHT INFLUENZA FOR THE FIRST TIME.'

was then attracted to some of the published cures, which had been effected by Dr. Williams' Pink Pills for Pale People, of cases which had been pronounced by doctors and hospitals as hopeless, and I determined to make a trial of them. This was in the early part of April, and I was feeling about as bad as I had ever felt. By the time the third box was taken a marked improvement was noticeable, and this happy alteration continued until I was, at the twelfth box, quite enabled to discontinue them. My friends and acquaintances were astonished at my recovery, and quite a number are taking the pills, and others have expressed their determination to do so should they ever feel the need of treatment.'

In addition to influenza and rheumatism Dr. Williams' Pink Pills are a positive cure for measles, biliousness, liver and kidney troubles, sciatica, pimples, flatulence, indigestion, sleeplessness, all ladies' ailments, lumbago, pleurisy, diarrhoea, St. Vitus' dance, rickets, paralysis, locomotor ataxy, etc., etc. Sold by chemists and storekeepers, and by the Dr. Williams' Medicine Co., Wellington, N.Z. Price—six boxes, sixteen and sixpence; one box, three shillings (post free).—\* \*

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

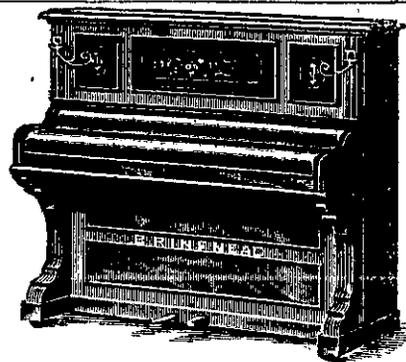
Amsterdam is a most delightful place for anybody who likes to create a disturbance. There are two distinct bodies of police, the Municipal and the Government, and such mutual jealousy exists between the two that an offender over and over again escapes the clutches of the law. If a Municipal policeman is in difficulty with an unruly citizen he will get no assistance whatever from a Government constable, even if the latter be passing at the time; and *vice versa*. Rescues are of daily occurrence. The police are loathed by the populace, who are otherwise very law-abiding, and they have the greatest difficulty in arresting an offender. If a policeman happens to be taking a man to the lock-up, not only the rag-tag and bob-tail but most respectable people occupying good positions will join together and effect a rescue, to the consternation of the constable, who in many cases is a mere raw boy, whose only authority is a baby face and a sword dangling at his side. In an ordinary way it takes a policeman at least half an hour to arrest a drunken man, but in many cases the constable is so busily engaged in warding off the attacks of small boys that the inebriate finds an opportunity to escape altogether.

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MANUFACTURERS, IMPORTERS

All our goods noted for high-class finish, design and durability and at lowest prices. We can supply :

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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N.B.—Photo. frames, tables, brackets, etc., for ladies' wood carving always in stock.

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IRON AND BRASS FOUNDERS,  
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Manufacturers of Pumping and Winding Machinery, Hydraulic Mining Plant—including Hydraulic Giants, Sluice Valves, Elevator Castings, Iron and Steel Fluming, etc., etc., Dredge Tumblers Buckets, Links, Windmills, Waterwheels, Turbines, Brick and Drain Pipe Making and Wood-working Machinery, Horse Powers, Chaff Cutters, Turnip Pulpers, and all kinds of Machinery and Gearing.

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ESTIMATES GIVEN.

CORRESPONDENCE INVITED

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Established 1871.

Registered under the Friendly Societies' Act



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

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

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

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

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

Full particulars may be had from branches and from

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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.

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ANALYSIS GUARANTEED.

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Turnip-Manure for light or heavy land,  
Mangel and Potato Manure, Rape,  
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North of Balclutha ... £5 10 0  
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Grain Manure, Bone Dust, and Special  
Bone Dust (sold only with other  
Manures).

Price Delivered at Stations— per ton.  
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NOTE.—The above quotations are for orders of 30cwt. or over. When the quantity purchased exceeds 5 tons, 2s 6d will be allowed. When the quantity purchased exceeds 10 tons, 5s per ton allowed.

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SUPERPHOSPHATES, ETC.

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Turnip Fertiliser ... £6 0 0 per ton | Bone Dust ... £6 0 0 per ton  
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GUARANTEED ANALYSIS.

Fison's Fertilisers.—The best artificial manures in the market, never vary in strength or efficiency. The high price has hitherto been the only obstacle to their universal use. This objection has now been removed, and you are this season offered the best fertilizers in the market at a price which places them on a level with the cheapest guano or bone dust procurable.

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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 Cæsar. 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 on your side to procure an article for you, particularly when it concerns not only your health and happiness, but possibly your life.

Walker's Vegetable Syrup well repays 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.

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CLERICAL GARMENTS A SPECIALITY.

Fit and Style Guaranteed.

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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.

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Superior Accommodation for Visitors,  
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### J. and W. GRANT

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.

Shoing, as usual, a specialty.

### 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<sup>d</sup> AND 1<sup>s</sup>

Storekeepers and Chemists Order from  
KEMP THORNE, PROSSER & CO  
Dunedin, Christchurch, Wellington  
Auckland,



FOR THE FOLLOWING REASONS

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

**Commercial.**

For week ending September 21.

**STOCKS AND SHARES.**

London, September 23.

The Bank of England returns show the stock of gold coin and bullion to be £31,615,000; reserve, £23,495,000; proportion of reserve to liabilities, 59.92; in circulation, £27,110,000; public deposits, £9,321,000; other deposits, £36,702,000; Government securities, £12,989,000; other securities, £27,974,000.

Three months' bills are discounted at 2½ per cent. Consols, 109½.

Quotations for colonial stocks :-

	Price.	Variations compared with last week
4 % New Zealand	£ 116 0 0	
3½ % New Zealand	107 0 0	5s higher
3 % New Zealand	98 15 0	5s higher

Wednesday, September 28.

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. Kaiapoi 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. Silvertown 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 (Paparua), B., 10/9; S., 11/0. Otago.—Alpha (vendors), B., 12/6; S., 13/-. Golden Site, B., 5/0; S., 5/6. Morning Star (A issue), B., 12/6; S., 13/6. Burnt Creek, B., 5/0; S., 5/6.

**BREEDING COMPANIES.**—Belmont, par. Buller, B., 16/0; S., 17/6. Chatto Creek, 2/0 discount. Clyde, B., 1/13/0; S., 1/17/0. Dunedin, B., 9/6; S., 10/0. Empire, B., 2/0/0; S., 2/10/0. Enterprise, B., 3/0/0; S., 3/3/0. Enterprise Gully, par. Evan's Flat, B., 1/0/0; S., 1/1/0. Ettrick, B., 15/0; S., 16/0 (paid). Gold Creek, B., 12/6; S., 13/0. Golden Gate, B., 2/6/0; S., 2/7/0. Golden Beach, B., 15/6; S., 16/6 (prem). Golden Point, 1/6 prem. Tuapeka, B., 19/9; S., 20/0. Vincent, B., 1/0; S., 2/0

prem. Golden Run, B., 25/0; S., 26/0. Golden Terrace, B., 20/0; S., 21/0. Hartley and Riley, B., 4/6; S., 5/0 prem. Island Basin, B., 7/9; S., 8/6. Jutland Flat B., 6/0; S., 6/6 (cont.). Kyeburn, 2/- disc. Lion Rock, B., 11/0; S., 12/0. Macraes Flat, 1/0 discount. Magnetic, B., 2/6; S., 3/0 prem. Matau, 1/3 prem. Matakifaki, B., 7/0; S., 8/0. Mount Ida, par. Molyneux Hydraulic (B), B., 31/0; S., 32/0. Naseby, B., 31/0; S., 32/0. Nevis, B., 17/9; S., 18/9. Ophir, B., 7/6 prem. Otago, B., 2/5/0; S., 2/6/0 extra. Success, B., 2/0/0; S., 2/5/0. Upper Waipori B., 2/3; S., 2/9. Waimumu, B., par.

**SLUICING COMPANIES.**—Moonlight (contrib.) B., 1/19/0; S., 2/1/0. Roxburgh Amalgamated (contrib.), B., 5/9; S., 6/3. Deep Stream, B., 26/0; S., 28/0.

**LIVE STOCK.**

**DUNEDIN HORSE SALEYARDS.**

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

A very short supply this week, only some half dozen or so of decent draught geldings forward, one of them an exceptionally fine horse, and about the same number of indifferent light horses. More draughts were expected at the sale, but the consignment advertised on account of Mr. Thomas Quinn, of Studholme, did not turn up, owing to the illness of the vendor, and in consequence some country buyers who were present were unable to fill their requirements. Mr. John Grey's two geldings from Fort Hill, Milburn, the one a six-year-old and the other a year older, were the feature of the sale, and there was the most animated bidding we have witnessed for many years for the former—a great, powerful, brown horse, by Laird of Kilbride, out of one of the celebrated Gowrie Sir Colin mares. This magnificent animal was purchased by Messrs. James Duthie and Co. at the record price of the year, for geldings—viz., L50. The other gelding from Fort Hill was not to be compared with his stable companion, and he changed owners at L35. Clients having first-class, young, heavy, and sound geldings to dispose of are advised to try our market. Really tip-top animals are scarce and wanted. There is a good inquiry too for useful farm horses, and for strong, young spring van and spring cart horses. Consignments of all these classes are recommended. Good tramway horses are also in demand, but there is absolutely no sale for nondescript and inferior saddle and light harness sorts. 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, L3 to L14; weedy and aged hacks and harness horses, L2 to L5.

**PRODUCE.**

London, September 23.

The English, Continental, and American wheat markets are recovering. The improvement is checking business, Californian No. 1 milling, 28s 9d; Russian cargoes, 31s; for Australian cargoes landed, 32s 6d is asked.

Sugar is hardening. Java, 11s 10½d; German, 9s 6d. Iron, 48s 7½d.

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

**OATS.**—We offered a fair selection of medium to good feed. Nearly all good short feed lines were quitted at 2s 1d; medium and inferior, 2s to 1s 7½d per bushel (sacks extra).

**WHEAT.**—Millers are now devoting a little attention to prime velvet at 3s 9d to 4s per bushel, but beyond this there is little doing in milling quality. We quote: Good whole fowl wheat, 2s 10d to 3s; medium, 2s 6d to 2s 9d per bushel (sacks in).

**POTATOES.**—The market is over-supplied, and values showed a decided decline on those of last week. Best Derwents sold at L5 15 to L6; medium, L5 5s to L5 10s per ton (sacks in).

# 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. Rangitira 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. H. A. R. R. I. S.,

Imperial Boot Depot, 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.

### HOTELS FOR SALE

Dwan Bros., Wellington, have been instructed to sell the freehold of the

CRITERION HOTEL, BLENHEIM, which is the very best hotel in Marlborough and doing an excellent commercial business.

This hotel has been built only a few years, and it is finished throughout in a superior style.

It contains 30 bedrooms, first-class commercial room, dining room, sample room, parlours, billiard room, and every possible convenience.

We have been instructed to dispose of this property, in order to close accounts, at a remarkably low figure, and we are prepared to advance a very large proportion of the purchase money at 5 per cent. to a suitable man who is capable of conducting a house of this description.

This is an opportunity of obtaining a freehold of a first-class commercial hotel at a great bargain, and as there are great prospects of improvement in Marlborough district in the near future, it is well worthy of the consideration of capitalists or hotel keepers.

This property will be sold subject to the present lease, which has only a few months to run at £450 p.a.

For further particulars apply to

DWAN BROS.,

WILLIS STREET, WELLINGTON.

## 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 4 p.m. D'din

Waihora Wed., Oct. 5 2.30 p.m. trn

NAPIER, GISBORNE and AUCKLAND—

Waihora Wed., Oct. 5 2.30 p.m. trn

Te Anau Tues., Oct. 18 3 p.m. D'din

SYDNEY, via WELLINGTON—

Tarawera Mon., Oct. 3 4 p.m. D'din

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

SYDNEY via AUCKLAND—

Waihora Wed., Oct. 5 2.30 p.m. trn

Te Anau \* Tues., Oct. 18 3 p.m. D'din

\* Tranships to Waihora at Auckland.

MELBOURNE via BLUFF and HOBART—

Monowai Mon., Oct. 3 5 p.m. D'din

Talune Thurs., Oct. 13 2 p.m. D'din

WESTPORT, via TIMARU, AKAROA,

LYTTELTON and WELLINGTON.

Cargo only.

Kini † Frid., Oct. 7 5 p.m. D'din

Taupo \* Thurs., Oct. 13 5 p.m. D'din

\* Calls Nelson if required.

† Via New Plymouth and Greymouth.

GREYMOUTH, 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 (1229) Tues., Oct. 25 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.

**CHAFF**—A fair supply came forward for the sale. Prime quality continues to meet with most favour from buyers, medium being difficult to place. We quote: Best oaten sheaf, L3 10s to L3 12s 6d; medium to good, L3 to L3 7s 6d per ton (bags extra).

Stronach Bros. and Morris report as follows:—

**WHEAT**—The market remains unchanged, there being very little business passing. Quotations (nominal): Prime velvet, 4s to 4s 1d; tuscan, etc., 3s 11d to 4s; fowl wheat, 2s 6d to 3s 2d per bushel (sacks in).

**OATS**—There is no change in the market to report, prices being on a par with those ruling last week. Quotations: Milling, 2s 9d to 2s 5d; good to best feed, 2s 1d to 2s 2½d; medium, 2s to 2s 0½d per bushel (sacks extra).

**BARLEY**—The market is dull at present, but there is no difference in prices to report. Prime malting, 4s 8d to 5s 1d; medium, 4s 3d to 4s 7s; feed and milling 2s 6d to 3s 6d per bushel (sacks extra).

**CHAFF**—Prime chaff is in good demand at L3 10s to L3 12s 6d, but other sorts are difficult to place at L3 to L3 7s 6d for medium and L2 10s to L3 for inferior.

**POTATOES**—The market is over supplied, and prices show a considerable decline. Best derwents, L5 10s to L6 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, 3s 9d to 4s. Chaff, L3 to L3 10s, fair supply. Ryegrass and clover hay, L3 15s to L4. Straw, pressed 26s per ton; loose, 28s. Potatoes: eased, L5 10s to L6. Flour: Roller, L11 to L11 10s. Oatmeal: L12 10s in 25lbs. Butter: Dairy, 8d to 10d; factory, 11d. Eggs, 8d. Bran, L3. Pollard, L4. Onions, L14 per ton; Frisco, L17. Good supplies of them to hand.

**WOOL, SKINS, TALLOW, ETC.**

London, September 20.

The fifth series of colonial wool sales were opened to-day. Competition was brisk, and prices ranged from par to 5 per cent. advance compared with the closing sales of last series.

London, September 21.

At the opening wool sales the joint catalogue of Messrs. Balme, Buxton, and De Croz comprised 12,399 bales of irregular selection, including 6931 bales from New Zealand. There was a large attendance, but no American buyers were present. There was keen competition, especially for home requirements. Merinos were 5 per cent. above July rates, crossbreds were unchanged, and fine occasionally resulted in sellers' favour.

The Bradford wool market is quiet. At the wool sales the Oreti clip brought 8½d, and Otekaika 7¾d.

London, September 22.

At the wool sales there is keen competition, especially for scoured merinos.

The New Zealand Loan and Mercantile Agency Company (Limited) have received the following cable from their London office:—Wool: The sales opened at an average advance of about 5 per cent. on last sales' closing rates, except coarse crossbred, market easier. Competition by both Home and foreign buyers is active, and attendance good. The total quantity available including wool held over from last series, is 282,000 bales; 56,000 bales of which have been forwarded to manufacturing districts direct.

The National Mortgage and Agency Company are in receipt of a cable from their London office as follows:—Merino wool all descriptions, crossbred finest grades show advance of 5 per cent. on last sales' closing rates. Crossbred, low grades weak and not likely to improve; show decline of 5 per cent. on last sales' closing rates.

London, September 25.

At yesterday's wool sales only a poor selection was offered, chiefly inferior crossbreds. There were large withdrawals. The Waitangi and Waipara clips brought 6½d; Sir John Hall's merino 9½d.

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

**RABBITSKINS**—The offerings at Monday's sales were very few, but one or two prime lots of does were offered and as high as 19d was given for a very select parcel. Otherwise prices remain unchanged.

**SHEEPSKINS**—Though the market is if anything a little easier good prices were ruling. Shipping merino and half-bred are most in demand and realise up to 5½d. Crossbreds being up to 4½d.

**HAIR**—Clean tail up to 14d; average mixed, 13d.

**HIDES**—Supplies wanted and good prices offering.

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

**RABBITSKINS**—Only medium-sized catalogues were offered on Monday, and prices remained firm. Quotations: Prime winter greys—does, 18d to 19d; mixed, 16½d to 17d; bucks, 16d to 16½d; blacks, 14d to 15½d; medium greys, 14d to 16d; autumns, 9d to 13d; summers, 5d to 8d; suckers and runners, 1½d to 5d per lb.

**SHEEPSKINS**—The market remains very firm, merinos and fine half-breds especially being in good demand. Quotations: Best dry crossbreds and half-breds, 4s to 5s 6d; medium, 2s 6d to 3s 9d; inferior, 1s 4d to 2s 3d; best dry merinos, 3s 9d to 5s 3d; medium, 2s 6d to 3s 6d; inferior, 1s to 2s 3d; pelts, 3d to 1s; butchers' green crossbreds, 3s 3d to 4s 3d; extra, up to 5s 2d.

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

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

**WEDDING BELLS.**

THE residents of Waikerikeri Valley and surrounding district assembled in considerable numbers at Waikerikeri on Wednesday last week, (says the *Dunstan Times*), to witness the celebration of the marriage of Mr. C. Hanning to Miss Mary Ellen Keliher, eldest daughter of the late Mr. M. P. Keliher. The ceremony was performed by the Rev. Father Hunt. The bride, who looked charming in a handsome dress of Florence silk, was given away by her brother, Mr. M. Keliher. The bridesmaids were Misses M. and H. Keliher, and Miss Alice Partridge, while the groomsmen were Messrs. R. and J. Hanning and C. Keliher. After the ceremony, the guests adjourned to a tent, specially erected, and partook of the refreshments so liberally provided. In proposing the health of the bride and bridegroom the Rev. Father Hunt, in a felicitous speech, on behalf of himself and those present, wished the young couple health and prosperity. Mr Hanning briefly returned thanks for the kind wishes expressed by the guests. A large number of handsome and suitable presents were received by Mr. and Mrs. Hanning.

(From our WEST COAST correspondent.)

A very pretty wedding, and one that excited a good deal of interest, took place at Brunneron last Wednesday week, the contracting parties being Miss Martha M'Ilroy and Mr. Patrick Egan, both well-known and highly esteemed residents of Brunneron. The bride had for bridesmaids her two sisters (Misses Kate and Sarah M'Ilroy) and was given away by her uncle, Mr. Heffernan, of Greymouth. The Rev. Father Malone of Greymouth performed the ceremony. The pretty little Brunneron church was crowded to the doors. The wedding party adjourned after the ceremony to the residence of the bride's mother (the Union Hotel, Wallsend), where a sumptuous breakfast was in readiness. At the invitation of Mrs. M'Ilroy, a large number of ladies and gentlemen assembled in the Wallsend Public Hall in the evening, and enjoyed a dance. The happy couple were the recipients of a large number of varied and costly wedding presents.

A wedding was celebrated last Thursday week at Kumara between Mr. William Roberts, of Stafford Town, and Miss Scetirina, of Kumara. The young couple were widely known in the Kumara district, and though the ceremony was fixed for an early hour—10 a.m.—the church was crowded to the doors. The Rev. Father O'Hallahan of Kumara performed the nuptial ceremony.

**LATE BURNSIDE STOCK REPORT.**

(SPECIAL TO N.Z. TABLET.)

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

Wednesday, September 28, 5 p.m.

**CATTLE**—195 forward. Fat bullocks, L8 to L9 10s; medium, L6 10s to L7 15s; others, L5 to L6 5s. Best cows, L5 to L6 10s; medium, L3 15s to L4 17s 6d; others, L2 to L3 10s.

**SHEEP**—Wethers, 15s 6d to 17s; medium do, 13s to 15s 3d; others, 9s 9d to 12s 6d; fat ewes, 11s 6d to 13s; medium do, 9s to 11s 3d; others, up to 8s 6d.

**LAMBS**—Owing to these being the first lambs forward this season prices ruled high and competition was keen. All sold well at from 13s 9d to 15s 6d.

**PIGS**—90 penned. All sold well in favour of vendors. Best, 23s to 28s; medium, 18s to 20s; others, 13s to 16s; light baconers, 30s to 37s 6d; heavy do, 41s to 59s.

A contemporary recently stated that the three Slavic States of Russia, Roumania, and Servia are said to possess the highest percentage of illiteracy of any in the world. Eighty per cent. of the people are unable to read or write. Of the Latin-speaking races Spain heads the list with 48 per cent., France and Belgium have about 15 per cent., Austria 30, and Ireland 21. In England the percentage is 13, Holland 10, United States 8, and Scotland 7.

The Moe Cycle Works are now among the most important of the local industries of Timaru, and the enterprising proprietor, Mr. R. McDonald, is to be congratulated on possessing the most complete plant in the Colony. The machines are not only labour-saving machines, but they make such a grandly finished job of the tubing that a bicycle is turned out in almost half the time to that of hand labour. In addition a powerful and complete plating plant has been added. Mr. McDonald is a skilled electrician, and several details are his own inventions, and he is turning out high-class work. In addition to important plant he has succeeded in getting many first-class and up-to-date parts, thus being able to put a Moe on the roads that should never become extinct.—\* \* \*

Mr. P. LUNDON, 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.—\* \* \*

**FAMOUS "VICTORY" SEWING MACHINE**  
or Catalogue (mention this paper).

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

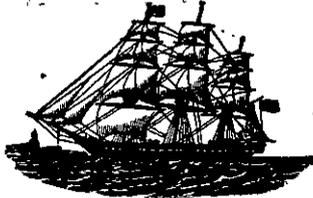
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Correspondents forwarding obituary and marriage notices are particularly requested to be as concise as possible.

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**NOTICE.**

The Lawrence, Waitahuna, and Miller's Flat district subscribers and others requiring extra papers next week with a full account of the Rev. Father O'Leary's jubilee celebrations, can obtain them from Mr. Antonio Platchie, Lawrence.

**DEATH.**

**BROSNAHAN.**—On Tuesday, the 20th inst., Julia, the beloved wife of Hugh Brosnahan, post master, Kerrytown, aged 42 years. —R.I.P.

**ANSWER TO CORRESPONDENT.**

'New Chum' Wellington, having failed to send his name and address, his contribution is inadmissible.

**The New Zealand Tablet.**

FIAT JUSTITIA.

THURSDAY, SEPTEMBER 29, 1898.

**PHILANTHROPY AND CHARITY.**



**THE** century of wooden nutmegs, pine cloves, sawdust flour, and sanded sugar, was referred to in the following terms by the Archbishop of Wellington, on last Sunday, at the opening of the Catholic Orphanage, South Dunedin:—

If ever there was a century remarkable for its adulteration, it is this, the nineteenth century, with all its boasting. It is a dishonest century. We find it difficult to get anything genuine. It is the order of the day. But when it is applied to the highest of all virtues, charity, it is the worst of all adulterations. We hear men talking about charity, but there is often no more charity in their notion of it than there is in a post. Their charity is nothing more than mere philanthropy. Such people love their neighbour merely as a fellow-man, and sometimes from mere natural tenderness of heart, sometimes out of sheer pity, help a poor fellow who is 'down in the world.' That is mere philanthropy, and not charity. Charity such as our Saviour requires exists only in those who love their neighbour for GOD'S sake, but even that is not, strictly speaking, Christian charity. Christian charity consists in loving our neighbour for CHRIST'S sake, as a member of CHRIST.

The difference between philanthropy and charity is thus a radical one. It is not merely something external or accidental. It lies in the very mainspring of action—the motive—and thus gives a different character and complexion to the whole substance of the good actions that are done to their neighbours by, say, the devout Sister of Charity and even the highest type of the mere philanthropist.

Herein lies one gulf that separates Christian teaching and practice from both the old paganism of Greece and Rome and the neo-paganism of MANDEVILLE, HOBBS, TINGOT, ROUSSEAU, PROUDHON, and their later imitators. 'Christianity,' says the Rationalist writer, LECKY, 'for the first time made charity a rudimentary virtue, giving it a leading place in the moral type. . . Besides its general influence in stimulating the affections, it effected a complete revolution in this sphere, by regarding the poor as the special representatives of the Christian Founder, and thus making the love of CHRIST, rather than the [mere] love of man, the principle of charity.' Even in the very dawn of Christianity the scattered churches were connected by great organisations of charity which knew no line of race or colour. The bond of charity became the bond of unity even when the infant Church was fighting for life with wild beasts in the arena, and in the torture-chamber with men that were still more savage. 'When the victory of Christianity was achieved,' says LECKY, 'the enthusiasm for charity displayed itself in the erection of numerous institutions that were altogether unknown in the pagan world.' The charity of CHRIST urges it. It is ever in the rank, green leaf. It knows no decay. It is trammelled by no boundary-line: its field is the whole extent of human ills—from the foundling infant in London or Paris to the dying leper in Molokai; and its elastic and energising eagerness adapts itself to every fresh form of misery that altered times or climes or condition bring in their train. A few of its annals have been written by Cardinal BALUFFI and others: the merest log-book entries. Its complete history is written in letters of light by God's Recording Angel.

Nothing of the kind was known to paganism. Charity—the love of our neighbour for God's sake—was an idea that never seems to have entered the mind of a pagan philosopher. Stoicism—the fashionable philosophy of pagan Rome—recognised, after a fashion, a vague brotherhood of man. But Stoicism was a war against the expression of even merely human sympathy, grief, or pity.

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Supernatural pity was beyond its ken. Its ideals were ANAXAGORAS and STILPO. The first met the news of his son's death by simply remarking: 'I never supposed that I was the father of an immortal.' STILPO received with equal callousness of demeanour the announcement that his native city had been sacked and his daughters carried away into slavery. With these philosophists sympathy was a weakness; pity a crime; human virtue a bald egotism. The place of charity was with them taken by a cold and unsympathetic philanthropy. 'Nearly all relief,' says LECKY, 'was a State measure, dictated more by policy than benevolence;' but 'the active, habitual, and detailed charity of private persons, which is so conspicuous a feature in all Christian societies, was scarcely known in antiquity, and there are not more than two or three moralists who have ever noticed it.' The Emperor JULIAN (known as the Apostate) endeavoured to graft a system of charity on the stem of paganism. He had all the power of the mighty Roman Empire at his back, but his attempt was a dismal failure.

Charity had no part in ancient paganism. It has no part in the new. HOBBS'S shocking philosophy did not recognise even the existence of such feelings as unselfish pity, sympathy, or love. He made rank selfishness the whole groundwork of even the sacred love of a mother for her infant child. This form of philosophism is happily dead and six good feet under the earth. CONDORCET gave to the world the modified pagan dictum: 'Compassion for man is a weakness, unless it has for its object the general good.' The French infidel philosophy of the last century—the child of a somewhat similar English philosophy of an earlier date—substituted a passionless and empty regard for the human species for that Christian love which embraced each and all. CONDORCET, TINGOT, HELVETIUS fiercely assailed the institutions of Catholic charity. The French Revolution—the outcome of French philosophism—dragged through the streets and scourged noble and hapless ladies who, as EDMUND BURKE said in the British Parliament, were 'devoted to the most sublime duties of religion.' The great Revolution, like that of a later day, expelled the nursing Orders, and placed women of a very different class in their place, closed orphanages and refuges for the aged, misappropriated legacies to the poor. A Revolution on similar lines in Spain closed 2,166 hospitals and reduced tens of thousands of people to want. And all this in the name of philanthropy.

Now, there is philanthropy and philanthropy. There is the merely Stoical kind, which ignores or wars against the finer sentiments of the human heart, pity, sympathy, etc. It is as cold and irresponsive as an iceberg. There is that other pagan kind of philanthropy which has arisen within the past three centuries, and which is aggressively anti-Christian. Its work has been one of mere levelling and destruction to the sound of the fine-spun phrases and airy generalities of men not one of whom was conspicuous for unselfishness or love of the afflicted. Where are its fruits? There is, again, a form of philanthropy which is capable of effecting a certain range of good: that which arises from purely and merely natural human goodness and sympathy. This form of philanthropy is, perhaps, in Christian countries, seldom found in what we may term its *crude* state. Even where philanthropists of this class are not professed believers in CHRIST, they live in an atmosphere of thought, feeling, and sentiment which has been created by Christianity. Consciously or unconsciously they must, to some extent at least, be guided in their actions by motives or principles which are distinctly Christian. In this case philanthropy may be merely Christian charity in disguise, or adulterated. Mere philanthropy in itself, proceeding on right lines, is good so far as it goes. But it does not go far. It has its own little sphere. Judged by its roots or by its fruits, when compared with true Christian charity it is as the gilded counterfeit compared with the mint-marked gold coin.

### 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.

### NEW ZEALAND: GENERAL.

WE have received for the Rev. Father Kreymsborg's mission packages of used stamps from, A Child of Mary, Hawera; Miss Annie M'Cosker, Riverside, Ashburton; Miss Sarah Kelly, Rockland Street, a parcel from a friend, Lincoln, and from Thomas Heffernan, Murray Street, Greymouth.

LAST week a meeting of the Addington Church committee took place at the presbytery at the Pro-Cathedral, Christchurch. The Vicar-General, the Rev. Father Servajean, Mr. A. W. Fielder (the architect for the new church), Messrs. Rennell, M'Keown, Hickey, and others were present. The object of the meeting was to consider the nine tenders received for the proposed structure. The tender of Mr. George Simpson was accepted, and the work will be commenced and finished in about eight weeks hence. The new church, which will stand on a concrete foundation 18in high, will be 42ft long and 22ft wide. The sanctuary will be 14ft x 16ft, and the sacristy 10ft x 10ft. The height from the floor to the ceiling is 18ft. The windows are Gothic. They will be glazed with claret coloured glass, which will give a very pretty effect inside. There will be heavy barge boards and a Gothic door and two windows in front, and on the apses of the front door and front gable there will be gilt crosses. Altogether the church, when finished, will be quite an ornament to Addington. It may be added that Mr. Fielder is also calling tenders for a similar church, which will be shortly erected in Halswell.

### INTERCOLONIAL.

We have learned by cablegram, with deep regret, of the death of one of the most amiable and zealous priests of the Archdiocese of Melbourne, Father Barry, of Myrtleford. The sad event was due to a fall. Father Barry was a native of Galway county. A cousin of his is parish priest of Watchem, in the diocese of Ballarat.

The Children's Protection Bill now before the Parliament of South Australia is of a most drastic character. Children under 13 years of age found in the streets after certain hours will be arrested. Any person showing an indecent publication to a child under 13 years will be liable to six months' imprisonment and a fine of £50. The same penalty attaches to anyone allowing a boy or girl under 18 to sing, act, or beg in public. Anyone selling or giving tobacco or cigarettes to children under 15 to be fined £10.

### MILTON AND '98.

ANOTHER of the smaller centres of population in New Zealand is about to mark its appreciation of the brave men who fought and bled and died in 1798. The people of Milton have made active preparations for the celebration of the glorious memory of '98. A capital programme has been drawn up which will be presented at St. George's Hall, Milton, on Friday night. Some of the leading singers of Dunedin will be present on the occasion, and Mr. J. P. Armstrong will deliver a short address on the 'Insurrection.' A report of the proceedings will appear in our next issue.

### PUBLIC WORKS.

THE Minister for Public Works laid his estimates of expenditure for the current year on the table of the House of Representatives on Tuesday evening. Space does not permit of anything but a very short summary being given. The total proposed expenditure for the year is £1,127,640, as against £1,036,735 last year, of which latter sum only £884,313 was spent. The most interesting part of the statement is the proposed division of a sum of £478,928, to be spent in main and settlement roads, of which the Auckland district gets £131,190; Hawkes Bay, £50,373; Taranaki, £56,000; Wellington, £91,498; Nelson, £13,092; Marlborough, £22,790; Westland, £3,713; Canterbury, £11,426; Otago, £39,168; Southland, £35,511; general, £13,868.

### OBITUARY.

MRS. BROSNAHAN, KERRYTOWN.

WITH deep regret we record the death of Mrs. Hugh Brosnahan, which occurred at her residence, Kerrytown, on Tuesday, the 20th inst., after a short illness. She leaves a husband and family of twelve children to deplore their loss. Two of her daughters are nuns in the Convent of Sisters of St. Joseph. The deceased lady, by her amiability and gentleness, won the esteem and affection of all with whom she came in contact. Rev. A. Galerne, S.M., performed the funeral obsequies. Solemn *Requiem* Mass was celebrated in Kerrytown, and the funeral was the largest that was ever witnessed in this district.—R.I.P.

Messrs. Donald Reid and Co. call attention to the manures from their Belfast Freezing Works, which are the best in the market. They supply manures for all kinds of light and heavy crops of potatoes, turnips, and grain, and guarantee the analysis. Their Chesterfield and Surprise Island guano is a speciality at very low rates. \* \*

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## DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

September 26.

During the past week the Vicar-General received a letter from the Right Rev. Dr. Grimes. The following are a few extracts from the letter, which is dated Antwerp, Belgium:—'I have just reached Belgium with excellent letters of recommendation from Rome to the Belgium hierarchy. The Holy Father himself advised me to go to Holland after I had visited Catholic Belgium. The Cardinal Primate of Belgium has given me a most cordial reception. He invited and urged me to come to the Eucharistic Congress which opens to-morrow. He says he will strongly recommend my work to the bishops of his country. He suggested to have a notice of our mission put in the Belgian newspapers. On Sunday last I assisted with his Eminence the Cardinal, four mitred prelates, twenty-eight bishops, and a host of priests and people, amongst the latter the leading men in Antwerp, at a procession through the streets here. It was a grand sight, and a noted manifestation of faith in this degenerate century. I mean, of course, degenerate as to faith and true Christian principles.'

His Lordship writes at a later date:—'I have just taken part in the Eucharistic Congress. I never witnessed a more sublime spectacle. I think, outside a general council no grander sight could be seen. The Congress opened on the Wednesday evening and closed at noon on the following Monday. So deeply was I interested that I took part in all the sermons. There were two sermons given on each morning, and three during each afternoon. It was truly grand and consoling to see about 30 bishops all mitred, and hundreds of priests, and ten thousand people of every rank and intellectual position. The Press, the Bar, the Senate, and the University sent their best writers and orators. All were united, thoroughly united, and there was not the slightest shadow of doubt of their sublime loyalty to the Real Presence of our dear Lord in the Sacrament of His love. Everyone was vying with each other as to the multiplication of means to increase the devotion for the same august Sacrament. The leading lay writers of Belgium boldly proclaimed their attachment to our holy Church and to all her teachings, and declared that they gloried in being faithfully and loyally united to bishops and priests. The future of a country possessing such noted leaders is assured. Belgium is truly a Catholic country. Very shortly I hope to send you two more priests. They are both excellent men, and one is a Belgian. They will set out for Christchurch next month.'

Referring to the local collections in aid of the building fund of the new cathedral, his Lordship says:—'I am sure that all, both priests and people, will assist in the work when they recollect, in spite of his well-known personal repugnance for such a task, that their bishop is undergoing so much labour and anxiety in order to get a nucleus of a fund wherewith to start the work. I do not think I can possibly return this side of Christmas. I must not discard the favourable dispositions of the Belgian hierarchy.'

We learn through a note from Brother Arthur, Christchurch, that Mr. J. Bradford is the artist who is largely responsible for the present beautiful appearance of the stage in the new Catholic hall, Barbadoes street. He painted four new side wings, skies, fringes, an immense top piece (20 sq. yds.), retouched all the scenes, fixed the whole concern on pulleys, etc., and built the dressing-rooms, etc. Mr. Bradford, we are informed, is a non-Catholic, and the Brothers appreciate highly his valuable services. We learn from the same source that the next entertainment to be given in St. Aloysius' Catholic hall will take place on Thursday, October 13th, and that Mr. Thomas Falvey is organising a grand gymnastic and dramatic display. The pupils of the Marist Brothers will take part, and the proceeds are to be devoted to the erection of necessary additions to the school premises.

On Tuesday evening last a grand vocal and instrumental concert, under the auspices of the Pro-Cathedral choir, assisted by leading amateur artists, took place in the Catholic Hall, Barbadoes Street. The opening item was a piano solo, 'Home, Sweet Home' (Mazurette) which was well rendered by Miss K. Young. Mr. A. Young sang 'My Bonnie Barque' (Marks) in excellent style, and in response to an encore, 'Admiral Blake.' Miss A. Bryant was very successful in the song 'The Carnival' (Molloy), and Master Percy Angarde in the comic selection, 'The Crocodile.' The Convent children acquitted themselves admirably well in a very pretty Swedish dance as well as in another number of the same character named 'The Iris Drill.' Mr. C. Read sang 'The Garonne,' also the 'Queen of the Earth,' very pleasingly, and for the former received an encore. Miss A. Hayward sang with much power and finish 'Sunshine and Rain' (Blumenthal), and later on 'The Legend of the Bells' (Planquette). The chorus in the latter item were well sustained by the Pro-Cathedral Choir. Miss A. Hayward also sang in excellent style with an orchestral accompaniment, 'Alas, those Chimes.' Miss Falvey was very happy in the song 'Mamma don't be cross.' Miss Falvey and Miss Gardiner executed well the solo parts in the 'Cider Song' (Planquette), the choruses to which were again well taken up by members of the local choir. Mr. R. Peterson received a double encore for a humorous song (character), and Master F. Cronin was encored for the comic song 'My wife's relations.' The members of the Gerbasi Band (which included two violins, a flute and a harp), were repeatedly encored for the instrumental selections 'Norma' (Donizetti) and 'Zamba' (Herold). There was a good attendance, and the concert, which was in aid of the hall fund, was a thorough success, Misses Funston and C. O'Brien presided at the piano. The Vicar-General and a number of priests were among those present, and the hall, which has been well lighted and renovated since its removal presented a very neat and pretty appearance. The stage and scenery also looked well, and the newly-constructed dress circle renders the hall one of the most cheerful and convenient structures of its kind in the city.

At St. Mary's on Sunday evening last the Rev. Father Marnane in very commendatory terms referred after his mortuary notices to the late Sir George Grey. Although not a Catholic, yet he was a just and fair-minded man. He was, moreover, impartial and unprejudiced, possessed of high genius, and the death of such a man was therefore a national loss. It was men of his stamp that succeed in binding together in the bonds of human charity a people of different ways of thinking. Lady Grey, who predeceased by a few months her distinguished husband, was, however a devoted Catholic. She was a convert to the true faith, and for years prior to her demise, frequently took an active part in charitable works in the vicinity of her London residence.

(From Our WEST COAST Correspondent.)

September 16.

Mr. F. C. Dupré, one of the oldest and most popular citizens of Greymouth, leaves that town shortly to take up his residence in the North Island. Mr. Dupré and family have always been intimately associated with Catholic affairs in Greymouth for the last 30 years. In municipal affairs Mr. Dupré at one time took an active part and had the honour of being elected to the mayoral chair.

The Westland Sawmill, destroyed some time ago by fire, is again in full swing. The mill employs sixteen hands.

The Rev. Father Servajean is enjoying a well-earned holiday on the Coast. The rev. gentleman was warmly received by his old friends, as no more popular and esteemed priest ever resided in the neighbourhood.

Public subscription lists are being taken round Westport for the purpose of raising funds to erect a Gladstone Memorial Ward in the Westport Hospital. The public are responding liberally, and there is reason to hope that the project will be successfully carried out.

(For beginning of Diocesan News see page 28.)

VERY REV. FATHER O'LEARY'S JUBILEE  
FESTIVITIES AT LAWRENCE.

(By telegraph from our special correspondent.)

THE people of Lawrence are holding high festival this week, in honour of the Sacerdotal Silver Jubilee of their revered pastor, the Very Rev. Father O'Leary.

On Tuesday evening the *fête* was opened by a concert which was given by the pupils of the Dominican Nuns. His Grace the Archbishop of Wellington and his Lordship the Bishop of the diocese, together with some of the clergy, had arrived at Lawrence during the day to take part in the celebrations, and these were present at the entertainment which was given by the pupils in the school, which was beautifully decorated. The performers displayed great ability, and provided an entertainment of a highly enjoyable character. The programme contained several choral numbers, which were excellently rendered by the pupils, and much applauded. The instrumental performances consisted of a pianoforte duet, 'Meeting of the waters,' by Misses King, Moody, and Byrne (2); pianoforte duet 'Irish blossoms,' by Misses West (2), and King (2); 'Kilarny' and 'Mattei's valse,' by Miss D. Delany; pianoforte solo, 'Glittering spray,' by Misses N. West and M. King; duet, 'Sans Souci,' by Misses Webb, West, King, and Humpfrey. A notable feature in the entertainment was a dramatic sketch entitled 'Woman's Secret,' the characters in which were supported by Misses Mary Colgan, Alice Kelleher, and Rose Fahey, who all displayed considerable dramatic skill and were frequently applauded. The Japanese fan drill was performed with fine effects under coloured lights; and Masters King, Colgan, Byrne, and Oliver danced the 'Sailor's hornpipe' in capital style, and with great spirit. The most interesting part of the proceedings was the presentation of an address to Father O'Leary, which was beautifully spoken by Miss Byrne. Father O'Leary in replying to the address said he would have preferred that the occasion should have been allowed to pass noiselessly and without any demonstration, but the kindness of the parents, teachers, and children induced him to waive his personal objections. He was the ambassador of Christ, who blessed little children and received their hosannas, and he (Father O'Leary) could not repel them or reject their congratulations. He paid a high tribute to the excellent training imparted by the Dominican Nuns, and exhorted the children to show their respect, attention, obedience, and gratitude for the self-sacrifice and devotion of their teachers. His Grace Archbishop Redwood, in a few well-chosen words complimented the nuns and performers—especially the boy dancers; and wished a long and happy career to Father O'Leary. Bishop Verdon also spoke, and in happy terms complimented the good nuns and the children, and congratulated the people of Lawrence on having such admirable teachers in their midst. He concluded with a high eulogium on the zeal of Father O'Leary and the great success that had attended his missionary labours.

The following is the text of the address:—

To the Very Rev. Father O'Leary, on the occasion of his Silver Jubilee. Very Rev. Father, this day is joyous in a very special manner for the children of your parish. We, who enjoy the fruits of the labours of your ministry, have been taught our duty of gratitude to one whose self-sacrifice, whose whole heartedness is under Providence the cause of the blessings we enjoy as pupils of a Catholic school.

"Tis sweet to think of labours past  
When now the haven looms at last."

Our traditions, which if not very ancient, are the more certain, tell us how, when all your efforts to procure us a Catholic teacher were unavailing, you added to your other heavy labours the duty of the schoolmaster, devoting your time and energy to the preservation of

the children from contact with evil in the godless schools of an enlightened State. In you we have seen realised the words of the poet:—

“Hope like a star gleams in the breast  
Of him who labours without rest  
In Truth's sweet service and in Love's.”

Brave, generous, devoted: Yours is the spirit that has breathed into us love of Faith and Fatherland, pride in the memories that wreath round the name of our Irish forefathers in the chastened brilliancy of the martyr's aureole; and courage and consistency in upholding truth no matter what the odds against us. Your life is before us as that of the true priest, whose heart and soul are in God and His people, who has spent himself for them by night and by day, in sunshine and in calm. You are our friend, constant and true in the hour of trial, the kind Father ever accessible with that open-hearted *bonhomie* that makes timidity trustful, that opens all hearts in affection and confidence. Yes, priest of God, friend, father, pastor, our *soggarth aroon*—'tis the jubilation of grateful affection that inspires our acclamation to-day, *ad multos annos*. We are, Very Rev. Father, your grateful children, the pupils of the Convent school, Lawrence.

The address was feelingly responded to by Father O'Leary.

On Wednesday evening a social took place, at which there was a full attendance of the clergy and parishioners. Addresses and purses of sovereigns were presented on behalf of both the people and the clergy.

A full report of these functions, together with a portrait of the Very Rev. Father O'Leary and views of the interior and exterior of his fine church at Lawrence, specially taken in view of the event, will appear in our issue of next week.

### DUNEDIN CATHOLIC LITERARY SOCIETY.

THE above Society closed their 16th session (which, by the way, was inadvertently stated as the 14th session) with a musical entertainment in St. Joseph's Schoolroom, Dowling street. The Society were honoured by the presence of a distinguished visitor—his Grace the Archbishop of Wellington—who was accompanied by his Lordship Bishop Verdon, the Rev. Father Murphy (president of the Society), and Rev. Father Cleary.

The schoolroom was tastefully arranged for the occasion and was well filled. Mr. F. W. Petre (vice-president) opened the proceedings by welcoming the visitors and recapitulating the objects of the Society. The programme, which was a long and varied one, was then gone on with. Space at disposal will not permit of a detailed criticism; suffice it to say that the following ladies and gentlemen, many of whom are well known performers, acquitted themselves in a most creditable manner—Messrs. L. Pastorelli J. Black (encore), C. Pottroil (encore), T. Hussey (encore), P. Carolin, J. McKenna, J. Hill (encore), J. J. Connor Jun., B. G. Stevens, J. Hally, Mrs. Taylor, Misses Bush, Cantwell, Lucy Connor (encore), and N. Trinder. Miss M. Druum, Messrs. A. Vallis and F. Stokes carried out the duties of accompanists.

At the conclusion of the programme, his Grace was pleased to say that the concert had afforded him much enjoyment. He had been informed that the entertainment had been hurriedly arranged; that being the case he would be prepared to hear something more than the ordinary at one for which the performers had some preparation. He thanked the Society for the enjoyable evening he had spent.

His Lordship, Bishop Verdon, said he felt sure he re-echoed the feelings of the Catholic community when he said they were under an obligation to his Grace, Archbishop Redwood, who had attended at inconvenience to himself to preach at the opening of the Orphanage at South Dunedin, and on their behalf, as well as his own, he thanked his Grace for his kindness. His Lordship also took occasion to say that he was highly pleased with the efforts of St. Joseph's choir at South Dunedin on Sunday last, in the rendering of Gounod's beautiful Mass.

The singing of 'God save the Queen' brought a very enjoyable evening to a close.

The entertainment was carried out under the direction of the secretary, Mr. J. Cantwell, who was assisted by Mr. Austin Connor (assistant secretary), and Mr. T. Hussey, while the hall arrangements were attended to by Mrs. Taylor and Miss Cantwell, to whom the Society return their grateful thanks.

## What the Cables Say.

The Hon. Thomas Joseph Byrne, Premier of Queensland, is seriously ill, and symptoms of failure of the heart are apparent.

[Since above was put in type, we hear by cable that Mr. Byrne is dead. He was an ardent son of the Church, and great things for his religion were looked forward to from him. Further notice of his career must be held over.]

### THE SOUDAN.

Sir H. Kitchener has been raised to the peerage.

The French Government sustains Major Marchand's claims to Fashoda.

The dervishes sustained a loss of 500 men, including a consist of the Khalifa, in an attack by an Egyptian force. It is still expected that the Khalifa will be captured.

It has been computed that the death-rate of the globe is 63 per minute, 97,790 per day, or 35,717,790 per year. The birth-rate is 70 per minute, 100,800 per day, or 36,817,200 per year, reckoning the year to be 365½ days in length.

THE

# ILLUSTRATED CHRISTMAS NUMBER

— OF THE —

## NEW ZEALAND TABLET

Will be issued on

FRIDAY, DECEMBER 16.

THE LARGEST NUMBER OF THE TABLET EVER ISSUED.

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KEPT IN STOCK.

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PRINCES STREET SOUTH,  
DUNEDIN,

JOHN LAFFEY - (Late of Railway Hotel, Lawrence) - Proprietor.

Having purchased the freehold of the above popular and centrally-situated Hotel, and having considerably added to and improved the accommodation, the Proprietor hopes, by strict attention to the requirements of his customers, to obtain a fair share of support. Tourists, Travellers, and Boarders will find all the comforts of a home. Suites of Rooms for Families. Charges strictly Moderate.

A Special Feature: Is LUNCHEON from 12 to 2 o'clock. Hot, Cold, and Shower Baths. The very best of Wines, Ales, and Spirits supplied. A Night Porter in attendance.

JOHN LAFFEY Proprietor.  
Accommodation for over 100 guests.

### MISSING FRIEND.

Anyone knowing the whereabouts of MISS BRIDGET O'DONNELL, who left Doohary 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 Rathnacarthen, Csstletownroche, County Cork, Ireland, would greatly oblige by writing to the office of this paper.

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MANUFACTURER OF

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

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

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Island now, that it would be superfluous for the Company to detail the special features of its superiority over all other coals in every

notice like this. The present, therefore, is only to assure the Public generally that the Coal maintains its excellence, and is sold by all Merchants in the trade.

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General Manager

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

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AND little feet have, from time immemorial been subject to those painful excrescences commonly called Corns. Now, a new born babe has no Corns on its feet, but nearly everyone else has, and there is no excuse for them for the remedy is at hand. CALLOSINE removes the hardest or softest corn in a few applications. You can have a bottle sent, post free, for a shilling by sending to the inventor,

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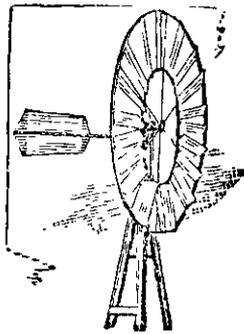
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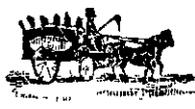
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 Only the very best brands of wines, spirits  
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WE have during the past year spared no  
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We invite all who enjoy A Good  
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And confidently anticipate their verdict will  
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Hot, Cold, and Shower Baths.  
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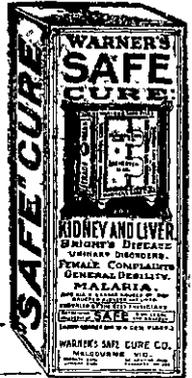
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# The Storyteller.

## THE GHOST OF HEATHERLEIGH PRIORY.

Do you believe in ghosts? This question has often been put to me. I will not give a direct answer, but if you like I'll tell you my story and leave you to draw your own conclusions as to whether or not I believe in ghosts.

Many years ago (in fact, more than a quarter of a century has passed away since then) I was an Anglican curate of the athletic type, strong and robust, a fair cricketer, madly fond of shooting and rowing, dearly loving a good cross-country gallop, whenever I got a chance. I never thought seriously of my 'calling.' Like many hundreds of other young men of my day, I had been brought up to know that the 'Church' was to be my 'profession,' and to look forward to the snug family living as my destiny.

So without much ado I accepted the inevitable, went to Oxford, was proud to sojourn under the classic roof of 'Magdalen,' and enjoyed life as only an undergraduate can, working just enough to struggle through the necessary examinations, attending the least possible number of lectures, and getting the most possible amount of fun and amusement.

Those happy days of 'Varsity life ended and my degree taken I was compelled to settle down to work, and for three years had plenty of it in all its grim, unvarnished reality, as a junior curate of a large district in the East-end, where the small staff of workers seemed utterly powerless—amongst that teeming population—to stem the ever-increasing tide of poverty, misery, and sin. The change from my former open-air life, days spent on the river or on the cricket-field, to the close streets and exhausted atmosphere of London told even on my robust constitution. The doctor said my health would entirely break down unless I made an immediate change, so I was obliged to seek a country curacy for a time, and found one likely to be suitable, a small village in Surrey within an hour of London, and the rector being abroad, the correspondence relative to the vacant curacy was carried on by the church-warden, Colonel Trent. This gentleman suggested an interview, and, as I was inclined to see the parish before any final decision should be made, I gladly accepted his kind offer of hospitality, arranging to journey down to Surrey and pass the night at his house—Heatherleigh Priory. One lovely day early in June I found myself in the train rushing through green fields, past densely wooded hills and dales of the prettiest part of Surrey. How delightful was the fresh summer air wafting the sweet smell of clover and hawthorn through the open window, how green the trees, how blue the sky! Already I began to feel a new creature. About half-past three the train stopped at the village station for which I was bound. On the platform stood a fine, soldierly man who introduced himself as Colonel Trent, bidding me follow him into the dog-cart which was waiting, and taking the reins he drove off, and we were soon bowling along at a good speed up hill and down dale—past old thatched farmhouses and tiny hamlets nestling under sheltering hills, then across bleak common land bright with yellow gorse.

The Colonel chatted pleasantly, giving me a short sketch of what my duties would be, describing the Rector and principal inhabitants of Heatherleigh, at the same time not forgetting to point out any place of interest we happened to pass—all this in such an easy, friendly way, which made me feel perfectly at home with him, and in return I talked of my East-end work and of my northern home, becoming quite confidential with this new-found acquaintance. So pleasant was our drive that I was quite sorry when the Colonel pulled up his horse before a quaint old lychgate, and, with the remark, 'Here we are,' jumped out, telling the groom to take the cart home.

I followed my companion into the shady 'God's acre' which surrounded the grey old church, a peaceful and lovely spot after the continual noise and turmoil of the great working city from which I had come—there all bustle and unrest, here such quiet and perfect peace.

'Yes, 'tis a pretty place,' said Colonel Trent, noting my look of admiration, 'you can fully appreciate its rural beauty more than we do who get accustomed to our blessings. Though I've only lived in Heatherleigh two years I love the old place dearly. Yes, I came here when I left the army, and never heard of its existence till about a month before the bargain was completed; it was quite by accident that I heard the "Priory" was "for sale," and being within easy access from London I ran down to have a look at it, and quite fell in love with the whole place then and there; but come,' he added, 'it's for me to show you about and leave you to find out its charms for yourself, not to take up the time in telling you my experiences.'

We went into the church and my guide pointed out the many ancient objects of interest, meanwhile he told me the chants and hymns in present use, and every conceivable thing I might wish to know.

After looking over the school we passed along the tiny village street, with its white-washed cottages and thatched forge, from which came like sweet music the ring of the hammer upon the anvil, groups of rosy-faced, white pinafores children played outside their tiny homes, each looking up with a merry smile at my tall companion, the girls dropping their quaint little bob-curtsey—such a contrast to the poor starved-looking mites who made mud pies in the gutters or lingered dejectedly on the dingy doorsteps of my London parish.

'Now you see Heatherleigh at its best,' said the Colonel. 'Of course the place is very different in winter. Imagine these trees bare and leafless, the roads ankle deep in chalky mud, and a biting wind sweeping over that bleak common yonder; that's Heatherleigh at its worst.'

'As far as the place goes I think it quite a paradise I assure you, Colonel Trent, and if the rector and you are satisfied with me I shall not have much difficulty in making up my mind; in fact it is almost made up already.'

'Splendid, my dear fellow,' exclaimed the genial Colonel, 'I am quite sure you will suit us down to the ground; and now let us go and see if there is not some tea going at home, for it's long after five o'clock and you look tired to death from your journey and this sight-seeing.'

So turning down a shady lane, my companion led the way through some massive iron gates along an avenue of magnificent trees.

'This is my place,' he said proudly, as a fine grey-stone house appeared in view. It was very old and many-gabled, almost covered with ivy, creepers, and roses, whilst round the deep porch wisteria hung in long grape-like blossoms; the windows were mullioned with lattice panes of an ecclesiastical appearance; round some of the early roses clustered, whilst others were almost concealed by ivy, so profuse was its growth.

Following on through the low-ceilinged, oak-wainscoted hall, I found myself in a pretty drawing-room, and was introduced to Mrs. Trent, a fair, blue-eyed little woman, who greeted me kindly while she hastened to give me a cup of tea, at the same time scolding her tall husband in a gentle, playful way for having kept me out so long.

How delicious that tea and country bread and butter tasted, how charming were the surroundings—the pretty room with windows open, the sloping lawn, and the sweet scent of lilac borne in upon the summer breeze! After my dingy London lodging and sour-faced landlady this was truly Paradise.

The Colonel talked volubly. Presently a young girl came in through the open window, whom the Colonel introduced to me as 'my girl Dorothy.' I rose, and the young lady came towards me and gave her hand. She was tall and fair, with dark blue eyes and pretty colour in her cheeks. As she stood there in her simple white dress and shady garden hat I thought I never saw a more beautiful picture, and I think so still, though many years have passed away since that June evening when first I saw the face of Dorothy Trent.

We strolled round the rambling old garden where flowers and shrubs of all kinds grew and bloomed in profusion. Two fine spreading cedar trees on the lawn afforded pleasant shade, and beyond was a moat, surrounding the house on three sides, where gold fish played hide and seek, among the bright green leaves of the water lilies. The Colonel gave some Indian reminiscences, and Dorothy walked beside him, putting in a word occasionally, her soft voice being like music to me; the time passed pleasantly and all too quickly. The dressing-bell announced 7 o'clock.

Then my host conducted me up the broad oak staircase and through a long corridor, with wainscot carved with many strange devices.

'What a fine old house!' I exclaimed.

'Yes, it is indeed,' he replied, 'and very old it is too. Ah, take care, the step.'

He had opened one of the doors and entered a room, and I, not observing the descent, had stumbled into the apartment, nearly upsetting him in my efforts to gain the perpendicular.

'I should have warned you sooner. Old houses are full of unexpected steps. Dinner will be at a quarter to eight; if you require anything, please ring.'

So saying, my kindly host retired.

The bedroom was one of those overlooking the lawn. From the window I could see the moat glistening in the evening sunshine, while far away the Surrey hills looked blue and purple in the distance.

The room was long and low-ceiled, the mantel and wainscot of massive oak, richly carved and almost black with age. At the further end of the chamber was another door immediately opposite the bed, leading, I supposed, into another room. Out of curiosity I tried the handle; it would not yield. The key was turned on my side, so I did not investigate further.

Dinner passed off pleasantly. We joined the two ladies in the drawing room later on. The Colonel sat by the open window enjoying his cigar, while Mrs. Trent worked and chatted, and Dorothy treated us to several favourite songs. I have heard several great singers in my time, but their voices never sounded as sweet to me, nor could any songs they sang in any way compare to those simple ballads Dorothy sang that night.

We retired to our rooms about eleven. The first thing I did on gaining mine was to draw aside the curtains and open the window to get all the country air possible. It was a glorious summer night; the moon was almost full; it shone on the old garden, its silver beams glistening on the moat, while the mighty cedars cast deep shadows across the lawn. I put out my candle, and from the open window admired the moonlit landscape, inhaling the fragrance of many flowers with which the whole air seemed laden as with sweet incense.

How silent it was! The whole country seemed wrapped in sleep. Only the occasional distant barking of a dog, or the lowing of cattle broke the death-like stillness of the summer night.

I laid my head on the pillow with my mind fully made up to be curate of Heatherleigh (if the rector would have me) and well pleased I was at the prospect. 'Man proposes but God disposes.' That night was destined to change the whole course of my life. I was never to be curate of Heatherleigh or of anywhere else either.

I could not sleep. From thoughts and conjectures regarding my future, my mind had gone back to old Oxford, to 'Varsity triumphs on the river and in the cricket field, and mixed up with these thoughts of former days Dorothy Trent's sweet face seemed ever before my eyes. I was evidently smitten, and laughed to myself at the idea of such absurd 'love at first sight.' The house was very still, a creak in the corridor struck the midnight hour, and seemed to spend at least half-an-hour in the performance; then another in a distant part of the house followed suit. I lay wide awake watching the reflection of the lattice window which was cast by the moon upon the opposite wall.

## Friends at Court.

BIOGRAPHICAL GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

- OCTOBER 2, Sunday.—18th after Pentecost. Feast of the Holy Rosary.
- „ 3, Monday.—The Angels Guardian.
- „ 4, Tuesday.—St. Francis of Assisi.
- „ 5, Wednesday.—St. Galla, widow.
- „ 6, Thursday.—St. Bruno, Confessor.
- „ 7, Friday.—St. Mark, Pope and Confessor.
- „ 8, Saturday.—St. Bridget, widow.

FEAST OF THE HOLY ROSARY.

The Rosary is an epitome of the Gospels, representing in fifteen scenes the principal events in the history of the Redemption.

(1) We see the lowly Jewish maiden absorbed in prayer, in her poor obscure home. Suddenly a radiant light floods the dwelling, and out of the stillness comes a voice of unearthly melody: 'Hail full of grace!' She is startled at the sound of the salutation and at the sight of that form of light defined in human outline, but not of earth. The full import of the mighty message sinks into her soul, and she utters the fiat of generous co-operation. The heavenly visitant vanishes, and now (2) over the mountains speeds the Virgin to greet the Mother of the Precursor, whose spiritual instinct makes her clearly realise all that Mary knew: 'Blessed art thou amongst women,' cries Elizabeth; and Mary, referring all good to its source, says: 'My soul doth magnify the Lord.' (3) The third scene is reached, and the stable of Bethlehem rises up before us, that cave-stable where the homage of millions of faithful worshippers has centred for soon nineteen centuries. All homes have been shut against them this first Christmas night. Utter poverty and abandonment are all around, nay, not utter abandonment, for the Child has Mary's arms to shelter Him, and Joseph watches, protects, adores. (4) The scene moves on to the Jewish Temple, and Mary, obeying the law as though it bound her, presents, with the gift of the poor, an offering to the Lord that realises the yearnings of the patriarchs and fulfils the words of the prophets and seers of old, and in return for this offering she receives the grace to suffer for Him Who was 'the sign that shall be contradicted.' (5) Twelve peaceful years pass by, and we see her seeking Him who is the light of her eyes, and the breath of her life. 'We have sought thee sorrowing.'

And now come the mysterious thirty years of the hidden life. The figure of Mary looms up only to add depth and intensity to the dark shadows. (6) 'Tis the garden of Gethsemane in the eventide. A lonely Figure kneels in prayer there, within the trees. He is bowed to the earth in anguish. Alone in His sorrow, yet all resigned: 'Not My will but Thine be done.' His soul is sorrowful unto death. Fear, weariness, overwhelm Him. Great drops of blood ooze from every pore and bedew the ground with crimson flow. Did not the angels come and minister to Him He would have died then. Meanwhile, those who had eaten Bread with Him were sleeping close by; they could not 'watch one hour with Him.' (7) The scene of the scourging follows on the betrayal and capture, and we next see Him (8) crowned with a crown of thorns, and His Face hidden in blood. And then (9) He drags His cross to Calvary's hill, and (10) in a tempest of unparalleled suffering, He dies on the cross, which is henceforth to humanity the sign of copious redemption.

The work He had thirsted to accomplish is consummated; death is swallowed up in victory. (11) Christ rises from the dead in the splendour of his glorified humanity. The sorrowing group of Apostles and disciples, after the forty days of joy and peace, gather on Mount Olivet for the farewell, and (12) see Him ascend into Heaven. And next (13) the pentecostal fire descends from Heaven to establish the reign of God's spirit in the hearts of men. And after a little while He calls His Mother to Himself. (14) She passes from earth in an ecstasy of love, and (15) is crowned Queen of Angels and of men.

Whilst this panorama of the Gospel narrative is moving before our mental vision, we repeat after our Lord, the 'Our Father,' the prayer He taught us—petitioning for all our needs. And then we imitate the Archangel, and salute Mary 'full of grace,' and with Elizabeth we declare her 'blessed,' and with the Church we crave her to wield her power as Queen-Mother and to plead for us now, but still more when the shadows of death creep over us, and all earthly help is vain. And finally we glorify the Blessed Trinity in gratitude for the magnificence and copiousness and love of the plan of our redemption. Such, in brief, is the devotion of the Holy Rosary.

THE ANGELS GUARDIAN.

Dr. Hedley says:—'Bright light, fierce heat, tremendous power—this is what an angel is. . . . An angel is a soul without the prison of a body. He is so swift that space is annihilated before him. He is so strong that he rives the earth asunder, compels the clouds, holds the helm of the whirling tempest, lifts the ocean waters, guides the orbs of heaven, quells the demons, nay, almost penetrates the thoughts of the heart of man. His life is so living, so real, so true that there is nothing to express the heat of his intellect and his will but the electric fire that darts from cloud to cloud, most terrible of the forces of the world. . . . And is there any revealed doctrine short of the Incarnation itself, which should more powerfully draw our hearts to live for heaven, than the knowledge that these bright and mighty angels are our brethren and protectors here on earth? None who read the Old and New Testament can doubt that the angels are ministering spirits sent to assist man to serve God, and that to them is given a charge over us that we stumble not in the manifold temptations of life. Nay, we each of us have a special angel to watch over us from birth till judgment.' *The Christian Inheritance.*

Suddenly a chill seemed to seize me, a tremor ran through my whole frame, an awed sense of some strange presence seemed to possess me. I sat bolt upright and gazed in horror right before me, expecting I knew not what. As I gazed the door in the far corner opened slowly and noiselessly—absolutely noiselessly—and a figure attired in a strange dress advanced slowly and silently into the room. The door closed behind it.

It was a man of medium height, clad in a long white robe, fastened at the waist by a girdle of rope. At his side hung a large string of brown beads and a cross of black ebony, upon which a silver image of our Redeemer shone in the moonlight with strange brilliancy. His face was still in shadow and the eyes downcast. That he was a monk I felt no doubt; but how and from whence did he come? What brought him at this hour to my room?

The figure advanced into the clear moonlight, his face was wan and sorrowful and very pale, his tansured head was bared, and beneath his right arm was a book. With trembling fingers I made the sign of the Cross, as I had seen Catholics do in times of fear and alarm. Immediately the monk raised his head, his eyes (they were dark and luminous) seemed to search my very soul. I shall never forget that look.

'Father, what am I to do?' I cried in tones of earnest entreaty, for that pleading look seemed to ask something of me, though the lips were mute.

Slowly, as if in answer, he raised his left hand, at the same time grasping the large crucifix, and no words of mine can ever describe that vision in its real solemnity as I saw it—that ascetic figure in monastic garb, with pale spiritual face and large, luminous eyes, standing erect and silent in the moonlit room at that midnight hour, holding aloft the crucifix, the silver image of our Holy Redeemer gleaming against the dark ebony cross. I remained spell-bound, until the figure turned and slowly moved towards the door, which again opened noiselessly. Once more he looked at me, again those pleading eyes seemed to stir my inmost soul. With the uplifted crucifix he made a sign as if to beckon me to follow; then the door closed silently and he was gone.

Without pausing to consider, I made as if to follow him, but the door through which he had seemed to pass was locked, the key turned just as I had observed it early in the evening. Then a great fear seized me, that the monk was a visitor from the unseen world. There now remained no doubt in my mind about what had brought him to me. It must mean something, warning of approaching death, perhaps. The more I reflected the more inexplicable became the mystery. To compose myself to sleep was impossible, so I sat by the open window and waited for day; already the first grey streaks of dawn appeared in the eastern horizon. I thought and prayed as I had never prayed before, and ere the sun had risen and nature awoke to the new day I had made a great resolve, which would alter my whole future career.

I was obliged to return to town by the first train, and the bustle occasioned by my early breakfast and departure was a great relief. As I was in no mood for conversation, my nerves being thoroughly shaken. I took a hurried leave of my kind hostess and her pretty daughter. The genial Colonel insisted on driving me to the station. On the way I asked if he knew anything of the former history of his house, in as careless a tone as I could assume. He replied briefly that it had been a Dominican priory originally, but of its history he knew nothing. I bade my kind friend good-bye with much gratitude, smiling at his assurance of soon seeing me the curate of Heatherleigh, and next day despatched him a letter briefly declining the curacy.

On the first opportunity I visited the Dominican Priory in London, and there satisfied myself by the details of the habit, etc., that my midnight visitor was a genuine monk of that Order. I also gathered from the Prior a few particulars regarding their former settlement at Heatherleigh, but did not mention my reasons for enquiring about it. Being free I went abroad for three months. This period was the most wretched I ever spent. Nothing could amuse or give me rest; day and night that midnight vision seemed ever before me, and those pleading, searching eyes haunted me. The time I had resolved to take in consideration elapsed, I went to the Priory and asked the Fathers to instruct me. Two months after, on Holy Saturday, I was received into the True Fold. The same evening the monastery chapel looked its best, the air was sweet with scent of many flowers, the incense floated up in fragrant clouds; it was my first Benediction as a Catholic.

The last beautiful strains of 'Tantum Ergo' died away, the prayer said, a holy stillness fell upon the kneeling congregation who waited for His blessing.

As the silver bell gave forth its first sweet notes I raised my head. There amid the incense clouds before the altar, stood the priest in rich vestments holding aloft the Most Holy Sacrament, and by his side there appeared a face, that of a monk, with dark and luminous eyes which looked at me with gentle, loving approval; the pleading look was gone, and a wondrous smile seemed to illuminate the pale face.

I bowed my head to receive our Lord's blessing. When I looked again the priest and server stood alone before the altar. From that time a wondrous peace has been within me, no more have I been troubled by that pleading face. I feel sure the monk is satisfied.

Oh no, I never became a monk; I had no vocation that way. After the first consternation caused by the step I had taken was blown over a bit, my father came round so far as to make me a small allowance, and I obtained some office work.

Colonel Trent found me out, and many happy weeks did I pass under his hospitable roof.

I married Dorothy about a year afterwards, and, looking back over more than twenty-four years, I can say with deep thankfulness that I gained the two greatest blessings of my life at Heatherleigh Priory—my religion and my wife.—E. A. Belcher, in *The Catholic Fireside*.

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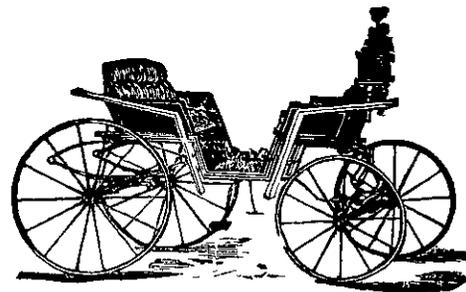
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WE SELL BOOTS,  
the very best at lowest prices.

WE MAKE BOOTS  
to measure. Quality unsur-  
passed. Fit perfect.

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and do them well. We are  
practical tradesmen and know  
how.



Townend's Cinnamon Cure cures with  
astonishing 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 debilitated 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. HAMPTON, 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 effect, 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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**J. T. CARTER,**

42 GEORGE STREET,  
Has just opened a large assortment of  
CROCKERY AND HARDWARE,  
Which is now being offered to the publi-  
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 ingre-  
dients, 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.

## Diocesan News.

### ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

September 24.

#### ST. MARY'S CONVENT ENTERTAINMENT.

THE entertainment given by St. Mary's Convent pupils in the Opera House on Monday night fully maintained the high reputation which the past entertainments had earned for the pupils of the institution. A very large audience attended. The stage at one was a sight worth seeing—it had been transformed into a veritable fairy land, with ferns, palms, and flowers, artistically arranged. The first item—a butterfly ball—was a gorgeous spectacle, for when the curtain was raised there were disclosed to view crowds of children of all ages and sizes attired in vari-coloured and picturesque costumes, representing the many-hued, gauze-winged butterfly family fitting in and out among the floral arches, held by quaintly attired Pierrots of French repute. Deftly managed lime lights added to the brilliant effects of the animated and picturesque scene. The designing and dressing of this item alone must have involved a great deal of time and trouble, and was an evidence of the foresight and skill requisite for the carrying out of the whole programme. Two little dots—Miss Nonie Tabuteau and Master Albert Tegetmeier gave an elf-dance, Miss Ruby Wilson and Miss Zillah Tabuteau, a *pas des deux*; Misses Mabel Bannister and Eveleen Collins, solo dances; and Misses L. Levi, Blundell, Pollock, Bannister, Collins, and Laing (2), a butterfly ballet, all of which were warmly applauded and re-demanded.

Evidence of the superior musical training imparted at the convent was shown by the vocal and instrumental numbers contributed by the pupils. These consisted of pianoforte solos by Miss Falconer (Raffs' 'Cachuca Caprice'), and Miss Beck (Brahm's 'Hungarian dance'), which were marked by faultless execution. Vocal solos were contributed by Miss L. White ('Che Farò'—Gluck), Miss Shapter ('Out on the rocks'), Miss Sullivan ('Solvejgs' song'—Greig); Miss D. Marshall ('Fair breeze blew'—Barnett), all of which found much favour with the audience. Another vocal item very creditably given, was an 'Ave Maria,' composed specially for the Sisters of Mercy here by Dr. Vincent, of Trinity College, London, and sung by 16 of the senior pupils.

Interspersed through the programme was a series of tableaux most artistically designed and realistically presented. These consisted of the 'Angel's whisper,' 'Hours of idleness,' 'Rule Britannia' (accompanied by a martial song entitled 'Victory' dedicated to the Sirdar of the Egyptian Army, and sung by Mr. Stebbing).

A cantata, 'The twin sisters,' made up the second part of the programme. In this was told the stealing of the May Queen's shawl by gypsies, of the grief of the Queen at her loss, and the finding of the lost one. The cast of characters was as follows:—May Queen, Miss Putnam; Florence (the lost sister), Miss D. Marshall; schoolgirls, Misses L. White, Beck, M. Putnam, M. Waldegrave; Preciosa, Miss H. Runcie; Lora, Miss K. Sheridan; second gypsy, Miss A. Duignan. The scenery was exceedingly pretty, and the denouement of the piece presented a stage picture which might excite the envy of the manager of a first-class professional company.

The dancing of Miss H. Runcie (Preciosa) must not be allowed to pass without a word of praise, as it was most graceful. She was ably assisted by Misses M. Bannister, Eveleen Collins, and E. Richardson in a special dance by the gypsies. There were also on the stage a number of other gypsies in their bright quaint costumes, and about thirty schoolgirls at another part of the cantata, whose chorus singing was very good. A graceful Indian dance was introduced by Miss Beere, who, with several of her pupils, gave considerable assistance during the evening. Mr. Quinn's orchestra contributed the overtures and the incidental music. There was a large audience, including all the local clergy, and the frequent applause and numerous bouquets testified to the appreciation with which the various items were received. Practically the same programme was repeated on Wednesday night with similar success.

#### GENERAL.

The new Brigidine Convent at Masterton is rapidly approaching completion, and will, it is expected, be finished within contract time. It is intended to hold a social in the building before it is furnished, the proceeds to be in aid of the furnishing fund.

I notice that Mrs. K. Williams, teacher of shorthand at St. Mary's Convent and the Technical School has been successful in

getting some of her pupils 'certificated' by Sir Isaac Pitman, intimation to that effect having been received by the last mail.

At the meeting of the St. Patrick's College Debating Society on Friday night, it was proposed by Mr. James Eccleton and seconded by Mr. P. McEvedy that the Society record its regret at the death of the late Sir George Grey and deplores the loss the Colony has sustained by his demise. Before the motion was put the Very Rev. Dr. Watters spoke at some length on the work which had been accomplished by the deceased statesman, making especial reference to his substitution of Government by law in this Colony instead of military rule. The resolution was passed in silence and ordered to be recorded in the minutes.

The Rev. Father Thomas Cahill, well known in Australia, is expected in Wellington shortly, when he will take up work in the Archdiocese.

I regret to hear that the Rev. Father O'Shea, of Te Aro parish has been indisposed for some time. The Very Rev. Father Devoy will leave for Hastings on Tuesday to assist the Very Rev. Father Smythe in the devotion of the Forty Hours' Adoration.

I understand that an ordination service will take place at St. Mary's Cathedral towards the end of the year, when three students of the Ecclesiastical Seminary at Meance will be raised to the dignity of the priesthood.

A number of children attending the Brothers' school, also the Convent schools are now being prepared for their First Communion. Those belonging to the Te Aro parish will make their First Communion at St. Mary of the Angels on Sunday next, and those of the Thorndon parish at St. Mary's Cathedral on Sunday week, when the Sacrament of Confirmation will also be administered.

(From our HAWERA correspondent.)

The fourth and last of the socials in aid of the building fund for the Convent school took place in the Opera House on Tuesday night. The attendance was not quite so large as at the preceding socials. During the evening the following items were rendered:—Violin duet (Misses W. Connell and F. Espagne), song, with violin obligato by Mr. McClurg (Mrs. Swinburne); pianoforte duet (Miss and Master L. Whitaker), song (Master Hutchens), song (Miss V. Winks), pianoforte solo (Mr. Moore), song (Mrs. Bogue), song (Miss Whitaker). Accompaniments and dance music were supplied most satisfactorily by Miss Espagne, extras being played by Misses C. and F. Espagne and Mr. Martin. The duties of M.C.'s, devolved upon Messrs G. O'Connor and N. McCarthy, who did their utmost to make the social enjoyable.

The management of this social was in the hands of Mrs. Whitaker, who was ably assisted by Mesdames S. O'Connor and King, Misses King, Haughtey and Sutton. The Hawera Catholic socials of 1898 have been a pronounced success.

### DIOCESE OF AUCKLAND.

(From our own correspondent.)

September 22.

The Rev. Father O'Hara, who was recently ordained at Waterford, a nephew of the venerable Father O'Hara, parish priest of Otahuhu, so long and favourably known in this diocese, is on his way out to labour in the Auckland diocese.

A high class concert, under the direction of Rev. Father Kehoe, takes place to-night in St. John's Church in aid of the building fund. This church, as already advised you by wire, will be consecrated and opened, after enlarging and altering, on the first Sunday in October.

The children of the Cathedral parish, as usual, will renew their Baptismal vows in the afternoon of the first Sunday in October. This most edifying spectacle is ever looked forward to with great devotion.

The obituary notice of his Grace Archbishop Walsh of Dublin appeared in last Saturday's *Herald*. It was kindly and flattering, and has been forwarded to the eminent and patriotic prelate for perusal. Strange, indeed, that one should live to read his own obituary notice twice over within two years, as in the case of his Grace of Dublin. As his opponents know, he is still upon the watch-tower a wary sentinel.

The news of the death of Sir George Grey caused wide-spread regret throughout the city yesterday. Auckland in a very special manner is indebted to the deceased statesman. He stripped himself of much of his unique personal belongings to enrich for all time the city by the Waitemata. His name will be honoured in many

# 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  
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elimes in time to come, but nowhere else will it be entwined with so many personal reminiscences and kindly feelings as in the city he loved and laboured for so well. May God grant him eternal light and happiness.

His Lordship, Right Rev. Dr. Lenihan, paid a visit of inspection last Sunday to the magnificent diocesan estate at Lake Takapuna. Gladly responding to his Lordship's kind invitation, your Auckland correspondent joined the party, which also embraced Messrs. J. Carrigan and Ponsonby. Crossing the expansive and handsome Waitemata in the Eagle at 11.30 a.m., we soon reached Devonport, thence driving in a waggone to the College, which was reached in 40 minutes. Mr. J. Colgan, the steward of the grounds, received us, and we were at once inspecting a portion of the four hundred acres. Everywhere around betokened industrious labour and activity; the tracks of the plough and the harrow were there. Along the eastern boundary 24 acres have just been added, a purchase from his Grace of Wellington who was trustee. This strip is a valuable acquisition. After going over this portion it was time for lunch, so we hid ourselves to the orphanage, where the children had already noticed the presence of their great benefactor. What a sight it was to see these little fellows running down the big field and clustering affectionately around the Bishop! There could be no possible mistake of the warmth and intensity of their welcome. The fleet of foot secured the privilege of walking hand in hand, the others contented themselves with gently holding the tails of the Bishop's overcoat. At the orphanage Sister Mary Alphonsus and the other Sisters welcomed the Bishop. Soon after this we were seated in a bright, cosy room, at a nicely prepared luncheon, after the completion of which the party went off to the opposite end of the vast estate, every portion of which was carefully inspected by the Bishop. Numerous plots, averaging 20 acres, have been leased to various settlers, and upon these happy homesteads are to be seen. That under the immediate control of the Bishop is unmistakably progressing. In a very short space of time immense results are sure to follow. Our people are unaware of what is going on at their very doors in the development of this valuable diocesan asset. Finishing our rounds, and tramping back over hill and valley, we returned to the orphanage and enjoyed once more the hospitality of the good Sisters. Thanking the Sisters and Mr. Colgan for their extreme kindness, we made our way to the trap, the boys once more gathering around the Bishop, and amidst adieu we drove off for Devonport. There the Bishop paid his respects by calling and praying over the remains of Mrs. Bruce, of the Thames, who died suddenly that morning, and caught the 5.30 boat, reaching Auckland at 6 o'clock, very pleased with our fine day's outing and what we saw.

(Diocesan News continued on page 19.)

## METHODISM AND CATHOLICISM.

(By the VERY REV. T. LE MENANT DES CHESNAIS, S.M., V.G.)

### SUMMARY.

- I. ORIGIN of Methodism and its progress.
- II. Characteristics and organisation of Methodism.
- III. Belief of Methodists.
- IV. Catholic Doctrine on Grace and Justification.
- V. Errors of Methodists refuted.

### I. ORIGIN AND PROGRESS OF METHODISM.

John Wesley may be considered as the first founder of Methodism. He was born at Epworth, in the County of Lincoln, in England, in 1705. He made his classical studies at Oxford, and, in 1726, he became a fellow of Lincoln College. He had an ascetic mind. The works of William Law, which he read, produced a great impression on him. With his brother Charles and a few other gentlemen, he conversed on devotional subjects and the Greek and Latin classics. Among those gentlemen we may mention Mr. Ingham, Mr. Hervey, and Mr. Whitefield. They spent together several evenings every week, and conversed mostly on spiritual subjects. They also visited a few poor families. In 1735, after the death of their father, John and Charles Wesley, Ingham and Delamette, went to Georgia to convert the Indians. On arriving in America they were disappointed at the state of things there, and considered the time had not yet come to convert the Indians. Charles Wesley soon after returned to England. John exercised his zeal in Savannah. Prayer, singing, and an exhortation were the general programme of his religious services. In 1738 he returned to England. On his passage to America, and whilst in Georgia, he had made the acquaintance of some Moravians, and it was from them he borrowed his doctrine of justification by faith with a firm assurance of personal pardon. In the summer of that same year, 1738, he travelled through Germany, and spent some time in a Moravian village. He was delighted with the people. Having returned to London he tried to diffuse his doctrine. Not being permitted to preach his system in the Churches of the Establishment he began to preach in the open air, especially to the poor. He encountered great difficulties. Little by little, however, he made a few proselytes, whose numbers went on gradually increasing. In 1741 he had about one thousand followers. At the time of his death his society had spread through Europe, America, and India. In Great Britain there are about 300,000 Methodists; in America they reckon about 2,000,000; in Ireland 20,000; in Canada 30,000;

and about 100,000 in other countries: that is, their total numerical strength is about two millions and a-half. The name of Methodist was given to the sect on account of their pretending to do everything systematically or methodically. The object of Wesley was to lead people to a more holy and perfect life than what was generally practised at the time by the members of the Church of England. He did not wish to separate from the Anglican Church, but to purify and sanctify it. Whitefield separated from Wesley, and preached pure Calvinism. John Wesley has left a book of sermons, a tract on original sin, a book on medicine, *Papism Examined* (a book full of calumnies and misrepresentations against Catholics), etc. Charles Wesley, his brother, died in 1735. (*Wesleyan Method*, Ch. Thorton; *Religion of the World*, Ch. Griffin, 1872; *The Parliament of Religions*, II., p. 1162-1165).

### II. CHARACTERISTICS AND ORGANISATION OF METHODISM.

The peculiar characteristics of Methodism, which embraces twenty-nine different organisations, are:—(a) The class meeting; (b) Probation, local preachers, itinerancy, general superintendency. This polity is common to all the Methodist organisations, no matter how widely they may differ in other matters.

Let me explain this more fully.

1. Each Methodist Society is divided into small companies, called classes.
2. Each class consists generally of twelve persons living in the same locality.
3. The chief of each class, or leader, as he is generally called, is to visit his members every week, encourage and advise them, and receive their offerings.
4. The leader presides always over his class.
5. The duties of the ministers are: To preside at the general meetings of his society; to give them exhortations and to instruct them; to visit all the classes once a quarter.
6. After the minister has visited his district, a circuit meeting is held, consisting of the ministers, leaders, and lay preachers. At this circuit meeting collections are received and temporal matters settled.
7. A number of circuits, generally ten, forms a district, or conference.
8. Every district has a chairman. The conference examines the candidates for the ministry, deals with the building of new chapels, erection of schools, etc. The conference consists of the ministers and representatives of each district.

### III. BELIEF OF METHODISTS.

1. They profess to believe in the Bible and Primitive Christianity.
2. The teaching of the Church of England, her liturgy and formularies, interpreted mostly in the Arminian sense.
3. The Doctrine of Universal Atonement, human freedom and responsibility.
4. Salvation by Grace through Christ.
5. This salvation is obtained by humble faith and trust in the atonement made for sinners by Christ.
6. Believers are to be assured of acceptance with God, implying free and full remission of sins.
7. This consciousness of one being free from sin fills us with love for our adorable Benefactor.
8. As soon as anyone has the true faith, that moment he is justified: that is, as soon as he has an assured confidence that Christ died for his sins.

General Rules: All members are to be anxious to flee from the wrath to come and to be saved from their sins. They are to avoid taking the name of God in vain, the profanation of the day of the Lord, drunkenness, fighting, quarrelling, putting on of gold and costly apparel, singing profane songs, taking part in dangerous diversions. They must help members in business, and employ them in preference to others. Lastly, they are to search the Scriptures, attend private and public meetings of the Society, and promote its interests.

The fundamental principles of Methodism are:—

1. That we are saved by humble faith and trust in the atonement made by Christ for sins.
2. That as soon as any one has the true faith he is justified—that is, as soon as he has an assured confidence that Christ died for his sins.
3. Justification is a persuasion of the present pardon and acceptance by God, through interior consciousness.

In order to refute this erroneous and pernicious doctrinal system, we must first have an accurate idea of grace and justification.

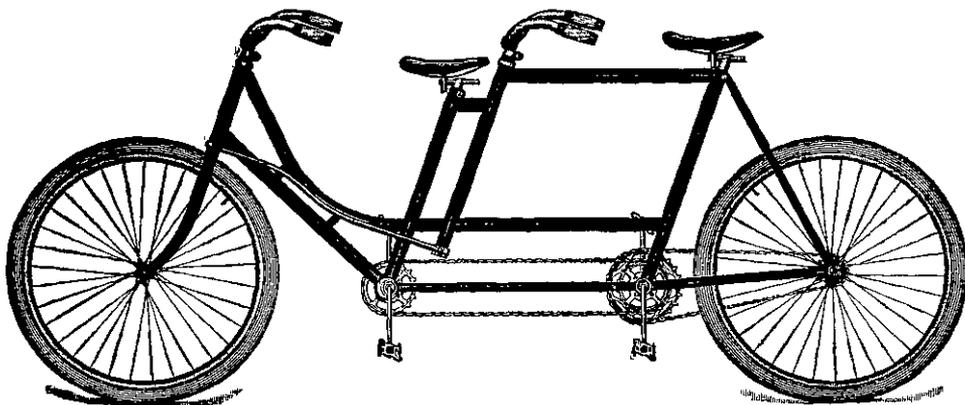
### IV. CATHOLIC DOCTRINE ON GRACE AND JUSTIFICATION.

The destiny of man is twofold: he has a natural and a supernatural destiny. By original sin, man lost his supernatural privileges and his right to heavenly bliss. The Son of God had pity on fallen man and gave him the possibility of attaining his immortal destiny, that is, heavenly bliss, and the clear sight and enjoyment of God. This supernatural destiny being above Nature, man could never reach it without the grace of God and the mediation of Christ. The means which God gives us through Jesus Christ to attain heavenly bliss we call grace. This grace perfects our human nature and

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New Zealand Granite, Scotch Granite, and  
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attended to.

renders it deiform or God-like. (Man endowed with supernatural grace is a new creature ('Nova creatura,' ii. Cor. v. 17; Gal. vi. 15; Ephes. ii. 10); Divine grace gives us a new will and a new heart, and enables us to do those things which are pleasing to God, and which without it we should not be able to perform (Phil. iv. 13). It is the seed of eternal glory (semen gloriæ). God bestows His graces upon us out of pure mercy and benevolence. Although natural gifts are sometimes called graces, in the theological sense, we design by that word only such gifts as are superadded to our reasonable nature, in order to enable us to obtain eternal bliss. By grace our nature is helped, cured and saved. It may be defined: 'A supernatural gift of God given to a reasonable creature for the obtaining of eternal life.' 'Donum supernaturale gratis a Deo creaturæ rationali concessum pertinens aliquomodo ad vitam æternam' (Hurter, iii. n. 9). All the graces given to men since the fall of our first parents being granted to us on account of the merits of Christ are called 'Christian graces,' or graces of Christ, 'gratia Christi,' because it is in Christ that they have their foundation, and they rest, not on our own merits, but on His. This grace of Christ is also called 'medicinal,' because its object is to heal the wounds of original sin, and to raise us to the supernatural state. 'Est a Christo capite nostro, ut elevaret hominem ad ordinem supernaturalem, est medicinalis et elevans' (Hurter, Ubi supra). We speak of interior and exterior grace. By interior grace we mean the interior helps inherent to the soul to enable it to secure salvation. By exterior grace we understand external helps, as the preaching of the Gospel, the example of Christ and of His holy Apostles, etc. The object of interior grace is our sanctification. The grace which makes us pleasing to God and is given us for our own spiritual utility and advantage is designated as 'gratia gratum faciens.' The grace which is given us for the benefit of others is called 'gratia gratis data,' or gratuitous grace. The grace which makes us pleasing to God may be transitory or permanent. In the former case it is called 'actual grace'; in the latter case it is named 'habitual grace.'

ACTUAL GRACE.

(a) Grace is a help, an assistance from God, 'auxilium, adjutorium Dei.' We must not confound actual grace with the Divine concurrence 'concursum divinum,' which is indispensable to all secondary causes in order that they may produce their effects. God must give His concurrence to all His creatures, but not His grace. Even with the presence of actual grace, the Divine concurrence is always wanted. Grace gives us extra help and assistance, the divine concurrence does not. Actual grace is an illumination, an irradiation of the intellect, an inspiration of the will. 'Mentis illustratio atque inspiratio voluntatis.' It points out to us what we are to do and what we are to avoid, how we are to keep the commandments, how we are to act in order to endear ourselves to Almighty God. It gives light to the intellect and strength to the will to perform actions meritorious of eternal life. It is said to be co-operative when, being faithful to it, we profit by it to do good. Whenever we co-operate with actual grace it obtains for us new graces. We cannot perform any supernatural action without the help of actual grace. 'Ad omnes actus salutare est necessaria.' Our Blessed Lord says that in the supernatural order we can do nothing without Him. 'As the branch cannot bear fruit of itself unless it abide in the vine; so neither can you, unless you abide in Me. I am the vine, you are the branches; he that abideth in Me and I in him the same beareth much fruit; for without Me you can do nothing' (John, xv. 4-5). There is no question here of natural gifts or ordinary Divine concurrence, but of a special supernatural help given us by Christ to perform a supernatural action. This is why, in Holy Scripture, those who are deprived of supernatural grace are said to be spiritually dead, 'mortui,' because as a dead man cannot act, so in the supernatural order, without God's grace, we can do nothing meritorious of eternal life. Our salvation is attributed to grace; it would not be the case if without it we could work out our salvation. This Divine grace is necessary even for the beginning of faith, 'etiam ad initium fidei.' In order to have faith we must be moved by God to acknowledge our insufficiency and the need we have of a Saviour and of a Mediator. This grace which is necessary for meritorious acts is supernatural, actual, and interior, 'supernaturalis, actualis, et interna.' Even those who are justified are in need of this salutary actual grace. As we cannot perceive external objects without the light of the sun, so neither can we perceive the beauty of celestial things without the heavenly light which comes from Christ. Those who have been justified cannot persevere in their justice except they be helped and assisted by God. The reason is, that in order to persevere we must keep all the commandments and overcome all temptations, which is not possible to man without a special help from God. However, God will never refuse this assistance to those who humbly ask it from Him. Without a special privilege man, even after he has been justified, cannot avoid for life every venial sin. This was defined against the Pelagians, who contended that without grace man could avoid all venial sins and obtain a perfect

imperturbability (Conc. Carthag. can. vi., viii., viii.—Trid. Sess. vi. can. 23). 'In many things we all offend (James, iii. 2). This is why in the Lord's Prayer we pray to God to forgive us our daily sins, no matter what holy life we may lead. In the state of our fallen nature, we cannot observe all the natural law and overcome grievous temptations without the assistance of Divine grace.'

(To be continued.)

COMFORT FOR THE OLD FOLKS.

SUPPOSE the wheels of time could suddenly be reversed, and we could, in an instant, go back to the year 1814. Why, man, you wouldn't recognise England. You wouldn't know how to speak, what to do, or how to understand the things around you. You would be as completely lost as though you were whisked away and dropped on the planet Jupiter. You would find no railways in England, no telegraphs, no running water in the city houses, and mighty few of the houses themselves that are standing now. Between 1814 and 1894 the difference is as great as between 1814 and 1600. Yes; and greater.

Yet a lady who was born in 1814 writes us the following letter. She says:—'In the early part of 1884 I commenced to feel weak and ailing. My appetite was bad, and after meals I had an aching pain in the chest, and a most uncomfortable feeling in the stomach. My mouth tasted badly, and I spat up a sour, sickening fluid. I was much troubled with wind, belching it up frequently. It was about all I could do to get around here and there in the house.'

'A woman that I knew told me of a medicine that she said had done her a great deal of good; she called it Mother Seigel's Curative Syrup. She said it would no doubt do as much for me. On hearing this I sent and got a bottle from Mr. G. Daniell's, grocer and draper, in Linton, and began to take it. I am glad to say that in a very short time I felt much better. The bad symptoms I have spoken of went away, and soon I was as strong and hearty as I had been before the trouble came on me.'

'I am eighty years of age, and can do almost any kind of work easily and with comfort. I owe it to Mother Seigel's Syrup, and by taking an occasional dose when I feel ailing it has kept me in good health for ten years. I recommend the Syrup to all my friends, and if by printing my letter in the papers you think other persons—especially those who are advanced in life—may come to hear of the Syrup and use it, I shall be very pleased to have you do so. (Signed) Mrs. Ann Woollett, Wheeler's lane, Linton, near Maidstone, January 16, 1894.'

We do think Mrs. Woollett's letter will do good and so you find it printed here. Now, there are a great many old people in this country, some of them perhaps even older than she. And they need a gentle and good medicine like Mother Seigel's Syrup. Old age is a time when life is apt to seem a heavy thing to bear, particularly if there is more or less pain and illness. And this is sure to be the case. The stomach gives out. Old people can't digest as they once did. Their food sours and ferments in their stomach, and makes all those bad feelings that Mrs. Woollett herself had. And when they cannot eat and digest their food, of course they get weak and feeble, and have to lie in bed or sit in the corner, unable to take the air and go about for necessary exercise. Then they get to thinking they are in the way, and grow down-hearted and low-spirited. Besides, they are likely to be troubled with rheumatism, which is a complaint peculiarly common to old people, and comes from a bad digestion.

Now, for curing and mitigating the ailments of old people, there is nothing in the world so good as Mother Seigel's Syrup. It doesn't sicken them and tear them all to pieces as some harsh medicines do. It operates gently and thoroughly; it doesn't make them worse before it makes them better. For indigestion, dyspepsia, rheumatism, and all the aches, pains, and discomforts of age, it is just right.

Mother Seigel, who discovered it, knew what her elderly friends needed—nobody better.

Well, we can't go back to 1814, and we don't want to. In spite of all the growlers and grumblers, we are better off where we are. In 1814 Mother Seigel's Syrup was never heard of; it didn't exist. But everybody knows it in 1894. It is one of the great and good things of this end of the century.—\*.\*

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 up on 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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### 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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