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Current Topics

AT HOME AND ABROAD.

THE POPE
AND
THE QUEEN.

CATHOLICS believe in the divinely-enunciated principle of giving to Cæsar the things that are Cæsar's and to God the things that are God's. They also hold fast by belief in the superiority of the supernatural to the natural

order, of the spiritual to the civil power. Hence the time-honoured custom of giving the Pope precedence of all temporal monarchs, and of giving his name precedence of civil rulers in toasts, etc. In continental countries, even where ruled by anti-Catholic Ministries, this ancient usage is fully recognised. When the recently-deceased Sir Stuart Knill, the first Catholic Lord Mayor of London since the Reformation, acted upon the custom a few years ago, there was a brief, sharp, and lively controversy in the London Press. It ended in the general recognition of a custom that, in principle at least, bears upon it the rime of a venerable antiquity. I am glad to welcome a similar recognition thereof by one of the leading daily papers of New Zealand. The *N.Z. Times* (Wellington) of last Friday has the following in point:—'Several non-Catholic guests at the Synodical luncheon at Day's Bay appeared to be surprised at the order observed in proposing the toast of "The Pope and the Queen"—forgetting that it has always been the custom of Catholics to give their spiritual ruler precedence over their secular head. This practice has sometimes been condemned as disloyal to the Crown, and there have been frequent heated debates as to the advisableness of continuing it; but it is now generally recognised that there is nothing objectionable in the practice, and all well-informed people know that her Majesty has no more loyal subjects than the Catholics of the colonies.'

UTOPIAS THAT
VANISH.

UTOPIAS, like nine-pins, are set up only to be knocked down. Two more of them have collapsed in rapid succession. One of them was a Suabian attempt to give the Socialist programme a local habitation and a name. The other was the historic little community of New Icaria, in the United States. The strangest thing about the New Icaria settlement was the fact that it somehow contrived to exist after a fashion for fifty years. Then it wearied of the effort and gave up the ghost. It was founded and guided on the lines of the *Voyage en Icarie, Roman philosophique et social*, written in 1840 by the French communist Etienne Cabet—one of the long line of philosophic dreamers that have extended from Plato to Edward Bellamy and Charles Secrétan. New Icaria was founded by him in Texas in 1848. Two years later the settlement was removed to Nauvoo, in Illinois. In 1857 it shifted its quarters again. This time it flitted to Adam's County, Iowa. There it wrested against dissolution till the close of the year of grace 1898. The spark of life left it in the year of its golden jubilee.

All this reminds me of a similar double collapse which befel two Utopian ventures in 1895—the one in America, the other in East Africa. The 'New Australia' project in Paraguay started with the sound of trumpets and the beat of drums and everything in its favour—free land, immunity from taxation, a good climate, and a decent amount of capital. Lane lorded it over the new colony with a rule which out-Czared the Czar. The scheme made haste to collapse. It fell in and went over like a balloon struck by lightning. The dismal remnant of the settlers were brought back on the dole of charity to Old Australia, and the autocrat of the little Socialistic Amhara so far recognised his mistake as to agree that 'even Communism must leave some individuality to man, and admit some private and personal rights.' New Icaria was founded on the lines of Cabet's book. New Australia was an attempt to reproduce in the concrete Bellamy's *Looking Backward*. The other collapse of 1895—known as the Freeland of East

Africa—was foreshadowed in Dr. Hertzka's Utopian novel. It came to nothing: the pioneer expedition that was to have made the fertile slopes of Mount Keina blossom like the rose, broke hopelessly down.

All such schemes are foredoomed to failure—first, because they ignore the weaknesses, jealousies, passions, greeds, and prejudices of human nature; and, secondly, because they fall into the cardinal error of denying all personal property—the one point which makes men fight shy of all socialistic doctrine. M. de Paëpe is a well-known and thoughtful contributor to the *Revue Socialiste*, and even he makes this admission:—'Unless we allow every man personal property in those intimate things which every man holds dear, and unless we allow him to earn these same, we shall never be more than a set of dreamers giving out Utopian schemes which no one will accept, and whose number has no limit, and we shall leave the world no happier than we found it.' The Socialistic Eden is as far off as ever. Every happy Amhara, every pleasant social Valley of Typee they try to set up, has thus far turned into a Tom Tiddler's Ground, where the land is waste, and the dwelling a ruined hovel without a sound pane of glass, and every plank and beam has rotted or fallen away, and a slough of water and a leafless tree and plentiful filth mark the spot where a garden ought to smile. Dr. Knödel and M. Secrétan, and Herr Bebel, and all the Collectivists may theorise till the world has ceased to wag. Social well-being can only be settled by falling back upon the eternal principles of the only true Socialist the world has ever seen. He was crucified, but rose again, and lives and works to-day in His spouse, the Church. Somebody has well and beautifully said that the perfect earth must come by way of Heaven.

We are getting on in New Zealand. At least we are working up—or down—to the good level average of our neighbours, and that is something. During the past year the 'push' nuisance took possession of and terrorised whole quarters of London and Paris. The fashion has spread to Australia. Melbourne and Ballarat have been for weeks past the scenes of exhibitions of street ruffianism which recall the good old days of the garrotting scare, or the condition of London before the institution of the City police at the instance of the famous Bow-street magistrate, the fielding the novelist. The epidemic of 'push' outrages has crossed the Tasman Sea and taken lodgment in New Zealand. The North-East Valley, Dunedin, has been for the past week so terrorised by a small gang of well-dressed young ruffians that no respectable female dares to show her face on the public thoroughfare by night. The honorary justices have, as in Melbourne, put a premium on this high revelry of the hoodlums by absurdly lenient sentences, or by refusing to convict in the face of the clearest evidence of guilt. Fifteen or sixteen years ago the sentences meted out to the 'pushes' by the Sydney J.P.'s in similar circumstances were so flagrantly lenient that some eight stipendiary magistrates were appointed to deal with such cases. The evil is as likely to spread in New Zealand as in England and Australia. If honorary justices are too thin-skinned or chicken-hearted to protect the public, adjudication on the matter should be, as in Sydney, promptly taken out of their hands, and entrusted to men who will stand no nonsense. Various letters to the Dunedin papers suggest the lash as a punishment for aggravated assaults by larrikins, especially on women. The sentimental objection to its use may well be considered in the light of the recent declaration of the Recorder of Old Bailey which I find in the *People's Journal* of November 28: 'Where the cat and substantial imprisonment have been ordered, my experience is that none so punished ever come up again.' But an ounce of prevention is worth a ton of cure. A little more of God in the school life of the Colony would be about the best safeguard against the organised and well-dressed hoodlumism that is showing its head amongst us.

The "ANGLO SPECIAL" Cycle Is absolutely the Best Colonial-built Cycle. B. S. A. Part and Co. Prices: Gent's, £21; Lady's, £22. Call and see them. THE ANGLO-NEW ZEALAND CYCLE CO., 6 PRINCES STREET.

SHE HAD
NO
PROPERTY.

MR. BEETHAM, S.M. (Christchurch) — so writes a correspondent—is having his extensive and varied knowledge of humanity very much widened by his experiences in granting the Old Age Pensions at Christchurch. Mr.

Beetham poses as a cynic. He looks upon human nature from the most pessimistic point of view. Possibly it is little wonder that he does so. The seamy side of life has been so long presented to him that he has come to believe that human life has no other side. In a psychological sense he has turned the Röntgen rays of his cold, keen eyes upon the fractures and flaws in poor humanity for the last quarter of a century or so. It is no wonder that he is cynical. "Ah," said he the other day to an old age pensioner who had said that his wife had no property, 'that's reversing the usual order of things. When a man and his wife come into Court now-a-days we find that the wife has all the property and the husband has all the debts. When there are money troubles that's how it's managed.' So it is. 'The economic independence of married women,' so dear to the heart of the Women's Convention, forms, even in its present embryonic state, a pretty high jump in the way of tradesmen who seek to recover their debts. The bare-faced manner in which both men and women 'swear up' in these cases is simply appalling. The old rigid regard for the solemnity of an oath has become very limp in these degenerate days.

HER THIRD
WEDDING

MADAME ADELINA PATTI has found marriage so far from being a failure that she celebrated her third nuptials last week. This time the favoured swain is a Swedish Lutheran named

Cederstrom. The London correspondent of the *Dunedin Evening Star* stated in advance that 'a double religious ceremony' was to take place—a Catholic priest and a Lutheran minister to divide the honours of the occasion in equal proportions. That correspondent is in a state of baptismal innocence as regards the Catholic discipline on marriage. It is quite possible that the persecuting laws still in force in Sweden and Norway may require the performance of the ceremony before a Lutheran minister as necessary for the legal validity of the marriage. But the Catholic Church forbids the repetition of the marriage service, whether by a Protestant minister after a Catholic priest, or by a Catholic priest after it has been (sinfully) performed before a Protestant minister. In this latter connection I do not speak of the countries where the decrees of the Council of Trent have been published, and where the presence of the parish priest of one of the parties is required for the ecclesiastical validity of the marriage. 'It does, indeed,' says Dr. Bagshawe (writing of the repetition of the ceremony in a Protestant church) 'seem a mockery for a woman, who is bound till death to the husband whom she has just married, by every law of God and man, to go into another church, take the ring from her finger, profess herself to be an unmarried woman, and go through a ceremony, every word of which is to her unmeaning and useless. At any rate, the Catholic Church declares it to be unlawful.'

WORTH Imita-
TION.

AFTER almost seven years of masterly inactivity the powers that rule New Zealand have suddenly stumbled across one of the many

Acts of Parliament that have been relegated to the lumber-room of things inoperative. This time it is the Offensive Publications Act. It has been brought out like a rusty gun from an old armoury. Its first shot was aimed at a Dunedin bookseller for the sale of a Melbourne weekly which contained certain advertisements prohibited by section five of the Act. The action has had a result which, I trust, may meet with the well-deserved flattery of extensive imitation throughout New Zealand. The Dunedin booksellers met and unanimously agreed to refuse in future to handle any publications which insert quack advertisements which could be construed to contravene the Act. In the meantime they refuse to supply the following publications:—*Sydney Bulletin*, *Melbourne Sportsman*, *Melbourne Punch*, and *Melbourne Weekly Budget*. Other newspapers are to be notified that certain objectionable advertisements must be withdrawn from their columns, and—most vigorous and practical step of all—the Postmaster-General is to be interviewed for the purpose of interdicting the importation of the above-mentioned newspapers into the Colony. Such a course has been adopted in Queensland, with happy results. Why not in New Zealand?

* * *

'During the meeting,' says the *Otago Daily Times*, 'Mr. Braithwaite' (the bookseller against whom action was taken, and at whose instance the present crusade has been entered upon) 'stated that, after minute examination, he found that the Dunedin press were almost entirely free from these objectionable advertisements, and that it served as a model for all colonial publications.' Within the past few months the N.Z. TABLET has refused to continue the insertion of a class of perfectly innocent medical advertisements which appear in every newspaper, secular and religious, in these colonies. Acting

upon a decision arrived at some months ago, we have likewise discontinued an advertisement regarding electric belts, even though it contains no reference to nervous debility as laid down by the Offensive Publications Act. The elastic nature of the section as it stands and the wide discretion allowed to justices may occasionally lead to perfectly innocent advertisements being classed as 'indecent.' The difficulty may easily be met by an amending Act. It is, however, high time that the youth of the Colony should be protected against the perusal of a class of advertisements that are, in effect, nothing short of incentives to gross crime. The new crusade initiated by the booksellers of Dunedin will have the good wishes of God-fearing people of every creed and class in New Zealand.

PRIEST AND
PEOPLE.

'A PRIEST is not an angel,' said a New Zealand priest at the close of a sermon to a large congregation recently. 'He is only a man; he is human. He has the faults of human nature, but his life is given to you. His hand is the anointed hand which gives you the Sacraments. Respect your priests. Be proud of them. If they have faults, leave their faults to God.' 'That,' says an amiable and thoughtful correspondent, 'is just what so many Catholic people do not. Some persons are so constituted that, as George Eliot has said, they constantly fix their eyes upon the spots upon the sun, and not upon its glorious radiance. We are all apt to take the self-sacrifice and willing service of the priest in much the same unthinking, ungrateful, gratuitous way as that in which we accept light and air. Possibly it is in consequence of this airy appropriation, as a natural heritage, of the services of the priest, that we are so free with our criticism and so stingy with our gratitude. It should be *vice versa*. When sickness assails us and death faces us, the priest is the only one upon whom we can call, knowing that the call will be obeyed. Other friends may fail us. The priest never fails us. His telephone is never spiked. No matter how cold the night or late the hour at which the urgent ring comes, it is answered. Truly, indeed, we ought to respect our priests. "The Order of Melchisedech," with the wonderful power which it confers, carries with it the blue ribbon of all earthly dignities, but it carries also with it a great dower of human loneliness. When he dons the garb of his supernatural knighthood the priest is shut out by a wall of separateness from the fair garden of human love. He must go alone, and lonely, and practically homeless through the world. The life of the priest affords the highest ideal that the world holds to-day of the Christian charity embodied in the primary commandment of the Positivist School: "Live for others." Altruism can go no further. In common gratitude, the least that Catholics can give to their priests is profound respect and wide indulgence, instead of cold non-appreciation and flippant criticism.'

HE WAS 'LET
OUT.'

A GRACEFUL story is told of the young Princess Pauline of Wurtemberg, whose marriage took place so recently. Just before her wedding day she received from a peasant

girl a letter of which the following is a translation:—
'Dear Miss Princess Pauline,—Your wedding-day is to be on Saturday, and I wish you every happiness. I am sure you are very happy. My wedding is on the same day, and I should be very happy too if my father were not sitting in prison. If your father were in prison, you too would grieve. Dear Miss Princess, I beg of you, say a good word to your father, so that he lets my father off, at least let him out for a few hours, so that he may come to my wedding. With much love, yours, etc.'

'Miss Princess,' in the midst of all the absorbing cares of the trousseau, promptly handed the letter to her father, King Wilhelm II., with the result that the peasant girl's father was liberated, and, as his offence was a trifling one, he received a free pardon, and took part in the festivities of his daughter's wedding.

It is sometimes instructive, though in present LOSING ITS GRIP. circumstances never pleasant, to record in our day the relaxing hold of any form of Christianity upon its adherents. The losses of the sects are often, happily, gains to the Church, but in probably the greater number of cases, the gains are for the ranks of indifferentism or irreligion. A doleful tale of failure is recorded in a paper read by Rev. A. Rivett at the recent half-yearly meeting of the Victorian Congregational Union:—

'The Church,' said he, 'is not making headway. The income of the Union is but one-third of what it was 10 years ago, while the churches and mission stations were fewer in number. The college, the new church-sites fund, and other projects are but memories. Some new Church-policy is urgently needed to rescue the Church. There are but three courses open: slow but decorous extinction; amalgamation with some other Church; or a new birth.' The steam is evidently knocked out of Congregationalism in Victoria.

The Catholic Church in Victoria still keeps marching grandly on. During the past year 12 new churches were built; one superior day-school, one girls' boarding-school, and one primary school were added to the 263 establishments of their kind already in active operation; while the fresh and added motive power thrown into the Church's work in the Colony comprises two Brothers, about a score of priests, and 65 nuns.

In this connection I might refer to the figures given by Mack in his *Classes and Masses* (1896) regarding the increase of the clergy in England between the census of 1881 and that of 1891. 'It will be seen,' said he, referring to his diagram, 'that the clergy of the Established Church have increased absolutely by 11 per cent, but that relatively to the population they have only kept pace with it. The Nonconformist clergy, on the other hand, though they have absolutely increased by 3 per cent, have relatively to the population decreased by 8 per cent; while the Roman Catholic clergy have increased absolutely by 20 per cent, and relatively to the population by 9 per cent.' These figures will give small comfort to two classes of people: (1) to the few figure-jugglers who, like Rev. H. Price Hughes, fancy that 'Romanism' is making no headway in England; and (2) to the members of the Protestant Alliances, Agencies, and other associations who lament, with the *Bulwark*, 'the powerlessness of Protestantism to resist the progress of Rome.'

BL0TIA was called by the ancient Greeks **THE GOSPEL OF PLUNDER.** Mars' orchestra or exercising ground, because it resounded so often to the clash of strife. Puerto Rico promises to become in the near future, like Cuba, the cockpit of a thousand warring Christian sects. Their agents have been already 'spying out the land.' One of them, a Rev. W. H. Sloan, representing the Home Mission Society, stated on his return that some Puertoricans listened to him haranguing in public, but naively attributed the fact 'not to any ardent religious tendencies, but rather to their curiosity.' According to the *New York Herald* of December 18, this enterprising disciple of the Lord suggests in all seriousness that the United States Government should forcibly hand over some of the Catholic churches and monasteries of Puerto Rico to the Protestant missionaries. The goods, rather than the good, of the Puertoricans is manifestly the aim of the missionaries. History would thus repeat itself, and the new reformation in Puerto Rico would begin, as it did in Merrie England, by a redistribution of the plums among the adherents of the newly-imported creed. Mr. Sloan has dropped out of his due stratification in the ages. He belongs by right to the days of King Hal and the Court of Augmentation.

Perhaps you have seen the picture in Hood's *Conte Annual* for 1832? A huntsman asks: 'Which way did the fox go?' and five unkempt and unredeemed country louts point forthwith in five different directions, to the great astonishment of the bewildered inquirer. Fancy the bewilderment of the poor Puertorican when the representatives of five hundred American sects will stand upon his streets and, amidst a babel of contradictory voices and sectarian strife, point in five hundred different directions as each the only true road to life eternal.

KLONDYKE. The Church's energies are not chilled by the bitter Arctic blasts that blow over the golden cities of Alaska. A letter recently received from Father Judge, S.J., tells of a fine Catholic hospital at Dawson City with 135 patients—'mostly typhoid,' says the Father, and a new church which cost £5,000 (the gift of Mr. Alexander McDonald), and in which some six hundred people assemble every Sunday for the great sacrifice of the New Law.

HISTORY AS SHE IS WR0TE. The London *Daily Telegraph* has furnished us with another of those strange mixtures of fact and fiction which illustrate, in a small way, the unreliability of history as told by the gay deceivers of the daily press.

When the Empress of Austria was hunting in Meath one season, the fox she was following sprang over the wall of Maynooth College and rushed past the exercise grounds where the students were pacing to and fro, presumably immersed in pious contemplation. The sight of Reynard roused in them that sporting instinct inherent in most Irishmen, and they were on the point of giving chase when the wall was again cleared—this time by a beautiful woman on a spirited horse. This was the Empress of Austria, who had followed the fox through thick and thin, and evidently through water as well, as the dripping state of her habit testified.

The feat attributed to the Empress and Mr. Reynard was somewhat on a par with that of the cow that jumped over the moon; for the College wall is some eight or nine feet high. Moreover, the 'fox' happened to be a deer. Furthermore, Empress, dogs, and game came in quite prosaically by the open College gate. The 'pious contemplation' of the students was at the psychological moment turned upon a decidedly sub-

stantial dinner; and the writer of these lines was one of a lively trio who rescued the deer from the fangs of the dogs, and received therefor the gracious thanks of the most famous huntress in Europe.

STILL DRIFTING. 'THE land which was the cradle of the Reformation has become the grave of the Reformed faith.' So wrote the *Edinburgh Review* regarding Germany as far back as 1880. Two recent sets of statistics show that Kaiserland is still tobogganing swiftly down the slippery steep that leads to the extinction of practical Christianity from the hearts of a large body of its population. A *Daily News* Berlin correspondent sends the following fearfully significant figures of a crime which is, perhaps, more than any other, evidence of a loss of practical faith in God. During the ten years ending 1896, 407 schoolchildren in Prussia alone (331 boys and 76 girls) committed suicide before they had attained the age of fifteen years. The figures need no comment.

The other set of figures appears in the *Sunday Magazine* (an English Protestant publication) for December. It shows that, while the number of students in the 21 universities of the Fatherland was 32,241 in 1898 (an increase of 1,311 on the previous year), the number of Protestant theological students decreased from 2798 in 1897 to 2682 in 1898. And every year (says the *Magazine*) shows a steady and sustained decrease.

In his *Christian Life in Germany* (published at the close of 1897), Rev. Dr. Williams, an eminent American Protestant divine, writes as follows of the life of the Protestant theological student in the German Universities:—

In the Universities no theological professor thinks of opening his lectures with prayer, as in our [American] seminaries for the training of young men for the ministry. Nor in these schools are there, even for theological students, anything like the 'prayers' of our colleges, or social meetings for the cultivation of one's spiritual life. . . . Life in the other departments of the University, as well as in the professional and technical schools, is yet practically godless. Neither teacher nor student expresses his religious faith, if he cherishes any, in religious worship, nor, except on rare occasions, is he seen in the house of God.

The dry rot has done its work in the German school. Under such a system for both laity and clergy one can only expect religious indifference and the speedy denial of every tenet of the Christian faith. It is pleasant to learn from the same book that 'nowhere in the world is the Roman Catholic Church doing better work than in Germany.' She is the hope of the Kaiser's Empire.

THE PROVINCIAL SYNOD.

(From our WELLINGTON correspondent.)

January 28,

The Very Rev. Dean Burke, Invercargill, preached the evening sermon on the opening day of the Council. St. Joseph's Church was crowded on the occasion with a most attentive congregation. The preacher took for his text Eph. iv, 1-6, and said that as it was usual in sermons addressed to the people during the sitting of councils to treat of some of the notes or properties of the Church, he would take up her attitude of unity that evening. Having referred to the historical origin of the numbers of sects which now distract Christendom, he pointed out how unlike this condition of division and contradiction among Christians was that unity in organisation and in belief portrayed in Scriptural and patristic teaching, as essential to the Church founded by Jesus Christ. Having confirmed his statement by passages from Scripture, extracts from the great early writers, and by the practice of the early Church in dealing with schismatics and heretics, he pointed out how admirably the Church Catholic and Roman, the largest and most wide-spread religious society in the world, displays, in full perfection, that unity in government and identity in belief, proved from reason, Scripture, and tradition to be essential to the Church as founded by Jesus Christ. He then called special attention to the fact, unique in history, that after long centuries the Catholic Church preserves her unity intact, her ancient integrity unimpaired, though exposed not only to violence and intrigue, but to the dissolving action of human criticism—a power which destroys all merely human organisations. In conclusion he exhorted all to second the efforts of Pope, Bishops, and learned men in restoring that unity of the body and sameness in creed, so dear to the Heart of the Divine Founder of the Church, and so necessary for the success of her mission among mankind. The preacher said that all can help by their prayers and good example. Prayer and personal example are the great levers which move the world of men. Popular opinion, the knowledge which neighbours have of one another's lives and connections—local popular opinion has been the great teacher of moral and religious truth—the cause of the greatest movements in history. Witness the change brought about by the virtues, fortitude, and enthusiasm of the early Christians. Now, even the humblest can influence local popular opinion by approving themselves to their neighbour, by their truthfulness and honesty in their dealings, by charity towards those in need, by kindness in word, by cherishing peace in their homes, by piety and self-denial in their private lives, by respect for the laws of the land, by living 'without offence to Jew and Gentile and to the Church of God.'

LANGDOWN & STEEL Family Butchers. 178 and 180 Colombo Street Christchurch—Hams, Bacon, Beef Sau-ages, German Sausage Brawn, White Puddings, Pressed Beef, Corned Beef, Corned Pork, Ox Tongues, and a good supply of Small Goods. Orders solicited daily and delivered punctually. Ring up Telephone 189

THE HARBOUR EXCURSION.

The picnic organised in honour of the members of the Catholic Synod was a pronounced success. The weather was exceptionally fine, and the attendance of visitors very representative. Shortly after 11 o'clock the Duchess, having about 300 on board, left the Ferry wharf, and, after a run up Evans' Bay, as far as the Patent Slip, went across to Shelly Bay, where a number of the excursionists were taken on shore by the Government steam-launch, for the purpose of inspecting the fortifications. This privilege was freely granted by the Defence Minister, and Captain Falconer Chief of the Torpedo Corps, took the visitors in hand and fully explained to them the many contrivances provided for the annihilation of a hostile cruiser, should any be so reckless at any time as to attempt an entrance to the harbour. A sub-marine mine was exploded in honour of the visitors, who were thus able to gauge the powerful and deadly nature of our defences. From Shelly Bay the excursionists went across to that pleasant summer resort, Day's Bay, where a capital luncheon was provided for the invited guests, and tea and other refreshments for the other excursionists.

Mr. Martin Kennedy, chairman of the picnic committee, presided, the vice-chair being occupied by Mr. Raymond P. Collins. Among those present were his Grace Archbishop Redwood, Right Rev. Dr. Verdon, Right Rev. Dr. Grimes, Right Rev. Dr. Lenihan, Very Rev. Dean O'Reilly and Rev. Fathers Gillan and Lighthouse (Auckland), Very Rev. Deans O'Donnell and Martin and Very Rev. Father Le Menant des Chesnais, V.G. (Christchurch), Very Rev. Dean Burke and Rev. Father Murphy (Dunedin), Very Rev. Father Devoy, V.G., Very Rev. Drs. Watters and Pestre, Very Rev. Fathers J. McKenna, Lewis, Lane, and Rev. Father O'Shea (Wellington); Messrs. C. Wilson and J. Duthie, M.H.R.'s, Messrs. Robert O'Connor, J. J. Devine, O. McArdle, M. F. Bourke, P. McArdle, Dwan, Duignan, and Morrison. Apologies for non-attendance were received from Count de Courte (French Consul), Hon. C. J. Johnston, M.L.C., and others.

After justice had been done to the capital luncheon, the chairman proposed the toast of 'His Holiness the Pope and her Majesty the Queen,' which was duly honoured.

Mr. Kennedy next proposed 'Our Guests,' and in doing so said this was for the Catholics of New Zealand an auspicious occasion, for though there was nothing new in the holding of a Synod, as the custom prevailed in other countries, still this was the first time that such a body had been set up in this Colony. Then this gathering was to mark the inauguration of a new charter for the Catholics of New Zealand. He considered this was an indication that, in political as well as ecclesiastical affairs, New Zealand should be nationally independent of any other colony. There were many things to recommend federation, and in some cases it might be advantageous, but as far as the relations between Australia and New Zealand were concerned, the interests of this Colony were so distinct from those of the others, that if we were to federate there would always be a possibility of our being outvoted. The setting up of a Catholic Synod was likely to prove the beginning of a new era of vigour and activity on the part of their Church. He wished not to make light of their work in the past, but they were a church militant, and consequently there was no standing still. As a result of a larger share of self-government in the Church there would be greater activity in their work, so that in a few years the high anticipations of good results would be realised (applause).

His Grace Archbishop Redwood, in responding to the toast, said undoubtedly the sitting of the first Synod in New Zealand was a great occasion, and the Catholics of Wellington had shown their loyalty by inviting the members to that interesting day's entertainment. On behalf of himself and the representatives of the other dioceses, he thanked the committee for their action. As this was a festal occasion, he would not inflict a serious speech on them. His Grace then proceeded to contrast the position of the Church in New Zealand to-day with what it was in 1842, when he arrived here at the age of three years. He could therefore claim to be an 'old identity.' He had seen the timber cut down to build the first house in Nelson. His Grace gave several humorous reminiscences of his early days, and concluded by pointing out what a marvellous contrast was presented by the state of affairs to-day, when the Church could show such a number of bishops and priests, and when all around there were such signs of prosperity (applause).

Mr. Duthie, M.H.R., in replying, also expressed his warm sympathy with the Catholic Church in its labours to improve humanity. He was convinced the new powers of self-government conferred upon the Synod would increase the usefulness of the Church. In the person of his Grace they had an example of what might be attained by any young New Zealander who devoted himself to the work of the Church.

Mr. Wilson, M.H.R., also responded and complimented the Church on its zeal in the cause of religion and education.

After a few more toasts had been duly honoured this part of the proceedings was brought to a close, and after an hour or two spent in wandering in the bush, or along the beach, a start was made for home, the steamer reaching the ferry wharf about half-past five.

The day was particularly fine, the harbour, strange to say, was like a mill pond. The arrangements for the picnic were carefully thought out, so that on the whole the affair was a splendid success. The committee who had the management of the affair were Mr. Martin Kennedy (chairman), Messrs. J. J. Devine, R. P. Collins, Owen McArdle, Peter McArdle, Whitaker, T. Dwan jun., A. A. Corrigan, J. Mackay, M. Segrief, J. Gallagher, M. O'Connor, J. O'Dea, R. O'Connor. An excellent band, under the direction of Mr. Cimino, played selections during the day, and added much to the pleasure of the excursion.

THE CLOSING CEREMONIES.

(By telegraph, from our own correspondent.)

Wellington, January 30.

St. Joseph's Church, Buckle street, was crowded on Sunday morning, when the first Provincial Council of the Roman Catholic

Church of New Zealand was brought to a close with Pontifical High Mass, sung by the Right Rev. Bishop Grimes, of Christchurch. Very Rev. Dr. Pestre was deacon at the Archbishop's throne, and Very Rev. Dean Martin sub-deacon. The deacon at the Mass was Rev. Father Murphy (Dunedin); the Very Rev. Dean O'Donnell (Ashburton) was sub-deacon; while Very Rev. Dean O'Reilly (Thames) was assistant priest. Rev. Fathers Gillan and Herbert acted as masters of ceremonies. The Right Rev. Bishop Lenihan (Auckland) was assisted by Very Rev. Dr. Egan, of the Benedictine Order, and the Right Rev. Bishop Verdon (Dunedin) by the Very Rev. Dean Burke. The choir, which was assisted by a full orchestra, sang Gounod's 'Messe Solennelle,' the soloists being: sopranos—Misses May Sullivan and N. Gallagher; tenors—Messrs. M. C. Rowe and J. Griffin; basses—Messrs. F. Haughey and G. Butcher. Mr. Ennis presided at the organ. The orchestra was led by Mr. Hotop, and the responsible duties of conductor were efficiently fulfilled by Mr. H. McCardell. For an Offertory piece Mr. Rowe sang Bellini's 'Veni Creator' in highly artistic style.

His Grace Archbishop Redwood preached. In considering, he said, that noble array of prelates and distinguished priests around the altar he naturally called to mind this fact, that the present assembly of clergymen was a real reflection of holy Catholic Church. They had there the type of the marks of the Church. They had men from most distant lands—the very ends of the earth—from France, from Holland, from Great Britain, and from Australasia, all keeping their personal and national characteristics, yet all united as one in their belief: and so they were a type of the Unity and Catholicity of the Church. They were also a type of Apostolicity, for they were gathered there by virtue of one who derived his authority from the Prince of the Apostles, from the Vicar of Christ, the successor of St. Peter. These prelates and priests were professing a faith that was handed down from the Apostles, from pontiff to pontiff, unto the present day, and formed, as it were, one of the links of the great chain coming from the Apostles to our day. They were not less the type of the sanctity of the Church. They had there men who had shown at various times of their lives heroic virtue, heroic devotion to the cause of God; who had come across the sea to preach the Gospel to the heathen; who had exposed their lives to every hardship—to martyrdom if necessary—for the salvation of souls. Working for one great end, namely—to raise man to a higher and purer state. During the Synod they had seen their charity, their perfect union, their devotedness, their large-mindedness, so that this Synod had been an example of the perfect cordiality and devotion which must ever obtain in the Catholic Church.

It would not become him, on the present occasion, to enter into details about what had been done in the Council just concluded, for these deliberations were not made public until they had received the sanction and approbation of the Holy See. However, he might say in general outlines, that, first of all, great attention had been given to the preservation and spread of the Catholic Faith, which lies at the foundation of true morality, and consequently of the true progress of society. Attention had also been given to the question of the Sacraments and their due administration. Then as the Church was appointed by God to teach men the truths of Salvation, and to administer those Sacraments, and to guide the people in the paths of virtue and ways of Salvation, great attention had been paid to the education required by the ministers of God, and in order that they might have a large number of clergy received from the youth of this country, provision had been made for the foundation of institutions necessary for the education of youths destined by God to enter the holy state of the priesthood. Great attention had also been paid to the all-important question of Catholic Education. He need not dwell upon that matter, because it was the intention of the Synod to issue a Joint Pastoral Letter, and in that letter they would have brought before them in detail the chief matters that has been dealt with in that solemn assembly.

The sentiment that naturally came uppermost in their minds, on that occasion, was one of heartfelt gratitude to God for the celebration of that Synod, as it marked the progress of their holy religion in this new land, and as it was calculated to revive their energy in the work of the Church, and give them a firmer hope and a higher courage in the great responsibility they held in regard to the souls of men. Another thought occurred to him; this was the Feast of St. Francis of Sales, his patron saint, and it was on that day 25 years ago that he received a letter from Rome announcing that he was appointed Bishop of Wellington; and it was a strange thing that the close of this first Provincial Council should coincide exactly with the day on which he first received news that he was to have the awful responsibility of ruling that diocese. He hoped the people of this land would lead holy and virtuous lives; that the Church in New Zealand might ever be renowned for its virtue, and particularly for its faith, for its generosity, and for its charity, until the day might come when this Church upon earth should be changed to the Church of God on High; that they would see God face to face and enjoy him to all eternity.

MR. P. LUNDON, Phoenix Chambers, Wanganni, is still busy

putting people on the soil. He has also hotels in town and country For Sale and To Lease Write to him.—*.*

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V.



R.

CROWN LANDS.

The undermentioned estates, which have been recently purchased by the Government will be opened for selection shortly :—

STARBOROUGH ESTATE, about February 1899.

MAHORA ESTATE, about January 1899.

WAIKAKAHI ESTATE, about March 1899.

WILLOWS ESTATE, about March 1899.

STARBOROUGH ESTATE

Is situated in the Marlborough Land District on the Awatere River, and is about 17 miles from Blenheim by the present road. The area is about 34,000 acres. 20,000 acres consist of agricultural flats and downs, and 14,000 acres of pastoral land. This will be divided into sections of agricultural land from 100 acres in size and upwards, of mixed land in sections of about 500 to 700 each, and the pastoral land will be offered in about four runs of about 3,500 acres each. A small township will be laid off where it is proposed to have the railway station. The annual rental will average about 5s per acre.

MAHORA ESTATE.

This consists of two portions of Frimley, adjoining the town of Hastings. One portion has an area of 640 acres which will be divided into about 19 sections; the other, an area of 500 acres, will probably be cut up into 16 sections. This land is exceptionally good for agricultural purposes, and will be open for selection at a yearly rental of about 30s per acre in areas of from 10 acres to 50 acres.

WAIKAKAHI ESTATE.

This contains about 48,000 acres, in situate in South Canterbury District, immediately to the North of the Waitaki River. The estate is well suited for subdivision and close settlement, and will be opened in areas of from 100 acres to 1000 acres. This will give an opportunity to men of limited means, as well as to those possessing ample capital. The greater portion of the estate is good agricultural land that has not been much cropped, although at one period or another most of it has been cultivated, and laid down in grass. The annual rent will be at an average of 7s 6d per acre. The Dunedin-Christchurch Railway runs through the property, and there are many metalled roads traversing it.

WILLOWS ESTATE.

The Willows Estate comprises about 807 acres, and is situated ½ miles from Gisborne on the Main road. The land is all flat, of first-class quality, and is very suitable for dairy farming, root crops, vineyards, orchards, maize, pumpkins, etc. The supply of water will be ample. The sections will vary in size from 20 to 50 acres with a few of about 10 acres. The Annual Rental will average 20s per acre

J. M. J.

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Manager for New Zealand

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

January 27.

A SOLEMN Requiem Mass for the repose of the souls of deceased prelates and priests of the province of New Zealand was sung by his Lordship Bishop Verdon at St. Joseph's Church, Buckle street, on Wednesday morning.

Mr. Robert O'Connor has just returned from a seven months' trip to the Old Country. He went Home *via* Vancouver, and broke his journey and visited many places in Canada, he returned *via* Naples by the Oroza to Sydney and from thence to Wellington by the Oonah. He was given a very hearty reception by his friends in Kerry, and was not forgotten even after such a long absence as 35 years. Although his trip was most enjoyable and he spent a very pleasant time, he is of opinion that New Zealand has no equal as a place of residence.

The scholarships at St. Patrick's College have been won by Master Gilbert, of Kumara, and Master Larkin, of Reefton. The scholarships are of the value of £40 per annum and tenable for two years. The following are the results of the examinations:—A. Gilbert, Kumara, 740 points out of a possible 900; J. Larkin, Reefton, 726 points. The candidates who came nearest to these were: Richard Madden, Timaru, 668 points; Michael Murphy, Kumara, 663 points; Duncan M-Murrich, Marist Brothers' School, Wellington, 611 points; William Stratford, Marist Brothers' School, Wellington, 589 points.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

January 30.

A very successful concert and dramatic entertainment, under the direction of Mr. J. Finlay, was given in St. Mary's School Hall, Manchester street, on Monday evening, the 23rd. The hall was comfortably filled. Amongst those present were the Rev. Fathers Marnane, Goggin, and Derby, and the Very Rev. Dr. Kennedy. The first part of the programme, consisting of vocal items contributed by Miss V. Falvey, and Messrs. C. Goggin, J. Davis, T. Falvey, and J. Young, was well received and appreciated. A light dramatic sketch, very creditably performed by Misses V. Falvey and M. Lawlor and Messrs. J. Conolly and J. Shanley, followed by the ever-green comedieta, 'Paddy Miles, the Limerick Boy,' in which Misses M. Lawlor and F. Gardner, Messrs. H. M. Finlay, J. Peterson, J. Conolly, and J. Shanley appeared, sent the audience home well pleased with the evening's amusement, and feeling satisfied that by their presence they had aided a worthy undertaking—the support of the parish schools. An efficient little orchestra, conducted by Mr. J. Daniels, assisted materially towards the success of the entertainment. The sword and bayonet exercise by the Imperial Rifle Corps was also a much appreciated item.

The Rev. Father Hughes, S.J., after a period of labours in the diocese, left on Friday last by the Parawra for Sydney.

All the schools of the city parishes re-opened on Monday last after the Christmas vacation. The trunk officer employed by the Education Board, whose duties affect the Catholic as well as public schools, was particularly alert last year. With a little forethought on the part of parents the attention of this necessary officer may be avoided, as also an occasional appearance before the magistrate.

The Rev. Bro. Aloysius of the Marist Brothers' teaching staff has been transferred to Greymouth, his place here being filled by Rev. Bro. Walston from the Coast town.

A special meeting of the members of St. Mary's Church Committee was held on last Wednesday evening. There was a very good attendance. At the request of the members of the committee, Signor Borzoni gave details of the entertainment he could provide at the forthcoming bazaar, to be held in May. It was unanimously resolved that the offer of Signor Borzoni be accepted. The Signor has lately returned from Dunedin, where he was last engaged in the Catholic Nautical Festival, which was such a success that, as I learn, he was presented with a purse of sovereigns as a token of the excellent manner in which he conducted the spectacular portion of the entertainment. A meeting of the stall-holders will be held shortly to make definite arrangements for the bazaar, which ought to be one of the most successful yet held in Christchurch.

The half-yearly meeting of the St. Patrick's Branch No. 82, H.A.C.B.S., was held in the Catholic Hall, on January 26. The president, Bro. C. Courteny occupied the chair. The balance-sheet and auditors' report were read and adopted. The auditors congratulated the Branch on the steady progress made notwithstanding the heavy drain on the sick fund for the quarter. Special votes of thanks were accorded to the auditors, Bros. Steinmetz, and Malley. Bro. P. Foley was selected to represent the branch at the annual meeting of the district, to be held in Auckland next month. Bros. C. Courteny and Doolan were elected delegates to the Friendly Societies Interchange of Medical Benefits Association. A strong committee was set up to arrange for a concert on St. Patrick's night. Power was given to the trustees to expend £50 on extending the Hall. Three candidates were proposed. The following officers were elected for the ensuing term—president, Bro. C. Courteny; V. P., Bro. J. Doolan; secretary, Bro. G. J. Sellars; treasurer, Bro. J. McCormick; assistant secretary, Bro. Malley; warden, Bro. W. J. Smith; guardian, Bro. J. Daniels; sick visitors, Bros. L. Howard and Finnerty; auditors, Bros. Steinmetz and Daniels; medical attendants, Drs. J. and G. Deamer and Dr. Moorhouse. Benevolent and judicial committees were also appointed. Accounts to the amount of £62 were passed for payment.

An occasional correspondent writes:—Canterbury, this year, is just one great corn garden. Ten days ago I was out about the Leeston, Lincoln, and Springton districts. It was wheat, oats, and barley, especially barley, everywhere. For miles along the road sides, the full-grained golden corn ears nodded over the fence tops. The gold of the cornfields was varied by the rich green of magnificent potato fields, which promised that the necessary fruit at the root will not soon again reach the prohibitive prices of last year. The 'howling nor'wester,' the terror of the Canterbury farmers, has been conspicuous by its absence this year. Consequently, all cereals are being safely harvested, without, as so often happens, half the grain being left upon the ground.

(From our TIMARU correspondent.)

The Rev. Father Moloney of Wellington, who was recently elevated to the priesthood, celebrated the eleven o'clock Mass here on Sunday last, and also sang the Vespers. After Vespers he preached from the text—'And the Virgin's name was Mary.'

The annual general meeting of the St. Patrick's Day Sports Association was held on Friday evening last, Mr. M. Mullin, presiding. The balance-sheet presented by Messrs. Dennehy and Mullin, showed the total receipts to be £221 2s 4d made up as follows:—credit balance from 1898, £15 19s 2d; special subscriptions, £27; entrance fees, £22 10s; privileges, £29 10s; gates, £46 2s; members, subscriptions, £46 15s 9d; concert, £33 5s 3d. The expenditure was—prizes, £107 9s 6d; general expenses, £70; concert expenses, £25 1s 8d; balance to credit, £16 17s 9d. It was decided to hold the sports this year on the 16th instead of the 17th March.

DIOCESE OF AUCKLAND.

(By telegraph from our own correspondent.)

January 30, 1899.

A week's mission by the Rev. Father Isaac Moore, S.J., was commenced last Sunday night at St. Patrick's Cathedral. The scope of the opening discourse was to show that true happiness was found only in loving and serving God alone, and in securing the unrepeatable rewards which He promises to those who are faithful to Him during this passing life. The mission gives promise of fruitful results.

A meeting of the Cathedral parishioners was held was Sunday afternoon to consider the best means to adopt towards raising funds to make a suitable presentation to his Lordship the Bishop before his departure for Rome. Monsignor McDonald presided, and in appropriate and felicitous terms introduced the subject. As Catholics, he said, it was our bounden duty to assist our revered Bishop in his responsible and arduous labours in the interests of the diocese. He was undertaking a long journey, therefore let them all unite in testifying in a tangible form their hearty support. The Rev. Father Croke was appointed treasurer and Mr. M. J. Sheahan, secretary. A collection is to be taken at the Cathedral door the first Sunday in Lent. The chairman handed the treasurer £40 collected at Panmure parish. The combined diocesan presentation augurs well.

Monday, January 23, was the anniversary of the death of the late Bishop Luck. A commemorative Mass was celebrated at the Cathedral by Rev. Father Kehoe.

The combined branches in the city and suburbs of the Children of Mary Society held an enjoyable picnic at Northcote, on Wednesday last. The Rev. Father Buckley, the spiritual director of St. Patrick's branch, and Rev. Father Croke were present, also Miss Bist, president of St. Patrick's, Miss Morgan, president of the Sacred Heart, and a large number of members. The usual games, including rowing on the waters of the harbour, were indulged in with infinite pleasure by the party. A sumptuous dinner was partaken of, and after all had enjoyed themselves fully the party returned to Auckland at nightfall.

At the Cathedral parishioners' meeting a resolution of congratulation was unanimously tendered Monsignor McDonald upon his appointment as Dean and diocesan consultant. One of the speakers referred in feeling terms to the long and useful career in the ranks of priesthood in Auckland diocese by Monsignor and his late brother, Dr. McDonald, both of whom were ornaments of their order. In affecting terms the Monsignor replied, and claimed for his dearly departed brother all the eulogy passed upon him. He expressed his grateful thanks.

The Rev. Father Luck, I regret to say, lies dangerously ill at the Bishop's Palace, Ponsonby. In his great sufferings the Rev. Father continues to maintain his usually amiable, kindly, and cheerful manner to those around him.

Our morning paper quoted from the TABLET's fine editorial upon the New Zealand first Roman Catholic Synod.

The Very Rev. Father Dawson was obliged through private business to return from Cambridge at the end of last week. He returns immediately again to Cambridge owing to ill-health.

Davenport residents are moving in the direction of beautifying their church and grounds. The work is absolutely necessary, and should commend itself to all.

Not a blade of grass but has a story to tell, not a heart but has its romance, not a life which does not hide a secret which is either its thorn or its spur. Everywhere grief, hope, comedy, tragedy.

A well-wisher regards others as a part and parcel of his own self, for happiness and misery are to be found among all who are near and dear to us, and who are not so.—Aphorism from Sanscrit.

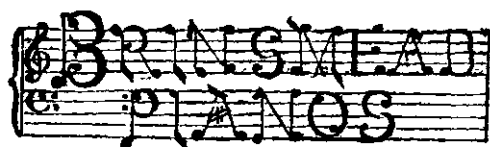
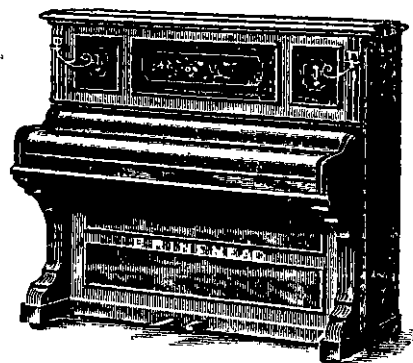
A nation is not worthy to be saved if, in the hour of its fate, it will not gather up all its jewels of manhood and life, and go down into the conflict, however bloody and doubtful, resolved on measureless ruin or complete success.—James A. Garfield.

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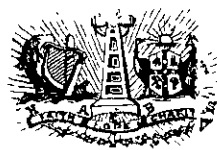
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Said Mrs. Smith one day,
Unto her neighbour Mrs. Jones,
Just in a friendly way.
You see they understand their trade
And buy for ready cash
Just nothing but the best of goods,
And never worthless trash,
They last as long again as mine,
And always look 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.”
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,
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.

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

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

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

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

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

Full particulars may be had from branches and from

P. KEARNEY,
District Secretary Auckland

Irish News.

ANTRIM.—The Parliamentary Fund.—Mr. George J. Wakeham, has given a donation of £20 to the trustees of the Irish Parliamentary Fund.

ARMAGH.—Transfer of a Christian Brother.—Rev. Brother I. M. Spillane, superior of the Greenpark Christian Brothers' Schools, Armagh, has been transferred to Dublin. During nine years he had laboured with zeal for the educational advancement of the rising generation in the Primatial City, this without any desire for future worldly reward of any kind. But the people and pupils were not unmindful of the good Christian Brother's great and unselfish labours; therefore, when his removal was made public their regrets were deep and universal. Then, in some way to express their appreciation of him, they on his departure presented a most artistically engrossed address and a number of handsome presents.

CLARE.—Success of a Kilrush Boy.—At an examination (limited competition) held in London, Oct. 13, for a clerkship in the Army and Navy Stores, Mr. John Lysaght, Christiana Brothers' school, Kilrush, obtained first place.

Tenants Purchase their Holdings.—The tenants on the Fitzgerald estate have concluded negotiations for the purchase of their holdings, situate in Scariff. Seventeen years' total of the annual rent is the basis of the agreement.

CORK.—Fairminded Unionists.—Colonel Johnson and those who usually act with him at the Fermoy Board of Guardians are out-and-out Unionists of an uncompromising type. On Saturday, November 26, however, they joined readily and enthusiastically in support of a resolution urging upon the Government the necessity of establishing an endowed Catholic University in Ireland. Their fair-mindedness in this respect does them credit. General Massey, D.L., is yet another Irish Protestant gentleman who has such hardihood. General Massey frankly confesses that he would hesitate to send a son of his to a university which was entirely controlled by Roman Catholics, and the students almost entirely Roman Catholics, and he can, therefore, 'quite understand the Roman Catholics having the same feeling.' Being anxious that all Irishmen should stand on the same footing in such matters, he heartily joins with the Catholics of Tipperary in their demand for justice.

DOWN.—Presentation to a Priest.—Rev. Father McEvoy of St. James', Kenfrew, was lately the recipient of a very practical token of the esteem in which he was held by his congregation. He had just recovered from a very serious illness, and a short time ago the parishioners assembled in the Town Hall to offer him their congratulations and present him with a purse of sovereigns. Father McEvoy was born at Castlewella. His preliminary studies for the priesthood were made in France. He was ordained in Newry in 1883. Since 1890 he has been in Kenfrew.

DUBLIN.—The Result of Curiosity.—A rat got into an electric main pipe in Dublin, and went to work on the insulating material, gnawing away until he struck the electric current, then —. However, he managed before he pegged out to place half the city in darkness by interfering with the current.

The Catholic Boys' Brigade.—The annual meeting of the Catholic Boys' Brigade was held on Sunday, December 4, in the Brigade Hall, Church street. The Lord Mayor presided, and there was a large attendance of prominent citizens. The objects of the Brigade are to suppress vice and evil habits amongst boys, to encourage them in obedience to lawful authority, ecclesiastical and lay, and to promote their spiritual and temporal welfare. To attain these ends the boys receive religious instruction, are trained in drill and athletic exercises, and are afforded rational and instructive amusement.

KERRY.—A Heroic Woman.—A writer in the Kerry *Sentinel* recently received from an Irish-American friend a letter, from which the following is an extract:—'Much space is given in the New York papers, notably the *Herald*, to the doings of that band of noble women who, at the call of their Government, went into the pest-stricken camp of the South to nurse the heroes of Santiago. Almost the first to respond was Miss Annie Scanlan, daughter of the late T. Scanlan, of the Mall, Tralee. She is doing heroic work at present at Fort Monroe, Virginia. Annie Scanlan has been the gate of Heaven to many a weary, troubled soul.' The lady whose heroism is so well acknowledged is a cousin of Mr. Thade Scanlan, J. P. Lehena, Killinardish, County Cork, and has many friends and relatives in the South.

LIMERICK.—Bishop O'Dwyer and the 'Irish Times.'—In a characteristically trenchant letter to the *Irish Times* the Most Rev. Dr. O'Dwyer asks that journal to declare itself on the University question. As long, writes his Lordship, as Catholics are deprived of a single privilege that Protestants enjoy, they would be contemptible slaves if they submitted to it with patience. Now, sir, an influential Protestant journal, such as the *Irish Times*, can do much towards bringing about that state of peace which we all desire. Much more influential for the same purpose is the great body of the Irish Protestants. Let them speak out, not a few isolated individuals whose motives on the eve of County Council elections may be understood, but the whole body of the Protestant gentry. Let the Grand Jurors assemble and state with all the weight that must attach to their words that they are in favour of granting Irish Catholics what they want in education; on the sole condition that no one interferes with Trinity College, with which the Protestants are entirely satisfied.

Another Convert to Home Rule.—Particular interest attaches to the declaration of the Hon. William Cooby Trench, Clonafog Castle. Mr. Trench is a brother of Lord Ashtown. The following is his address to the electors and ratepayers:—'Fellow-countrymen,—I am a candidate as a representative in the county council, and beg to solicit your votes and influence. I am in favour of Home Rule, and will support the Catholic University Bill, also compulsory land purchase, and the labourers' demands for the full one acre, and I shall also support all other beneficial measures which may at any time be brought forward for Ireland. The interests of the ratepayers I shall specially guard. Give me your votes, then, fellow-countrymen, and I shall use my best endeavours in your behalf, as I have no personal ambition. Your interests and those of my country alone I have at heart.'

MEATH.—A Successor to Dr. Nulty.—Cable message received on Friday:—The clergy, who are voting for a successor to the late Bishop Nulty, have included Dr. Higgins (auxiliary Bishop of Sydney) among the names to be submitted to the Pope. [Dr. Higgins was born near Moate, County Westmeath. He began his ecclesiastical career as a curate at Tullamore, after which he became President of the Navan Seminary. Afterwards he became Parish Priest of Castletowndelvin, and about 10 years ago he was appointed auxiliary Bishop of Sydney. He was also named recently for a vacancy in Rockhampton, Queensland.—Ed. N.Z.T.]

SLIGO.—A New Poetess.—A new Irish writer is soon to bring out a volume of poems. The author is Miss Eva Gore-Booth, of Lissadill. Mr. Andrew Lang contributes a preface, Miss Gore-Booth has been an occasional contributor to 'Longman's,' 'The Yellow Book,' and other periodicals, and her poems are said to be full of Celtic dreaminess—to be expected of a writer whose home is overshadowed by the precipices of Ben Bulbin, the most enchanted and fairy-haunted region of Ireland.

TIPPERARY.—Death of a Well-Known Solicitor.—Much regret was expressed in Clonmel in the early part of November, at the sad intelligence conveyed by cable that Mr. E. Burke, solicitor, and last year's Mayor of the town, died in South Africa, whither he had gone twelve months ago for the good of his health. He was a brilliant member of his profession and a writer of great promise. For years he acted as solicitor to the W. L. & W. Railway and the Fishery Conservatories. He was son of Mr. Samuel Burke, Cahir.

GENERAL.

A False Rumour.—Owing to a rumour that had gained considerable currency, to the effect that Father Bernard Vaughan, S.J., of the Holy Name, Manchester, had no sympathy with the Irish people, the distinguished member of the Jesuit Order publicly denied the imputation at a meeting held recently in the Holy Name Hall, and said that it was not because he praised Englishmen that he loved them more than any other nationality. He was not so narrow-minded as that. A person need only look at the history of the world, and he would find that the Irish people held a place of high honour there. Having sympathy with Ireland, he naturally felt with her in her efforts to gain Home Rule. As for personal ill-feeling for anyone, he said such a thought did not exist in his mind.

Old Irish Titles.—It is not generally known that there are still several Irish Princes, lineal descendants of the holders of ancient Irish titles, to whom these titles are accorded by courtesy, with the precedence in society which is their due accompaniment. The chiefs of the Irish sept are recognised by 'The' prefixed to the surname, as 'The M'Dermott,' 'The O'Donoghoe,' 'The O'Connor Don,' 'The O'Grady,' and they are addressed on occasions of the utmost formality 'M'Dermott,' 'O'Grady,' 'O'Connor,' without any

THE MASSIVE

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prefix. The wives of these gentlemen are addressed by the prefix 'Madame.' There are, moreover, the two Irish Knights, the Knight of Glin and the Knight of Kerry, who are members of the great family of the Fitzgeralds, and who take precedence immediately after 'The M'Dermott,' who holds the most ancient of Irish titles, and is 'Prince of Coolavin,' a title held by his forbears for upwards of seven centuries.

Irish Protestant Gentry.—Mr. George Bernard Shaw has lent the weight of his distinguished name to the assertion that the Protestant gentry of Ireland are the most irreligious men in the world, says the *Ave Maria*. 'Protestantism in Ireland,' he writes in *M.A.P.*, 'is not a religion, it is a side in political faction, a class prejudice—a conviction that Roman Catholics are socially inferior persons, who will go to hell when they die, and leave heaven to the exclusive possession of ladies and gentlemen.'

The Catholic World.

BRITISH NORTH AMERICA.—Trappists at Klondyke.—The Very Rev. J. Rene, S.J., Prefect Apostolic in Alaska, left Montreal recently for Dawson City. Father Rene was on his way back from Rome, where he went to visit the head of the Jesuit Order, and to obtain special permission from the Pope relative to their mission in Klondyke. When seen by a reporter for one of the Montreal papers, Father Rene said that the object of his visit to the Holy Father was to obtain permission to bring the Trappist monks into the Klondyke. 'They are the best known land workers in the world, and I know from experience,' said he, 'certain parts of Alaska are quite suitable for cultivation.'

FRANCE.—The Pope as a Poet.—The Latin poem entitled 'The Baptism of Clovis,' which was written by his Holiness Pope XIII. in 1897, has been set to music as an oratorio by the Director of the Paris Conservatory. It was produced with full orchestral accompaniments for the first time on December 15, in Rheims Cathedral. The four leading parts were taken by well-known artists, a special dispensation having been granted by Cardinal Langenieux for the introduction of female voices, otherwise prohibited in his diocese. The choir was augmented for the occasion by 150 picked singers of both sexes.

GERMANY.—Baron Von Hertling.—Baron von Hertling, a prominent member of the Catholic party in Germany, who was President of the International Catholic Congress held at Fribourg last autumn, was in Rome in December. He was received, together with his two daughters, in audience by the Holy Father. He is credited with being empowered to urge German claims on the Vatican to the detriment of French influence. This is wholly gratuitous. The Baron seems to have been engaged in seeing the sights of Rome, and in visiting his numerous friends in the Eternal City. It is said that he will in all likelihood be selected as President of the German Reichstag.

SYRIA.—The New Patriarch.—The newly elected Patriarch of the Syrians in communion with Rome, Mgr. Rihmani, is a very learned man. He has discovered an ancient document entitled *The Testament of Jesus Christ* which is believed to date from the earliest Christian times. Next year he will publish an edition in Syriac with a Latin translation.

ENGLAND.—A Church with a History.—Powers are being sought from the Pop., writes a London correspondent, to sell the structure and site of St. Mary's Roman Catholic Church, Moorlands. Situated as it is within a stone's throw of Broad Street Station, the £200,000 that is said to have been offered for it does not seem to be excessive, considering the extent of the site. St. Mary's is most widely known, perhaps, as the church where Weber was buried in June, 1826, two months after the first and eminently successful production of 'Oberon' at Covent Garden. In 1844, as will be recalled, the remains of the musician were removed to Dresden. The present church dates from 1817-20, when it was built at a cost of something like £26,000 from designs by John Newman, an outlay rendered necessary by the destruction in the 'No-Popery' riots of 1780 of the earlier chapel in Ropemakerstreet. The scholar and Cardinal, Dr. Wiseman, selected St. Mary's for his pro-cathedral in 1852, two years after his appointment to the see of Westminster.

UNITED STATES.—Consecration of a Trappist Abbot.—The rare ceremony of the consecration of an abbot by the Trappist monks took place at the monastery of the order at Gethsemane, Kentucky, a few months ago. Father Edmund Obrecht was consecrated by Bishop George McCloskey of Louisville.

ITALY.—Salesian Missionaries.—About a hundred Salesian missionaries and nuns left Turin recently for South America.

PERU.—Conferring the Pallium.—Mgr. Gasparri, the Papal Nuncio to Peru, early in December imposed the pallium on the Archbishop of Peru, Mgr. Tovar. President Nicholas de Pierola was sponsor for the Archbishop.

ROME.—Another Latin Poem by His Holiness.—The Pope has just finished, says the *Daily Chronicle*, another rather lengthy Latin poem, entitled 'Carmen Seclulare' ('The song of the century'). It will be published at the same time as his encyclical, also just completed, against Anarchy. There is something amazing in such mental activity at so advanced an age, especially when we take into consideration the quality of the Pope's poems, the last of which, a sonnet on the death of the Empress of Austria, is exceedingly beautiful and touching.

Friends at Court.

BIOGRAPHICAL GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

FEBRUARY	5, Sunday.	—Sexagesima Sunday.
"	6, Monday.	—St. Hyacintha Mariscotti.
"	7, Tuesday.	—Commemoration of the Passion of Our Lord.
"	8, Wednesday.	—St. John Matha.
"	9, Thursday.	—St. Zozimus.
"	10, Friday.	—St. Scholastica.
"	11, Saturday.	—St. Antheri, P.M.

ST. ROMUALD, ABBOT.

In 976 Sergius, a nobleman of Ravenna, quarrelled with a relation about an estate, and slew him in a duel. His son, Romuald; horrified at his father's crime, entered the Benedictine monastery at Classe to do a forty days' penance for him. This penance ended in his vocation to the religious life. After three years at Classe, Romuald went to live as a hermit near Venice, where he was joined, by Peter Urseolus, Duke of Venice, and together they led a most austere life in the midst of assaults from the evil spirits. St. Romuald founded many monasteries, the chief of which was that at Camaldoli, a wild desert place, where he built a church, which he surrounded with a number of separate cells for the solitaries who loved under his rule. His disciples were hence called Camaldolese. He is said to have seen here a vision of a mystic ladder, and his white-clothed monks ascending by it to heaven. Among his first disciples were SS. Adalbert and Boniface, apostles of Russia, and SS. John and Benedict of Poland, martyrs for the Faith. He was an intimate friend of the Emperor St. Henry, and was revered and consulted by many great men of his time. He once passed seven years in solitude and complete silence. He died, as he had foretold twenty years before, alone, in his monastery of Val Castro, on June 19, 1027.

ST. HYACINTHA MARISCOTTI.

Hyacintha was born of noble parents A.D. 1585, and educated in the Franciscan convent at Viterbo. Though not without piety, she showed herself a vain child, and despised her elder sister, a holy nun in the same community. Her one desire was to marry, and she was stung to the quick when her younger sister was preferred to herself as the bride of a powerful nobleman. In deference to her parents' wish, and without any true vocation, but fearing lest her refusal should be attributed to jealousy of her sister's marriage, Hyacintha now took the veil. Her first act in the Third Order of Penance was to build herself separate apartments, which she furnished luxuriously, and here she lived for ten years, careless alike of the public scandal, of her Superior's reproaches, and of her sister's tears. At length a change came. Being prostrated by fever, she sent for a confessor. The sight of her costly furniture kindled the holy man's wrath, and he refused to absolve her, saying 'that hell, not heaven, was for her.' The words struck home. Clad in a poor habit she descended to the refectory, and on her knees begged pardon for her life. She rose up a new creature, and, after twenty years of heroic penance, died A.D. 1640, in poverty, mortification, and obedience, the model of a perfect nun.

ST. JOHN OF MATHA.

The life of St. John of Matha was one long course of self-sacrifice for the glory of God and the good of his neighbour. As a child his chief delight was serving the poor, and he often told them he had come into the world for no other end but to wash their feet. He studied at Paris with such distinction that his professors advised him to become a priest, in order that his talents might render greater service to others; and, for this end, John gladly sacrificed his high rank and other worldly advantages. At his first Mass an angel appeared, clad in white, with a red and blue cross on his breast and his hands reposing on the heads of a Christian and a Moorish captive. To ascertain what this signified, John repaired to St. Felix of Valois a holy hermit living near Meaux, under whose direction he led a life of extreme penance. The angel again appeared, and they then set out for Rome, to learn the will of God from the lips of the Sovereign Pontiff, who told them to devote themselves to the redemption of captives. For this purpose they founded the Order of the Holy Trinity. The Religious fasted every day, and gathering alms throughout Europe took them to Barbary to redeem the Christian slaves. They devoted themselves also to the sick and prisoners in all countries. Worn out by his heroic labours John died in 1213 at the age of fifty-three.

ST. SCHOLASTICA, ABBESS.

Of this saint but little is known on earth, save that she was the sister of the great patriarch St. Benedict, and that, under his direction, she founded and governed a numerous community near Monte Cassino. St. Gregory sums up her life by saying that she devoted herself to God from her childhood, and that her pure soul went to God in the likeness of a dove, as if to show that her life had been enriched with the fullest gifts of the Holy Spirit. She was accustomed to visit her brother every year, for 'she could not be sated or wearied with the words of grace which flowed from his lips.' When she died, St. Benedict, her spiritual daughters, and the monks sent by St. Benedict, mingled their tears and prayers. 'Alas! alas! dearest mother, to whom dost thou leave us now? Pray for us to Jesus, to whom thou art gone.' They then devoutly celebrated Holy Mass, 'commending her soul to God'; and her body was borne to Monte Cassino, and laid by her brother in the tomb he had prepared for himself.

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<p>FIFTH. The "STANDARD" Brand Boots and Shoes are known from Auckland to the Bluff for sterling quality</p>			

Commercial.

(For week ending February 2.)

STOCKS AND SHARES.

London, January 27.—The Bank of England returns give the stock of gold coin and bullion at £30,655,000; reserve, £23,022,000; the proportion of reserve to liabilities, 45.90; in circulation, £26,460,000; public deposits, £9,353,000; other deposits, £40,671,000; Government securities, £13,387,000; other securities, £31,741,000.

Three months' bills are discounted at 2 1/16 per cent.
Consols, 113 1/4.
January 27.—The success of the South Australian loan is assured. It has been underwritten at a commission of 1 per cent.
London, January 25.—Shares and debentures: Bank of Australasia, L53; Bank of New South Wales, L37 10s; Union Bank, L27 10s; National Bank of New Zealand, L2 5s; Bank of New Zealand, 4 per cent. guaranteed stock, L103 10s; New Zealand Loan and Mercantile 4 per cent, prior lien debentures, L96.

New York, January 26.—An extraordinary boom prevails in Wall street, which is attributed to the plethora of capital. Over 1,600,000 shares were sold on Monday and resold on Tuesday, with heavy losses; but no failures are recorded. The London Exchange is not affected.

Wednesday, January 31.

Mr. Harman Reeves, Sharebroker, Dunedin, reports as follows:
BANKS.—National, Buyers, 2/4/0; Sellers, 2/5/6. New South Wales, B., 37/0/0; S., 37/10/0. Union of Australia, Ltd., B., 26/15/0; S., 27/5/0.

INSURANCE.—National, B., 16/0; S., 16/3. New Zealand, B., 3/6/6; S., 3/7/6. South British, B., 2/7/0; S., 2/9/0. Standard, B., 13/0; S., 13/3.

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

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

MISCELLANEOUS.—Kaiapoi Woollen Co., B., 6/3/6; S., 6/6/0. Milburn Lime and Cement, B., 2/4/0; S., 2/4/6; do, new issue, B., 1/1/3; S., 1/4/6. Mornington Tramway, B., 16/0; S., 16/6. Mosgiel Woollen, B., 4/5/0; S., 4/6/0. New Zealand Drug, B., 2/8/6; S., 2/9/0. New Zealand Drug (30/- paid), B., 1/14/0; S., 1/15/0. Otago Daily Times, B., 11/19/0; S., 12/0/0. Emu Bay Railway, B., 6/0; S., 6/8. Wellington Woollen, B., 4/15/0; S., 4/17/6. Silverton Tram, B., 4/9/0; S., 4/11/0. New Zealand Refrigerating, B., 2/11/6; S., 2/2/6.

GOLDFIELDS.—Keefon: Big River Extended, B., 13/0; S., 13/6. Cumberland Extended, B., 2/3; S., 2/6. Dillon Extended, B., 2/0; S., 2/6. Keep-it-Dark, B., 17/6; S., 18/6. Alpine Extended, B., 4/6; S., 5/0. Welcome Co. (Ltd.), B., 1/6; S., 2/0. Crescus (Paparua), B., 9/0; S., 10/0. Otago.—Alpha (vendors), B., 2/6; S., 3/0. Golden Site, B., 3/6; S., 3/9. Morning Star (A issue), B., 12/6; S., 13/6.

DREDGING COMPANIES.—Belmont, par. Buller, B., 19/0; S., 20/6. Chatto Creek, B., 38/0; S., 40/0. Clyde, B., 43/0; S., 52/0. Dunedin, B., 18/6; S., 19/6. Empire, B., 25/0; S., 2/10/0. Enterprise, B., 3/0/0; S., 3/3/0. Enterprise Gully, par. Evan's Flat, B., 1/1/0; S., 1/1/6. Etrick, B., 7/6; S., 8/6 (paid). Gold Creek, B., 13/6; S., 14/0. Golden Gate, B., 51/6; S., 52/6. Golden Beach, B., 13/6; S., 14/6 (prem). Golden Point, 4/6 prem. Tuapeka, B., 19/9; S., 20/0. Vincent, B., 21/0; S., 25/0 prem. Golden Run, B., 20/0; S., 21/0. Golden Terrace, B., 20/0;

S., 21/0. Hartley and Riley, B., 29/6; S., 30/0. Island Basin, B., —; S., —. Jutland Flat B., 6/0; S., 6/6 (paid). Kyebrun, 2/6 disc. Lion Rock, B., 7/6; S., 9/6. Macraes Flat, B., 16/6; S., 19/0. Magnetic, B., 27/6; S., 29/0. Matau, B., 24/0; S., 25/6. Matakaitaki, B., 5/0; S., 5/6. Mount Ida, par. Molyneux Hydraulic (B), B., 32/6; S., 33/0. Naseby, B., 31/0; S., 32/0. Nevis, B., 20/0; S., 21/0. Ophir, B., —. Otago, B., 2/8/0; S., 2/9/0. Success, B., 2/10/0; S., 2/15/0. Upper Waipori B., 3/6; S., 3/9. Waimumu, B., 4/0 prem. Sunlight, B., 2/6; S., 3/0 prem. Cromwell, B., —; S., par. Riverbank, B., par.; sellers 6d.

SLUICING COMPANIES.—Moonlight (contrib.) B., 17/6; S., 20/6. Roxburgh Amalgamated (contrib.), B., 6/9; S., 7/3. Deep Stream, B., 27/0; S., 28/0.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

Messrs. Wright, Stephenson and Co. report as follows:—
The horses forward for this week's sale were fairly numerous, and of varied character, but none of them first-class. The draughts were all aged, and, with one or two exceptions, they were of only medium size and weight. The demand was slack, and sales were confined to an aged heavy gelding, bred at Clydevale, at L35, and a couple of medium draughts at L27 each. The light horses were, for the most part, only a medium lot, and few of them changed owners, the exceptions being a useful buggy mare from Maniototo at L16 and seven or eight others at from L7 to L16 10s. Heavy young cart geldings continue to be sought after, and first-class horses of the Clydesdale breed would readily command from L40 to L50. Express-van, milk-cart, and tramway horses (upstanding, young, and sound) are a scarce commodity, and are easily disposed of at quotations. 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, 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.

ADDINGTON STOCK MARKET.

There were good entries for most classes of stock at the Addington market, and business was brisk in most departments. The entries comprised 14,487 sheep and lambs, 389 cattle, and 307 pigs.
FAT CATTLE.—171 were yarded. Most were handy weights, nothing extra prime coming forward. The sale dragged slightly, and last week's rates were barely maintained. Some good, useful store cattle sold better. Three-year-old steers brought L3 17s 6d to L4 12s 6d; two-year-old do, L2 5s to L2 10s; 18-months' cattle, 35s; and yearlings, 20s to 30s.
FAT SHEEP.—The bulk of the large yarding were ewes. A good line of freezing sheep and young ewes sold very well, the latter showing a slight advance, but old ewes were a drug, and several lots were unsold. Freezers brought from 12s to 14s, unfinished wethers down to 11s, good young ewes 10s to 12s 4d, medium do 8s 6d to 9s 9d, and aged sorts down to 6s.
FAT LAMBS.—There was a little over 3000 lambs in the fat pens, a good many unfinished sorts amongst them. Prime freezers were slightly firmer, and sold at from 11s to 12s 6d, extra prime up to 13s 4d, and others down to 7s 6d.
FAT PIGS brought high prices, the average being from 1 1/2 to 4 1/2d per lb.

WOOL, SKINS, TALLOW, ETC.

London, January 25.—At the tallow auctions 1875 casks were offered and 1375 were sold. Mutton: Fine, 21s 6d; medium, 23s. Beef: Fine, 23s; medium, 22s.
The Rangatira wool clip realised 7 1/2d.

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Tariff, 4s 6d per day.

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UNION STEAMSHIP COMPANY OF NEW ZEALAND LIMITED.

Steamers will be despatched as under (weather and other circumstances permitting):

LYTTELTON and WELLINGTON—		
Te Anau	Fri., Feb. 3	3 p.m. D'din
Waihora	Tues., Feb. 7	2.30 p.m. tr'n
Monowai	Thurs., Feb. 9	3 p.m. D'din
NAPIER, GISBORNE and AUCKLAND—		
Te Anau	Fri., Feb. 3	3 p.m. D'din
Waihora	Tues., Feb. 7	2.30 p.m. tr'n
Flora	Fri., Feb. 10	3 p.m. D'din
SYDNEY, via WELLINGTON—		
Monowai	Thurs., Feb. 9	2 p.m. D'din
Waikare	Thurs., Feb. 16	2.30 p.m. tr'n
SYDNEY via AUCKLAND—		
Waihora	Tues., Feb. 7	2 p.m. D'din
Mokoia	Tues., Feb. 21	2.30 p.m. tr'n
MELBOURNE via BLUFF and HOBART—		
Talune	Mon., Feb. 6	3.35 p.m. tr'n
Tarawera	Mon., Feb. 13	5 p.m. D'din
WESTPORT, via TIMARU, AKAROA, LYTTELTON and WELLINGTON.		
Cargo only.		
Oahu *	Fri., Feb. 10	5 p.m. D'din
Taupo †	Thurs., Feb. 16	5 p.m. D'din
* Via New Plymouth and Greymouth. † Calls Nelson if required.		
GREYMOUTH, via OAMARU, TIMARU LYTTELTON, WELLINGTON, and NEW PLYMOUTH—		
Herald	Wed., Feb. 8	5 p.m. D'din
TONGA, SAMOA, FIJI and SYDNEY—		
Hauroto	Wed., Feb. 8	From Auckland
TAHITI and RARATONGA—		
Ovalau (1229)	Tues., Feb. 14	From Auckland
FIJI (SUVA and LEVUKA)—		
Upolu	Tues., Feb. 28	From Auckland

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Of the Best Quality,

Suitable for Wedding, Birthday, Christmas and New Year Presents. Also Gold and Silver Jewellery, Watches, Clocks, Spectacles suit all sights, Smoked Protector for Cyclists at Moderate Prices.

Watches thoroughly cleaned, 5s; Main-springs, 4s 6d; First-Class Workman-ship Guaranteed. Note Address:

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(Opposite Coffee Palace)

MORAY PLACE DUNEDIN.

London, January 26.—At the wool sales yesterday bidding was spirited. There were numerous sales, and rates were fully up to latest quotations.

The New Zealand Loan and Mercantile Agency Company (Limited) have received the following cable from their London office under date January 26:—'Wool: Since close of last sales greasy and scoured merino super, medium and inferior, fine greasy, washed and scoured crossbred, medium greasy crossbred, merino and crossbred slipe, medium washed and scoured crossbred, coarse greasy, washed, and scoured crossbred, and greasy crossbred lambs are $\frac{3}{4}$ to 1d per lb. higher. Other descriptions unchanged. Buyers are operating with spirit. The American demand is good for medium and coarse greasy crossbred. The total quantity catalogued to date is 85,000 bales.'

At to-day's wool sales the Arawa clip realised 7 $\frac{1}{4}$ d per lb. London, January 27.—At the wool sales the Tauroa brand realised 8 $\frac{1}{2}$ d. The Bradford market is firmer. Common sixties, 20 $\frac{1}{2}$ d; super, 21 $\frac{1}{2}$ d. Americans are buying low crossbreds freely.

London, January 28.—At yesterday's wool sales prices were very firm, excepting for shabby crossbreds. The sales close on Wednesday. The following New Zealand clips were sold: Bracepeth, 8 $\frac{1}{2}$ d; Tutane, 7 $\frac{1}{4}$ d.

London, January 29.—Up to date 125,095 bales of wool have been catalogued, of which 119,040 were sold.

At the sheepskins sales competition was active, and prices from $\frac{1}{4}$ d to $\frac{1}{2}$ d higher. The advance was greatest in fine crossbreds.

The demand for merines is very animated. Crossbreds have slightly declined. The Americans are showing less eagerness in buying.

The following New Zealand clips were sold:—Mount Dunedin, 1s 4d; W.D., 8 $\frac{1}{2}$ d; Marainanga, 7 $\frac{1}{4}$ d.

Messrs. Stronach Bros. and Morris report as follows:—**RABBITSKINS**—Very few offering, and prices unchanged. **SHEEPSKINS**—There was a good demand at Tuesday's sale, and prices remained firm.

HIDES—Market firm. Prime heavy ox, 3 $\frac{1}{2}$ d to 4d; medium, 2 $\frac{1}{2}$ d to 3 $\frac{1}{2}$ d; light and inferior, 1 $\frac{1}{2}$ d to 2 $\frac{1}{2}$ d per lb.

TALLOW—In good demand. Best rendered mutton, 13s to 15s; medium, 11s to 12s 6d; inferior, 9s to 10s 6d; rough fat, 9s to 11s per cwt.

PRODUCE.

London, January 25.—The quantity of wheat and flour afloat is 2,320,000 quarters, and for the Continent 910,000 quarters.

January 26.—The American visible wheat supply is estimated at 51,927,000 bushels. The last quotation is 61 $\frac{1}{2}$.

January 27.—Wheat: The Mark Lane market is hardening. Eleven thousand quarters of Victorian (January shipment) have been sold at 28s 6d, and lots of 9000 and 9500 quarters (January and February shipments) at 28s 3d.

American speculation is stiffening the wheat markets. Eighteen thousand quarters of Victorian wheat (ex steamer in January) sold at 30s: 9000 ex sailer in January and February at 28s 9d; 11,000 at 28s 4 $\frac{1}{2}$ d; 13,000 at 28s 6d. Parcels of the February shipment sold at 27s 6d. South Australian wheat (ex steamer) 28s 9d.

Colder weather is improving the butter trade. Colonial is quoted at 98s to 100s; a few parcels at 102s. Danish is unchanged.

January 29.—Wheat: Thirteen thousand quarters (Victorian January-February shipment) were sold at 28s 6d. Eleven thousand quarters of January shipment have been re-sold at 28s 9d.

Mutton: Crossbred wethers and maiden ewes, Canterbury, 3 $\frac{1}{2}$ d; Dunedin and Southland do, 3 $\frac{1}{2}$ d. Lamb: Prime Canterbury, 5d. River Plate crossbred or merino wethers: heavy, 3d; light 3d.

Later.—Mutton. North Island, 3 3-16d. Lamb: fair average (including Dunedin, Southland, and Wellington, and secondary Canterbury), 5d.

Messrs. Donald Reid and Co. report as follows:—**OATS**.—We offered a quantity of fair to good feed oats, and cleared the lot under moderate competition at 1s 7d to 1s 8d per bushel (sacks extra).

WHEAT.—Our catalogue was made up of several lots of medium to good whole fowl wheat. The demand was weak, and only small lots were quitted at 2s to 2s 2d per bushel (sacks extra).

POTATOES.—The market is fairly well supplied with good kidneys. We sold best at L3 to L3 5s; others, L2 10s to L2 15s per ton (sacks extra).

CHAFF.—The market is at present over supplied, and in consequence prime oaten sheaf has to be quitted at slightly lower rates, while medium and inferior lots are difficult to place even at a considerable reduction. We offered about 10 tons, and sold best oaten sheaf at L2 17s to L3; medium to good, L2 5s to L2 15s per ton (bags in).

Messrs. Stronach Bros. and Morris report as follows:—**WHEAT**.—The demand is very dull, and prices have a downward tendency.

OATS.—Market dull. Prime milling, 1s 9 $\frac{1}{2}$ d to 1s 10d; good to best feed, 1s 8 $\frac{1}{2}$ d to 1s 9d; medium, 1s 7d to 1s 8d per bushel (sacks extra).

CHAFF.—Prime oaten sheaf, L3 to L3 2s 6d; medium, L2 12s 6d to L2 17s 6d per ton (sacks extra).

POTATOES.—Best kidneys, L3 10s to L3 15s; medium, L3 to L3 7s 6d per ton (sacks in).

Mr. F. MEENAN, King street, reports:—Wholesale price only—Oats: Quiet demand; feed, 1s 7d to 1s 8d; milling, 2s Fowls' wheat, 2s to 2s 2d; milling, 3s 3d to 3s 6d. Chaff, L2 15s to L3, fair supply. Ryegrass and clover hay, L3 10s to L3 15s. Straw, pressed, 25s per ton: loose, 28s. Potatoes: L2 10s to L3 5s; Flour: Roller, L8 to L8 10s. Oatmeal L10 10s. Butter: Dairy, 6d to 8d; factory, 10d. Eggs: 1s Bran, L2 10s. Pollard, L3 10s. Onions, L7.

TRUTHFUL JAMES AND THE KLONDIKER.

WE woz sittin' free—like ez you an' me—in our camp on the Stanislow,
Round a roarin' fire of bresh an' briar, stirred up by a pitch-pine bough,
And Jones of Yolo had finished his solo on Bilson's prospectin' pan,
And we all woz gay until Jefferson Clay kem in with a Klondike man.

Now I most despise low language and lies, as I used to remark to Nye,
But the soul of Truth—though he was but a youth—looked out of that stranger's eye,
And the things he said I had frequent read in the papers down on 'the Bay,'
And the words he choosed woz the kind that's used in the best theayter play.

He talked of snows, and of whiskey wot froze in the solidest kind of chunk,
Which it took just a pound to go fairly around when the boys had a first-class drunk,
And of pork that was drilled and with dynamite filled before it would yield to a blow,
For things will be strange when thermometers range to sixty degrees below.

How they made soup of boots—which the oldest best suits—and a 'fry from a dancin' shoe,
How in Yukon valley a *corpse de bally* might get up a fine 'menoo.'

But their regular fare when they'd nothin' to spare an' had finished their final mule
Was the harness leather which with hides went together, though the last didn't count as a rule.

Now all this seemed true, and quite nateral too, and then when he spoke of the gold,
And we all sot up, and refilled his cup, and this is the yarn he told:
There was gold in heaps—but it's there it keeps, and will keep till the Judgment Day,
For it's very rare that a man gets there—and the man that is there must stay!

It's a thousand miles by them Russian isles till you come on to 'Fort Get There'
(Which the same you are *not* if you'll look at the spot on the map—that of gold is bare),
Then a river begins that the Amazon skins and the big Mississippi knocks out,
For it's seventy miles 'cross its mouth when it smiles, and—you've only begun your route.

Here Bilson arose with a keerless-like pose an' he gazed on that Klondike youth,
And he says: 'Fair sir, do not think I infer that your words are not words of truth,
But I'd simply ask why—since that all men must die—your sperrit is wanderin' here
When at Dawson City—the more's the pity—you've been frozen up nigh a year.'

'You need not care, for I never was there,' said that simple Klondike man.
'I'm a company floater and business promoter, and this is my little plan:
I show you the dangers to which you are strangers, and now for a sum you'll learn
What price you expect us—as per this prospectus—to insure your safe return.'

Then Bilson stared, and he almost r'ared, but he spoke in a calm-like tone:
'You'll excuse me for sayin' you're rather delayin' your chance to insure *your own*!
For we're wayworn and weary, your style isn't cheery, we've had quite enough of your game.'
But—what did affect us—he took that Prospectus and chucked it right into the flame!

Then our roarin' fire of bresh and briar flashed up on the Stanislow,
And Jefferson Clay went softly away with that youth with a down-cast brow,
And Jones of Yolo repeated his solo on that still, calm evening air.
And we thought with a shiver of Yukon River and the fort that was called 'Get There'

—BRET HARTE, in *The Independent*.

The Christmas Number of the NEW ZEALAND TABLET is now ready. Stories of Otago, the West Coast, the North Island, Australia, Ireland, &c.; Sketches of the Hot Lakes, the Cold Lakes, Killarney, &c.; freely illustrated.

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Fencing Wire, Barbed Wire, Standards.—Net weight only charged. Wire Netting.—Sheep, Rabbit, and Bird Harvest Requisites.—Forks, Oil, Rakes, Twine.

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E. O'CONNOR,
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ST. PATRICK'S CHURCH, ARROWTOWN.

ART UNION DRAWING UNAVOIDABLY POSTPONED to APRIL 3, 1898, on account of delay in returning blocks and remittances. Ticket holders are earnestly requested to dispose of as many as possible before April 3.

FUNDS URGENTLY NEEDED.

Kindly send blocks and remittances without delay to

REV. FATHER KEENAN,

Arrowtown,

In time for Drawing on April 3.

V.



R.

CROWN LANDS SALE.

NOTICE IS HEREBY GIVEN that licenses of the undermentioned runs will be offered by auction, at the Crown Lands Office, Dunedin, on Monday, the 27th day of February, 1899, at 11 a.m.

PASTORAL LANDS.

(Under Part VI of 'The Land Act,' 1892.)

Runs 72 and 72A (grouped), Clutha County: sections 1, block X, and 3, block XI, Domet: 1, block X, and 2, block XIII, Kye-burn; and 2, block I, Kakanui District (grouped); run 492, Lake County: runs 337 and 337A (grouped), Lake County: runs 458 and 468 (grouped), Lake County: runs 316B and 316C, and sections 9 and 11 to 17, block III, Dart District, Lake County; run 244D, Vincent County; run 428, Taupoka and Southland Counties: sections 76 and 77, block IV, Table Hill District: sections 13, 14, 15, and 17, block VII, Table Hill District; run 98 (class I), Waitaki County: run 209 (class I), Waitaki County: sections 9 and 10, block VI, Waikouaiti District; section 69, block IV, Table Hill District; sections 7 and 8, and part of section 3, block III, Cairnhill District, and parts of sections 3 and 1, block VIII, Teviot District (grouped): sections 4, 6, 7, and 8, and parts of section 2 and 3, block V; part of section 12, block IX; section 2 and part of sections 3 and 4, block VIII; and section 16, block II, Teviot District, and part of Whitecomb District (grouped); run 165 (class I), Lake County.

Full particulars can be obtained at this office.

J. P. MAITLAND,

Commissioner of Crown Lands.

Crown Lands Office,
Dunedin, 19th January, 1899.

NOTICE.

Copies of "THE ORANGE SOCIETY," by the REV. FATHER CLEARY, can be had from the TABLET Office. Price, 1s 3d; per post, 1s 8d.

E. W. DUNNE,

CATHOLIC BOOKSELLER, STATIONER & NEWS AGENT,
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CHILDRENS' TOY BOOKS in endless Variety and Design.

ALBUMS, PURSES, PRAYER BOOKS, ROSARIES, CRUCIFIXES, and numerous other articles too various to mention, making an assortment to choose from impossible to beat for PRESENTS.

SPECIAL NOTICE.—Francis Tucker's Pure Wax Candles we can supply in any quantity, 3s 6d per lb.—four or six candles to pound. Carriage extra.

All country orders must be strictly cash.

Inquiries and prices promptly supplied on application.

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CHRISTIAN BROTHERS' SCHOOL,

RATTRAY STREET, DUNEDIN,

Re-opens on

MONDAY, JANUARY 30.

Shorthand, Typewriting, and Book-keeping receive special attention. Candidates are prepared for the Civil Service and University Entrance Examinations.

Suitable Boarding House can be procured for pupils from the Country.

NOTICE.

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

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

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

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

Annual Subscription, 25s booked; 22s 6d if paid in advance; shorter periods at pr portionate rates.

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ST. DOMINICK'S COLLEGE, DUNEDIN.

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Boarders should be in residence by Saturday, 4th inst.

The Dominican College is a centre for Trinity College Musical Examinations. Any lady wishing to present herself for examinations in 'Musical Knowledge,' or in 'Practical Music,' will receive special attention.

Lessons in English and Foreign Languages and Literature for visiting students according to special arrangement.

In addition to the ordinary classes for Drawing and Painting, a class will be arranged for Wednesday afternoon for the convenience of ladies wishing to study Art at the College.

Lessons in Art Needlework also given, either privately or in classes.

The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, FEBRUARY 2, 1899.

A CRYING SHAME.



ST. PATRICK'S day is approaching. It is no novelty to be reminded of that. Throughout the Colony preparations are, or shortly will be, in full progress for the celebration of the great festival day of a people whose long and chequered story is one of the most romantic that has ever been penned by the muse of history. The achievements, struggles, trials, traditions, and hopes of the Irish race and nation are mirrored in this day of days. It recalls a thousand bright and sad associations: memories of the glorious days of old when the 'Island of Saints and Scholars' gave the faith to Scotland and the greater part of England, and when the footsteps of her missionaries left their traces over Continental Europe from Iceland to the Gulf of Taranto; of the long centuries of valiant battle for faith and freedom; of poetry, song, legend, and pathos unutterable; and of the later destinies of the sea-divided Gael, who have gone out from their 'own loved island of sorrow' to help in the great work of empire and nation building, and to spread the faith of St. PATRICK in every division of the habitable globe. The day is thronged with the memory of association and incident. It is rich in lessons, buoyant in hopes for the future. It is well that the associations of the day are brought to the people's minds from pulpit and altar. Why the reminder is so rigidly limited to the four walls of the church, we do not profess to know. Of the secular, as of the religious side of the Irish people's history, there is an abounding ignorance abroad. In both there is much for thankfulness and pride. In either there is as little for reproach as usually falls to the share of a race whose history travels so far up the course of ages.

There is, in all truth, enough to celebrate. The day begins well. But does the evening keep the promise of the morning? We judge by the reports that have appeared in the N.Z. TABLET for the past few years. In some places—all too rare and far between—the secular celebration is, in its degree, true to the spirit of the day and the occasion. In a vastly greater number of instances the festive or social gathering at the day's close is marred by the introduction of an element that is a reflection on the taste of the committees, of the performers that are directly implicated, and of the Catholic public who sit and listen with complacency. We refer to the jabbering idiot who is commonly known as the stage Irishman. By a large number of the compilers of our St. PATRICK'S Day programmes he is apparently looked upon as the HAMLET of the piece—as natural and necessary to such an occasion as a bridegroom to a wedding. And so his harsh voice and stupid antics run like the trail of a serpent through a majority of our celebrations—cursing a sacred anniversary in a people's history with his coarse buffoonery, giving a lie another year's lease of life, embalming a prejudice, representing the typical son of Erin as a half-apish composite, made up of about equal parts of fool, clown, and knave.

In these colonies the annual caricature of the Irish character is usually acted on the stage by persons who have never been on Irish soil, or had opportunities of judging of the songs or manners of Ireland at first hand. We readily grant that the motive idea is merely to raise a laugh, and that conscious race prejudice is not entertained nor wilful injustice intended. But, as TENNYSON says, 'Evil is wrought by want of thought as well as want of heart.' The stock of low songs, recitations, and plays that are represented as 'Irish' create and perpetuate a prejudice. The net result of the impression left by these annual displays of whooping vulgarity is to make the name of Ireland, the songs of Ireland, the literature of Ireland, the manners of Ireland, as

There are Others,
in Leadin Ceylon.

And these are often sold for extra profit. You can only be certain of the genuine article by seeing that packets and boxes are Branded **DIAMOND JUBILEE HONDAI-LANKA Brand TEA**, Packed Take no substitutes. Mr. David Roche, Agent, Invercargill.

degrading as it is possible to make them in the minds of those who have had no opportunity of judging of them beyond the knowledge acquired through books, or through the medium of the at least nominally national celebrations which bring each succeeding St. Patrick's Day to a close. The Irish character is a many-sided one. The race is blessed with a sense of genuine humour that centuries of oppression have been unable to destroy. But it is not the humour which expresses itself in the cheap buffooneries of the stage Irishman. Is an honest laugh needed on St. Patrick's night? Be it so. But, with such genuinely humorous songs as 'Molly Carew' and 'Nelly O'Neill' and 'Pat Molloy,' and so many more, why, in the name of reason, fall back upon the coarse ditties that are at home only on the stage of the low music-halls of Liverpool and London? The wide field of Irish literature affords, in all reason, abundant scope for humorous recitation. Why, then, draw upon the gross caricatures which represent the typical Irishman as a blundering, capering idiot, who spends his days drinking and fighting and roystering at fairs, and his nights at 'parties,' where he flings heavy articles of furniture at his host, or at 'wakes,' where he beats the 'friends of the corpse' with a wooden leg?

Those who have travelled in the British Isles will readily admit that the average Irishman speaks the English tongue as correctly and intelligibly as the average Englishman or Scotsman. We have no objection to the representation of any Irish accent on the stage, whether it be the close, firm 'brogue' of the North—'with a bone in it'—or that of the South with its liquid vowels and its mellow consonants that melt like honey in the mouth and suggest visions of the Blarney Stone. But Heaven save our ears from ever again being stung and tortured by the alleged 'Irish brogue'—like that of DENIS BULGRUDDERY—which the young Colonial or other 'foreign' performer inflicts upon us on ST. PATRICK'S nights! It is the abomination of desolation in brogues—a thing which is as strange to Ireland as is the stage Irishman himself. DION BOUCAULT did much to caper and his antics and all his pomps and all his works. Such delineators of Irish character as FLENY and SAM COLLINS kicked him downstairs. It is a mystery that people can—and that too at Irish and Catholic demonstrations—be so pig-witted as to laugh and applaud at buffooneries that are a degradation alike to the Catholic and the Irish name.

The scandal is too old and ingrained to be met with soft words and velvet slippers and yellow kid-gloves, or to be fought with a rapier of gilded corkwood. It is a subject for plain speaking. Even the mantle of charity is not broad enough nor elastic enough to cover the shame of it. Hence we have taken the subject in hand at this early date, in the hope that the coming celebration may prove a turning-point as regards the future of the stage Irishman in New Zealand. We appeal to the clergy—on whose co-operation every good cause can count, to the Committees, to the performers, and to the audiences that are to be. Keen, lynx-eyed supervision of the programme on the part of the clergy and the Committees, coupled with a hard and fast rule as to encore subjects, will ensure the local cessation of the scandal. To the performers we say: Never sing or recite a piece which contains a sentiment unworthy of a grand old Catholic land. To the audiences: Never encourage, or even tolerate, a performer who, by the vulgarisms of his subjects, mannerisms, speech, or behaviour, degrades Irish song, humour, literature, or character. We do not go the length of suggesting a volley of the eggs of 1897, but, where the stage booby appears, we do distinctly suggest and entreat either a departure *en masse* from the hall, or such a vigorous storm of hissing and hooting as will effectually prevent the disgusting caricatures of the Irish race and nation hitherto so shamelessly prevalent. Irish people and their descendants in this Colony owe thus much to themselves even on such elementary grounds as those of justice and self-respect.

THE SYNOD.

We will publish in our next issue a portrait-group of the Bishops and priests who took part in the deliberations of the Synod, which was brought to a happy termination on last Monday morning. The group was taken specially for the N.Z. TABLET.

THE TROUBLES IN SOMOA.

We direct the attention of our readers to the detailed account given on p.p. 21 of this issue, by an eye-witness, of the true cause and origin of the present difficulty in Samoa. For reasons stated in the introductory remarks, it will be seen that the source from which the Press Association telegrams issued is open to the gravest suspicions of partisanship.

D U N E D I N.

The Right Rev. Bishop Verdon left Wellington on Monday for Dunedin, where he was expected to arrive on last (Wednesday) night.

The Dominican Ladies' College, Dunedin, opens on February 6. Attention is directed to the announcement which appears in our advertising columns.

The Rev. Father Malone, of Sydney, has been on a short visit to Dunedin for the benefit of his health. He returns this week *via* Hobart and Melbourne.

The name of Mr. J. T. Hungerford appears among the list of candidates who passed the December Matriculation examination. Mr. Hungerford is a pupil of the Christian Brothers, Dunedin.

A meeting of the St. Patrick's Day Sports Committee was held in the Christian Brothers' School on Monday evening. The arrangements for the sports were dealt with in detail, and everything promises a successful celebration both on the Caledonian Grounds and in the Garrison Hall.

The retreat for the ladies of the Cathedral parish, conducted by the Very Rev. Father Vincent, C.P., was brought to a conclusion on Sunday afternoon by a solemn renewal of baptismal vows. On Sunday evening Father Vincent opened a retreat for the men of the congregation, at the close of which he will conduct a week's retreat at St. Patrick's Church, South Dunedin, for the whole congregation.

The Dunedin *Evening Star* on the *Dominican Star*:—'The book at once commends itself in its method and matter, and may be regarded as a valuable contribution to New Zealand literature. The papers, on various subjects, are interesting, and a special feature is the part devoted to original composition by boys and girls describing experiences of sport and travel, incidents of home school life, in New Zealand and Australia. Future numbers of the *Year Book* are to be enlivened by the results of competitions, the particulars of which are advertised, and include essays, drawings, and photographs, the actual work of the young people. The book is admirably got up—clear print, good paper, and tastefully bound in cloth. The numerous illustrations which embellish the text are beautifully executed—not a few of them are really works of art. Great credit is due to the Caxton Company, who have succeeded in making a record in New Zealand by this publication, which is far above, in design and execution, anything which in our knowledge has emanated from the colonial Press.'

NEW ZEALAND: GENERAL.

THE Minister for Lands has returned from the Hanmer Plains springs much benefited in health.

MR. O. MEWHINNEY, the popular private secretary to the Hon. J. McKenzie, will act in the same capacity during the Minister for Lands' trip to the Mother Country.

As a result of the inquiry at the Magistrate's Court, Wellington, into what is known as the Nautical Scandal, Captain Allman and Captain von Schven have been committed for trial.

A new church is being erected at Waihola in the Milton parish. The congregation are mostly German Poles, and the church is to be dedicated to the great Polish Dominican, St. Hyacinth.

SPEAKING at Greymouth, on Friday last, the Premier touched on some new points with regard to postal reduction. He stated that questions for early consideration would be the reduction of the inland postage on letters to a penny, and of the foreign postage on newspapers, covering weekly publications to a penny.

WE have received a parcel of used and 2s 6d worth of unused stamps for Father Kreymsborg's mission from Miss Florence and Messrs. Edward and James Reid, Orepuki. 'A Child of Mary,' Invercargill, has also sent us a parcel of used stamps for the same object.

IN reference to a paragraph which appeared in our issue of last week, we learn from an Orepuki correspondent that the sum of £11 10s was collected by Mrs. Nelson E. Griffith towards the erection of the sacristy at the local Catholic Church. A list of subscribers is appended to the correspondent's note.

THE many friends of Sister Mary Joseph (says the *Temuka Leader*) will learn with regret that she has been transferred to Melbourne. Sister Mary Joseph was one of the Sisters who arrived in Temuka first, about 16 years ago, and her scholastic capabilities were only surpassed by her zeal and gentleness.

MR. JOHN O'MALLEY, clerk and overseer of the Geraldine Road Board (says the *Temuka Leader*), will contest the Ashley seat at the next election as a strong supporter of the present Government. Mr. O'Malley was 13 years county clerk in the Amuri district, and is well known in North Canterbury. He intends to stand against all comers.

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

What the Cables Say.

London, January 26.—Mr. Balfour advocates the establishment of two new teaching universities in Ireland—one at Dublin and the other at Belfast—open to all denominations. The former, it is suggested, should be controlled by Catholics and the latter by Presbyterians; and both should be subject to test acts and other safeguards.

The newspapers express their belief that the Roman Catholic Hierarchy will not accept Mr. Balfour's proposal that Britain should reorganise the East Africa protectorates, owing to the unsettled condition of affairs in Uganda.

Madrid, January 26.—It is officially announced that 80,000 Spanish soldiers died in the Cuban war chiefly through disease.

Manila, January 27.—The Philippine Republic was declared on Sunday. A congress at Malolos adopted a Constitution, and authorised Aguinaldo to declare war against America.—An outpost collision occurred at Tondo. The American sentry killed the Filipino captain and a private.

Havana, January 27.—General Gomez is concentrating the Cuban forces in the vicinity of Havana, and is awaiting developments.

Madrid, January 29.—The Archbishop of San Domingo asserts that the bones interred at Seville were those of Columbus's son Diego, and not of the discoverer of America himself.

Rome, January 29.—The Duke and Duchess of Connaught are visiting Italy, and have been received in audience by his Holiness the Pope.

January 29.—The Pope has secured an invitation to the Czar's Disarmament Conference. Either Cardinal Varmutelli or Archbishop Ireland, the American prelate, will attend.

London, January 27.—It is reported that an influential High Churchman has resolved to support at the next general election the Liberals against those members of the House of Commons who support the doctrine of the subjection of the Church to the State. This move will endanger 40 seats.

New York, January 26.—By an earthquake in the city of Mexico 100 persons were injured and 200 buildings damaged.

Washington, January 29.—Ajoncillo, the Filipino envoy to Washington, is suspected of cabling to Aguinaldo to strike immediately, as American aggressiveness is on the increase. After the Peace Treaty has been ratified the Americans threaten to expel Ajoncillo. Reports received here from Manila state that strong rivalry exists between Admiral Dewey and General Otis, who respectively command the naval and land forces at the Philippines.

New York, January 30.—General Woodford, the ex-American Minister at Madrid, in a speech delivered here, said that when the blowing up of the Maine occurred America only possessed two rounds of powder per gun. He was instructed to try to postpone a rupture with Spain for two months, and he would have failed to this without England's unflinching friendship.

We beg to acknowledge receipt of the Massey-Harris bicycle catalogue for the current season. The work is tastefully printed and artistically illustrated in colours. Besides illustrations showing the company's premises at Toronto, and dealing with different portions of the bicycle, there are three or four tinted photo engravings of rural scenes in Canada. The letter-press deals mainly with a description of the manufacture and equipment of the bicycle.—* * *

Intending purchasers of jewellery or silverware would do well to call and inspect the large and varied stock at Messrs. G. and T. Young's, Princes street, Dunedin. The firm makes a specialty of having on display the newest goods in all departments, and contend that patrons will have an unequalled choice to select from at very moderate prices. Particular attention is given to repairing in all its branches.—* * *

There is nothing prettier in the early spring than a few beds of flowering bulbs, such as tulips, hyacinths, anemones or crocuses. The time is now drawing nigh when it will be necessary to put in these bulbs, that is if we desire them to be well rooted before the winter sets in. Messrs. Nimmo and Blair, the well-known seedsmen, call attention to their choice collection of bulbs, flower and vegetable seeds, and farm and garden requisites. The firm's list of spring flowering bulbs is now ready and will be sent post free to applicants.—* * *

The Anglo New Zealand Cycle Company of Dunedin have acquired the sole agency in New Zealand for the world-renowned Humber cycles. We congratulate Messrs. Humber and Co. upon having secured such an up-to-date and popular firm to handle their machines in this Colony, and we are confident from our past experience of this energetic company that the name of Humber will, under their able management, become still more popular amongst the cyclists of New Zealand. Amongst the various sample machines shown by the Anglo Company, we were greatly taken by the neat and attractive appearance of the Coventry Humber. We venture the opinion that these machines are vastly superior to anything yet turned out by Messrs. Humber and Co. at their Coventry works, and we predict a splendid future for this high grade but inexpensive model. Beeston and Wolverhampton machines still retain all their most attractive features of former years and are still further improved upon in many details which past experience has proved necessary and advantageous. The Anglo Company are now making arrangements for representation in the various centres, and anyone desirous of securing this valuable agency should at once place themselves in communication with the company's head office, 6 Princes street, Dunedin.—* * *

The Rev. Father Long, of Masterton, who is about to pay a visit to the Old Country (says the *New Zealand Times*), was on Thursday evening presented with an address and a purse of sovereigns as a token of the regard in which he is held by his parishioners. Mr. A. R. Bunny made the presentation, and in doing so referred to the many excellent qualities of the rev. Father in terms of the highest commendation. The Rev. Father Long, in replying, said he much regretted having to leave, but during his fifteen years' residence in the colonies it had always been his ambition to re-visit his native land.

We have to thank the Lands Department for a set of hand-books dealing with the tourist resorts of the Colony. The books are carefully and artistically got up, and contain very full information regarding coach routes, hotel charges, etc. There are also maps of the districts and some excellent pictures of places of note in both islands. To those desirous of spending a holiday amid the scenic beauties of this Colony the booklets should prove invaluable.

The Ashburton Catholic Literary Society spent a very pleasant and instructive evening on Wednesday of last week, when the programme consisted of a lecture by Mr Müller on his trip to America. The president (Mr. F. Cooper) occupied the chair, and there was a representative attendance. The lecturer, who spoke for about two hours, during which time he kept his audience keenly interested, dwelt principally on the scenery of Samoa, Honolulu, and San Francisco, and showed a number of views of the most important places. He also treated of the habits of the Americans, which caused a good deal of fun, and spoke very well of their hospitality. A number of questions were put to Mr Müller at the end of his address, and were satisfactorily answered. A hearty vote of thanks was accorded to Mr Müller for his most instructive address, on the motion of Mr. Burgess, seconded by Mr. Hanrahan.

INTERCOLONIAL.

It is understood that the coal difficulty at Newcastle was settled on Tuesday, the masters having conceded the men's terms.

The late James Tyson's Queensland estate has been sworn at under £1,363,000. His debts are stated at £600.

The Windsor (Queensland) police cleverly caught two Chinamen supplying opium to three blacks recently, the evidence against them being conclusive.

The Rev. Father J. Ganley, who for many years has acted as inspector of Catholic schools for the archdiocese of Melbourne, has been appointed to the charge of the parish at Flemington, rendered vacant by the death of the Rev. Father Daly. The Rev. Father J. McCarthy, private secretary of Archbishop Carr, will succeed Rev. Father Ganley as inspector, but will retain his present position.

The Chief Secretary of Queensland has received a letter from the British Colonial Railways Corporation, Limited, covering the following resolution passed at the annual meeting of that body on 6th December:—'That this meeting begs to tender a vote of sympathy with the Government and people of Queensland upon the death of their brilliant statesman and Premier, Hon. T. J. Byrnes.' The letter was signed by the chairman and directors.

Burgess, who had been sent to gaol on a charge of vagrancy, and was suspected of being implicated in the Gatton murders, has made a statement to his solicitor covering his movements on Christmas and Boxing Days. This shows that he was at some distance from Gatton on those days. A farmer has identified Burgess as a man who stayed at his farm, 25 miles from Gatton, on the night prior to the murder. This verifies Burgess's statement as to his whereabouts. The police are consequently non-plussed.

Earl Beauchamp, the Governor-elect of New South Wales, will sail for Australia in April. He expresses a hope that his sister (Lady Mary Lygon) will accompany him. The *Daily Chronicle* regards Earl Beauchamp's appointment as the most interesting one of recent years. He is of high character, eloquent, and notable for his public spirit. He recently returned from a tour in the East, and was greatly interested in the struggles of the Eastern Christians.

There passed away at Waverley, a suburb of Sydney, on January 16, one of the richest Catholics in Australia, in the person of Richard Craven, mine owner and speculator. Mr. Craven, who was by no means an old man, being in his 53rd year, succumbed to an attack of dropsy after a long and trying illness. He died in the magnificent mansion which he erected some 10 years ago at Waverley, and which is known as 'Preston,' and where he had resided almost uninterruptedly for the greater part of that time. He leaves a widow and 10 children, the eldest being a son of 23 years of age.

The Queensland Government entertained the Hon. J. G. Ward on board the Government yacht on January 27. The Minister for Justice, in proposing the health of the guest, wished success to New Zealand. Mr. Ward, in responding, said that though New Zealand was distant she was greatly interested in the development of the Australian Colonies, and was watching the federal movement with general interest. He was glad to see that Queensland was joining heartily in the movement, and he hoped that when federation was consummated a commercial treaty between the dominion and New Zealand would be effected. Isolation and distance prevented New Zealand from joining at present in the movement, but there was no barrier whatever to mutually beneficial commercial advantages to both. Mr. Ward was also entertained by the Natives' Association in the evening.

The best cure for sorrow is work, and the daily demands of daily life leave but scant room for sentiment.

THE FAMOUS "VICTORY" SEWING MACHINE. EASY TO WORK, EASY TO LEARN, EASY TO PURCHASE on our Special Terms. Write 6 PRINCES STREET, DUNEDIN.

COURTSHIP AND MARRIAGE IN IRELAND.

HOW MARRIAGES ARE MADE IN IRELAND.

MICHAEL MACDONAGH, in an article on 'Love Making in Ireland,' says: A song called 'The sprig of shillelagh,' which has become very popular with the Irish peasantry since it was written, close on a century ago, says:

'Love is the soul of a neat Irishman,
He loves all that's lovely and loves all he can.'

And yet, though there seems to exist a widespread impression that strong, passionate, masterful love is a characteristic of the Irish temperament, love making in Ireland is really a very calm and placid business, and the old song I have quoted notwithstanding, the average Irish peasant takes unto himself a mate with as clear a head, as placid a heart, and as steady a nerve as if he were buying a cow at Ballinasloe fair.

Love by no means decides all the marriages that are made in Ireland. The match is often made in a ludicrously cool, business-like and mercenary fashion between the parents of the 'boy' and 'girl,' the young people themselves not being allowed, and, indeed, not expecting any voice in the matter. But if there is little romance in the origin of most of the matrimonial contracts made in rural Ireland, they are, as a rule, entirely successful. The marriages thus prosaically arranged are as happy as happy can be. Pat and Mary fall fondly in love with each other after they are made husband and wife; children quickly spring up around their hearth, and the older they grow the more passionately do they cling to each other. Their domestic felicity is rarely, if ever, disturbed by jealousy, for Pat makes the faithfulest of husbands, and Mary the

FONDEST AND TRUEST OF WIVES,

and as there is little or no illicit passion, the crimes which spring from that source and make desolate so many homes in other countries are almost unknown in Ireland.

A favourite proverb of the Irish peasantry in regard to matrimony is: 'Either marry very young or become a monk very young.' Early marriages are the rule in Ireland, and the poorest marry the earliest.

And yet many of the Irish poor enter into matrimony as a sort of provident investment for old age. A very intelligent Irish peasant once said to me: 'A poor man ought to marry young, that his children may be able to assist him when he grows old.' When Pat and Biddy begin housekeeping their little cabin is soon filled with children, and the more their flock increases the more they say: 'Shure, the childer will be a support to us in our old age.' And, happily, this investment for old age never fails them. In no country in the world is the affection between children and parents so strong: in no country in the world is the duty of children to provide for their aged parents held so sacred as in Ireland. Four generations may be seen in many of the poorest cabins in the West—the children, the young father and mother, the grandparents and an ancient grandmother or great-grandfather. The large sums of money which have been annually sent by children in the colonies and in America to parents in Ireland during the past half century are another striking demonstration of this intense filial affection.

But, happily, many of the marriages in rural Ireland have

THEIR SPICE OF ROMANCE.

The match is made by the boy and girl themselves. An Irish peasant maid in the heyday of her youth, with her pretty figure, her abundant black hair, her large blue eyes, with their indescribable half arch, half shy expression, is quite irresistible; and the boy has too often an impressionable heart and a deludhering tongue to render it always necessary that the parents should make the bargain. The youthful couples meet at dances or on Sundays after Mass—even a wake is turned to account for a little courting—and they are in hearty accord with the boy who said: 'It is a great pleasure entirely to be alone, especially when yer sweetheart is wid ye.' Yes, they have the flattering tongue, those Irish boys. 'Och, I wish I was in gaol for stealin' ye,' was the compliment one of them paid to a pretty colleen. Even when they get a refusal they have a 'soft word' to say. Eileen was engaged to another boy, and so she had to say no to Tim when he asked her. 'Wisha, thin,' said Tim, with a sigh, 'I wish you'd been born twins, so that I cud have half of you.'

The girls in Ireland can afford just as well, if, indeed, not better than the girls of any other country to take up an independent position in regard to matrimony, for the proportion they bear to the males is not so large in Ireland as in other lands.

When the day has been named, whether by arrangement between the boy and girl themselves or through the intermediary of their parents, preparations are made on the most extensive scale, for a grand wedding. It is considered essential in the humblest circles that, for the honour of the family, the guests at the wedding, which include sometimes the whole of the country-side, should have lots of eating and drinking—'lavin' and lavin's of everything.' Closeness on such an occasion is the unforgivable social sin.

A PRETTY IRISH SERVANT MAID,

who had got married, called to see her mistress. 'I hear you are going to Australia with your husband, Kitty,' said the lady. 'Are you not afraid of such a long voyage?' 'Well, ma'am, that's his lookout,' said Kitty. 'I belong to him now, an' if anything happens to me, shure it'll be his loss, not mine.' But there is not always that complete loss of the wife's identity in the husband which the above anecdotes suggests. It is the wife that rules the household in rural Ireland. The husband surrenders to her all his earnings, to the uttermost farthing; an excellent arrangement for Pat, who, feeling the money burning in his pocket, as he says himself, is disposed to get rid of it rapidly; and a still more excellent arrangement for the sake of the children. Bridget is, indeed, Pat's guardian

angel. On many a Saturday, when a boy in Limerick, have I seen the long line of country cars returning homeward from market in the dusk of the summer evenings, the wives driving and the husbands, with a 'drop taken,' perhaps, quietly in the straw behind.

Having such happy homes and faithful wives, is it any wonder that Irishmen are loath to leave them behind? An Irish car-driver was wrapping himself up carefully before starting on a journey on a cold winter's day. 'You seem to be taking very good care of yourself,' said the impatient fare. 'To be sure I am, sir,' replied the driver. 'What's all the world to a man when his wife's a widow?'

O B I T U A R Y.

MRS. SHERIDAN, SOUTH DUNEDIN.

It is with regret we record the demise of Mrs. Sheridan, wife of Mr. Terence Sheridan, South Dunedin. On returning from work early on Wednesday morning, Mr. Sheridan found that the deceased had expired during the night, the cause of death being heart disease, from which she had suffered. Mrs. Sheridan was a pious and practical Catholic. She was about forty six years of age, and leaves a husband and one son for whom great sympathy is felt in their sudden bereavement. The funeral took place on Friday from St. Patrick's Church, where the remains had been taken, to the Southern cemetery. The Rev. Father Coffey conducted the burial service at the Church and the graveside. The funeral was very largely attended. At the meeting of the St. Patrick's Day Sports Committee on Wednesday evening, January 25, on the motion of the Rev. Father Coffey, a resolution of sympathy, with Mr. Sheridan in his bereavement, was carried unanimously.—R.I.P.

OUR DEBT TO THE LATIN RACE.

THERE is a thought in connection with Savonarola (says the Buffalo *Union and Times*) that we should like to press home. One hears much nowadays about the decadence of the Latin race, but one hears very little about the gratitude that is due to the people of that race, and especially to the Italians, for what they have done in the interests of civilisation. And yet it was Italy that lit the torch of modern culture, and it was from her that the nations of northern Europe borrowed their lights. It was Italy that gave the world St. Francis and Savonarola—men who represent in a matchless way the charm and the glory of the spiritual. It was Italy that epitomised the Middle Ages in Dante and the Renaissance in Michael Angelo. Italy was the mother of Leonardo da Vinci. It was Italy that produced Petrarch and Raphael, Columbus and Galileo. Grant that she fell into a decay from which she has not yet fully emerged, nevertheless she gave birth to the great exemplar whose martyrdom is now being celebrated; she gave birth to poets, and artists, and philosophers, and scientists, and men of action, without whose labours for truth and beauty and goodness the world would be indeed dark to-day; and whenever and wherever her name is mentioned it should surely be done with gratitude and veneration. All honour done to Savonarola should be mingled with honour to the fair and glorious and suffering land of his nativity.

LATE BURNSIDE STOCK REPORT.

(SPECIAL TO N.Z. TABLET.)

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

Wednesday, 3 p.m.

FAT CATTLE—188 yarded. The demand was dull, and prices showed a slight decline on last week's rates. Best bullocks, L7 15s to L9 2s 6d; medium, L6 to L7 10s; others, L4 10s to L5 15s. Best cows, L5 to L6; medium, L3 10s to L4 15s; others, L2 to L3 5s.

SHEEP—1389 penned. There was a slight advance in prices. Best crossbred wethers, 14s to 15s 3d; medium, 12s to 13s 9d; others, 10s to 11s 9d; best ewes, 12s to 13s 6d; medium, 10s to 11s 9d; others, 8s 6d to 9s 9d.

LAMBS—889 yarded. All sold: good demand. Best lambs, 9s to 10s; medium, 7s 6d to 8s 9d; others, 6s to 7s 3d.

PIGS—82 brought forward. Prices same as those of last week. Suckers, 15s to 17s 6d; slips, 18s to 21s; stores, 25s to 30s; porkers, 32s to 39s; baconers, 42s to 51s.

Now that winter is approaching, waterproof coats will soon be a necessity. The New Zealand Clothing Factory, which devotes special attention to this class of goods, brings under public notice its large assortment of waterproofs, which, it is claimed, is unequalled in price, material and make up by any house in the colony.—* * *

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The Storyteller.

A RED ROSE.

(By E. MORGAN DOCKRELL, in *St. Peter's*.)

I.

MARY CLIFFORD—graceful and stately, with a dignity beyond her twenty years, her supple tallness accentuated by a coronet of black hair, and the flowing lines of a severely plain white gown relieved by a red rose in the belt, the glow of a happy emotion shining through her clear brunette skin, and out of her well-set oval grey eyes—stood, immersed in thought, at one of the drawing-room windows of Dashleigh House, looking out on Dashleigh Common. There was no scene she knew and loved so well; whether in winter, when the north wind swept skirling and whistling over it, lying sheeted in snow; or when, as just now, the summer breeze frolicked over its miles of undulatory velvety turf, set here and there with huge clumps of bracken, and bushes of golden gorse all ablaze in the hot sunshine.

On just such another day, twelve years ago, she had seen it first, when, a little orphaned waif, she had been brought, after the voyage from India, to the home of her aunt, Miss Ray.

It had seemed to her then, and for long afterwards, that she was nearer heaven and mother and father in that lovely bit of mother's and father's England, nearer the possibility of the continuance of their love and protection, than she had been ever since their loss in that far-off land of her birth, where, within a few terrible hours of each other, they had died of cholera. The thought was God's message of comfort and healing to the sore little sensitive soul, unconsciously compensating and consoling her for the hurt and chill of her reception: 'How d'ye do. I hope you're a truthful, obedient child, and not mischievous or noisy. I'm afraid by the look of you, you're unhealthy! Take her upstairs, Martha'—to the old servant who had been sent to Southampton to meet her; and the child's white face had flamed scarlet at the rejection of its proffered lips.

Many and many a time since, in moods of passionate rebellion, in lonely hours of self-repression, the scene, with that first association with her parents, and the memory of their love, had soothed and composed her. It had been, too, while looking out on it one starlit night soon after her first coming, when, all the house asleep, she had crept, forlorn and sobbing, from her bed to the window, that, as though in answer to her yearning to lie once again, if only for a moment, in her mother's arms, and pour out all her heart, the idea had come to her of writing, day by day, a long letter to her mother and father. Those letters, written with infinite care as to penmanship and spelling, had been the cherished secret joy of her childhood. In them her every thought and emotion had flowed out. Her loneliness and hunger for love; her every new impression—of persons, of places; of the miracle of an English winter with its snow and ice; of the no less wondrous succeeding miracle of an English spring. Of her efforts to be good; to like her aunt, and not so often think her a bad-tempered, ugly old woman. Of those other wicked thoughts that frightened her, and made her afterwards so sad, which said God was not a loving but a cruel God, to take away a little girl's mother and father and leave her all alone in the big world, where aunts were so unlike in every way to mothers. The habit thus begun had, in other forms, been systematically continued throughout childhood and girlhood, till now, in her early womanhood, it was a sort of second nature, a means of intellectual expression and expansion, lacking which her life must inevitably have come to be either one of utter emotional repression and spiritual negation, or of passionate self-assertion and rebellion. For during her twelve years at Dashleigh, she had been conscientiously educated, clothed, fed, and dosed according to Miss Ray's own personal ideas as to the correct system of rearing children, irrespective of natural conditions and temperament. The system, as frigid as it was rigid, took no cognisance of imagination, consequently neither provided nor permitted any of the usual toys and story-books with which childhood presents to itself and acts out its version of the drama of life; and till this day her friends, her clothes, her recreations, were all, for the most part, of her aunt's selection. But though Mary's heart surged at times resentfully within her, scorning the elder woman's narrow, puny views of life and low estimate of her fellows, she had never once since childhood openly rebelled, had never forgotten how much she owed this step-sister of her father's, in whose arid nature the girl's great-hearted sympathy told her there must surely exist some root of tenderness and affection, for all that its fruits were of so unloving and unlovable an order.

'Oh God, how perfectly happy I am!' she said softly, under her breath. Meanwhile, her heart beat quicker, following her gaze far across the common to the Squire's great groups and ranks of beech and oak trees, beneath which, in another hour or so, she would be once more with the only man at the sound of whose voice, the touch of whose hand, she had ever felt any smallest measure of that subtle, half joyful, half painful, sub-consciousness of self-surrender and self-submission with which, from the garden of Eden down, the pure soul has always recognised its true mate. Her moment of supreme joy transmuted all memory of past sorrow, all things yet to come or be endured, to joy. With Arthur Rickards and his love, with him to help and love and live for, all things, she felt, would indeed be possible. The coming storm, to be encountered when Aunt Ray should be told of their love for one another, seemed but a small thing of a moment that would precede and usher in that new, full, free life of unfettered exercise of every faculty, of peace and perfect sympathy. Storm and sorrow, and render everyone, herself included, uncomfortable, Miss Ray was certain to. For, with but a poor opinion of the opposite sex in general, and a poorer of matrimony from even the one point o

view from which she allowed it admissible as an institution—namely, substantial settlements and a handsome establishment—she had for marriage for love's sake alone an unbounded and unmitigable contempt.

'But,' mused Mary Clifford, 'anger, contempt, and stormy scenes will be as nothing to me! What could separate us? Death, and only death!'

'Dr. Ford, miss.'

'Ah, here you are, Miss Mary—here you are; and 'pon my word you are looking bonny!'

'How d'you do, Dr. Ford. Aunt Ray's not at home. But I'm expecting her every minute back from Brogley. Won't you sit down?'

'Yes, my dear, I'll take a seat, and do you come and take another here beside me, as I want a serious little private talk with you.'

The doctor ran his fingers through his rough grey hair, re-adjusted his spectacles, and, folding his hands, settled himself comfortably back in his arm-chair.

'Now, Miss Mary, I'm going to make a conspirator of you—a conspirator of you!'

Mary's eyes laughed, and her teeth gleamed through her red lips, half expecting the kindly old man to pull out a paper of sweets from his pocket and give her, as many a time he had surreptitiously done in her childhood.

'Now, if you were the ordinary young lady with a head full of nonsense, and a silly, gossipy tongue, I shouldn't dare make a co-conspirator of you. But you've always been a girl in a thousand for good sense and discretion; and so I'm persuaded I'm not wrong, under the circumstances, in confiding to you a very grave professional secret. I've been watching for this opportunity of finding you alone for some days past. So when I met Miss Ray in Brogley to-day, and heard she was on her way to call on my sister, I turned the mare's head round and rode straight off here on the chance of finding you in. The fact is, my dear, the poor old lady's in a bad way—a very bad way.'

'Do you mean that my aunt is ill, Dr. Ford?'

'Sit down, child, sit down,' laying a hand on Mary's arm. 'She's exactly as she's been for some time, just at present, and happily quite ignorant of the gravity of her case. I needn't tell you what a difficult person she is to manage. You know all about that; and as a patient she's just ten times more unmanageable and obstinate. Six months or so ago she consulted me about a symptom which looked very ugly even then—very ugly, indeed; so much so, that I wanted a consultation with a specialist. But she wouldn't hear of such a thing; flew in one of her rages, and as good as told me I didn't know what I was talking about. Well, to make a long story short, last Monday I had Sir Digby Lovell down in consultation about another case of mine in the town, and persuaded the old lady to allow me to bring him over to see her. Not a soul but our three selves knew anything of the consultation. You had been sent off somewhere or other, I suppose, to get you out of the way. Now, I'm sorry to tell you the thorough examination she, for a wonder, permitted us to make of her revealed an even worse and more alarming condition of things than I at all anticipated. In other similar cases the disease may frequently be arrested, if not entirely eradicated, by an operation; but in her case we discovered complications which forbid an operation, seeing that the administration of an anæsthetic would be too risky—much too risky. That is the exact position of affairs so far. For some time to come it will be better she should go along very much as usual without being informed of the truth which, later on, will gradually begin to tell its own story. The all-important thing for the present is to try and keep her quiet. Any mental disturbance, or over physical exertion, would certainly hasten, and probably aggravate, the next stage of the malady, which, poor soul, will, I'm afraid, be terribly painful—terribly painful. Now, my dear Miss Mary, I know your strength of character and tact. I remember how cleverly you managed her, without letting her know she was being managed, that winter she was laid by with bronchitis; so I want you to take her in hand and manage her, if possible, in just the same way, from this time on. Watch her, and see that she eats and drinks what I direct. Don't let her get worrying and scolding about among the servants, and fussing and fuming about everything and nothing in general. I shall ask you from time to time to report progress to me over and above my own personal observation, which for a time will be limited; for I mustn't come oftener than usual till by-and-bye.'

'Then, Dr. Ford, I gather from you my aunt's malady is fatal?'

'Not immediately so, child. By no means—by no means. No, no; I hope, please God, with you to help me look after her, and her fine constitution to fall back on, she may live for years to come; and, of course, the painful stage can, to a large extent, be controlled by opiates. Now I must hurry off, for should she come in and find me, she'll be putting two and two together, and all the fat'll be in the fire! Good-bye, Miss Mary—good-bye. Grand weather, isn't it—grand weather?'

It was characteristic of Mary Clifford that, as she still sat on where Dr. Ford had left her, her hands clenched to hurting, dark purple shadows gathering under her eyes, she felt no pang of self-pity, took no account of the weight of the cross she had already bowed herself to take up. Her heart was too charged with awed compassion for the poor, hard, loveless old woman whose way to the gates of death, perhaps so ordained of God to softening of heart and growth of soul, lay through such a hopeless ordeal of pain and trial, and anguish for the man she loved, whom she must pierce with the conviction of her worthlessness.

She rose as Miss Ray's carriage drove through the gates, and met her with the consciousness of a new-born protective tenderness of which she dared give no sign.

'Now, Mary, why haven't you got on your hat? I particularly told you to be ready to start at once on my return. You know how I object to the horses being kept standing!'

'Here is my hat, Aunt Ray. I am quite ready.'

'Well, go then, go! Don't stand chattering! Mrs. Farrant will chaperon you; and mind you come away with her. I won't have you escorted over the common again by a strange man from heaven knows where.'

'Very well, Aunt Ray.'

The Squire's garden-party was, everyone said, a great success. When it was breaking up, and people were dispersing amid laughter and good-byes, Mary Clifford, with dull, dead heart-ache, stood a little apart from the crowd, on a raised terrace fronting the Manor House, waiting for her party, without whom, much as she desired to, she dare not return home.

'Ah, I've found you again, and at last alone! It's been hide and seek all the afternoon. You've been most greedily and unfairly monopolised, first by one, and then another, and I've been on the point of protesting more than once or twice. And see here, I have news for you. Did I not say I dared prophesy for you a good hearing. Listen to this from one whose function is criticism, and whose opinion and taste away the trend and form of fictional literature as the moon sways the tides: "Your friend should have a future. The style grips and charms. Two of the characters in the sketch submitted to me are as clean cut as a cameo, and are convincingly alive!" And now after that, my great novelist in embryo, how am I to summon up courage here and now to put my fate to the test. Seriously, Mary, I hunger to hear you say you love me and will be my wife. Need I tell you I am yours heart and soul, wholly and entirely. It seems to me I have been so ever since that first day I saw you out there on the common, and you directed me to the Squire's. Mary, I am not a presumptuous fool; it is an answering love I have read in your eyes sometimes just lately, darling, is it not? Mary, why won't you look at me? Dearest, it is life and death with me. Either I may remain on here at Dashleigh till you are ready to marry me, ready to come away and back with me into the great world where my work lies, where together we will fight the battle of life, or I return to it alone tomorrow. For God's sake, and trull's sake, answer me! Is it go or stay? If I may stay, if you love me, gives me that rose you are wearing, it shall answer for you—Mary—Miss Clifford—will you give me the rose?

At last, shivering in the sunshine, a hand laid heavily on the parapet for support, she raised her quivering eyelids and looked at him—at the stern-set white face; at the passionate, pained eyes, and trembling outstretched hand. Then, for the space of a lightning flash, love had the uppermost place in the fierce, final struggle. But duty won, and the weight of her cross all but crushed her as she answered, 'I cannot!' and Arthur Rickards swung round on his heel with a bitter laugh muttering 'Fooled!'

(To be concluded in our next.)

THE SAMOAN TROUBLE.

THE OTHER SIDE OF THE STORY.

A SPECIAL ACCOUNT.

A BIG slice of the New Zealand daily and weekly Press has for some time past been taken up with details of the kingship dispute in Samoa. Those who were acquainted with the past history of the struggle naturally felt that the accounts which have recently come over the wires originated in sources which were tinted with racial or religious or political partisanship. We have to thank his Grace the Archbishop of Wellington for the following special account of the affair, which comes from one on whose veracity and impartiality our readers can rely. Unfortunately, there is only one journal at Apia, which has given a woful travesty of the real facts of the case. For reasons which our readers may easily divine, the religious motive has been dragged into the present struggle, whereas the question is purely and simply national and political. The special account furnished us by his Grace runs as follows:

MATAAFA.

Shortly after the return of the great chief Mataafa, the struggle for the vacant kingship began, quite a number of candidates being in the field. But it was soon very apparent that Mataafa was far in the lead, he having the support of all the principal high chiefs and of the better part of the white population. Upon his return from Jaluit to Samoa it had been deemed necessary to somewhat restrict his movements, and for this reason he was made to give his word of honour that he would not remove from Mulinu (a suburb of Apia) until such time as the Consuls were willing to cancel his parole.

About the beginning of October one of this chief's friends, who was duly authorised, applied to the different authorities here that Mataafa be granted still more liberty, and in replying the Chief Justice closed his letter with the following remarks: 'In fact I am much occupied in telling people that I have nothing to do with the Chief Mataafa, he having the same right to aspire to the kingship as any other Samoan, and if the people elect him as Malietoa's successor in a rightful manner and according to the laws and customs of Samoa, why shouldn't he have the office? As to his movements I can say nothing, that is a matter absolutely with the Consuls.'

Young Tamasese came up to Apia and engaged a prominent lawyer here to support his pretensions, and as the gentleman he had engaged controlled temporarily the only newspaper published, this meant more than it would seem to a casual observer.

The family of the late Malietoa finally brought forward the former king's young son, Tanu, who is only some 18 years of age, and who, according to Samoan custom, could not aspire even to his father's titles until he was a grown man.

Tamasese and Tanu (who had also a sort of a lawyer named Gurr) finally concluded to join forces, so that they might make a better show against the ever growing strength of Mataafa. The scheme was to proclaim Tanu king and Tamasese regent.

Finding themselves far away in the minority, the Tamasese-Tanu party withdrew from Mulinu, and on the 14th of November Mataafa was duly and properly chosen according to Samoan custom.

A NEW TROUBLE.

A few days later the Tanu-Tamasese party filed an objection at the Supreme Court contesting this election on several grounds. A number of persons who were well posted in Samoan affairs, and whose characters for truth and honesty ought to have had weight, endeavoured to point out to the Chief Justice the folly of listening to such puerile complaints. On the other hand, other persons, bent on deceiving him, and among those some of the members of the London Mission Society, worked with might and main to complicate matters. At one time the Chief Justice suggested that both parties count their forces under supervision of his Court, the Consuls and captains of warships present. To this proposition the Mataafa party gave their ready assent, but the lawyers for the Tanu-Tamasese section offered so many objections that no agreement was arrived at.

At this stage in the proceedings the Chief Justice declared that both sides must sign a formal agreement to recognise his decision before he would undertake to try the case. Believing that this gentleman was thoroughly under missionary influence, and that the lawyers would trick them, the Mataafa side declined to sign the agreement, and asked the Chief Justice what warrant he had for demanding it. They further declined to appear if lawyers were to be introduced. Still the Chief Justice kept demanding this agreement and insisting on the introduction of the lawyers. The trial was set for the 19th of December and was to close and a judgment be rendered on the 29th. On opening the Court the Judge still, without success, insisted upon the agreement so often refused, and when again unable to work his purpose he became very angry. Notwithstanding the continued objections of the natives, lawyers were introduced, and they were compelled to accept the services of Mr. Von Bulow, who knew very little law, but a great deal about native customs. On the one side stood all the high chiefs of Samoa, on the other a few chiefs of lesser note, mostly from the vicinity of Apia. Both sides examined an equal number of witnesses, but those on the one side were men of importance, while those on the other side had no standing at all in the native community and no following to speak of.

Having no confidence in all the Court, the Mataafa party mustered near Apia about 6000 troops and the Tanu-Tamasese party assiduously got together every follower of theirs that could be discovered, both parties anxiously awaiting the result of the trial.

Two days before the expected decision was rendered, some people under Asi (an unimportant chief who had hitherto been known as a disturber) commenced to abandon their village and erect earthworks closer up to Apia. To counter-balance this a number of Mataafa people were sent the following day to occupy a strong position in the rear of Apia.

Owing to several delays the decision was not rendered until the morning of the 31st when, as expected, Tanu was declared king, and all good Samoans ordered to obey him.

In rendering the decision, the Chief Justice declared that he had no doubt but that Mataafa was the choice of the people, but that he was ineligible because in 1889 he had defeated the Germans at Vailele, and in framing the Berlin General Act, they wished him for ever barred. Though this wish of theirs was not embodied in the treaty that was ultimately made, the Chief Justice considered that his election would gravely complicate matters with Germany, though the German representative here declared such would not be the case, and that he certainly preferred Mataafa to any other candidate in the field. Very few of the Mataafa chiefs were present when the decision was rendered, as they were making ready to overthrow it and the Court which could proclaim it.

On the 1st of January, before daylight,

THE TANU-TAMASESE PARTY

retreated and abandoned their works in Matafele (one of the suburbs), taking up a new line at the Mulivai river close to the Catholic Cathedral, the Mataafa party following them closely. At 2 p.m. the advanced guard from the west had approached the Tanu-Tamasese works within 120 yards, and they were allowed to build there a work of even superior strength. At 3 p.m. news was received at this point that all the Mataafa forces were in position, and that a forward movement was in order. From the towers of the Tivoli Hotel the position of the advancing Matafaifaites could readily be determined by the columns of smoke ascending from the houses they burnt as they came on.

Near the Catholic Cathedral both parties were within hail, and each side appeared to desire the other to begin firing first. Now a stalwart Matafaife would waltz out from behind his fort, out some capers with his long two-hand knife and challenge the Tanu men to meet him in single combat. Then a Tanu man arrayed in all his savage finery, with an immense red turban, would caper in front of his fort and demand that the other side charge to their death. In the meantime the few whites in the neighbourhood who generally had their families in the cellars were cautiously and curiously watching the whole proceedings from their verandahs, ready to get back into a safe place as soon as a shot was fired. The excitement grew in intensity, when out from the Mataafa side stepped four or five old men in flowing white garments, each carrying a stick about 6 feet long of the thickness of an ordinary cane. When a talk is desired an orator advances, leans on his stick and commands attention. These old fellows boldly advanced to the bridge over the little brook which separated the combatants, and then declared that those who wished to live should come over to their side and surrender their arms, or they would all soon be headless men. While their talk continued the Matafaifaites came out from their fort and commenced a slow advance against the thin line of Tanuites who proposed to defend their entrenchments.

Finally one red turbaned man, then another, was seen to run across the bridge and surrender himself and gun to his white tur-

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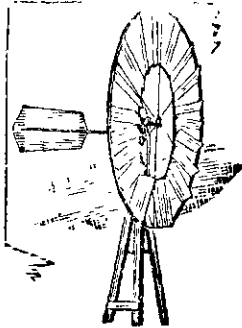
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J. F. NIXON.

WITH reference to the above, we feel that it is hardly necessary to assure our Friends and the Patrons of the 'City' that no effort will be spared on our part to merit the Patronage so liberally bestowed on our esteemed predecessor.

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baned foe, who kept advancing while the old men kept declaring that life was safe only for those who now surrendered to their rightful king, the great Chief Mataafa, the pride of their race, who would forgive their crookedness and receive them again as erring children. Suddenly with a rush the Tanu works were carried and several hundreds of Mataafaites marched up the main street, not a shot having yet been fired. All the prisoners were disarmed and ordered to proceed at once to Mulinu. Several whose perjuries in the Court had given great offence came very near losing their heads on this eventful journey of theirs.

At the Tivoli road the Mataafaites turned inland to meet their own friends advancing from the south and here they captured Tuisamoa, a chief of some considerable note, who gave up his arms and surrendered. Suddenly

A SHOT WAS FIRED

close at hand and with a rush the main body of the Tanu party emerged from among the bread-fruit trees and native houses just at the back of the Tivoli Hotel, and though they were less in numbers than the Mataafa people they boldly commenced their attack with a rush which sent the Mataafaites back to the first entrenchment they could find. Several persons were killed and wounded in this encounter and immediately the battle became general, volley firing being heard in Matautu and Motootua. A number of whites who thought that a general surrender was about to take place were mixed up with the natives before the skirmish began and they were very fortunate in getting behind the Tivoli Hotel without injury.

By this time it was nearly dark, and the line of burning dwellings was getting painfully close to the Tanu people, whose wounded were being carried into the London Mission House to be guarded by marines from the Porpoise and attended by the surgeon of that vessel. During the retreat of the Mataafaites two of their number, braver perhaps than the rest, entrenched themselves behind some stones on the beach in front of the hotel and there gave battle to many of the red turbaned men who were better sheltered. Seeing themselves about to be taken both dropped their guns and put for the sea, swimming with all their strength with perhaps 20 men firing at them. Soon one of the poor fellows was hit before he got beyond the shallows of the inshore reefs. The other managed to get out of range and back to his comrades near the Cathedral. Without more ado the wounded or dead man on the reef was beheaded and the ghastly trophy carried ashore in triumph.

At dark, little firing was being done. The Tanuities were withdrawing and concentrating towards their boats and the Mataafaites were following them slowly up. During the night it rained heavily with thunder and lightning. Only a few shots were fired. At 2 a.m. the Tanuities launched most of their boats and fled to the British warship for protection. Some 60 of their principal men slipped into the London Mission House behind the line of British sailors, there to lie concealed during the following day.

At daylight a general rush was made by the Mataafa forces and had the Tanuities remained

A GENERAL MASSACRE

would have occurred. As it was, some 20 large boat loads of people were lying alongside the Porpoise begging for protection, for there was no place in all the islands to which they might safely go, even if they could avoid the far superior fleets of Mataafa to the east and west of them. The people remained in their boats round the English warship till about 2 p.m., when a gale from the north arose, making the harbour extremely rough, so much so that the boats colliding with one another and with the sides of the vessel caused several to swamp and the occupants, some 40 or 50 people, kept swimming about in the water for a considerable time, the man-of-war refusing them admittance on board. In this extremity they swam to the German man-of-war Falke lying at some distance, and the captain and officers, more humane than those of the English ship, kindly received them on board. After this, they were divided among the two war vessels on which they remained till next morning, when they surrendered to the Mataafa party Tanu, Tamasese, and a few others, with Gurr, their lawyer and adviser, all of whom were afraid of their heads, refused to leave the English man-of-war.

As soon as it was found that Apia was evacuated, pillaging began. Every native house was entered and its contents removed, after which if it did not adjoin the house of a foreigner it was burned, or otherwise destroyed with axes. Every species of property was carried away by the victors, who spent two whole days pillaging. A great many women and children belonging to the defeated party fled to the grounds of the London Mission House and to the enclosure of Mr. H. J. Moors. At the first point they were protected by British marines, and at the latter by the personal influence of Mr.

Moors, who has always been an outspoken Mataafa supporter. On the 5th, when the marines were withdrawn, all of those who sought refuge in the Mission grounds were taken care of by Mr. Moors and no harm came to any of them.

On the 3rd inst.

A PROVISIONAL GOVERNMENT

consisting of Mataafa and 13 high chief, with Dr. Raffel as executive, was duly recognised by all the Consuls, and efforts were at once made to bring about good order. The Government found itself with 900 prisoners on its hands, against some of whom the people were so incensed that their lives were in danger. Tamasese and Tanu were still on board the Porpoise, and many of the troops refused to leave Apia until they were delivered or taken away.

At a great meeting held at Mulinu it was decided that if Tanu and Tamasese would surrender, after they had made the usual submissions customary to defeated Samoans, Tanu should be allowed to go back to school, and Tamasese would be kept in Mulinu as a sort of State prisoner. Both refused the offers, and have since remained on the warship. In the meanwhile the chiefs have outlawed them, and now it would be dangerous for them to land at any point. After making their humble submission and signing an agreement never to fight again against their chiefs, four-fifths of the prisoners were dismissed. Of the balance, most of whom are natives who have resided in Apia, some were sent to Manono, others to Tutuila and Manua, there to remain till times are more settled. Some 40 are confined in the gaol at Mulinu, and will be employed in removing the forts from the streets of Apia.

On the 6th inst. the Provisional Government declared the Supreme Court closed, not to be reopened till its consent was given. Early on the next day the British Consul gave notice that at noon he would reopen the Court and fire upon anyone who would resist. By this date nearly the whole of Mataafa's forces had been withdrawn from Apia, and the President had no difficulty in controlling those who remained, but who were ready on a word to defend their rights. At 9 a.m. the Porpoise had her battle flag flying and her steam siren warning all Britishers to get on board their warship, as she was likely to attack the town. The German warships, knowing better the temper of the people, had given liberty to some of her sailors, who were strolling about the place. Of course, a good number of white residents were frightened, and so fled to the vessel, which had boats at the wharves to receive all refugees. Just before midday Dr. Raffel, the German Consul, and a large number of white people who had not taken fright, assembled in front of the Courthouse, and when Consuls Maxe and Osborn appeared with the Chief Justice and their guards of 25 marines, they received them, and Dr. Raffel announced that he held the keys of the building. These the British Consul demanded, claiming that the Chief Justice was still, under the Treaty, the highest Samoan official, and that at his request and that of the United States Consul he would use force to open the building if the keys were not delivered up.

In reply, the President stated that by

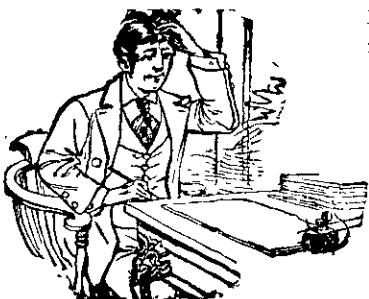
AN UNFORESEEN REVOLUTION

the people of Samoa had deposed the Chief Justice for rendering an illegal decision. That under the Treaty when that place became vacant he was the authorised successor, and as matters stood he was the real acting Chief Justice; he refused to give up the keys, and said they might use force to open the Court if they chose. The American Consul, who is a very quiet old gentleman, and appeared rather dazed by the whole affair and the strangeness of his surroundings, said nothing; but the British Consul in very loud tones said his colleague was acting with him, which Mr. Osborn did not deny. A great show was made of protecting American interests, which never had been endangered, after which the British Consul called for three cheers for the Chief Justice, which were feebly given by a few of those present.

After this, the German Consul protested that, in the name of his Government, he refused to accept the decision of the Chief Justice as a legal one; that the Samoan people, unaided, had risen and closed his Court; that there was no utility in opening it, for he should no longer recognise Mr. Chambers as an officer appointed by the Powers, and still holding office; that the position becoming vacant, the President had in the ordinary course assumed temporarily the duties, and might, if he chose, exercise them. He then called for three cheers for the President, which were given with a will, many of those present cheering both sides. After this the Court was entered and formally opened by Mr. Chambers, and then formally adjourned. The day was one of intense excitement, all for no purpose; both sides, it appears, striving for the empty honour of closing a Court which could not carry on its business.

LOASBY'S "WAHOO"

CURES INDIGESTION, SLUGGISH LIVER, PAINS AFTER EATING, DEBILITY, SLEEPLESSNESS, CONSTIPATION, PILES
BEST NERVE TONIC MADE. HERE IS OUR PROOF.—WE HAVE HUNDREDS SIMILAR.



Mr. A. M. LOASBY, Chemist, Dunedin. Dear sir,—I feel called upon to aid you in spreading the reputation of your "Wahoo." My general health and energies have received a sudden impetus and benefit which were altogether unexpected when I tried your "Wahoo." I was induced to try your remedy by the recommendations you publish from well-known citizens, and I can fully endorse their opinion, that nothing so good in its effects for Dyspepsia has ever been made or introduced into New Zealand. As an indication of its value I may state that until lately I have awakened after a night's sleep tired and with a disinclination to get up. This was due to digestive weakness, and possibly to too close application to business, but be that as it may, since I TOOK LESS THAN ONE BOTTLE OF "WAHOO," under precisely similar conditions of occupation, I have lately awakened refreshed and wanting to get up. My health is altogether improved; and I can say with the strongest conviction that "WAHOO" is a curative medicine far ahead of anything I have ever tried. (Signed) W. E. SORRELL, September 18, 1895. Photographer, Colombo st., Christchurch.

until such time as the Powers themselves should settle the matter. During the discussion on the verandah of the Courthouse, the British Consul claimed that the Provisional Government had grossly insulted the British flag, for which it would be held answerable. The President, replying, declared that the British flag had been withdrawn from the Courthouse and from the house of the Chief Justice some days previously, and that when the Provisional Government had taken possession no flag was flying.

Since the 8th inst. a joint proclamation has been issued by the British and American Consuls, and another by the Chief Justice affirming their positions. The town has now assumed its usual quiet aspect, and business proceeds as hitherto. It is not thought that any further troubles will arise, as the Provisional Government is striving as hard as possible to satisfy all just demands upon it.

THE MATAAFA PARTY

have signified their willingness to pay all claims for damages caused to foreigners by either side during the late war, just as soon as they can be filed and proved.

During the whole affair, Mataafa and the chiefs lately returned from exile remained quietly on Mulinuu taking no part in the hostilities.

In passing the London Mission station at Malua, some miles west of Apia, the returning warriors loudly denounced the missionary there as one of those who caused the war; besides this, they burned some of the houses belonging to his native friends. Before the war began, and since its conclusion, many of these missionaries declared they had no connection with it, but they were generally not believed, and now a number of letters have been brought to light proving conclusively that several of them at least were taking a very active part. The Wesleyans and Catholics refrained from all interference.

No further trouble is expected, and some months must elapse before the Powers can come to a definite decision as to how this affair shall finally be disposed of.

Thirty persons in all were killed and about thirty-five wounded. Tanu and Tamasese had in the field about 900 men, and the Mataafa chiefs 5900. All the Tanu-Tamasese forces were captured. The Mataafa party is about 93 per cent. of the entire population. The Malietoa party, which has been kept in existence by the Powers for many years past, has had no real influence for a long time back, and most likely its star has now set for ever.

A BOGUS 'EX-PRIEST.'

CAUGHT LIKE A RAT IN A TRAP.

CANON SCANNELL, of St. Joseph's Church, Southampton, one of the most learned priests of England, made a cruel exposure, on November 16, of the ignorance of that notorious fraud, Riordan, *alias* Ruthven, who has tramped around the world posing as an 'ex-priest.' Ruthven has been 'exposed' in every quarter of the globe, but still he goes his way smiling and succeeds in gulling anti-Catholic bigots. Father Scannell, in a letter to the Southampton *Southern Echo*, describes his encounter with the fellow. How I came to be present at such a meeting may seem to require a word of explanation. For some days previously handbills were scattered broadcast over the town announcing a Protestant lecture, and everyone who read them must have noted particularly the following paragraph: 'Priest John Scannell having seen fit to attack Mr. Ruthven in his absence . . . the ex-priest hereby challenges him, or any other priest in Southampton, to disprove his charges . . . Father Ruthven will admit them to his platform.'

No sooner had Canon Scannell seen this bill than he made up his mind to go to the meeting, as otherwise Ruthven and his friends might make capital out of his absence, and very likely the question would be put, 'Where is Canon Scannell to-night?' In the meantime he kept the matter a complete secret, except from one friend, and at a Catholic meeting held on the previous Wednesday, it was unanimously decided that the Catholics of Southampton should not attend these lectures. Immediately before the lecture commenced Canon Scannell's appearance on the platform, bringing with him all his volumes of Moral Theology, was quite a surprise to the lecturer's supporters, as they had expected that Ruthven would make a decided 'hit' on commencing his harangue, by taunting the Canon with cowardice. Somewhat to their annoyance and disappointment this part of the programme did not work out as they expected. What followed we will let the Canon describe in his own words. 'The lecturer,' said he, 'had come there to prove from the works of Romish theologians that "Rome was a teacher of murder." Hereupon I asked him what Catholic theologians he proposed to quote. "For," said I, "we have here St. Alfonso Liguori, Frassinetti, Lehmkühl—" "But," he asked, "have you Gury's Ballerini?" "You mean Ballerini's Gury." Ah, yes! that was what he meant. So Ballerini's Gury was added to the volumes before him. When he announced his first theological proposition I asked him whether he could find that in Gury. As he assured us that he could, I at once clapped the two volumes into his shrinking hands. He began his search. Every eye was fastened on him, and assuredly none more keenly than mine, to see how he would handle the books of which he had said so much. He went from one volume to the other, and then back again; he consulted the table of contents, and then the index; he grabbed up in his confusion one of the volumes of Lehmkühl. There was a long five minutes of absolute silence—the stillness before the storm—and then he banged down the books, protesting that there was no correspondence whatever between the numbers on the index and those on the pages of the volumes!

'The storm burst at last in a peal of derisive cheers. The audience became hopelessly divided. Some kept calling for the passage in Gury; others cried that they would have no more

theology, for they wanted the lecture. The man then declared that he had brought his own Gury with him. "Show it us, then!" shouted a number of voices. He held up a red-bound volume before them. "Let us examine it!" they cried. He clutched it close to him, and when I, who, being near him, had seen that it was only a controversial work in English, asked him to submit it to the inspection of anyone present he screamed out, in a voice that drowned all others, that "Canon Scannell was an utter blackguard."

Ruthven, having been worsted on this point, next went on to his usual harangue about the crimes of nuns and priests which he said took place in Italy. This was the nearest he went to locating the districts. As Canon Scannell went to the meeting for the definite purpose of disproving the statement that Catholic theologians countenanced murder, and which Ruthven did not even attempt to prove, he declined to reply to the vague and indefinite assertions of the lecturer. As Father Scannell says, in concluding his letter, 'The tone of his voice (Ruthven) had led me to believe that he himself had become ashamed of the manuscript he was sent there to read and yet had to go on reading. I appealed to all present to ask themselves whether they believed in their hearts that what he said was true. I asked them whether their knowledge of the Catholics of Southampton, a God-fearing and God-loving people, whether what they knew of me and my thirteen years' work amongst them, warranted them in suspecting that the Church, to which we owe our allegiance, for which we were so willing to work and so willing to die, was a Church that preached to her children the lawfulness of wilful murder! In a simple peroration to this simple address, "Let me in conclusion," I said, "say something of Mr. Ruthven. At this stage I will speak none but words of kindness. While the stormy discussion was going forward he and I had a few quiet words, for I forgave him what he said of me, and I would rather convert him than refute him."

A LITTLE STORY WITH A BIG MEANING.

'HESTER!' exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright, 'do you know what your husband will do when you are dead?'

'What do you mean?' was the startled reply.

'He will marry the sweetest-tempered girl he can find.'

'Oh, Auntie!' Hester began.

'Don't interrupt me until I have finished,' said Aunt Susan, leaning back and taking her knitting. 'She may not be as good a housekeeper as you are—in fact, I think not; but she will be good-natured.'

'Why, auntie—'

'That isn't all,' composedly continued Aunt Susan. 'To-day your husband was half-way across the kitchen floor bringing you a couple of fresh-out cucumbers from the garden, and all you did was to look on and say: "There, Will, just see your footmarks on my clean floor; I won't have my floors dirtied." Some men would have thrown the cucumbers out of the window. To-day you screwed up your face when he kissed you, because his moustache was damp, and said: "I never want you to kiss me again." When he empties anything, you tell him not to spill it. From morning until night your sharp voice is heard complaining and fault-finding. And last winter, when you were ill, you scolded him for allowing the taps in the kitchen to freeze, and took no notice when he said: "I was so anxious about you that I did not think of the taps."'

'But, auntie—'

'Hearken, child. The strongest and most intelligent of men all care more for a woman's tenderness than for anything else in the world; and without this the cleverest and most perfect housekeeper is sure to lose her husband's affections in time. There may be a few more men like Will—as gentle, as loving, as chivalrous, as forgetful of self, and so satisfied with loving that their affections will die a long, struggling death; but in most cases it takes but a few years of fretfulness and fault-finding to turn a husband's love into irritated indifference.'

'But, auntie—'

'Yes; well, you are not dead yet, and the sweet natured woman has not been found; so you have time to become so serene and sweet that your husband can never imagine that there is a better-tempered woman in existence.'

**Our Christmas Number, 64 pages, finely illustrated
Our record number. Now Ready. A handsome gift to
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Mr. Gawne, of Dunedin (says the *Southland Times* of April 13 1891), has just been on a visit to Invercargill to push business a little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcestershire Sauce, the demand has kept pace with his capacity to supply it. He makes a really good thing; indistinguishable from the famous Lea and Perrins which he places upon one's table at a much lower price, and trusts to that to secure a steadily growing trade. Those who have not yet tried the colonial article should put their prejudice aside for a time and test the question with a bottle or two.—*

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GENTLEMEN,—Another Wool Season being at hand, we beg to again tender our best services to Growers for the disposal of their clip here or for shipment of same to London or other markets.

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Our Show Room being fully equipped with all the latest improvements, conveniently situated and specially lighted for the proper display of the wools, buyers are thus in a position to value to the best advantage and to operate with such confidence as must ensure a satisfactory sale, to which end no pains will be spared on our part.

VALUATIONS.

We make careful examination of every lot (large or small) prior to sale, and as every department of the business is conducted under our personal supervision, consignors may rest assured that no lot will be sold below its full market value and that their interests generally will be thoroughly protected.

SALES.—The First Sale will be held on Thursday, 22nd December, 1898.

The Second Sale " " Tuesday, 10th January, 1899.

The Third Sale " " Friday, 3rd February, 1899.

The Fourth Sale " " Thursday, 23rd February, 1899.

PAYMENTS.—Account Sales will be rendered and proceeds paid over promptly within six days of Sale, as heretofore.

CHARGES.—All Charges throughout will be made on the very lowest scale.

INSURANCE, &c.—All wool and other produce consigned to us is fully covered by insurance from the time it enters our Stores, and wool can be covered from sheep's back if desired. Consignment Notes, Labels, Wool Packs, and all Station Requisites forwarded at once on application.

Returning our best thanks for the liberal support we have hitherto received, and assuring you that no effort will be wanting to merit a continuance of your confidence,—We remain, yours faithfully,

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Vide Jurors' Report N.Z. Exhibition.

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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.

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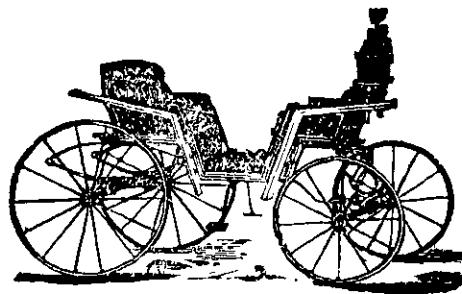
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PUBLICATIONS.

The San Francisco *Monitor* has issued a Christmas number, a copy of which we have received. The stories and verses are of a very high order, and the illustrations suitable to the season and executed in the best style of art. The number would be valuable for the reproduction of the engraving on the first page alone. It is the famous Madonna de San Sisto, in the Royal Gallery at Dresden, painted by Murillo. Other sacred pictures by Murillo, Van Dyck, Botticelli, and Raphael are printed, and the whole design of the number is excellent.

The Christmas number of *St. Peter's* is a fine production, consisting of over 120 pages of reading matter, with a large number of full-page and other illustrations. Among the seasonable articles are two on 'Christmas in Bethlehem,' and the 'Bambino of Ara Cœli' (both illustrated), besides a great variety of well-written poems, sketches, and stories.

We have received from the office of the *Irish Rosary* (Dublin) a useful and handsome series of penny illustrated publications (32 pp. each), very suitable for family reading. They include a life of St. Mary Magdalen (Protectress of the Dominican Order), and of the three great 'Saints of the Rosary,' St. Dominic, Pope St. Pius V., and St. Lewis Bertrand.

CATHOLIC TRUTH SOCIETY PUBLICATIONS.

A batch of the valued and excellent publications of the Catholic Truth Society lie upon our table. They cover such a wide range of subjects as history, biography, ascetics, and controversy.

The clergy will find Father Bellord's *Mensis Eucharisticus Sacra Scriptura* (pp. 200, 1s.) exceedingly suggestive and helpful in preparation for and thanksgiving after Mass. Father Bellord has collected some 700 appropriate texts of Scripture and arranged them for each day in the month under the heading *Ante Missam* and *Post Missam*, sometimes in the literal, more frequently in the accommodated sense.

Rosary Meditations, by Rev. J. B. Bagshawe, D.D. (pp. 154, paper cover, 1s.; cloth 1s 6d) is a manual which will be found very valuable by both clergy and laity. Its object is to aid Catholics to say the Rosary properly. This requires, if not a set meditation, at least some form of consideration. Five conspicuous points are taken in each mystery. These are indicated by as many text, and to each text is assigned its proper scene or consideration. One or more of these may be used according to the opportunity or devotion of the person who prays. The book will be found a valuable help to every devout client of the holy Rosary.

St. Luke's Gospel, with introduction and notes by Right Rev. Mgr. Ward, (pp.192, cloth, 1s.) This is an abridged edition of Mgr. Ward's larger work. The notes, though fully adapted to the most moderate capacity, indicate the wide research of Mgr. Ward. The book is admirably printed, and is furnished with maps and index. A very suitable book for the school and the home.

The Society's list of Catholic biographies is enriched by the addition of a short life of Father Peter J. Eymard, founder of the Society of the Most Holy Sacrament. The book, which runs into 96 pages (6d) is from the facile pen of Lady Herbert, and is enriched with many of the wise and pretty and pious sayings of 'the Priest of the Eucharist.' Another and somewhat kindred biography just published is that of Mother Mary Teresa Dubouché, foundress of the Congregation of Expiatory Adoration, which arose amidst the turmoil of the Revolution of 1848. The story of the life of this great and holy French religious is admirably told by Edith Renouf (pp. 24, 1d).

Anything that comes from the pen of Dr. Gasquet is sure to bear the evidences of his wide learning and deep research. In his lecture on *Christian Democracy in Pre-Reformation Times* (pp. 16, 1d) he shows the condition of the poor in that period, and proves conclusively that the Reformation was a warfare of the rich against the poor—that the wire-pullers of the day in England did not desire 'the good but the goods of the Church.'

Dudley Baxter's pamphlet on *The Reformation at St. Martin's, Leicester* (pp. 24, 1d), consists of copious extracts from the Churchwardens' Books of that old church for a considerable period before and after the Reformation. Explanatory text is added wherever required. The pamphlet is an object-lesson in the absurdity of the Continuity theory that has become so fashionable with a large section of Anglicans in our day.

What is Benediction, by Father Zulueta, S.J. (pp. 16, 1d), explains itself. While addressed chiefly to the non-Catholic visitor it will prove instructive to Catholics also. Just the thing to distribute among the many Protestants who attend Benediction in the churches of our Colony.

The great controversy over confession, which is at present agitating the Church of England has elicited a bright dialogue (16 pp., 1d), by Father Zulueta, entitled, *I go straight to Christ*. Father Zulueta deals with the old stock objections of mediators-hip in a in a bright and witty way, and with an abundance of homely illustrations.

Mr. Britten, K.S.G., the hon. secretary of the Society, has done more, perhaps, than any other man in exposing the frauds, criminals, and gaol-birds that for some years past have been turning anti-Catholic fanaticism or a taste for the prurient into chinking coins of the realm. Several fresh pamphlets have been issued by him dealing with Slattery and his female companion, and the imposter Riordan, *alias* Ruthven, reference to whom was recently made in our columns. A fresh and more popular exposure of the Protestant Alliance story of the *Iron Virgin* has also been issued.

A pamphlet has also been issued, written by Father Bridgett, C.S.S.R., entitled *The Art of Lying*, as practised by some writers of anti-Catholic tracts. It turns upside down and inside out and tears to ribbons many of the old stock tirades against *The Glories of Mary*.

We should not like to be in the shoes of the man who is so mercilessly pilloried as Rev. Dr. Horton, the Nonconformist leader, is in Mr. Britten's pamphlet, *The Methods of a Protestant Controversialist*. Dr. Horton has for some time past been a rampant Papist-cater. Mr. Britten pilloried him over his mad statement that the Pope claims to be God, pressed, urged, and challenged all in vain, and, in another matter, proved Dr. Horton guilty of peculiarly gross garbling of a quotation from Father Rickaby's *Moral Philosophy*. Mr. Britten scores all along the line.

The C.T.S. is doing a noble work. It depends for its success on voluntary subscriptions, and has recently made an appeal to Catholics all over the world to enable it to extend the sphere of its operations. Its headquarters are at 69 Southwark Bridge Road, London, S.E.

WEDDING BELLS.

SULLIVAN AND O'NEILL.

FROM an occasional correspondent we learn that a large congregation assembled at St. Mary's Church, Hokitika, on January 24, to witness the wedding of Mr. John Sullivan to Miss Kate O'Neill, sister of Mrs. James Toomey of Hokitika, and Mr. Thomas O'Neill of Rima. The ceremony was most impressively performed by the Rev. Father Le Petit. The bride was given away by her brother, Mr. T. O'Neill, and was attended by Miss M. Murphy as bridesmaid, while Mr. P. Sullivan, the bridegroom's cousin, acted as best man. The bride carried a beautifully arranged shower bouquet, presented to her by Miss Violet Northeroft. After the ceremony the numerous party repaired to the residence of Mr. James Toomey, where a sumptuous wedding breakfast was partaken of, and the health of the bride and bridegroom drunk in bumpers. The day being exceptionally fine, an outing to the beautiful and picturesque Kanieri lake was organised. After spending a few hours in this locality the party returned to Hokitika, where the happy couple will reside in future.

HANLINAN AND PARSONS.

One of those functions, says the *Greymouth Star*, that delight the heart of the fair sex took place at St. Canice Catholic Church, Brunner, this morning, January 24, when Mr. Thomas Hanlinan was joined in matrimony to Miss Lucy Parsons. After the ceremony the newly wedded couple drove to the residence of the bride's parents, where a large number of guests assembled to do honour to the occasion.

MEAD AND HAYWOOD.

An event which created a considerable amount of interest was the marriage on Wednesday 25th inst. of Mr. Arthur Mead of Essex, England, and Miss Annie Haywood, second daughter of Mr. and Mrs. W. Haywood of Inwood, Christchurch. The Pro-Cathedral, writes our Christchurch correspondent, under date January 30, in which the interesting event took place was well filled with the friends and relations of the family. At 9 o'clock a Nuptial Mass was celebrated by the Rev. Father Richards, who also officiated at the marriage ceremony. During the Mass, the Cathedral organist played suitable selections, and on the bridal party leaving the church, the organ pealed forth the 'Wedding March.' The bride, who was given away by her father, was attired in a white silk dress, with veil and wreath of orange blossoms, and carried a beautiful shower bouquet. The bridesmaid was Miss Nellie Haywood, sister of the bride, who wore a tawny costume with picture hat, and carried a pretty bouquet. The bridegroom was accompanied by Mr. J. R. Hayward (the bride's brother) who acted as best man. After the ceremony a number of carriages were brought into requisition and conveyed a large party to the residence of the bride's parents, where the wedding breakfast was laid. Amongst those present were the Rev. Fathers Richards, Marnane, Goggin, and Derby. The bride's health was proposed in a felicitous speech by the Rev. Father Richards, and responded to by the bridegroom, the clergy by Mr. G. Hayward, to which the Rev. Father Marnane responded, the host, absent friends, and other toasts also being duly honoured. Early in the afternoon the newly-wedded couple left by train for Ashburton, *en route* for Dunedin, where the honeymoon is to be spent, carrying away with them the earnest wishes of a wide circle of friends for their prosperity and happiness. As was to be expected from the universal esteem and regard in which the family are held, numerous and valuable presents were sent from all sides, including cheques for substantial amounts. From the choir of the Pro-Cathedral, of which Mrs. Mead has for a long time been one of the chief supports, a pleasing little gift was sent, and most highly valued was a memento, accompanied with the blessing of his Lordship the Bishop.

Simplicity clothes us from head to foot in Christian-like gracefulness. It gives an unworldly air to all we do, an astonishing persuasiveness to all we say, and our very silence and inaction have something so celestial about them that they exercise evil and convert souls.

The book which moved the Czar to declare himself in favour of a general disarmament is said to have been written by Mr. Bliokh. His contention was that modern armies have grown too big for use, for the Generals who can direct the movements of 500,000 men simultaneously are very few. The utilization of the full strength of these enormous armies is impossible, and out of the 17,000,000 men at the command of the five Great Powers not more than five or six millions could be used.

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DESIRE TO DRAW ATTENTION TO THEIR NEW AND IMPROVED
 "EUREKA" GRAIN, TURNIP, AND
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 CHAFFCUTTERS & BAGGERS | SINGLE FURROW DIGGERS
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 STEEL FRAME DISC HARROWS | FAN MILLS
 BROADCAST SEED SOWERS | FARM DRAYS
 CAMBRIDGE ROLLERS, &c., &c. | WINDMILLS, &c., &c.

DOUBLE AND SINGLE FURROW PLOUGHS.

These are in such demand that we can hardly turn them out quick enough. They are up-to-date in every particular.

OUR PATENT STEEL POINTS FOR SHARES are fast superseding all others, and farmers now recognise their value. We are selling thousands.

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.

AGENTS FOR
 RUDGE-WHITWORTH, YELLOW FELLOW, AND WHITE FLYER BICYCLES.
 Catalogues and All Information Free on Application.

AGENTS FOR DEERING ALL STEEL AND PONY BINDERS
 (The Lightest Draught Binder in the World.)
 Second-hand Portable Traction for Sale.

DR. ROBINSON, Surgeon Dentist, Artificial Teeth, full sets, £10.

REMOVED to Corner of George and St. Andrew streets (over Irvine and Stevenson's).

GEORGE STREET. The regulation of Children's Teeth a speciality. All fees moderate.

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 Single or Double Ovens, High or Low Pressure Boilers.

CASTINGS OF ALL DESCRIPTIONS

Catalogues from all Ironmongers, or the
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 H. E. SHACKLOCK,
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 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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TO THE PUBLIC.

MR "JIM" KELLEHER wishes to intimate that he has TAKEN OVER the RAILWAY HOTEL, Lawrence, and will be pleased to see his old friends.

FIRST-CLASS TABLE A SPECIALTY.

Excellent Beds and good Stable Accommodation.

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WE BEG TO ANNOUNCE that we have DISPOSED of the CITY BUTCHERY, Rattray street, to Messrs ELLIOTT BROS., who take possession THIS DAY, and for whom we SOLICIT a CONTINUANCE of the PATRONAGE so liberally bestowed on us in the past. Messrs Elliott Bros. will RECEIVE all MONEYS DUE to us, and their receipt for same will be sufficient.

THE NEW ZEALAND CO-OPERATIVE AND AGENCY COMPANY, LIMITED.

In connection with the above Elliott Bros. have much pleasure in announcing that they have this day ENTERED INTO POSSESSION of the above, and as they are old established butchers, and noted for keeping nothing but the PRIMEST QUALITY, the Public can depend on them keeping this Business what is always has been, THE LEADING BUTCHER'S SHOP of Dunedin.

Come and Inspect our QUALITY and PRICES for yourselves.

E. R. LAWRENCE
 BUTCHER,

82 and 84 GEORGE STREET, DUNEDIN.

The Cheapest Shop in Town for Prime Ox Beef, Wether Mutton, Dairy Fed Pork, beautiful Lamb, Fat Veal, etc.
 Small Goods a Speciality—fresh daily.
 Cooked Mince Beef, Cooked Hams, Cooked Ox Tongues got ready on the shortest notice for Picnics and Parties.

Families waited upon daily for orders.

A NOTED HOUSE.

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This old-established and Popular Hotel is most carefully managed by the proprietor,

J. TOOMEY,

Everything of the Best and all Drawn from the Wood

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Including Eight English Competitors:—
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Has just landed Brussels and Tapestry Carpet of magnificent designs, Floorcloths and Linoleums, all widths up to 12 feet in new designs and various qualities.

Bedsteads and Bedding, all kinds fresh and new.

A large assortment of Bamboo Tables, Whatnots, Brackets, Screens, Stools, new colourings and designs.

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KAY'S COMPOUND ESSENCE OF LINSEED, Aniseed, Senega, Squill, Tolu, Etc.
 Caution.—Spurious imitations are being offered.

KAY'S COMPOUND, a demulcent expectorant, for Coughs, Colds, and Chest Complaints.

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LINUM CATHARTICUM PILLS, digestive, corrective, and agreeably aperient.
 COAGULINE.—Cement for broken articles
 Sold everywhere. Manufactory, Stockport, England.

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 the very best at lowest prices.

WE MAKE BOOTS
 to measure. Quality unsurpassed. Fit perfect.

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 Burke's is the premier commercial and family hotel in Christchurch The Best Accommodation on the most reasonable terms. The general public invited. Special arrangements made with Theatrical Companies, Associations, and others, on application. Hot, cold, and shower baths. Billiard room, with two of the best tables. Wines, Ales, and Spirits of the very best. Letters and telegrams promptly attended to.

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