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## Current Topics

AT HOME AND ABROAD.

THE WHITE SAVAGE AT WAR. It was Franklyn who wrote to Josiah Quincy in 1773 the famous dictum: 'There never was a good war or a bad peace.' Franklin's terse variant of old Erasmus' saying is, perhaps, a little too sweeping. But at its best war is devil's work. When it is—as in the Philippines—a war in which racial (and to some extent religious) passion runs high, Satan's imps are pretty sure to march thick with the rank and file of some regiments, and to ride at the head of others. In previous issues we have given instances of the savagery and brutality of the methods by which certain American officers and their men are forcing western 'civilisation' on the inhabitants of the Philippines. Many—perhaps the larger portion—of the American troops in the islands are undoubtedly men of high, or at least good average, moral calibre. But it is evident that many others of them are no better than the ragged rabble of ununiformed and undisciplined Bashi-bazouks whose atrocities in Bulgaria elicited one of the finest outbursts of the late Mr. Gladstone's torrential eloquence in the seventies.

Here are two samples of warfare as conducted by the white savage at large in the Philippines. The following is an extract from a letter published in the *Philadelphia Catholic Standard* of July 29, from a respected correspondent in the Philippines:—

The truth is, affairs here are being conducted in a scandalous manner. After six weeks' work in and around Manila I have seen enough to make me ashamed of my country's flag. In fact, this war here is no more nor less than an A.P.A. fanatical outburst against the religious customs of the island. I have seen so much that I do not know where to begin in reciting the story of profligacy, debauchery, and licentiousness which dominates the army of occupation. Women walking along the streets have had scapulars, rosaries, crucifixes, and so on—which, by the way, are all worn exposed—torn from their necks. Prisoners of war have been shot to save the trouble of bringing them into camp—and this by volunteer soldiers, without authority from any one. The Tennessee regiment had taken over fifty prisoners; when the detachment reached camp the question was asked as to where were the prisoners. 'They're on the road'—in fact the natives had been used as targets for the amusement of our nineteenth century 'evangelists.' No wonder we see native priests leading men in battle against our men. The churches have been the object of spoliation unheard of. Chasubles, stoles, chalices—everything of value, and consecrated articles of all kinds, are shown as trophies of victory. There is not one particle of exaggeration in these statements. Indeed, the motive of attack on certain places has been to rob the churches and plunder the natives. Our soldiers teach children on the streets unnameable filth and obscenity, and then another will come along and whip the child for its progress in infamy. Young girls have been ruined by the thousand, and to-day 'Marguerites'—God save the word—are seen publicly on the street—something unknown before Dewey accomplished his 'great victory' over a handful of wash-tubs that were in the shed for repairs. Daily occurrences are something appalling.

Even if we were to make a reasonable allowance for exaggeration, all this would be bad enough. Unfortunately, the statements of this writer are, however, corroborated by a vast amount of independent testimony from other quarters. The editor of the *Standard* says: 'Dreadful as these disclosures are, we are obliged to withhold other facts still more revolting.'

Here is another somewhat similar sample of war-news. It is taken from a letter written from the seat of war by Private Prendergast, U.S.I., and appeared in the *Ave Maria*:—

Villages and churches are in ruins as the result of our cannonading. One church presented a scene such as I have never before seen or heard of. The volunteers found the place just as the priest left, and so when these devils got in they completely

demolished everything. They even broke open the tabernacle and threw the Blessed Sacrament upon the floor; then they put on the vestments and marched into camp in a mocking manner.

It brought the tears to the eyes of many a Catholic boy to see such an outrage on the Church of his faith. But the volunteers didn't stop at this. They went to the vaults of the church, and, after breaking them open, threw the bodies in all directions, in their search for jewellery and other valuables. This alone is a disgrace to Uncle Sam, and the gallows is not half good enough for some of his soldiers.

A fine buzz of execration went up over the English-speaking world when some half-naked Samoan, unauthorised, hacked off the heads of two of the white men whom his fellows had killed in a stand-up fight near Apia. But, according to another American contemporary, the civilisers of the islands have been sending the embalmed heads of slain Filipinos through the Post Office sacks, for the use of students of comparative craniology. Which reminds us of the brisk traffic in preserved Maori heads that was at one time rampant in New Zealand.

Such methods of warfare afford an explanation of many things. They explain, for instance, the statement of the *New York Herald* that 'the non-combatant part of the Filipino population is hostile to the Americans.' They furnish one sufficient reason for the rigorous censorship of news sent out of Manila. One English war correspondent says:—

It is impossible to write the truth about the situation. The resources and fighting qualities of the natives are quite misunderstood by the American papers, and we cannot write the facts without being accused of treason; nor can we tell of the practically unanimous opposition to, and dislike of, the war among the American troops. The volunteers, or at least a portion of them, were at one time on the verge of mutiny, and unless General Otis had begun sending them homewards there would have been sensational developments. We have been absolutely refused all hospital facilities.

Just so. There has been a significant cessation of the cable-messages detailing crushing defeats and heavy slaughters of Filipinos at the expense of a few wounds or scratches to the American troops. For 'the boys' are coming home. The Nebraskas left home last year 1100 strong. Only 280 came back. And so of the others. The *New York Herald* published a message that was somehow smuggled through after having been suppressed at Manila. It states that the American troops in hospital in the Philippines number 4,000; that Manila and its suburb Cavite between them require 16,000; that 4,800 are scattered among the smaller islands; and that only 8,000 out of nearly 33,000 are available for active campaigning, and some of these are overworked and can do little else than remain on the defensive. We long ago expressed the opinion that Uncle Sam would get many a bad headache and many a sleepless night before his conquest of the Philippines was an accomplished fact. Events have fully justified our prediction. The reduction of the islands is apparently as far off as ever. Uncle Sam has found his Majuba Hill. And he owes little gratitude to the loud-voiced Jingoes who led him thither and fired his eager fancy with visions of an over-sea colony. The Spaniard civilised, christianised, and educated the Filipinos. Long before his dominion ended there were very few illiterates in the islands. He could not hold them. But neither can Uncle Sam. The Spaniard was a political failure in the islands. Uncle Sam is a worse failure. That is about the difference. Were he to pack up his trunk and go home, things might be better in the Philippines. They could not well be worse.

WE are treated from time to time by press and pulpit to much flowery declamation on the commercial greatness and general prosperity of this model of all the centuries. But there are facts in connection with it that should serve to administer a wholesome cold douche to the exuberance of the pulpiteer's and the pressman's verbosity. A noted British judge declared some years ago that the commercial life of our day is rotten through and through. He probably formed his judgment from

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the seamy side of human life that makes its bow in courts of law, and his statement, perhaps, overstepped the strict bounds of fact. There is no doubt whatever as to the commercial supremacy of this century. But there can be just as little doubt that it stands at the same time easily foremost in fraud and adulteration of every kind. New Zealand farmers, from Taranaki to the Bluff, will be interested in the Food and Drugs Bill now before the British House of Commons. Its object is to protect the manufacturer and retailer of honest butter against the wholesale purveyors who turn the fat of cows and oxen into imitation butter—termed butterine—and put the tallow-pot into unfair competition with her royal highness the cow. Adulteration extends almost every manufactured article which we eat or drink or utilise in industrial processes. Even bread can no longer be relied upon as the 'staff of life.' In some recently discovered instances it turns out to be rather a broken reed. In Sydney—according to the *Daily Telegraph*—the adulteration of bread was made a few weeks ago the subject of official investigation. 'Several samples,' says our Sydney contemporary, 'were analysed, the result showing that many of the specimens contained a great excess of water. Bread should not have more than 35 per cent. of water, but many of the samples contained as much as 43 to 45½ per cent. Bread containing 34 or 35 per cent of water has nutriment or solids amounting to 65 or 66 per cent. In those examined which had from 43 to 45½ per cent. of water, the solids consequently fell as low as 54½ per cent. The bakers who supply such bread therefore make 54 per cent. of nutriment or flour do duty for 66 per cent, so that the purchaser is deprived to the extent of 12 per cent of the nutriment he pays for. That is bad enough, but as Dr. Thompson points out, too much water meant several other things, the chief being that the bread does not keep. It becomes sour and mouldy, and is specially injurious when given to children. The board has now under consideration a standard of moisture for bread which must not be exceeded, and this will shortly be published.'

Water, however, can scarcely be called an adulterant. But its use as a make-weight instead of flour is an instance of a particularly mean theft, which hits hardest at the poor. Alum is an older adulterant. Recent experiments go to show that its continued absorption into the system produces many alimentary disturbances and induces that form of nervous prostration which causes women to 'go all to pieces' on what the stronger sex usually agree to consider very slight provocation. 'It is probable,' says a recent issue of a medical journal, 'that many medical men are unaware of the extent to which salts of alumina may be introduced into the body, being under the impression that the use of alum in bread is prohibited. Alum, however, is still used surreptitiously to some extent to whiten bread, and very largely in making cheap kinds of baking powder. In families where baking powder is generally used great care should be exercised to procure only those brands made from cream of tartar. The alum powders may generally be distinguished by the lower price at which they are sold.'

A complaint of much wider range and deeper import comes from no less an authority than Dr. Wiley, Chief Chemist of the United States Department of Agriculture. The *Philadelphia Catholic Standard*, summarising his words, declares that 'ninety per cent. of the articles sold for food and drink in the United States and exported to the outside world from here are dangerously doctored—a great many with absolutely poisonous stuff. Canned goods—and in especial green peas—are treated with deadly admixtures. Fearfully poisonous chemicals are used in the making up of "choice" teas. Coffee is liberally treated with chicory and sawdust. Pigments, such as yellow ochre and venetian red, are likewise employed to impart to this sham coffee its "desired tints." Drinks are a special study of the chemical expert. A great variety of berries are employed as substitutes for hops, and such positively dangerous compounds as salicylic and boracic acids are commonly used to give beer its appearance of natural fermentation. The stronger spirits and wines are doctored with equally villainous ingenuity. The whole evidence given (says the *Standard*) goes to establish the fact that what practically amounts to a vast conspiracy against the health and longevity of the whole population is a matter of daily employment to thousands of capitalists in the United States.' The strangest part of the whole affair is the fact that 'the very chemicals which are used in the processes of adulteration are themselves adulterated with every worthless and dangerous stuff which can be got to resemble them.' Taking all the circumstances into account, would not the non-Catholic pulpit be better employed in inculcating lessons of elementary commercial morality than in preaching noisy and convulsive panegyrics to prove that bulging money-bags and big steam-boilers and whirling wheels are the result and test of true faith in Him who had not whereon to lay His head. We are a strange mixture of piety and fraud. All things considered, perhaps the following story is not altogether a fairy tale. —

The time was night, the grocery store was closed, the family preparing to retire. The grocer's wife addresses her daughter:—

'Matilda, dear, did you sand the sugar?'

'Yes, ma.'

'And did you sloe-leaf the tea, dear?'

'Yes, ma.'

'And did you water the tobacco, dear?'

'Yes, ma.'

'Then come to prayers, dear.'

Ah, yes, we are a pious people. And the best of it is that—thanks chiefly to the non-Catholic pulpit—we know we are.

It was was not always thus. In the ages that are by some folk of neglected education termed 'dark,' people were better protected from the fraudulent arts of the adulterator than in these days of cathode rays and electric light. In the days when England was 'Merrie England'—as far back as six centuries ago—the markets were controlled by the corporations (as at Oxford) with a view to prevent frauds and adulteration of goods. Special officers were appointed for this purpose. In the cloth-manufacturing centre of Norwich, as far back as 1329—in the days of King Edward III.—a special *aulnager* (or cloth-searcher) was appointed to inspect the worsted stuffs in the whole district. He held office for 20 years, and his chief duty was to see that the high quality of the Norwich woollens was maintained. As far back as the twelfth century the penalties enforced by the weavers' gilds against bad or scamped work were so severe that they served as a stimulus to the use of skill and energy and elbow-grease. The laws of the German gilds against adulteration and 'slummed' work were sometimes almost ferocious in their severity. Bax, in his *German Society at the Close of the Middle Ages*, records how in some towns the baker who sent out too much water in his loaves or dosed them with adulterants, was brought up before the court of the gild, promptly convicted, caged in a basket which was fixed on the end of a long pole, and soused so many times to the bottom of a pool of particularly dirty water. In the year of grace 1456 two grocers, and the female assistant of one of them, were burnt alive at Nürnberg for having adulterated saffron and spices. A like sentence was meted out to another gay adulterator at Augsburg in 1492. Draco's code never surpassed this. It is vastly too strenuous for our time. But we err in the other extreme—on the score of leniency. We prosecute the man who adulterates the bibber's whisky and rum and fine him soundly. But our bulky volumes of statutes scarcely find a penalty for the baker who poisons the children's bread and the bushman's tea, and Heaven knows what besides—and makes us a dyspeptic race, and drives us for surcease of stomach ailments to blue pills and pink washes and the thousand and one 'nostrums and drugs infernal' whose virtues are dinned into our aching tympana by a horde of brazen-throated and brazen-faced quacks.

SOME weeks ago we referred to a Bill which was under discussion in the Diet of Hesse (Germany). We watched with interest the fate of the measure, and had concluded that it was involved in some Hessian 'slaughter of the innocents,' when our eyes alighted on the following paragraph from the Berlin correspondent of the *London Daily News*:—

Great joy reigns among the fair sex in Hesse. The Diet has passed by 18 votes against 16 a resolution to introduce a tax on bachelors. The unmarried men are to pay 25 per cent. more than the married.

In New Zealand, the home of progressive legislation, the news will give a fresh life to that most wearisome of all debates: 'Should bachelors be taxed?'—and will add a fresh vogue to the stale platitudes and pointless jokes on the subject with which debate-goers are familiar from Auckland to the Bluff. The *Daily News* writer, however, falls into the strange mistake of regarding Hesse as the pioneer in this class of legislation. As a matter of fact, the pioneers of bachelor-taxing have been mere layers of bone-dust for the past two thousand years or so. The idea did not burst fresh out of a Hessian brain-pot—like a new geyser at Whakarewarewa—in the sunlit glow of the nineteenth century. Ancient Sparta, Athens, and Rome—and Heaven knows who before them—imposed various penalties on celibates. Post-Reformation England did likewise. Thus, in the year of grace 1695 a tax was imposed by Act of Parliament on bachelors, widowers, births, burials, and marriages, not from any rooted objection to bachelors or babes or such-like cattle, but for the purpose of 'carrying on the war against France with vigour.' So ran the preamble to the Act. The amount varied from a modest shilling to £12 10s. In 1785 Pitt imposed a heavier rate or duty on the servants of bachelors than on those of married people. This tax continued in force for many years. Even the Argentine Republic was, in point of time, ahead of Hesse. Since New Year's Day of last year a law has been in force by virtue of which all bachelors in the Republic are to be taxed from the age of 20 until they have touched the gay and frolicsome season of 80 years. The assessment is monthly. It ceases on the day of marriage. But how

the law worketh, deponent knoweth not. All such enactments have been, down the course of history, passing fads or experiments, or—as in the case of the English Act of 1695—they arose out of some need of the hour. In no case did experience justify their continuance. The Hesse and Argentine laws will probably, in due course, 'gang the same gait' as all their predecessors.

## CARDINAL MORAN AND SOUTH SEA MISSIONS

### FAILURE OF PROTESTANT MISSIONS IN THE HAWAIIAN ARCHIPELAGO.

THE following letter on Protestant missions in the Hawaiian Archipelago, from his Eminence Cardinal Moran, appeared recently in the Sydney newspapers:—The Protestant missions of the United States claim as their missionary field of greatest promise the Hawaiian Archipelago, formerly known as the Sandwich Islands. We may safely apply here the Divine maxim, 'By their fruits you shall know them.' For some years the mission was the exclusive domain of the American Congregationalists, but for the past half-century the Episcopalians, Presbyterians, and Methodists have been associated with them in promoting the conversion of the natives. According to the last census report as given in the *Statesman's Year Book* for 1899, all these various denominations are comprised under the head of Protestants with 23,773 adherents, whilst the number of Catholics is set down at 26,363.

The Hawaiian capital, Honolulu, is situated on the small island of Oahu, and has many features of interest to attract the tourist. Its wealth of tropical vegetation is unrivalled. In its gardens you find the richest and rarest plants. Its villas, and even the native huts, are hedged by date and cocoanut palms, mango, and orange, candle-nut, or umbrella trees. Mr. Froude, in *Oceana*, describing his visit to the city in 1885, writes:—'We walked under flowing acacias, palmettos, breadfruit trees, magnolias, and innumerable shrubs in the glowing bloom of the blossoms. Hibiscus and pomegranate crimsoned the hedges, passion flowers, bougainvilleas, and convolvulus crept up the tree stems or hung in masses on the walls. Even the wooden houses in which the poorer natives lived, mean and featureless as they might be, were redeemed from entire ugliness by the foliage in which they were buried and the bits of garden surrounding them.' Another visitor, Mr. Edward Clifford, in 1889, was enraptured by the delicious streams for ever falling by scores down the green precipices of Hawaii into the blue sea:—'How lovely that sea is can scarcely be told. One puts one's hand in, and all round it is the softest and most brilliant blue; below are growths of pure white coral, and among them swim fishes as brilliant as paroquets. Some are yellow, like canaries. Some are gorgeous orange or bright red. I tried to paint a blue fish, but no pigment could represent its intensity. The loveliest of all was like nothing but a rainbow as it sported below me. Groves of cocoanut trees rise from the water's edge. The gardens are rich with roses, lilies, myrtles, gardenia, heliotrope, and passion flowers.'

#### EXPERIMENTAL CHRISTIANITY.

Three-quarters of a century ago the natives were reckoned as savages, though they were regarded as endowed with quick intelligence and a peculiar aptitude to be trained to the blessings of civilised life. To-day you meet on every side the signs and tokens of civilisation. Not a few of the natives give proof of thrift, and to a certain extent the dress of modern life sits easily upon them. What adds not a little to the attractiveness of these islands, as an official report drawn up by American physicians has declared the climate is eminently favourable to the health of European settlers.

On March 30, 1820, the first Protestant missionaries from the United States landed at Honolulu. The circumstances of the time were as auspicious as could be desired. From frequent intercourse with trading vessels and foreign ships of war, the king and chiefs had realised the folly of paying worship to sticks and stones, and a few months before the arrival of the missionaries the old system of taboo on which their worship had hitherto been based was abolished, and paganism had practically been set aside. The panegyrist of the Protestant missions, the Rev. Mr. Pierson, in his work *The Divine Enterprise of Missions* (London, 1892), exultingly exclaims, 'For the first time in history, a nation had flung away a false faith without a new one to replace it, and was without a religion.' The chiefs and people were thus ready to receive with open arms the Protestant tenets now announced to them.

#### MORE MINISTERIAL THAN MISSIONARY.

The king, however, appeared for a time to hesitate. He wished to have some sign that the religion which was offered was better than that which had just been flung aside, and he asked the missionaries as a test of their religion being true to cast themselves from the top of a precipice into the sea. This they very prudently declined. In a few days he relaxed. He easily recognised that great advantages would accrue to his people from the white teachers, not only in matters of religion, but also in commerce and the arts of life. Accordingly they were permitted to open schools and to erect churches. Gradually they required a paramount influence even in the civil administration of affairs. One of them was appointed Prime Minister, another had charge of the Treasury, whilst a third was assigned the administration of justice. Having thus the prestige and influence of both Church and State, the Protestantism which they preached was at once accepted by the chiefs, and became without a struggle, almost without an effort, the nominal religion of the whole population. Mr. Jarves, in his *History of Hawaii*, tells us that the whole body of natives declared themselves Protestants. 'The will of the rulers' (he adds) 'being the will of the populace, the revolution that followed was not surprising. As the weather-

cock is affected by the wind, so was public opinion, at this era, by the example of the chiefs. Providentially they had become Christians.'

#### A TEMPORARY TRIUMPH.

The Rev. Mr. Brown, in his *History of the Propagation of Christianity Among the Heathen* (Edinburgh, 1854), vol. 3, p. 48, also writes:—'After some time a general desire was manifested by the people to attend to instruction; the chiefs became interested in the object; schools were multiplied throughout the islands, and were attended by great numbers of the natives. There were at one period, it is stated, near 1000 schools and upwards of 50,000 scholars, a large proportion of whom were grown-up persons.'

The tidings of this general conversion were received in the United States with rapturous delight, and the friends of the missionary enterprise resolved to use all their resources and to put forth all their strength, to complete and consolidate the work so auspiciously begun. The Rev. Dr. Anderson, who was himself a distinguished member of the American Mission Board, relates in his *Hawaiian Islands* (Boston, 1864) that they resolved to spare no effort. 'To achieve the conversion of the Hawaiians, believing that, should it be found possible to complete it in the space of one or two generations, those islands would be a glorious exemplification and proof of the power of the Gospel in missions for the encouragement of the Church of God in its efforts for the conversion of the world.' Again he writes:—'The missionaries were multiplied for the very reason that the nation was small and conveniently situated under one government, and easily accessible. The work was thus pressed onward to a speedy close, that it might be seen and demonstrated what missions, by the blessing of God, might be expected to accomplish.' As regards his own opinion of the results achieved, he states:—'What we are permitted to see is a glorious triumph of the Gospel through the labours of the missionaries. As to the progress of the nation in Christian civilisation, I am persuaded that the history of the Christian Church and of nations affords nothing equal to it.' (p. 325 and 328).

The promoters of Protestant missions, even to our own day, have not ceased to point to Hawaii as their grandest triumph. The Rev. Dr. Dennis, in *Foreign Missions After a Century* (London, 1894), says that the Protestant Church may point to 'the Pentecostal in-gathering at the Sandwich Islands as a token of her Lord's presence, an assurance of His benediction, and a promise of immortal glory through the advancement and triumphs of His kingdom.' The Rev. Logan Aikman, in his *Cyclopædia of Christian Missions*, writes that 'perhaps in no part of the world has the Gospel, in these times, achieved such successes.' So, also, the Rev. Dr. Pierson in *Divine Enterprise* (p. 82), expresses himself as quite enraptured with the happy change that was effected. He regards it (he says) as 'one of the most marvellous triumphs of the Gospel in all modern times,' and he adds:—'As early as 1825 the Spirit of God moved powerfully on the hearts of the Hawaiians. Inquirers, and then converts, flocked like doves to the churches and in 10 years more the American board thought the beginning of the end of its missionary work in the Hawaiian Islands had been reached. The marvels of the apostolic age seemed to have been reproduced after a lapse of 18 centuries.'

#### ALL IS NOT GOLD THAT GLITTERS.

One of the missionaries, Mr. Coan, could boast of adding to the Church 5000 disciples in one year, and what was still more remarkable, of having sprinkled (such was the phrase for baptism current among those missionaries) as many as 1700 in one day. Mr. Coan's success, however, and his manner of sprinkling soon became a proverbial jest among the European residents in Honolulu. The observance of the Sabbath was regarded as a main test of the conversion of the natives, and, as this was enforced by law, so far as appearances went nothing could be more complete than the work of conversion which had been achieved. 'Every Saturday night the King's crier went round Honolulu, proclaiming that the morrow was the Sacred Day, and that the people must not plant their gardens, build houses, make canoes, beat cloth, sell sandalwood, shoot birds, or follow any of their games or amusements: but go to the place of worship and hear the word of God' (Brown, p. 33).

However, all is not gold that glitters, and bright as the prospects at first were, it was soon found that under the religious aspect the results were not at all so satisfactory. As regards the observance of the Sabbath the Rev. Mr. Brown relates that:—'The Sabbath was outwardly observed with greater strictness than either in England or America; yet if one followed the natives from the house of prayer he would see abundant evidence that very few had any considerable sense of the sacredness of the day. He cites the words of Messrs. Thurston and Bishop, missionaries at Kallua, in the Hawaiian group, who wrote:—'We have no hope that the majority of families live under any fear of God or have any regard for their souls. He tells us that a grand religious Protestant revival took place throughout the islands in 1835 and the following years. Nevertheless, he adds, not a few fell away altogether. They were prone to return to their former heathenish habits, to plunge into open vice, and to throw off at once the profession and the form of religion. Immoralities were becoming more and more prevalent. The low standard of public morality, the little disgrace that attached to practices which, in other countries, would be the ruin of character, the looseness of the family contract, and the grovelling propensities of a rude and sluggish people, were mournful indications of the low state of religion among the mass of the population.' (Page 46.)

The schools also, as the same writer adds, proved a failure. 'These native schools were, as may well be supposed, very defective, and the instruction received in them was of the most imperfect kind. Owing to their very number, the missionaries, in consequence of their other engagements, were able to do little in the way of superintending them. The teachers were, in general, very ill-qualified for their office; their own knowledge was scanty, and what little they did know they had no skill in communicating to others; no proper provision was made for their support, and hence they took

little interest in them; the immoral conduct of many of them was also a great disqualification, and a source of much trouble.

#### A SINGULAR DEMAND FOR BIBLES.

For the Bibles there was a singular demand, or rather, as the missionaries describe it, a rush whenever they were available for distribution. This was interpreted to imply an unparalleled eagerness for the Word of God, and yet the most prudent of the missionaries judged it in a different light. The Rev. Mr. Armstrong, who had the charge of distributing the New Testament, writes, in 1836:—“What the motives of the people are in thus seeking the Word of God is easy to tell; certainly it is not, in most cases, the love of truth or righteousness, as their daily conduct shows.” So also the Rev. Mr. Andrews, who was principal of the Hawaiian High School, attests in 1834:—“A great circulation of books here does not prove that they are much understood. It is fully believed that were the mission to print off an edition of logarithmic tables, there would be just as great a call for it as for any book that has been printed. The truth is a palapala (book); it is all new to them, and all considered equally good. They have been told that the perusal of these and similar books constitutes the difference between them and ourselves; that they are able to make people wise; and what is still more, most of our books we are able to call the Word of God.”

The missionary rule gradually degenerated into a tyranny, and became particularly distasteful to the foreigners who, in considerable numbers, began to settle in Honolulu. Complaints were made and freely circulated to the effect that the missionaries were too intent on worldly gain, that they appropriated to themselves the richest lands in the islands and built up fortunes on the misery of the poor natives. As early as September 15, 1832, an English resident in Honolulu writes to the *Literary Gazette*, complaining that the natives were treated harshly, whilst one of the leading missionaries had already amassed 20,000 dollars' worth of property. He adds that the missionaries would not allow an English or American gentleman to ride on horseback on Sundays, 'whilst they themselves are driven about the town and about the country, four-in-hand, with their wives and families, Sundays and working days; not by horses, which are plentiful and cheap enough in those islands, but by human beings, by four blackfellows, their own bearers.' (Letter of T. Horton James in *Literary Gazette*, September 15, 1832.)

#### ENCOURAGING SELF-SACRIFICE IN OTHERS.

A correspondent of the *Sandwich Islands Gazette*, in 1839, relates that he saw 'a heavy horse waggon, drawn by 15 females, harnessed like beasts of burden, and found that they were performing a penance imposed by the missionaries.' Mr. Melville, an American, writes in 1845:—“Not until I visited Honolulu was I aware of the fact that the small remnant of natives had been civilised into draught horses and evangelised into beasts of burden. But so it is. He then goes on to describe 'a missionary's spouse, who, day after day, for months together, took her regular airings in a little go-cart drawn by two of the islanders.'”

The complaint of the Protestant missionaries taking to themselves the best lands of these islands was repeated as late as 1893, when Colonel Ashford, a prominent resident in Honolulu, addressed a letter to the United States Commissioner Blount, deprecating American interference in the political difficulties that had arisen:—“The feeling is strong here,” he says, “that no American Commissioner can fail to be influenced by the Protestant missionary party here, and that the proposed scheme of annexation would result in the plutocratic rule of a half-dozen men who came here poor to serve the cause of religion on starvation salaries, and who have developed by thrift into a moneyed aristocracy, owning all the valuable lands and industries of the country. This class has always been the enemy of the native race, and their efforts to reduce the Kanakas to inferior political position, as well as their arrogance to those not so rich as themselves, have alienated all classes from them.” That is a severe arraignment of those missionaries, but it was made by one who knew them well.

The year 1834 marks the first great crisis of the Protestant mission in the Hawaiian Islands. Some of the chiefs and foreign residents, prominent among them being Mr. Charlton, the English Consul, suggested to the King to suspend for a time the manifold enactments and restraints which the missionaries had imposed. He would thus, they said, be the better able to judge whether the conversion of the natives was, as a matter of fact, a reality, or whether it was nothing better than a mere mask to conceal the old condition of things. Mr. Jarves, in his history already referred to, faithfully sketches the results hitherto attained by the missionaries when this crisis supervened. “The Protestant missionaries,” he says, “numbered but few real converts, though they justly claimed the amelioration of manners, the desire of instruction, and much of the gradual change for the better to be the result of their labours. Still, following the example of the rulers, it had become fashionable to be of their belief; all important offices were in their hands, and interest, more than intelligence, conspired to produce an outward conformity to morality. While numbers to the best of their abilities were Christians, thousands joined their ranks for unworthy motives. Perhaps in no instance have the united cunning and mendacity of the Hawaiian character been more strikingly displayed than in their stratagems to deceive their religious teachers. By fraud, by even giving up much-loved sins, and by ready knowledge of the Scriptures, many managed to become Church members, because by it their importance was increased and their chances of political preferment better” (p. 229).

The King lent a willing ear to the insidious counsel which was given to him. He issued a proclamation centreing all legal authority in himself, and removing, with few exceptions, the various existing penal restraints. At once the mask of Protestantism was flung aside, and the pretended converts were seen in their true colours. We will allow Mr. Jarves to describe the result:—

#### THE LAPSE INTO BARBARISM.

“The scene,” he says, “that followed beggars description. The worst scenes were enacted at Honolulu; but a general, civil, and modern anarchy prevailed throughout the group. Schools were deserted, teachers relapsed, congregations were thinned, excesses abounded, and in some places, especially in the district of Hilo, Hawaii, idolatrous worship was again performed. Several churches were burnt, and some lives lost. The wilder orgies of heathenism rioted over the land; men left their wives, wives their husbands; parents, brothers, sisters, and relatives united like wild beasts in common prostitution; they gambled, they fought, for old grudges were then scored off; they drank, and they revelled.”

In a few weeks, however, the king allowed the old stringent laws to be re-enacted, and once more the natives, being duly converted to all appearance, became Protestant as before. The missionaries now resolved to leave nothing undone to secure their triumph. Their friends in the United States gave every assistance in their power. A number of new and energetic agents were sent to this promising mission field; 240,000 Bibles or New Testaments were scattered broadcast among the natives, additional schools and churches were opened, and what may be described as a religious revival was witnessed everywhere throughout the islands.

A second crisis, however, supervened. During the short period that the Hawaiian Islands were annexed by Lord George Poulet, in 1843, and still more emphatically during the 10 days' jubilee that was kept to celebrate the repudiation by the British Government of such an annexation, the Puritanical laws were suspended. Again the natives availed of the opportunity to resume their Pagan festivities and to lay aside the masque of conversion which under the missionary regime they had been compelled to assume. Once more the irreligious scenes of 1834 were everywhere renewed. The Rev. Dr. Brown, in *History of the Missions*, writes that multitudes of the natives began to imagine—“They might practice any and every vice with impunity. The laws regarding morals were prostrate. Drunkenness and debauchery no longer sought a hiding-place, but were openly and shamelessly practised, and were increasing every day. Many returned to their old heathenish practice, and strenuous efforts were made in some instances to revive the idolatry of their ancestors” (p. 76). In the *Asiatic Journal* (vol. xxxi.) the scene of these jubilee days in particular is thus described:—“Who that happened to be at Honolulu during those 10 memorable days will ever forget them! The history of those 10 days reveals in their true colours the character of the Sandwich Islanders, and furnishes an eloquent commentary on the results which have flowed from the labours of the missionaries. Freed from all restraints of severe penal laws, the natives almost to a man plunged voluntarily into every species of wickedness and excess, and by their utter disregard of all decency plainly showed that, although they had been schooled into a seeming submission to the new order of things, they were in reality as depraved and vicious as ever.”

#### A HUGE FAILURE.

With the return of the old regime the Puritanical laws were renewed, and for some years the religion of the American missionaries continued to be alone recognised by the State. Since 1860 a greater spirit of toleration has prevailed, and official interference in matters of religion has ceased. As a result the Protestant churches have become gradually deserted, and the once all-important American mission is now little better than a by-word or an empty religious name. From the testimony of its friends, indeed, it is more than manifest that, despite its boasted triumphs, it at no time produced much religious fruit. In 1840 Commodore Read, an American officer, thus commemorates his impression of what had hitherto been achieved by the efforts of a quarter of a million sterling:—“I must say” (he writes) “that the mass of the natives, notwithstanding all the efforts of the missionaries, appear to be still indolent, licentious in disposition, and quite ignorant of the term virtue.” About the same time Mr. Jarves wrote that with the great mass of the natives Protestantism ‘was an external habit, like the clothes borrowed from civilisation.’

In 1854 Rev. Mr. Brown thus commented on the result of this once so promising missionary enterprise:—

“There are few things which we find more difficult than to form a correct estimate of the religious and moral results of missions. Physical changes, which are perceptible by the senses, it is comparatively easy to estimate and describe; but religious and moral changes, involving as they do the state and movements of the human heart, it is impossible for man to determine and delineate with certainty. This difficulty we have felt, in a very peculiar manner, in regard to the American mission in the Sandwich Islands. In its earlier stages exceedingly favourable accounts were given of its state and prospects; but after some years it was found that much had been taken for gold turned out to be dross. The aspect of the mission was, in fact, from time to time, very changeable; like a summer day in some countries, it was now sunshine, now cloud. Even at the same period it would present different aspects, a bright side and a dark. It strikes us, too, that many American missionaries are apt to make strong statements, not, we are persuaded, with the design of giving false or exaggerated views of things, but yet in some degree with this effect. The accounts of the mission in the Sandwich Islands often appear, in fact, scarcely reconcilable with each other. The statements of the good done, it is not easy to reconcile with the statements given at another time, or even at the same time and by the same writer, of the evils still existing among the islanders, and even among the Church members. Never, perhaps, were the homely yet emphatic lines of Ralph Erskine more fully realised than in the Sandwich Islands converts—

‘To good and evil equal bent  
I’m both a devil and a saint.’

#### OLD HEATHEN RITES RESTORED.

The latest phase of the far-famed Protestant missionary enterprise is sketched for us in the pages of Rev. Dr. Pierson in his

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*Divine Enterprise of Missions* (Boston, 1892), already referred to. He tells us that many of those who retain the Protestant name endeavour to link together Christianity and paganism, and that whilst openly professing themselves Christians they have relapsed in private to their old heathen rites. He appeals in proof of this to the testimony of the American missionaries themselves. He thus writes:— 'Rev. James Bicknell and others have been constrained to publish tracts revealing the present low condition of religious life on the Hawaiian Group; and, in crossing the Atlantic in 1888, the writer came into contact with an intelligent and prominent Christian gentleman, residing on the islands, who more than confirmed Mr. Bicknell's statements. He reluctantly conceded the existence of Hoomanama idolatry. For a long time these idolatrous customs have been concealed. Kaahumanu (the Queen-regent), herself both a convert and Christian teacher, repressed them by edicts; and the desire of the people to be respected by other Christian peoples, and the fear of being ridiculed with the approbrious name 'pagans,' acted as additional restraints. Those addicted to practical heathenism were kept from public avowal; but behind this show of Christian forms, hid a fetich-worship alarmingly common. The small pebble—Kaue O Kapohakaa—the wooden fetich, Kailaipahoa—believed to have power to destroy life at bidding of its possessor—and the counter-charm, Kauiia, also of wood, with many others, each of which stands for a god, may be found worn on the person even of professed disciples! The king himself boldly stands forth as an idolater, and is suspected of a design to take the headship of a fetich system. So says Mr. Bicknell. In a palace-room lies a copy of David Malo's *History of Hawaii*, with the legends, traditions and superstitions of the islands. Before reading, seven circuits are made around the sacred table; then the book is reverently opened, and the credulous High Priest of this royal sanctum believes himself in converse with the Gods. This book furnishes the basis of the present system of Halenaua, or the 'House of Wisdom.' That house has three divisions, embracing those devoted to astrology, chiromancy, etc., and four orders of Kahunas, who respectfully practice medicine, incantation, fatal imprecation, and represent divine power. And these Kahunas preface their idolatrous incantations with texts of Scripture.' He adds: 'The pulpit of these islands has not hitherto publicly exposed and denounced these idolatries (says Mr. Bicknell), and many professed believers think this fetich-worship harmless. But it is another example of a people, fearing Jehovah and serving their own gods. They read their fetichism into Old Testament narratives and New Testament miracles; and even when death approaches, with its august exchange of worlds, they turn for relief to the Kahunas and their false Gods.'

#### THE CRISIS AND COLLAPSE IN 1894.

The final crisis of the American Protestant mission came in 1894, when the old form of government was set aside and a Hawaiian Republic proclaimed and duly recognised by the United States and European powers. Even in the United States the whole mission from its outset is now declared to have been sterile of spiritual results. A Protestant clergyman speaking in Plymouth Church, Brooklyn, on the 22nd of February, 1895, described the Hawaiian mission as 'a disgraceful failure.' Till recently the missionaries, he said, had boasted of a considerable number of adherents, 'but suddenly their whole tone changed. The missionaries' sons and some of the returned missionaries vehemently asserted that the native Hawaiians were filthy and ignorant, a debased, licentious, and idolatrous race, utterly unfit to be trusted with liberty, but must be kept under the control of a firm and unscrupulous, but pious, congregational despotism.' He added, however, that as regards material wealth the mission may be said to have reaped a rich harvest, for 'the missionaries' sons and their associates boast that they own four-fifths of all the property of the islands.' (New York Evening Post, 27th February, 1895).

A remarkable feature of the vicissitudes of the Hawaiian Islands is the gradual decay of the native race. Three years after their arrival in Honolulu the missionaries made a census of the islands, and reported a native population of 142,000; at the next census in 1836 the number was reduced to 108,000; in 1850, to 84,000; in 1872, to 56,000; in 1884, to 44,000; whilst in 1896 the whole number of natives was only 31,019, of whom about 2000 were lepers. There has been, however, a considerable influx of Japanese and other foreigners, so that the whole population at the present day is 109,000.

#### THE CAUSES OF DEPOPULATION.

Not a few writers have not hesitated to apportion a considerable amount of blame in the decay of the native population to the puritanical severity of the Protestant missionaries. Mr. Wallace, in his interesting volume on *Australasia* (London, Stanford, 1884), states the matter very clearly:— 'The Hawaiians,' he says, 'like all other Polynesians, are visibly decreasing in numbers, in a constantly increasing ratio. But the depopulation of these, as of the other Pacific Islands, is thought by some writers to be due in part to the missionaries, more especially those of the Reformed Church.' After citing the authority of Isabel Bird in *Six Months in the Sandwich Islands*, he gives the words of the Hawaiian Consul-General, Mr. Manley Hopkins, who attests that the 'oppressive system of government, the discontinuance of ancient sports, and consequent change in the habits of the people have been powerful agents in this work of depopulation. The missionaries have not attained the measure of success which might have been expected from the long and strenuous efforts they have made. They have not truly christianised or regenerated the nation. They have presented Christianity as a severe legal religion, deprived of its dignity, beauty, tenderness and amiability. They have not made the people love religion.' Mr. Wallace adds: 'The missionaries to whom these remarks apply are those of the Congregational Denomination of the United States, who for nearly 40 years, from 1820 to 1860, had almost undisputed possession of the field, and long exercised great influence over the Government. That influence has now ceased; but it may be impossible to neutralise the evil effects of a system of repression and

habits of hypocrisy which have been at work for nearly two generations' (p. 531). Another American writer in 1894 thus summarised the complete failure of the Protestant mission:— 'The missionaries getting practical control, both intellectual and political, of a heathen race seeking for religious instruction, have only succeeded in building up a wealthy colony of a few hundred planters and merchants in the Islands they professed to evangelise. The population has welcomed them, and in two generations it has all but perished. The survivors for the greater part have rejected any form of the doctrines they once received so readily, and where they have not received the Catholic faith, they have practically ceased to be Christians.'

#### TRADE IN DRESS AND TRINKETS.

In connection with these Hawaiian missions one particular fact has been brought into prominence before the reading public in the United States during the past few years. The early American missionaries were accustomed to supply the natives with various articles of dress and trinkets at extravagant prices. Credit also was freely given but at exorbitant interest and thus the indebtedness of the natives rapidly increased. Matters came to a crisis in the year 1826 when the missionaries presented their claim for almost a million of dollars. I will allow the *New York Herald* of April 23, 1894, to relate the further development of the tale: 'The message bearers of 1826, it says, were not so devout as to train their minds wholly on spiritual things, for some were shrewd traders. In their strange dual capacity of half-priest and half-Yankee-trader they carried a large stock of looking-glasses and small hand-mirrors, besides bonnets and clothing from ancient and shop-worn stocks in Boston. The natives bought freely of these wares, and when the chiefs hesitated on account of hard times, they were charitably given unlimited credit. They were finally coaxed to buy the goods offered, lest their refusal to purchase be construed as an insult to their ingenious visitors. In buying Christian goods at the prices current in church circles they believed they were pleasing the Lord. Later they were surprised by a demand for immediate payment in sandal-wood, which then brought very high prices in China. They were by this time hopelessly involved to the extent of nearly one million dollars indebtedness. The chief items were looking-glasses, which were sold for sums ranging from 150 to 1000 dollars each. The smallest hand-mirrors brought 150 dollar, and it is said it was a fad in 1826 for every young buck kanaka to buy each of his sweethearts—all had several—a hand-mirror. But the awful day of reckoning overtook the people one bright morning in June, 1826, when the war-sloop Peacock arrived in Hawaiian waters. They had seen war-ships before, but none had come save on a friendly mission. The unexpected arrival of the Peacock excited the native curiosity, the more particularly because the commander was often seen in close consultation with Hiram Bingham, Hunnewell and company, and other missionaries. Finally some of the chiefs were summoned before Commander Jones of the Peacock, who questioned them severely as to why their people had not paid for goods sold and delivered them by the missionaries. Hiram Bingham was the interpreter for the commander, and though he wrote an extended history of the Hawaiian Islands, he nowhere in any manner hints at the remarkable claim of a million dollars which was collected at the bayonet's point. After the taking of a brief amount of ex-parte evidence, Commander Jones concluded that the claims were all just, and he sent King Kamehameka word that the sum must be paid or he would enforce it in the name of the United States.'

#### AN UNPARALLELED DEMAND

In order to meet this unparalleled demand, a law was enacted obliging every able-bodied man to collect a certain quantity of sandal-wood, while the women (by which term all females over 13 years of age were included) were compelled to contribute within a given time a certain amount of tapa cloth and rare mats. 'All these goods were sold in China by the missionaries. The gathering of the required amount of sandal-wood was regarded as a great hardship, for it meant an average of 16 days' labour by each man. Trees were dug up by the roots and the richly-scented wood was, as a result, exterminated in all the Hawaiian Islands.' The matter was brought before Congress in 1838, when Commander Jones in a letter to the Hon. Ogden Hoffman, acknowledged the fact in the clearest terms: 'We compelled the natives to pay nearly 1,000,000 dollars.' The details which he furnished are not without interest: 'Every man,' he says, 'had to deliver 67 pounds of good sandal-wood to the Governor of the district of his residence before September 1, 1827. In case of no sandal-wood we took four Spanish dollars, or anything conveniently at hand worth that sum. No person, except those who were infirm or too advanced in age to go to the mountains, was exempt from the demand. Every woman had to pay a mat 12 feet long and 6 feet wide, or tapa cloth of equal value, or the sum of one Spanish dollar. All of this property had to be put in designated houses, and never to be removed or applied to any other purpose except the liquidation of the debts designated.' The Hawaiian Government formulated a claim on the United States for compensation in 1894, but further discussion of such a claim became unnecessary, when the whole island-group on August 12, 1898, was formally annexed to the United States.

As I am not treating of the Catholic mission in Hawaii, I need not refer to the leper-home at Molokai, where Rev. Father Damien, by a heroism that in modern times has never been surpassed, won the aureole of martyr of charity. The attack on his fair fame by a Presbyterian minister elicited the classic letter in his defence penned by Mr. Stevenson. It used to be often asked, how is it that some one of the many Protestant ministers in Honolulu would not at least be shamed into ministering to their co-religionists in that land of suffering. One minister did venture thither during Father Damien's life-time, but a glance at the leper group sufficed for him. He had no sooner landed than he returned to the steamer, and at once took his departure from those unattractive shores. About three years ago another minister, full of courageous resolve, proceeded thither. He chose a site for his abode at a distance from the infected

quarters, and avoided all communication with the lepers; nevertheless, after a few months he resigned all claim to the aureola of heroism and chose for himself elsewhere a more agreeable mission-field.

## Diocesan News.

### ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

September 2.

The Rev. Father Melu of Otaki is at present visiting Wellington.

The mission arrangements of his Grace the Archbishop and Rev. Father Ainsworth have been somewhat upset by their being tar-bound in Wairoa for 12 days. They began their work at Meanee on Tuesday.

To raise the necessary funds for the furnishing of their stall at the coming bazaar the Children of Mary held a private social in St. Paul's schoolroom on Wednesday evening. Songs were sung by the Rev. Father Hills, Misses Sullivan and Gallagher, Messrs. Ballance, Blith, Gordan, McManaway, and Carr.

A special meeting of the local Hibernian Society was held on Wednesday to consider the advisability of celebrating its silver jubilee. Being an important epoch in the history of the branch, it was thought that a special effort should be made to celebrate it in a suitable manner. An energetic committee was set up to see to the necessary details.

There was Exposition of the Blessed Sacrament at St. Joseph's, Buckle street, on last Sunday. A *Messa Cantata* was sung by the Rev. Father Hills of St. Patrick's College, and the Rev. Father O'Shea preached on the gospel of the day. The choir, under Mr. McCardell, sang Haydn's Mass in B flat, the soloists being Misses Sullivan, McDonald, Messrs. Rowe and Haughey.

The annual gathering of St. Joseph's choir this year, took the form of a dance, and passed off most successfully in Spiller's Hall, Boulcott street, on Wednesday, August 23. The committee, which consisted of Misses Rigg, McDonald, Messrs. McCardell, Dix, and Rowe, were complimented for their excellent arrangements, securing for everyone present a thoroughly enjoyable evening.

On Thursday Mr. Kirby, the popular tenor, was entertained by the Hill street choir at the Archbishop's residence. The evening was passed in song, story, and recitation. Advantage was taken of the gathering to make a presentation to Mr. Blith, a prominent member of the choir, who is leaving for Sydney. The Very Rev. Father Lewis made the presentation in a happy speech, and proposed the health of Mr. Blith. Mr. Blith feelingly responded, and concluded by saying that if ever he returned to Wellington he would be once more in the ranks of St. Mary's choir.

The ceremony of consecrating the Right Rev. P. Barnada, Archbishop of Santiago de Cuba, and the Rev. James Blenk, S.M. (who has been appointed Bishop of Puerto Rico), was performed by Archbishop Chappelle of New Orleans on July 2. The Right Rev. P. Verdagner was the assisting consecrating Bishop. The assisting Bishops to Archbishop Barnada were the Right Revs. E. P. Allan, D.D., and T. Heslin, D.D., and to Bishop Blenk the Right Revs. G. A. Rouzel, D.D., and T. Meerhaert, D.D. Special interest attaches to Bishop Blenk from the fact of his long connection with St. Mary's College, Dundalk, and his ordination to the priesthood by Archbishop Redwood. Among the many congratulatory letters and wires which he received on the day of his consecration was a cable from his Grace.

(By Telegraph.)

September 4

It was announced at all the Masses yesterday that the *Triduum*, in connection with the consecration of mankind to the Sacred Heart of Jesus, would begin in all the churches of the archdiocese on Friday next and conclude on Sunday.

### DIOCESE OF AUCKLAND.

(From our own correspondent.)

August 31.

The H.A.C.B. Society's District Executive and Trustees have now advanced upon first-class freehold security in Auckland the large sum of £2350. This at 5 per cent. is a wise and necessary investment.

Judge Connolly at the sittings of the Supreme Court yesterday, remarked: 'I am afraid it will be a long time before I get a pair of white gloves.' The heavy quarterly criminal calendars amply justify the observation.

The Young Men's Club of St. Benedict's parish held last evening, in St. Benedict's Hall, a very successful gathering. Everything in connection with it passed off well, to the satisfaction of the patrons, and to the credit of the club.

At Hamilton, Waikato, last Friday evening, a most successful concert was given in the Volunteer Hall in aid of St. Mary's Monastery. Although the weather was very inclement the hall was filled. The children's performances were the chief attractions and earned rounds of applause, which were richly merited.

The Sancta Maria branch (female) of H.A.C.B.S. held on Tuesday evening last a social in the Catholic Institute. The weather militated much against the affair, but for all that the hall was filled. The lady officers are to be congratulated upon their untiring efforts in catering so well for those who patronised them.

The Right Rev. Dr. Lenihan writes from London, under date July 28:—'Last week we had very hot weather, and I felt quite knocked up. In the early part of the month I had ten days at

Liverpool. The Bishop and priests there were most kind and attentive. I look forward to another visit there later on in the year. I met Bishop Verdon at his brother's in Liverpool. He was looking very well.'

The stage Irishman, I regret to state, has been disporting himself, despite all the denunciations of the TABLET and other Catholic papers, at a recent Catholic entertainment in Auckland. And his grotesque mode of speech and meaningless gyrations, both so foreign to Irishmen, were, sad to relate, loudly applauded by a considerable section of the large audience.

A first-class concert was held at the Oddfellows' Hall, Howick, on Wednesday night (says the *Auckland Star*, August 28) in aid of a resident of the village, Mr. P. Smith, a married man with a large young family, who had been laid up with a bad leg for some months past. Monsignor Macdonald presided, and addressed the large audience with one of those cheerful and kindly speeches for which he is so noted and popular. A very full programme was submitted to an appreciative assembly, and well rendered by the Misses Myles, Roberts, Oliphert, and Andrews, Messrs. Absolum, Bower, Harris, Rainger, Trice, Teague, and Brennan. The music was supplied by Mrs. A. Mulkiere and Mr. William Brady. After the concert a dance was greatly enjoyed. We understand the concert will result in £20 being handed to Mr. Smith.

The half-yearly meeting of the New Zealand District Board of H.A.C.B. Society was held last evening in the Catholic Institute, District President Bro. John Patterson in the chair. All the other district officers were present. The officers report dealt with several matters of interest, notably that of the position of the Charleston branch, the defunct Paeroa branch, and the president made special reference to the next A. M. meeting, hoping it would be held in Dunedin. The balance sheet showed a credit of £3,900 odd pounds. The funeral expenses for the half year had been exceptionally heavy, viz. £110, but for all that the credit balance for the half year was £85. The incidental fund, though strict economy had been practised, was very low. The report was adopted. The president would like to witness more activity throughout the branches, and this could very easily be accomplished by the individual efforts of members. The Registrar, in reply to a letter from the executive, stated that the Friendly Societies Act did not prevent societies from obtaining possession of freehold property, but advised great care in the matter. It was carried that the E.D. of Melbourne be asked to set up a committee to inquire into and report upon the financial status of the society as a whole. It was decided to make a general levy upon every member in the New Zealand district to aid the Charleston branch. P.D.P. Nerheny moved that the next A.M.M. be held in Dunedin. Bro. D. Flynn (Hastings), thought that in view of the lowness of the incidental fund it would be unwise to incur the expense. Upon a division the motion was lost. The executive were requested by the Auckland delegate, President Bro. A. Wright, to fix a general communion Sunday throughout New Zealand, on which day branches would approach the altar. To Bro. M. J. Sheahan a past district president's collar was presented by the district president, who referred in eulogistic terms to the recipient, P.D.P. Nerheny, D.S. Kane, and P.D.P. Flynn (Hastings), also added their high testimony. D.T. Bro. Sheahan suitably acknowledged the gift, and said he would ever treasure it, and hoped in the future to so work in the interests of the society to deserve it. The Wellington branch gave notice of motion for next meeting that 'the headquarters of the Society be removed to Wellington'; New Headford branch that, 'presidents of branches be empowered to remit fines, when imposed by said presidents.' Officers for next term were nominated:—President, Bro. D. O'Sullivan; vice-president, Bro. M. O'Sullivan; secretary, Bro. Kane; treasurer, Bro. M. J. Sheahan; auditors, Bro. Kane and Stead.

### DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

September 4

The Forty Hours Adoration will commence in the Pro-Cathedral on the 15th inst.

His Lordship the Bishop makes his episcopal visitation to, and commences his mission in the Ashburton parish next Sunday week.

The Rev. Father Higgins is at present replacing the Rev. Father Marnane at St. Mary's, Manchester street, during the latter's temporary absence on the West Coast.

The Evangelical Letter of his Holiness Pope Leo XIII. on the consecration of mankind to the Sacred Heart of Jesus was read at the High Mass in the Pro-Cathedral on Sunday.

The Rev. Father Marnane, of St. Mary's, Manchester street, left overland on Tuesday for Greymouth to be present at the silver jubilee celebrations of the Very Rev. Dean Carew.

The Rev. Father Aubry, of Leeston, and the Rev. Father O'Connell, of Waimate, who had effected some time ago a brief interchange of duties, have now returned to their respective districts.

On Sunday next the annual charity sermons in aid of the Society of St. Vincent de Paul will be preached in the Pro-Cathedral at High Mass by the Very Rev. Father Le Menant des Cheneais, V.G., and in the evening by the Rev. Father Goggin, S.M. Special musical arrangements have been made for the occasion.

His Lordship the Bishop returned to the city on Tuesday evening from the south, leaving again on the following Friday morning for Geraldine, where on Sunday last the episcopal visitation of the parish was made, and a mission by his Lordship and the Very Rev. Dean Foley began, which is to be continued during the present week.

[Our correspondent's account of events in Timaru, Greymouth, and Pleasant Point are covered by reports published elsewhere from the centres referred to.—Ed. N.Z.T.]

## Friends at Court.

### GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

SEPTEMBER 10, Sunday.—Sixteenth Sunday after Pentecost.  
 " 11, Monday.—B. Charles Spinola.  
 " 12, Tuesday.—St. Guy.  
 " 13, Wednesday.—St. Azevedo.  
 " 14, Thursday.—The Exaltation of the Holy Cross.  
 " 15, Friday.—St. Thecla.  
 " 16, Saturday.—St. Cyprian.

#### THE EXALTATION OF THE HOLY CROSS.

The Feast of the Exaltation of the Holy Cross is of very ancient origin. Its first institution was in memory of the glorious apparition of the Holy Cross in the heavens to Constantine and his army when on the eve of battle, and in thanksgiving for the decisive victory gained over the forces of Maxentius by the power of that sacred sign. The finding of the true cross by St. Helen, which happened a few years later, was at first commemorated on the same day; but afterwards a separate celebration of the 'Invention of the Holy Cross' was appointed for May 3. But what added fresh glory and solemnity to the feast of to-day was the recovery of the precious relics of the cross in the seventh century from the hands of the Persians who, after the taking and plunder of Jerusalem, had carried them away along with the Patriarch and his clergy into their country beyond the Euphrates.

The Emperor Heraclius having in several engagements defeated the armies of the Persians, which had for many years overrun and ravaged the Eastern provinces of the Empire, inflicted upon them in A.D. 627 a decisive overthrow near the ruins of ancient Nineveh. Their king Chosroes being soon after slain by his son, the latter sued for peace which was granted on condition of his releasing the Roman prisoners and restoring the captured spoils, especially the relics of the Holy Cross which for fourteen years had remained in the hands of the infidels.

Being anxious to restore the sacred relics with due solemnity to the Church of the Holy Sepulchre, and to return thanks to God in that venerable sanctuary for the success of his arms, the pious Emperor during the following spring undertook a journey to Jerusalem. Upon his arrival at the gates of the city, clad in his imperial robes he took upon his shoulders the precious reliquary in order to convey it with every honour to its usual place of custody. But what was his astonishment at finding himself prevented by some secret and mysterious power from proceeding a single step, whereupon the patriarch Zacharias, who walked by his side, suggested that the pomp of worldly splendour with which he was surrounded was not in accordance with the humble appearance of his Divine Lord when he carried the cross to Calvary through the streets of Jerusalem. 'You,' said the Prelate, 'walk in your gorgeous robes; He was meanly clad. You have upon your head a rich and costly diadem; He was crowned with a wreath of thorns. You go with your shoes upon your feet; He walked barefoot.' Upon this the Emperor laid aside his purple robes and his imperial crown, took off his shoes, and putting on mean and humble garments, found himself now able without difficulty to accompany the procession and convey the relics to their former shrine.

Upon their arrival at the church, the patriarch, finding the seals of the sacred treasure still unbroken, opened the silver case in which the relics were contained, and exposed the precious wood of the cross to the veneration of the faithful. This solemn ceremony was performed with great devotion, and was accompanied with the miraculous cure of many sick and infirm.

Similar miraculous favours, both spiritual and temporal, are recorded in all ages to have accompanied the veneration or devout application of the relics of the true cross. And in truth we cannot wonder that the sacred wood, which was consecrated by the contact of the ever Blessed Limbs and Precious Blood of the Son of God, should be employed by Him as an instrument of good to those for whom He died.

#### BLESSED CHARLES SPINOLA.

The fame of the martyrdom of Father Rudolph Aquaviva, in 1583, on the island of Salsette reached the ears of a young Genoese nobleman, who was being educated under the care of his uncle, the Cardinal Archbishop of Nola. Rudolph was of a great Neapolitan house, and the news rang through the kingdom. Charles Spinola heard it as a call to follow, and became himself a novice in the Society of Jesus. The thirst for suffering made him invoke the martyrs of his Order that his craving might be satisfied. He implored to be sent to the Indies, and sailed from Lisbon only to be driven about on the Atlantic from Guinea to Brazil, until he was captured off the Azores by an English buccaneer, and carried to Britain. After strange adventures he got free, started for the East, and through perils by storms and pestilence reached at last the coast of Japan, where persecution had begun to rage. For twenty years he laboured there. At last he was captured and thrown into the horrid prison of Omuca—an open cage, where thirty-two Christians were packed together—and for four years exposed to heat, cold, and hunger, and tormented by loathsome stench and vermin. Then at last came the crown, on a height near the Martyr's Hill at Nagasaki. Blessed Charles, the first in the long line, was the first to fall into the slow fire which crawled up the stakes to which he and his fifty companions were attached.

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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.

J. J. CONNOR,  
 J. T. HARRIS,

Proprietors

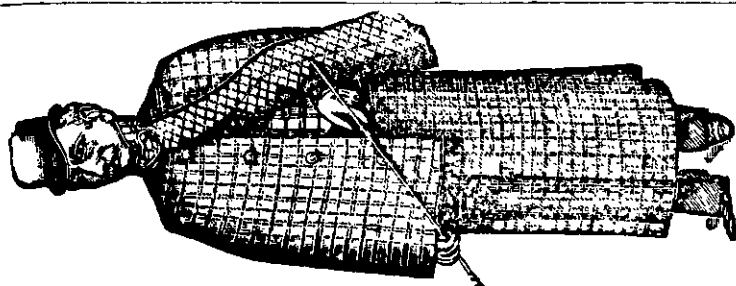
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in 1888 that first brought the advantages and possibilities of the Cycle before the public. The adoption of the Detachable Dunlop in 1892 further popularised Cycling and brought it within the reach of all, and now the culminating point is reached by our placing on the market the nearest approach to a perfect cycle tyre ever attained. The New Tyres will be known as the . . .

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and will be speedily recognised by all Australian cyclists as a **necessity when Comfort, Speed, Reliability and Ease of Attachment are the desiderata.**

We have taken up the white man's burden,  
And issued a tyre so strong  
That in future the New Multiflex Dunlops  
Will carry all cyclists along.  
No need for further anxieties,  
All cyclists can ride on in peace,  
The New Multiflex Tyres are beauties—  
Guaranteed to ensure comfort and ease

We have taken up the white man's burden  
In helping the mighty throng  
Of cyclists who wheel o'er Australia  
In the delights of wheeling along.  
Safe on their Multiflex Dunlops  
To accomplish by deeds on the wheel,  
The art of seeing the country,  
By means of the Dunlop wheel.

We have taken up the white man's burden  
By giving a tyre that will stand  
To those cyclists who ride for pleasure,  
Those of the happy roving band.  
So that the roughest of roads have no terrors,  
Nor the puncture fiend the power to detract  
From the pleasure derived from wheeling  
Way back on the old coach track.

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To allay the coughing my ICELAND MOSS SYRUP should be taken along with this remedy, and during convalescence my QUININE and IRON ELIXIR restores the appetite and strength.

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## Irish News.

**CARLOW.—A Work of Art.**—The new pulpit which is being erected in the Carlow Cathedral as a memorial to the late Most Rev. Dr. Comerford, Coadjutor Bishop of Kildare and Leighlin, will when completed be a monumental work of which the town may feel proud. It has been executed in rose cushion oak of the finest colour and quality, being designed in accordance with the architectural features of the Cathedral, which are those of the fifteenth century, commonly called the Tudor period.

**CLARE.—Attempted Proselytising in Kilrush.**—Great indignation prevails in Kilrush in connection with alleged attempts at proselytising. The Catholic people of Kilrush have at all times extended the utmost toleration and goodwill to those who are not of their religious belief, and it is a matter of regret that frequent attempts have been made for the past couple of years to change the good feeling hitherto existing among all classes. The Very Rev. Dr. Malone, P.P., V.G., Kilrush, has warned the congregation from the altar against the methods used to lead astray the children of Catholic parents. In justice it must be stated that this offensive business of proselytising is condemned as much by respectable Protestants as by Catholics.

**CORK.—Priests Appointed Canons.**—The following priests of the diocese of Cork have been appointed Canons by his Lordship the Most Rev. Dr. O'Callaghan. Rev. Jeremiah Carey, P.P., Carrigaline; Rev. John Lyons, P.P., Monkstown; Rev. Denis McCarthy, P.P., Ballincollig; and Rev. Daniel McNamara, P.P., Glounthaune.

**DUBLIN.—A House with Historic Associations.**—Morrison's Hotel, at the corner of Nassau street, Dublin, which is now in the market for sale (says an exchange) is a hostelry full of historic associations. It was formerly one of the town residences of the Dukes of Leinster, and the arms of the Fitzgeralds are placed immediately over the principal entrance. It was in Morrison's Hotel that the duel between Daniel O'Connell and D'Esterre—which terminated fatally for D'Esterre, and cast a cloud over O'Connell's life—was arranged; while in later times Morrison's Hotel was the scene of the arrest of Mr. Parnell on October 13, 1881, as a 'suspect' under the Crimes Act.

**KERRY.—Terrific Thunderstorm.**—A terrific thunderstorm was experienced in Tralee district on July 20, with vivid flashes of forked lightning and deafening peals of thunder. It lasted over an hour. Buildings vibrated, and trees were struck down by the current. There were several miraculous escapes. Edward Morris, bridewell keeper, aged eighty, was standing at the door when the first terrific thunderclap broke over the place. He fell, was removed unconscious, and expired in a few minutes. Dogs went mad and had to be shot.

**LIMERICK.—Death of the Protestant Bishop.**—By the death of Dr. Graves, Protestant Bishop of Limerick (says the Dublin correspondent of the *Weekly Register*), at the advanced age of over eighty years, the Protestant Church in Ireland loses one of its most able, cultured, and liberal-minded prelates. His death severs one of the last links that connect the disestablished with the formerly established Protestant Church in Ireland. The grief felt by the Protestant community for the death of Dr. Graves is shared by his Catholic fellow-countrymen. He was essentially an Irishman of the best type, and a devoted lover of his country. As President for many years of the Royal Irish Academy he did wonderful work for the cultivation of Irish art and music. It is significant of the kindly and tolerant atmosphere that pervaded his home, that the most truthful and charming picture of an Irish priest presented to the world in the deservedly famous ballad 'Father O'Flynn' was the work of a young Protestant gentleman, then scarcely out of his teens, the son of the late lamented Protestant Bishop of Limerick. Among those present at the funeral were the Most Rev. Dr. O'Dwyer, Bishop of Limerick, and the Rev. Fathers Griffin and Murphy.

**MONAGHAN.—A Centenarian Returns to her Native Land.**—The London *Morning Leader's* New York correspondent, writing on July 23, says:—New York lost a social landmark and popular centenarian when Alice McMahon, aged 105, yesterday sailed in the Umbria for Monaghan, Ireland. On her coming to America 75 years ago she was twice shipwrecked. New York was then a comparatively small place. She opened a prosperous dress-making business, and afterwards went as housekeeper to the famous Livingstone family. The Livingstones grew very fond of her, and to content her they actually built her a special Catholic church.

She said to me yesterday, 'I am 18 in feelings and want to spend my old age in the old country.' She attributed her longevity and sprightliness to her religion and frugality. She had a grand send-off at the dock.

**WICKLOW.—A Monument to Billy Byrne.**—The Lord Mayor of Dublin, on July 22, laid in the Market Square, Wicklow, the foundation stone of a monument to Billy Byrne, of Ballymanus, and the Wicklow heroes of '98. Wicklow has never within the present century witnessed such a vast demonstration. Dr. Byrne, the chairman of the Wicklow Urban Council, who was attended by the mace-bearer with the mace of James II.'s time, met and welcomed his Lordship and the members of the Dublin Corporation who accompanied him. About two o'clock the huge aggregation of people was formed into something like a procession. The foundation stone of granite, mined from the property of Billy Byrne at Ballymanus, was borne on a lorry. The Lord Mayor's state carriage, in which rode the mace-bearer, Mr. Barlow, and the sword-bearer, Mr. Egan, held the next place in the procession, followed by the carriage in which his Lordship sat in his robes of state. The members of the Dublin Corporation, most of whom wore their robes, came in the succeeding carriages, and in one of the carriages was Mr. James Stephens. There was a large number of bands from Dublin and Wicklow. It was almost four o'clock before the laying of the foundation of the memorial took place in the Market Square. This was performed by the Lord Mayor, assisted by Councillor Cox.

**WATERFORD.—The County Council Seal.**—The seal of the Waterford County Council is an artistic and unique production. It has been designed and executed under instructions from Mr. Thomas Power, J.P., first Chairman of the Council, by the well-known Mr. Beary. Mr. Beary has done his work in a very able manner. The famous Round Tower of Ardmore stands prominently in the centre of an oval. There are the Harp and Wolf Dog, and in close proximity a view of the sculptured west gable of the ancient Church of St. Declan. Surrounding all is the inscription in the Irish language:—'County Council of Waterford: For the glory of God and the benefit of the neighbour.' In the course of an admirable and patriotic address delivered at a recent meeting of the County Council, the chairman pointed out how appropriate it was that the inscription should be in the Irish language. He incidentally mentioned that his grandfather was the last to catechise and lecture in the Irish language in their magnificent church at Dungarvan. The County Waterford was one of the principal Irish speaking centres in the country. They had in Waterford over 30,000 speaking that language, and his countymen were proud of the fact that two priests from their own district—the Rev. Dr. Hickey and the Rev. Dr. Hennebery—held respectively the much-coveted position of Professors of Irish in the famous College of Maynooth, and in the great University of Washington. The leading papers in the country write eulogistically of the actions of the Council in unanimously adopting the seal. It proves that the members of the Council were inspired with Irish and National sentiments, and that the Irish inscription will stand as an emblem for all future time that the first County Council of Waterford were as determined as the savants of Europe to revive and keep fresh the treasures and the beauties of the ancient Irish tongue. [The Chairman of the Waterford County Council is a brother or the Very Rev. Father Power, Hawera, New Zealand, Ed. N.Z.T.]

**The Late Father Barron.**—The late Very Rev. Father Barron, Administrator of St. John's, Waterford, whose death we reported in our last issue, was one of the most popular priests in the diocese. A sister of his—Mother Mary Paul—is a nun in the Brigantine Convent, Warat, Victoria.

### GENERAL.

**Distinguished Ecclesiastical Visitors.**—There were a number of distinguished ecclesiastical visitors in Ireland during July. The silver-tongued orator, Archbishop Ryan, of Philadelphia, was amidst the people of his native Tipperary; Archbishop Hennessy, of Dubuque, had returned for a while to his own county of Limerick, and Archbishop Flood, O.P., of Trinidad, who is so well remembered and such a favourite in Ireland, was stopping at the Dominican Convent, Dominick street, Dublin.

**Irish Coal.**—Writing on the subject of 'Irish coal,' the *St. James's Budget* says:—It may come as a mild surprise to the reader to learn that within a three hours' journey of Dublin Irish collieries producing some 80,000 tons a year are to be found in active operation, or at any rate in as actual operation as can be expected from pits which are an hour's drive from the nearest railway station. There are two companies whose lines practically enclose the coalfield, but neither of them seem disposed to 'plunge'

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to the extent of a branch. The coal is of the finest anthracite description, for which a large market exists in Dublin. We have been told recently that the necessary millions for an Irish Channel tunnel can be found. Why not provide a few more commonplace thousands, and make Ireland's coal a marketable and profit-making commodity?

**A New Era in Ireland.**—In the course of his address to the grand jury at the South Tipperary Assizes, Mr. Justice O'Brien said that even in the palmiest days of the power and authority and influence of the grand jury, rank, intelligence, and public virtue and capacity for public affairs were never more adequately represented than upon the present occasion in the constitution of the South Tipperary grand jury. It might be that in the course of time they would witness an entire change, and that those who had hitherto exercised exclusive public power in county affairs would regain their old position by means of their zeal for duty, by their capacity for local government, and by the respect never denied in this country to their ancient rank and authority. If that event did happen it would be decidedly to the public advantage.

**More Crimeless Calendars.**—We never hear of English judges of assizes receiving white gloves, this only happens in Ireland, yet it is necessary to govern Ireland by Coercion Acts. On Monday, July 3, at the Drogheda assizes, Mr. Justice Andrews, addressing the grand jury, congratulated them on the immunity of their town from crime. His Lordship also suitably acknowledged the presentation of a pair of white gloves by the high sheriff. The Longford assizes were opened by Mr. Justice Kenny. His Lordship, addressing the grand jury, said, Mr. Bond and gentlemen of the grand jury of the County of Longford,—It is very gratifying for me to be the recipient at these assizes of white gloves, which have just been presented to me, and which, as you are aware, are emblematical of the immunity of your county from crime. I have great pleasure to say that I have been informed from official sources that your county is free from crime, as, indeed, it was on two former occasions.

**Archbishop Ireland visits his Native Land.**—His Grace the Most Rev. Dr. Ireland paid a short visit, about the middle of July, to his native land before leaving for the great Republic of the West, of which he is so distinguished and patriotic a citizen. He spent from Monday to Thursday in Cork, visiting the churches, schools, and institutions of the city, with all of which he expressed himself well pleased. On Wednesday night he lectured on 'The People and Temperance' in the Cork Theatre. Needless to say the house was filled in every part, and hundreds failed to gain admission. All present were entranced with his eloquent discourse, which lasted nearly two hours. On Thursday his Grace arrived in Queenstown, where he was met by the Most Rev. Dr. Browne, Bishop of Cloyne, and conducted through the cathedral, after which, accompanied by a large party, he went on board the Britannic. Before the fine liner started his Grace gave his blessing to those who came to see him off, and as she steamed away he waved adieu from the ship's rail for several minutes.

**Re-instating the Evicted Tenants.**—A Dublin correspondent, writing about the middle of July, says that efforts are being made with great prospects of success to bring about settlements between evicted tenants and the Irish landlords. The action and sacrifices of the evicted tenants have helped to win for the Irish farmers great and permanent concessions. These concessions have been granted by a Unionist Government, and thus the justice of the tenants' claims has been recognised by the landlords' own friends. The landlords have everything to gain and nothing to lose by coming to terms. Land now lying waste and derelict would again bring them in a revenue. The condition of the country, too, should have its influence. The judges out on circuit are declaring wherever they go that the land was never in more peaceful condition. Perfect peace reigns in every county. At this moment the plight of the evicted tenants is one of the saddest elements in the rural life of Ireland. Every well-wisher of the country, no matter what his party connections may be, would like to see the chapter closed. A settlement of the question is most desirable.

**The Franciscans in Ireland.**—Much regret (writes a Cork correspondent) will be felt in this city at the approaching departure of the Rev. P. F. Kavanagh, O.S.F., who laboured effectively in our midst for some years. The distinguished historian of the Rebellion was essentially prominent during last year as a lecturer and speaker at '98 celebrations. Everywhere his manly frankness and sturdy patriotism won approval, and the rev. gentleman made hosts of friends amongst people who had only known him previously by his reputation as an author and a priest. To his new sphere of labour he carries with him the best wishes of many in this ancient and rebel city. Rev. Father M'Dermott, O.S.F., who twice in succession has been Guardian of the Franciscan Order in Limerick, is now succeeded by Rev. Father Moloney, O.S.F., Ennis; and Rev. Father Begley, O.S.F., who for some time has been ministering in Limerick, has been changed to Cork. Rev. Father M'Dermott has been on the mission in Limerick for close on a quarter of a century, and has spent the period almost uninterruptedly in the city, excepting a short term some time ago, when he was changed to Athlone.

**Progress of the United League.**—Though the United League (says the Dublin correspondent of the *Weekly Register*) is not more than two years in existence it has gone a long way towards the accomplishment of its work. Owing to the pressure it has exercised, the vast estates of Lord Dillon amongst others have been purchased by the congested districts for redistribution amongst the tenants. A host of other western landlords, including the Marquis of Sligo, the largest and most important of all, have recently offered their estates for sale. It is not surprising that the United League, which also includes on its programme Home Rule and Catholic University Education, has spread rapidly through the country, uniting Nationalists of all sections on the common platform of its

organisation. Recently Mr. William O'Brien, who is the founder of the League, found it necessary to appeal to the public for funds for the rapidly growing organisation. The first subscription, £10, forwarded by return of post, came from the Archbishop of Cashel. Commenting on the subject in an editorial next morning the *Free-man's Journal* wrote:—'In the practical form of a substantial contribution to its funds his Grace the Most Rev. Dr. Croke, Archbishop of Cashel, has given his public imprimatur and approval to the United League. Mr. William O'Brien may well write that 'a subscription from such a man is a treasure indeed.' It is a testimonial that carries weight through the length and breadth of Ireland, but not through the length and breadth of Ireland alone. There is no man in the remotest corner of the globe with Irish blood in his veins and Irish feelings in his heart who is uninfluenced by the authority of that venerable name in every good work done for Ireland in his time. His Grace of Cashel has had his share as a strenuous worker and a generous giver. The sufferings of the people have ever had his strong and practical sympathy, their aspirations his hearty participation. No wonder then that his invaluable assistance and support are generously accorded to the United League.' It is believed that the success of the subscription is secured by the timely intervention of his Grace. Next day there followed a number of contributions, including a splendid donation of £50 from Mr. Blake, M.P.

## A HERO OF OMDURMAN.

At the annual dinner of the Stonhurst Association Bishop Brindle related the circumstances under which Captain Kenna, who was the guest of the evening, won the Victoria Cross. Official documents, said his Lordship, do not deal either in poetry or rhetoric; they are the baldest narration of facts, and he would therefore ask the meeting to bear with him while he entered into a few details which would, perhaps, make them understand how great reason Stonhurst and its sons had to be proud of their latest hero. The official account says: 'At the battle of Khartoum, September 2, 1898, Captain P. A. Kenna assisted Major Crole Wyndham, of the same regiment, by taking him on his horse behind the saddle (Major Wyndham's horse having been killed in the charge), thus enabling him to reach a place of safety. And after the charge of the 21st Lancers Captain Kenna returned to assist Lieutenant the Hon. de Montmorency, who was endeavouring to recover the body of Second Lieutenant R. G. Grenfell. Now, gentlemen (his Lordship continued), try to realise what that bald statement means? When the first attack of the Dervish force had been repulsed and they were in headlong flight to Omdurman, it was the object of the Sirdar to 'keep them on the run,' so as to prevent their gathering for a second attack, and also to drive them beyond the city and into the river. For this purpose the 21st Lancers were sent in pursuit across the open plain. At about two miles from where the British line had been formed, they came suddenly upon a dip in the land called a 'Khor,' to find the hollow filled by a compact force of about 2000 men, armed with Remingtons, long two-handed swords, and a formidable breast-work of steel lances. Only a distance of about 80 yards lay between them and the nearest foe, and so—'There's but to do or die.' The Colonel gathered his scattered line and launched them headlong. Amid the rattle of leaden hail, amid the thrusting of deadly spears, amid the hacking of the heavy swords, the 21st tore their way. In the midst of that hell of slaughter Captain Kenna saw a brother officer unhorsed, and in imminent danger; he halts, he lifts him up, and continues his race for life and honour. Safe himself he turns and sees another of his comrades trying to save Lieutenant Grenfell. Like an arrow he speeds away, and by his help the body, lifeless, alas, is borne out of the field to a place of safety. That, gentlemen, is not told in the official statement; but that is what it means.

**LONDON DENTAL INSTITUTE.**—£1000 has been deposited by the principal with the Bank of Australasia at Dunedin as a guarantee of our work. See advertisements. Complete sets from £3 3s; gas, 2s 6d; extractions, 2s 6d and 1s. Absolutely painless. All work guaranteed 10 years. Money refunded if not found satisfactory.—."

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

*Evening Star*, June 22, 1889, says:—"Messrs W. Gawne and Co. of George Street, have sent us a sample of Worcestershire Sauce manufactured by them, which is in no respect inferior to the imported article, so long celebrated for flavouring sauces and as an agreeable addition to grills, fish, and steaks. We can safely recommend it as a valuable addition to our rapidly developing local manufactures. The bottles are neatly labelled and ornamental, not only for home use, but for exportation; and we hope the manufacturers will realise a demand equal to the merits of the savoury article they have produced."—."

**R. MACDONALD,**

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4/6 Boys' Blue Nap Reefer Jackets from 1/6 each.  
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Men's Covert Coats, 22/6, 30/-, 39/6, 44/- each.  
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Farmers, Miners, and all who want to keep their feet, dry try this Brand.

**FIFTH.**  
The "STANDARD" Brand Boots and Shoes are known from Auckland to the Bluff for sterling quality

## Commercial.

(For week ending September 6).

MR. J. A. CHAPMAN, Sharebroker, Dunedin, reports as follows :  
**BANKS.**—National, from 2/10/0 to 2/11/0; New South Wales, from 3/7/0 to 3/10/0; Union of Australia, Ltd., 26/15/0 to 27/5/0.

**INSURANCE.**—National, from 16/9 to 17/3; New Zealand, 3/5/6 to 3/7/0; South British, 2/14/0 to 2/15/0; Standard, 14/0 to 14/3.

**SHIPPING.**—New Zealand Shipping, from 4/17/0 to 5/0/0; Union Steam, 10/7/6 to 10/12/0.

**COAL.**—Westport from 3/5/0 to 3/6/0.

**LOAN AND AGENCY.**—Commercial Property and Finance Company, from 5/0 to 5/6; National Mortgage, 17/0 to 17/6; Perpetual Trustees, 12/0 to 12/6; Trustees and Executors, 29/6 to 30/6.

**MISCELLANEOUS.**—Kaiapoi Woollen Co., from 6/3/0 to 6/6/0; Milburn Lime and Cement, 2/1/6 to 2/3/0; do., new issue, 1/2/0 to 1/3/0; Mornington Tramway, 16/0 to 16/6; Mosgiel Woollen, 4/5/6 to 4/6/6; New Zealand Drug, 2/12/6 to 2/13/6; New Zealand Drug (30/- paid), 1/13/0 to 2/0/0; Otago Daily Times, 13/0/0 to 13/5/0; Emu Bay Railway, 12/0 to 12/9; Wellington Woollen, 5/0/0 to 5/2/6; Silverton Tram, 4/9/0 to 4/11/0; New Zealand Refrigerating, 1/16/6 to 1/17/6; Roslyn Tramway, 24s 6d to 25s 6d.

**GOLDFIELDS.**—Reefton: Big River Extended, from 11/0 to 12/0; Keep-it-Dark, 25/0 to 26/0; Alpine Extended, 7/0 to 7/3; Cræsus (Paparoa), 2/6 to 3/0.

**DREDGING COMPANIES.**—Chatto Creek, 39/0 to 40/0; Clyde, 53/6 to 56/6; Dunedin, 8/0 to 10/0; Empire, 3/17/6 to 4/0/0; Enterprise, 70/0 to 72/0; Evan's Flat, 23/0 to 24/6; Ettrick, 13/0 to 13/6; Golden Gate, 79/0 to 80/0; Golden Beach, 15/0 to 17/0 (prem.); Golden Point, 36/0 to 37/0; Tuapeka, 20/0 to 21/0; Vincent, 75/0 to 76/0; Hartley and Riley, 130/0 to 136/0; Jutland Flat, 5/0 to 5/6 (contrib.); Macraes Flat, 14/6 to 15/6; Golden Run, 35/6 to 36/6; Golden Terrace, 19/0 to 20/0; Magnetic, 58/0 to 59/0; Matau, 96/0 to 98/0; Molyneux Hydraulic (B), 28/0 to 29/0; Nevis, 31/0 to 32/0; Otago, 1/19/0 to 2/0/0; Upper Waipori, 3/0 to 3/6; Waimumu, 27/0 to 28/6; Sunlight, 28/0 to 30/0; Cromwell, 29/6 to 31/0 (prem.); Riverbank, par. to 0/6 (prem.); Nil Desperandum, 46/6 to 48/0; Klondyke, 7/6 to 8/0; Waikaka Forks, 0/9 to 1/0 (prem.); Dunstan Leads, 15/6 to 17/0; Ophir, 21/0 to 22/0.

**SLUICING COMPANIES.**—Moonlight (contrib.), 13/0 to 14/0; Roxburgh Amalgamated (contrib.), 6/9 to 7/0; Deep Stream, 20/0 to 20/6.

### PRODUCE.

London, August 29.—The quantity of wheat and flour afloat for the United Kingdom is 2,145,000 quarters, and for the Continent 1,440,000 quarters.

London, August 30.—The American visible supply of wheat is 46,966,000 bushels. The wheat cargoes ex Ilene and Eliza, now off the English coast, have been sold at 29s and 28s 9d respectively.

London, September 1.—The wheat market is quiet and generally steady. No Australian cargoes on passage are now offering, but 27s 3d was bid for a New Zealand cargo ex the Eliza, and has been resold at 28s 10½d.

London, September 1.—Butter.—The Britannia's consignment arrived in good condition, but there is no demand. It is valued at 100s to 104s. Buyers, however, are preferring fresh Canadian, at 106s. The value of new Australian is estimated at 116s. Danish is selling at 126s. The continuous drought has largely enhanced prices, but a sharp fall is expected when the Australian cargoes begin to arrive.

Messrs. Nelson Bros., of Napier, have received the following cable:—'The C. C. and D. Company, London, report that there is no improvement in the frozen meat market; prices remain unchanged.'

London, September 3.—Frozen mutton: North Island has advanced one farthing. Lamb: Prime Canterbury declined one-eighth of a penny; all the others, including River Plate, remain unchanged.

Hemp is active, and prices are advancing. Fair, Wellington, L29 to L30.

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

**WHEAT.**—Market dull, the only sort meeting with any demand being prime Tuscan. Quotations: Prime milling, 2s 4d to 2s 6d; medium, 2s 1d to 2s 3d; fowl wheat, 1s 6d to 2s per bushel (sacks in).

**OATS.**—Market unchanged. Prime milling, 1s 4d to 1s 6d; good to best feed, 1s 3d to 1s 3½; medium, 1s 2d to 1s 2½ per bushel (sacks extra).

**CHAFF.**—Prime chaff is in good demand, but medium sorts are dull of sale. Prime oaten sheaf, L2 5d to L2 7s 6d; medium, L2 to L2 2s 6d per ton (bags extra).

**POTATOES.**—Market unchanged. Best Derwents, 27s 6d to 30s; medium, 22s 6d to 25s per ton (bags in).

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

**OATS.**—We offered a catalogue of medium to good feed oats. There was a full attendance of buyers, and under fair competition the catalogue was cleared at prices fully equal to late quotations. Good to best feed sold at 1s 3d to 1s 4d; extra heavy, to 1s 4½d; medium, 1s 2d to 1s 3d; inferior, 1s to 1s 2d per bushel (sacks extra).

**WHEAT.**—We have still good inquiry for prime milling Tuscan at late values. We offered several lines of good fowl wheat, and sold same at 1s 1½d to 2s per bushel. We quote: Prime milling, 2s 5d to 2s 6d; medium to good, 2s 1d to 2s 4d per bushel (sacks in).

**POTATOES.**—Best Derwents were in fair demand at 27s 6d to 30s; others, not much sought after, at 22s 6d to 25s per ton (sacks in).

**CHAFF.**—The market is fully supplied with medium quality, for which there is only limited demand. Prime quality is not so plentiful, and met with fair sale to-day at late quotations. Best oaten sheaf sold at L2 5s to L2 7s 6d; medium to good, L1 15s to L2 2s 6d per ton (sacks extra).

**TURNIPS.**—Best swedes sold at 11s 6d to 12s per ton (loose).

### INVERCARGILL PRODUCE MARKET.

The Grain Brokers' Association report that oats have had a better inquiry during the past few days, and a more hopeful feeling exists, but without any change in price. A grade sells at 1s 6d to 1s 6½d; B grade, 1s 5½d; C grade, 1s 4½d (f.o.b. Bluff, sacks in).

Invercargill prices current:—Wholesale: Butter, fresh, 8d; cheese farm, 3½d; bacon, farm, 7d; do (rolled), farm, 6d; hams, 8d; eggs, 6d per doz; potatoes, L1 10s per ton; barley, 2s to 2s 6d; fowl wheat, 2s; chaff, L2 per ton; flour, L8; oatmeal, L9 to L10; pollard, L3; bran, L2 10s, including bags. Retail:—Fresh butter, 10d; eggs, 8d per doz; cheese, 6d; bacon, rolled, 8d, sliced, 9d; hams, 10d; potatoes, 2s per cwt; flour, 200lb, 15s; 50lb, 4s 3d; oatmeal, 50lb, 5s; 25lb, 2s 9d; pollard, 5s 9d per bag; bran 3s 6d per bag; chaff, L2 10s per ton; fowls' feed, 2s 3d per bushel.

### RECIPROCITY WITH THE AUSTRALIAN COMMONWEALTH.

The *Pastoralists' Review*, in the course of an article on Federation, says with regard to the position of this Colony:—'Their first idea will be to get a reciprocity treaty for their produce. That this is an idle dream becomes evident when it is considered that practically all they can offer the Commonwealth is a small market for wine and sugar—two interests which are politically weak—whilst what they require is admission to a large market for produce, which



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GOOSEBERRY AND CURRANT BUSHES, VINES.

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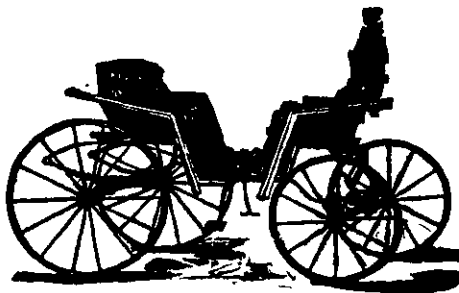
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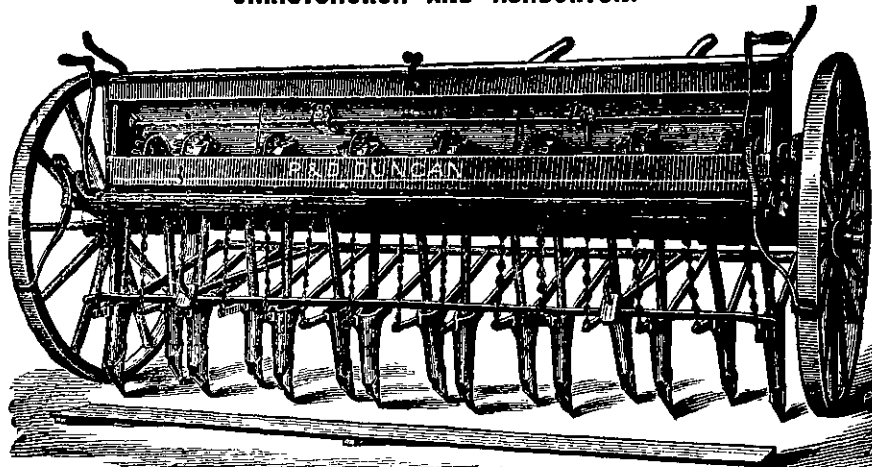
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## UNION STEAM SHIP COMPANY OF NEW ZEALAND LIMITED

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

### LYTTELTON and WELLINGTON—

Mokoia	Wed., Sept. 6	3 p.m. D'din
Mapourika	Fri., Sept. 8	3 p.m. D'din
Te Anau	Fri., Sept. 15	3 p.m. D'din

### NAPIER, GISBORNE and AUCKLAND—

Mapourika	Fri., Sept. 8	3 p.m. D'din
Te Anau	Fri., Sept. 15	3 p.m. D'din

### SYDNEY, via WELLINGTON—

Mokoia	Wed., Sept. 6	3 p.m. D'din
Tarawera	Mon., Sept. 18	2 p.m. D'din

### SYDNEY via AUCKLAND—

Waihora	Tues., Sept. 19	3 p.m. D'din
Mararoa	Tues., Oct. 3	3 p.m. D'din

### MELBOURNE via BLUFF and HOBART—

Monowai	Thurs., Sept. 7	3 p.m. D'din
Waikare	Mon., Sept. 18	2 p.m. D'din

### WESTPORT, via TIMARU, AKAROA, LYTTELTON and WELLINGTON.

Cargo only.

Corinna †	Fri., Sept. 8	4 p.m. D'din
Taupo *	Thurs., Sept. 14	4 p.m. D'din

\* Via Greymouth.

† Calls Nelson if required.

OAMARU and TIMARU.

(Returning from Timaru direct).

Beautiful Star	Sept. 10	2 p.m. D'din
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### TONGA, SAMOA, FIJI and SYDNEY—

Manapouri	Wed., Sept. 20	From Auckland
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### TAHITI and RARATONGA—

Ovalau	Tues., Sept. 26	From Auckland
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### FIJI (SUVA and LEVUKA)—

Upolu	Wed., Sept. 13	From Auckland
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**BAKER BROTHERS**  
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ORNAMENTAL HAIR always in Stock. Hairwork of every description made to order equal to  
any London House. Country Orders promptly attended to. W. BRICE & SON. Opposite Bank of New Zealand.

affects very important Australian interests. It is all 'Lombard street to a China Orange,' in the old phrase, against reciprocity being given to a colony which stands out of the responsibilities and wants the lion's share of the practical benefits of federation. The New Zealanders may at once dismiss the idea of reciprocity from their minds.

#### AUSTRALIAN COMMERCIAL.

Sydney, August 30.—Wheat: Chick, 2s 4d to 2s 5d; milling, 2s 9d to 2s 11d. One hundred sacks of New Zealand sold at full rates. Flour L6 10s to L7; Manitoban, L9 17s 6d. Oats (feeding): New Zealand, 1s 7d to 1s 8½d; Tasmanian, 1s 6½d to 1s 8½d; seeding, Tartarian, 1s 9½d to 1s 11d. Barley: Cape, 2s 3d; English, 2s 3d to 2s 5d. Maize: 2s 9d. Peas: Prussian blue, 3s 8d to 3s 4d. Bran, 7½d to 8d. Pollard, 8d. Potatoes: Large Tasmanian supplies have come forward, Circular Heads, L1 17s 6d to L2 5s; New Zealand Derwents, L1 10s to L1 15s; Early Rose, L4; Brownwells, L3 10s to L3 15s. Onions: Prime are scarce at L5 to L5 10s; other other qualities are offering at L1 to L4. Butter: Dairy, 8½d to 9d; factory, 10d. Cheese: Large, 4½d to 4¾d; loaf, 5d 5½d. Bacon, 5d to 7½d.

Melbourne, August 30.—Wheat, 2s 10½d to 2s 11d. Oats: Algerian, 1s 5d to 1s 7½d; stout, 1s 7d to 1s 8½d. Barley: Cape, 1s 10d to 2s. Maize: 2s 7d to 2s 9d. Bran, 8d to 8½d. Pollard, 8½d. Both are very firm. Potatoes, 20s to 30s. Onions, L4 to L5.

Adelaide, August 30.—Wheat, 2s 9d to 2s 10½d. Flour, L6 15s to L7. Oats, Dun and Algerian, 1s 6d to 1s 8d; stout, 2s to 2s 6d. Bran and pollard are firm at 9d each.

MR. F. MEENAN, King street reports:—Wholesale price only—Oats: feed, medium to prime, 1s 2d to 1s 4d; milling, 1s 4½d to 1s 5d. Wheat: plentiful: milling, 2s 8d to 2s 6d; fowls', 1s 6d to 2s. Chaff: L1 15s to L2 7s 6d according to quality, plentiful. Ryegrass and clover hay: L3 to L3 5s. Straw: loose, 28s; pressed, 25s per ton. Potatoes: 25s to 27s 6d. Market overstocked. Flour: L6 10s to L7. Oatmeal: in 25lb bags, L8. Butter: dairy, 6d to 8d; fresh factory, 11d to 1s. Eggs: 8d. Bran: L2 15s. Pollard: L3 5s. Onions: L3 10s per ton best.

#### WOOL, SKINS, TALLOW, ETC.

London, August 31.—At the tallow sales 1225 casks were offered and 950 sold. Prices remain unchanged.

London, September 1.—The Bradford wool market is hardening. Supers, 28½d. Rabbits—Australian are firm at 9d.

London, September 3.—The supply of hides at the periodical sales was small, and prices are unchanged. Leather and basils are quiet but firm.

The monthly returns of tallow show a stock of 18,272 casks. The imports were 4217 casks and the deliveries 7520.

Messrs. Stronach Bros. and Morris report as follows:—RABBITSKINS—Market again slightly easier. Best winter greys, 1s 4d to 1s 5d; medium, 1s 2d to 1s 3½d; autumns, 10d to 1s 1d; summers, 5d to 9d; blacks, to 2s 1d per lb.

SHEEPSKINS—We offered a large catalogue on Tuesday, when bidding was keen, fine woolled skins especially being in good demand. Best dry half-breds and merinos, 4s 3d to 6s medium, 2s 6d to 4s; best dry crossbreds, 4s to 5s 6d; medium, 2s 6d to 3s 10d; butchers' green skins, 4s to 5s.

HIDES—Market very firm. Prime heavy ox, 3½d to 4½d; medium, 3d to 3½d; light and inferior, 1½d to 2½d per lb.

TALLOW—In good demand. Best rendered mutton, 15s to 17s; medium, 13s to 14s 6d; rough fat, 8s 6d to 11s 6d per cwt.

#### LIVE STOCK.

##### ADDINGTON STOCK MARKET.

The entries at Addington comprised 6141 sheep and hoggets, 3600 store sheep, 491 cattle, and 265 pigs.

FAT CATTLE—The 208 fat cattle included some very good bullocks, and prime beef quite held its own, heavy weights bringing from L8 to L9 15s. A line of 14 from the North Island brought L7 7s 6d to L8 15s; lighter sorts (steers), L5 to L7 10s; heifers, L4 to L7; and cows, L3 17s 6d to L5 17s 6d.

STORE CATTLE—There was a good yarding of store cattle, and good inquiry for useful young cattle. Three to four-year-old steers brought L4 to L5; two or three-year-olds, L3 to L3 15s; heifers, L3 to L4; younger sorts, 30s to L2 10s.

FAT SHEEP—The fat sheep included some good lines of freezers and nice heavy-weight wethers, but butchers' ewes were scarce, and the trade had to fill up with second quality wethers and merinos. Some grand lines of merinos were taken for export, and anything fit to freeze more than held its own, while good fat ewes showed a decided advance. Prime wethers sold at 19s to 20s 6d; freezers, 16s to 18s 6d; unfinished and mixed sexes, 13s to 15s; prime merino wethers, 15s to 17s 8d; good do, 13s to 14s 6d; and others down to 7s.

FAT HOGGETS—The few fat hoggets met with fair demand, mostly for trade purposes, and realised 12s to 14s 9d.

STORE SHEEP—Much better feeling was manifest in store sheep, and all sorts sold well. A nice line of 774 forward wethers from the south were taken at 15s per head; others from 13s 3d to 14s 9d, according to condition. A few good wethers and maiden ewes brought 14s 9d, and ewes and lambs met a rather better demand at 13s 3d to 14s 4d, but several lines were withdrawn. Good, well-grown hoggets brought up to 13s 3d, and others 10s 3d to 12s; inferior and weedy as low as 8s 6d.

PIGS—There was a medium yarding of pigs, which about held their own. There was a little more life in the fat department,

baconers averaging 3½d and porkers 4½d per lb. Per head, baconers ran from 37s 6d to 47s 6d; porkers, 27s 6d to 35s; stores, 19s to 24s 6d for small, and 31s 6d to 38s for larger sorts.

#### DUNEDIN HORSE SALEYARDS.

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

There was a miserably small entry of horses for this week's sale, and not a first-class draught or a good harness horse amongst the lot. Indeed, of the former class there were only three in the yard, and these of medium quality, and they were sold at L36, L29, and L27 respectively. Buyers from both north and south were in the market, and a large number of young and useful draughts could readily have been placed at market rates. We can very strongly recommend consignments of draughts and of first-class harness horses for this market. The harness horses are chiefly wanted for town tradesmen's delivery and order carts, for buggies, trams, and similar work. The market has not been so bare for years as it is at the present time for good horses of all descriptions. On the 14th inst. at Mr. Wilson Hall's homestead, near Riversdale, we shall sell the whole of his valuable contracting plant, including 62 superior draught mares and geldings. We quote as follows: First-class young draught mares and geldings, at from L40 to L50; good do, L32 to L38; aged, L20 to L30; good spring carters, at from L18 to L28; harness horses and hacks of the best class, at from L15 to L25 good do, L12 to L15; aged and inferior, L2 to L5.

#### THE WEEK'S DREDGING RETURNS.

During the week ending Monday, 4th inst. (says the *Otago Daily Times*) returns have been reported from the following 31 dredges, the total gold yield being 1569oz 4dwt 12gr, or an average of over 51oz per dredge:—

Hartley and Riley (Cromwell), 545oz 5dwt; Unity (Clyde), week, 150oz; Matan (Clyde), week, 101oz; Magnetic (Cromwell), 5½ days, 56oz; Vincent (Clyde), 126 hours, 56oz; Clyde (Alexandra), week, 55oz; Maori (Clutha, near Lowburn), 3 days 4 hours, 53oz; Golden Point (Alexandra), week, 42oz; Chatto Creek (Manuherikia), 120 hours, 40oz; Molyneux Hydraulic (Alexandra), 38oz; Nil Desperandum (Manuherikia), 34oz; Alpine (Riley's Beach, Cromwell), 5 days ended 26th ult., 34oz; Golden Treasure (Miller's Flat), week, 31oz; Enterprise (Alexandra), 98 hours, 27oz 16dwt; Empire (Wai-pori), 26oz 19dwt 6gr; Golden Terrace (Lower Shotover), 25oz 6dwt; Golden Gate (Island Block), 6 days, 25oz 2dwt; Golden Beach (Alexandra), 155 hours, 23oz 18dwt 6gr; Manorburn (Manuherikia), 23oz 10dwt; Inch Valley (near Palmerston), week, 21oz; Sunlight (Beaumont), week, 20oz 10dwt; Jutland Flat (Wai-pori), 3 days, 19oz 18dwt; Success (Wai-pori), 136 hours, 19oz 5dwt; Waimumu (near Gore), 190 hours, 17oz; Evans Flat (Tuapeka), week, 16oz 5dwt; Tuapeka (Tuapeka Flat), 130 hours, 15oz; Otago (Miller's Flat), 14oz; Mount Ida (Kye-burn), 5 days, 13oz; Ettrick (Moa Flat), week, 10oz; Dunedin (Miller's Flat), 4 days, 8oz 4dwt; Ophir (Ophir), less than 3 days, 7oz 10dwt. Total, 1569oz 4dwt 12gr.

#### LATE BURNSIDE STOCK REPORT.

(SPECIAL TO N.Z. TABLET.)

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

Wednesday, 5 p.m.

FAT CATTLE—257 yarded. Prices ruled about same as last week. Best bullocks, L7 to L8 10s; medium, L5 5s to L6 15s; best cows and heifers, L5 to L6 2s 6d; medium, L3 10s to L4 15s.

SHEEP—3272 penned. Prices showed a slight decline from last week's rates. Best crossbred wethers, 16s to 17s 3d; good, 15s to 15s 9d; medium, 13s 6d to 14s 9d; best ewes, 14s 6d to 15s 9d; medium, 13s to 14s 3d.

PIGS—69 offered. All sold at prices in favour of buyers. Suckers, 10s to 13s 6d; slips, 16s to 20s; stores, 23s to 26s; porkers, 30s to 35s; baconers, 42s to 55s; heavy pigs, 60s.

AT Tikitere, in the Rotorua district, 2043½ tons of sulphur valued at £5367, were mined and exported for the year ending March 31.

The *Free Press* states that the project for lighting Balclutha with acetylene gas has been practically abandoned, at all events till next season.

At the Feilding court recently, in a maintenance case, the wife refused to live with her husband unless he stopped visiting his mother. Mr. Greenfield, S.M., considered the stipulation was an unreasonable one and refused the application for maintenance.

It is roughly calculated that the insurances on the Tekoa's cargo amount to £70,000. A practice has grown up recently amongst a certain section of exporters to insure their lines outside of New Zealand, mainly with Lloyd's, and, therefore, the greater portion of the loss by the Tekoa wreck will fall upon the Lloyd's underwriters.

The Clutha *Free Press* reports that after visiting the Greenfield estate Messrs. Maitland, Duncan, and McKerrow, accompanied by Mr. Hay, chief surveyor, drove over the Barnago property, also under offer to the Government. This estate, which is owned by Mr. Robert Patterson, comprises some 7000 acres, extending from the homestead block, on the north side of the river, in the immediate vicinity of Balclutha, to Upper Hillend, a distance of twelve miles. The price placed upon the land by Mr. Patterson is £4 per acre.

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The Passion of Christ, according to St. Mark. A sacred	
Trilogy—Chorus parts: Soprano and contralto, or	
tenor and bass (post free)	1 1
Vocal score, with Latin words	5 3
The Transfiguration of Our Lord Jesus Christ (oratorio,	
two parts). Chorus parts: Soprano and contralto,	
or tenor and bass	0 7
Vocal score, with Latin words	5 3
The Resurrection of Lazarus (oratorium, two parts).	
Chorus parts: Soprano and contralto, or tenor and	
bass	1 1
Vocal score, with Latin words	6 4
The Resurrection of Christ. Vocal score, with Latin	
words	7 1
CHURCH MUSIC.	
Mass. For three male voices, with organ accompaniment	2 8
" Voice parts, separate	0 10
Missa 'Te Deum Laudamus,' ad duas voces, comitante	
organo	2 2
Missa, voice parts separate	0 7
Missa, Pontificalis, Tribus vocibus inaequalibus con-	
cinenda organo comitante	3 2

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All communications connected with the literary depart-  
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be addressed to the Editor.

Correspondents are particularly requested to bear in mind  
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communications must reach this Office not later than Tuesday  
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# The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, SEPTEMBER 7, 1899.

## CREATING A WAR-FEVER.



HUS speaks SIDONIA in *Coningsby*: 'I hear of peace and war in newspapers, but I am never alarmed except when I am informed that the sovereigns want treasure. Then I know that monarchs are in earnest.' Times have been altered and politics revolutionised since DISRAELI penned those words in 1844. Monarchs no longer really make war or peace. From the

Franco-German struggle in 1870 down to the Spanish-American powder-blazing of last year, wars have, in effect, been made by the daily papers that thrive on hatching crises, and sundry sets of howling white dervishes, who since the Turko-Russian war have been known by the name of Jingoos. In France jingoism is almost completely dominated by sentiment, in Great Britain chiefly by commercial considerations. British wars have been chiefly commercial in object, from the days of ELIZABETH'S and CROMWELL'S struggles with Spain to the present time. A similar feeling led to the recent war of America with Spain, and the inauguration of her new policy of colonial expansion. The chief manufacturers of the war-feeling are, now-a-days, the daily papers, for whom the excitement of a long bout of international blood-letting spells increased circulation and fatter dividends. A community of personal interests usually makes them willing mouth-pieces of the commercial Jingoos who wish to open fresh markets for their wares at the point of the bayonet. We had a discreditable instance of this unwritten compact last year in the shrieking columns of the hysterical 'yellow' journals of the United States. Just now a noisy section of the British Press is engaged in the bad business of working up the pulse of the country to war with the Transvaal. The colonial Press is fast following suit. The arbitrament of lead and steel has already been called for by a few nib-twisters who probably do not know a breech-block from a barrel-organ, and whose epidermis would be safe from Mauser bullets and lyddite shells in the event of hostilities. We can understand, if we cannot approve, the feeling which led Mr. LABOUCHERE to declare last year—in referring to the scandal of American 'yellow' journalism—that, when a crisis arises between two nations, the best course for both to adopt is to promptly poison their newspaper-men. Such a proposal savours too much of the days of SOCRATES. But we are free to confess that the scientific hanging of a few dozen journalistic firebrands in such an emergency would, to our mind, often bring about a solution of international difficulties that would otherwise lead to war and woful loss of lives that are really useful.

We have already explained that we are no admirer of the Transvaal Boers. But their sleepy and unprogressive ways and their ignorance of letters are their own affair. In themselves these things touch no Uitlander on the quick, and the Boers are entitled to live their own slow day in their own slow way. But as Catholics we cannot approve of their bigoted persecution of our fellow-Catholics—closing to them every avenue of State employment, and treating them almost as criminals and outcasts. Neither can we approve, whether in Ireland or in the Transvaal, of a system of taxation without representation, or of the shutting out of a vast percentage of the population from a due voice in the councils of the nation, nor of their being ruled by a little oligarchy that is alien to them in race and creed and language and commercial interests and political ideals. We have already expressed our sympathy with the Uitlanders' real grievance in the matter of naturalisation, franchise, monopolies, and—in the case of Jews and Catholics—religious disabilities. Whether the concessions offered by

Mr. KRUGER are or are not, in the circumstances of the Republic, sufficient as a final solution of the difficulty, it is not for us to say. Those who are 'on the premises' are naturally the best judges of this. And their counsels seem to be very much divided on the subject. Our feeling would be in favour of accepting the best that could be peaceably secured as at least an instalment of justice, and for the rest to act on O'CONNELL'S motto: 'Agitate, agitate, agitate.' This, however, is not the question before us. The point we desire to emphasise is this: that the securing of either the concessions offered by Mr. KRUGER, or of any further concessions, cannot be justifiably made the subject of a resort to Gatling guns and Lee-Metford rifles. We stated our reasons for this opinion four weeks ago. We are now glad to perceive that they coincide with the ideas almost simultaneously expressed by many prominent men who know South Africa best, and by some of the most staid and weighty organs of public opinion in Great Britain. The question of the Uitlanders' demands is one which can and ought to be settled by constitutional agitation, backed, at best or worst, by a reasonable amount of judicious diplomatic pressure, and not by that hectoring and bullying which is only calculated to irritate and rouse the fighting spirit of a people who, however ignorant, uncouth, and unprogressive, have proved themselves to be as obstinate and determined as they are fearless and patriotic.

Mr. SELOUS knows the Boer as few British South Africans do. And he and Mr. STANLEY and Mr. BRYDEN and a large party in Cape Colony and in Great Britain are strongly opposed to the mistaken policy which is apparently bent upon needlessly plunging South Africa into the horrors of a racial war. Mr. STANLEY writes:—

What, then, is to be done? Nothing, absolutely nothing, until the Johannesburgers themselves prove to us that they are serious, united, and firm, and make the first move. It will be said, however, that they have no arms. No arms are needed of any kind, but the will to suffer and the courage to endure. Their lives will be safe in any case, for even Boers do not shoot unarmed and unresisting men, but if they all say that the taxes are ruinous, that their property is confiscated by these legal exactions—why pay the taxes, why continue to pay bribes to those in authority for trifling relaxations, why assist in any way to perpetuate the 'corrupt and rotten' Government of which they complain so bitterly? It amounts to this. The Boers have a right to administer their country as they think best, but if their administration is unjust and oppressive, surely the oppressed have the right of passive resistance, for it is in human nature to resist injustice. The consequence of passive resistance will be imprisonment. But when a sparsely populated State is obliged to imprison some score of thousands of non-taxpayers, and to feed them, bankruptcy is not far off. If any die in prison from starvation, or blood is shed, or general confiscation of property takes place, we then shall have a legitimate cause for action.

Just so. In the Transvaal we are dealing with a free country whose independence has been guaranteed by the great English Liberal Party. We are sympathisers with the real grievances of the Uitlanders. But we are lovers of liberty too. And we do not believe in menacing demonstrations of massing troops and moving squadrons—loading rifles and clapping sword-blade against whirling grindstone—over matters which can and ought to be determined by the persistent, if slow and prosaic, process of constitutional agitation. Wise men do not kill their black beetles with NASMYTH steam-hammers. England herself in the present century, Ireland, Wales, all have furnished examples of what persistent effort within the law can do to stem injustice and defeat oppression. As recently as the eighties Irish Nationalists—Protestant and Catholic—of unblemished character endured in hundreds at a time the plank bed, felons' uniforms, and short allowances of 'skilly' or prison bread and water, for their advocacy of principles which no British statesman at the present hour would dream of denying to any white people under the flag. They endured—many unto death. But they won. The Johannesburgers might have been permitted an opportunity of doing likewise, if the situation demanded it. The resources of constitutional agitation were manifestly not nearly exhausted by them. Mr. CHAMBERLAIN seems to have wearied of it sooner than the Johannesburgers. And now he is rushing the country with indecent haste towards war.

The war party comprises in its ranks the political blunderers who have not learned the history of constitutional agitation; the military men and music-hall patriots who long to avenge the defeats of Laing's Neck and Majuba

Hill; and—perhaps the largest body of them all—those who openly or secretly desire to see the Transvaal annexed and the war turned into one of conquest or—to put it more bluntly—of plunder. With the first we have already dealt. As to the second: Our untutored fancy quite fails—even with the aid of its best spectacles—to see what glory is to be won by even the most successful war against the Boers, or how the honour of British arms is to be vindicated by an ignoble struggle with a microscopic South African Republic. Mr. CHAMBERLAIN may protest by all the gods, and Jingo papers may spin bales of flimsy platitudes on the situation, but the ultimate object of the real wire-pullers of the war party will be found to be nothing less than the annexation or conquest of the Transvaal. This policy has been shamelessly admitted over and over again in the Press of Great Britain and the colonies, and in all probability lies deep in the minds of those who at the present moment do not find it prudent to openly avow it. We may feel tolerably certain that there will be no war merely for the purpose of wringing a few not vitally important further concessions from Mr. KRUGER for a mixed colony of Uitlanders at Johannesburg. The cost of the war would probably be enormous. The conquered country would at first be held as security for the cost of war; afterwards as its guerdon. By the very nature of the case, the struggle would be a racial one. Its bitterness would be intensified by the very suspicion that it was a war of conquest. The Dutch problem in South Africa has always been a difficult one. There never has been, and there is not, a fusion of the Boer and the Briton. They are still and will long remain races apart. The suspicion of annexation would probably make the Cape Boers—who are a majority of the population—throw in their lot with their brethren in the Transvaal. Mr. SELOUS—who knows them well—bears abundant witness to the vast trouble they could give, if so minded, in the event of war. Such a combination would intensify, prolong, and widen the area of the struggle. The situation would be aggravated by the presence of great bodies of half-civilised black races in and near the disturbed area. The issue of the tangled struggle would, undoubtedly, eventually turn in favour of Great Britain and the big battalions; but it would set back the progress of South Africa, and leave an undying legacy of distrust and hatred between the two white races that colonise it. Such a war—and, in the present circumstances, any war—would be unnecessary, unjustifiable in policy, and both in its immediate effects and permanent results, a calamity for South Africa. As Dr. KOLBE says in the latest issue of the *South African Magazine*, it would create more abuses than it would heal.

### HELD OVER.

OWING to the extraordinary demand upon our space this week an article on St. Patrick is unavoidably held over.

### ANSWER TO CORRESPONDENT.

GABRIEL.—M. H. Gill and Co., 50 O'Connell street, Dublin (Ireland), publish at a few pence each easy graduated manuals of the Irish language, also O'Reilly and O'Donovan's Irish-English Dictionary, price 10s. If you send us your address we will forward you a copy of the *Gaelic Journal*. The *Australasian Catholic Directory* costs 2s 6d (interleaved, 3s). This and the books mentioned above can be ordered through any of the Catholic booksellers advertising in this paper.

### CONSECRATION OF MANKIND TO THE SACRED HEART.

WE have published at this office, at a very low price, a neat eight-page pamphlet containing the full text (authorised English translation) of the Encyclical Letter of the Holy Father on the Consecration of Mankind to the Sacred Heart of Jesus, the Act of Consecration, and the approved Litany of the Sacred Heart. This reprint will be found very useful for distribution among the people in connection with the forthcoming ceremonies of consecration in the various parishes. Copies can be had on application to the manager. The price of the pamphlet is 5s per hundred and 45s per thousand to the clergy, members of religious houses, and laity who desire to secure a wide distribution of this Encyclical.

### MANAGERIAL NOTICE.

#### A GENTLE HINT TO SUBSCRIBERS.

OUR financial year closes with the last day of the present month. In the circumstances the Manager entreats all who have received and not yet settled accounts, or who are to receive accounts during the rest of this month, to forward amount due to this office or to our authorised agents or travellers with the least possible delay. Taken individually, the amounts of such accounts are not considerable; but in the aggregate they represent a very large sum of money. The Manager therefore trusts that subscribers will make an effort to forward the amount of their respective accounts as speedily as possible and well before the close of the present month.

### DIOCESE OF DUNEDIN.

The usual weekly meeting of the Dunedin Catholic Mens' Social Club was held on Friday night, when there was a good attendance. A pleasant evening was spent in games and social intercourse.

From a private telegram we learn with deep regret of the death of Mrs. Hanley, senr., wife of Mr. Matthew Hanley, Gore, the sad event taking place on Sunday last. The Rev. Father Murphy and the Rev. Father Coffey of Dunedin left for Gore on Tuesday morning to attend the funeral ceremonies.—R.I.P.

A letter received from our Oamaru correspondent states that the solemn consecration of the parishioners of Oamaru to the Sacred Heart took place at St. Patrick's Basilica on Sunday last, September 3. Owing to the indisposition of Very Rev. Dean Mackay, Rev. Father Ryan (Dunedin) was engaged with the Rev. Father Howard for the two days previous in carrying out the preparatory devotions. During those days the attendance at all the services was exceedingly large. On Sunday the basilica was exceptionally well filled. At the 11 o'clock Mass Father Ryan preached a touching, effective, and very appropriate sermon on the Sacred Heart. The church was also crowded at the evening service. Before the solemn consecration took place a most powerful exhortation was again preached by Rev. Father Ryan. The beautiful act of consecration followed, and as the vast congregation repeated the words the effect was highly impressive.

There was a large attendance at the meeting of the Dunedin Catholic Literary Society on Monday evening, among those present being a number of ladies. The Rev. Father Murphy presided. Mr. Forster opened in the affirmative a debate on the question 'Is phrenology a true and scientific guide to character?' Mr. Forster kept his audience highly interested during the course of his remarks. Mr. J. A. Scott, M.A., in the course of an admirable and exhaustive speech, proceeded to show that while recognising that there is a large amount of truth in phrenology, it does not fully establish its claim to rank as a true science and as a certain and accurate guide to character. Rev. Father Coffey and Messrs. T. Hussey and P. Carolin also spoke. On a division Mr. Scott's amendment was carried by a small majority. This being the last meeting of the session the Rev. Father Murphy took occasion to thank the secretary (Mr. A. F. Quelch) and the vice-president (Mr. J. A. Scott) for the interest taken in, and services rendered to the Society during the session, which has been highly successful. On next Monday the Society give an entertainment and dance in aid of the piano fund.

By the last San Francisco mail Mr. J. Liston, Princes street, Dunedin, received a letter from the Rev. Father Lynch, C.S.S.R., formerly of this city. Father Lynch, writing under date, July 28, from Teignmouth, Devonshire, England, said he had just had a visit from his Lordship Dr. Verdon, Bishop of Dunedin, and Mr. James Liston (son of Mr. Liston and now a student at Clonliffe College, Ireland). Bishop Verdon and Mr. Liston remained from Friday afternoon to Monday evening, when they left for Paris *via* Southampton. His Lordship looked remarkably well, and Mr. Liston was decidedly stronger than when he visited Father Lynch at Dundalk last year. Father Lynch said that Mr. Liston was to be congratulated on his marked success at Clonliffe College. Dr. Verdon, wrote Father Lynch, is an enthusiastic New Zealander—his Lordship is very proud of his devoted priests and religious, and of his faithful, generous people. There is no mistaking his sentiments. He spoke in the highest praise of his people, and in the most kind manner of his fellow-citizens of Dunedin. It was very pleasing, continued Father Lynch, to hear of the great progress religion was making in the Colony. Father Lynch was about to leave Devonshire in a few days for mission work in Ireland, but he did not know to which of the houses of the Order he was to be sent.

D. I. C. grand display of new spring novelties, style, value, and assortment unequalled, at the leading fashion house.—\*.\*

Persons suffering from biliousness and liver complaints generally will be interested in a notice which appears in our advertising columns, with reference to Haydock's new liver pills. It is claimed that a dose of one or two of these pills suffices to place the stomach in perfect order, creates an appetite, and renders the spirits light and buoyant. If the liver is affected its functions are restored, and if the nervous system is enfeebled it is invigorated and sustained. Dr. Haydock has spent many years in compounding a pill that will act readily and systematically as a bilious remedy, and, having not much faith in great purgatives, he has made one which is an active and thorough dose. Messrs. Kempthorne, Prosser and Co., Christchurch, are the New Zealand agents.—\*.\*

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## EXTRAORDINARY PROCEEDINGS AT SOUTH DUNEDIN.

THE Borough Council of South Dunedin—or rather a bare majority of its members—has succeeded in immortalising itself. The facts of the case are tersely put in the following editorial horse-whipping given to them by the *Dunedin Evening Star* of Monday under the heading of 'Contemptible tactics':—

'Our attention has been drawn to the very extraordinary conduct of the Mayor and certain councillors of South Dunedin last week, who, with the deliberate intention of disfranchising residents who had lodged claims to be placed on the burgess roll, absented themselves from the meeting convened in accordance with the Act of 1899 for Thursday evening, and from the adjourned meetings held on Friday and Saturday. There is no question whatever that the Mayor and the members who thus absented themselves did so with the determination of preventing the 150 claimants from having their names placed on the roll, and thus in direct contravention of the intentions of the Legislature and the purpose of the Act these citizens have been deprived of municipal rights. It would be difficult to find language strong enough to denounce in fit terms such flagitious and contemptible tactics—such a gross perversion of official duty as has been perpetrated. The burgesses of the borough should rise as one man and demand the immediate resignation of the Mayor, his aiders and abettors. The object of the Municipal Franchise Reform Extension Act has been entirely defeated in South Dunedin, and might be so in any borough where a majority of the Council object to the extension of the franchise. We hope that the Government may take note of the matter, and bring in a short Bill declaring that the seat of any borough councillor who is absent from any two successive meetings or adjourned meetings of the Council without having obtained leave shall be *ipso facto* vacant.

Monday evening's meeting of the Council was a breezy one. The missing councillors turned up. At the close of the business they were called upon by Mr. Marlow to offer an explanation for their absence from the previous meetings. The Mayor (Mr. Fiddis) said he was very sorry that he was one of those who had not attended the meetings (says the *Otago Daily Times*). He had other places to go as well, that were as much benefit to him as the South Dunedin Council, and he thought he did exceedingly well if he kept away. He added that if he did not want to go out of a night it would take a screwjack to shift him. One of the councillors (Mr. Scott), who had absented himself from the meeting said he kept away out of utter contempt for the Government and the Act they had passed. Another (Mr. Botting) said he had engagements on Thursday and Saturday, and he was not going to postpone them for a thing he did not approve of. A third (Mr. Withrford) declared that the spirit did not move him to attend; whilst a fourth (Mr. Stirling) was not permitted by his medical adviser to be out at night, and had sent an apology to the Mayor. The latter intimated that he had 'put it (the apology) in his pocket to treat those four men (the councillors who attended the special meeting) with the contempt they deserved.'

From these remarks it is quite evident that the Mayor and some of the councillors of South Dunedin absented themselves from the meeting with the avowed intention of defeating the provisions of an Act of Parliament. We hope that the intelligent and fair-minded burgesses of South Dunedin will see to it that the Krugerism will not be permitted to be carried on with impunity in the borough, and that Mayor Fiddis will be speedily relegated to that obscurity which he is so well fitted to adorn.

## THE CRISIS IN TRANSVAAL.

THERE was a lull in South African affairs towards the end of last week, and it looked as if the Transvaal authorities were about to accept the inevitable, and concede the demands of the Uitlanders as embodied in the proposals of Sir Alfred Milner.

The leading German newspapers described President Kruger's action in raising the suzerainty question as mental aberration and obstinacy, and the *Cologne Gazette* said if war was thus provoked nobody would move a finger to prevent the ruin of the ill-advised State.

From a discussion which took place in the Volksraad it appears that the Government had submitted to Mr. Chamberlain proposals, which meant a five years' franchise and one-fourth of the seats with equal rights in the election of president, which was equivalent to Sir Alfred Milner's original proposals, with the condition attached that Great Britain was not in future to interfere with the internal affairs of the Republic. This was tantamount to a relinquishment of her claims regarding the suzerainty.

Regarding these proposals Mr. Chamberlain declined to entertain the question of Great Britain relinquishing the rights contained in both conventions. He proposed a second convention at Capetown.

General Joubert, speaking at Boksburg, said there certainly would not be war if Great Britain did not ask further concessions.

It has transpired that the ammunition permitted by Mr. Schreiner to be landed at Port Elizabeth, and thence conveyed across Cape territory, was never intended for the Orange Free State, but went straight into the Transvaal. There is in consequence an intense anti-Schreiner feeling prevalent at the Cape.

A cable message dated Pretoria, September 2, stated that the Transvaal Government had consented to hold a conference at Capetown. When Mr. Chamberlain's despatch, declining to open the suzerainty question at the conference, was read in the Raad it was received with groans.

Active preparations for war are still going on in England, the First Royal Dragoon Guards are ordered to be in readiness to start for the Cape, and 2500 men are ready at Aldershot for mobilisation. Great military activity prevails at the Cape, and several hundred volunteers have been enrolled at Natal.

Warlike preparations are going on, too, in the Transvaal. Boer women's rifle clubs are being formed in several districts. A great exodus of Uitlanders continues from Johannesburg and other towns of the Transvaal. A German corps of 900 men to assist the Boers has been formed in Johannesburg. The Transvaal Government are requisitioning for railway rolling stock. There is a general panic at Johannesburg and the distress is terrible, the food supplies being inadequate. At Pretoria it is believed war is inevitable.

Martial law prevails in Johannesburg, and warrants are out against a number of Uitlanders. The editor of the *Transvaal Leader* has been arrested on a charge of high treason. The arrest has created a great sensation.

A Pretoria message, dated last Monday, stated that the majority of the Raad demanded the declaration of the country's independence. It was reported, also, on the same date that President Kruger had withdrawn the second proposal for a five years' franchise, and that the Capetown Conference has been declined.

## NOTES FROM THE HOUSE.

### PROCEEDINGS IN PARLIAMENT.

(From our special correspondent).

THE House, on resuming on Tuesday afternoon, spent some time in the consideration of the Government proposals with reference to a Pacific cable. The resolutions submitted to the House by the Premier were to the effect that this Colony join in the cost of construction of a Pacific cable with Great Britain, Canada, New South Wales, Victoria, and Queensland; that the cable be owned and managed by the contributory Governments; that New Zealand's share of the guarantee should not exceed in any case one-eighth of the whole cost. The Premier explained that the proposal was to take the cable through all British country, and therefore there would be less liability to mistakes in cablegrams; and in case of war, the cable would be under British control. The fact that the Imperial authorities had joined in the proposal would mean that the line would be properly worked, and that the money would be got cheaply. Under the present system the lines passed through 17 different places, hence the necessity for an all red line from a national and commercial standpoint. He was satisfied the line would be of advantage to this Colony.

Nearly all the speakers considered it desirable that such a cable should be constructed, and in the course of the discussion it was stated that the charges would be reduced from 9s 4d per word to 4s, and that £180,000 would be the amount of this Colony's guarantee.

The resolutions were slightly altered in Committee, and as amended were agreed to by the House.

The remainder of the evening was devoted to consideration of the Estimates. On the item for Parliamentary reporting being reached, exception was taken to the action of the chief of the staff, who, it was alleged, had contributed a signed article to an American paper. After discussion the matter was referred to the Speaker.

The whole of Wednesday afternoon was devoted to answering questions and formal business. A Loan Bill for one million sterling was read a first time.

In the evening the Government Loan to Local Bodies Bill, which is a measure intended to confer the same power on town districts as on boroughs, with regard to borrowing, was read a second time.

The Totalisator Gradual Extinction Bill, introduced by Mr. Flatman, was discussed for some time, and the debate thereon adjourned. The measure seeks to provide that the number of totalisator permits issued in 1900 shall not exceed 156; 1901, 117; 1902, 78; 1903, 39; and that from and after 1904 no licenses shall be issued.

On Thursday afternoon the Premier laid on the table papers respecting the proposed sea service connecting New Zealand with the federal mail service at Sydney. It is proposed to call for tenders for a monthly service between New Zealand and Sydney, the time not to exceed four days six hours, and the contract to have a currency of two years. Penalties are provided for excess contract time, and the steamers engaged in the work are not to be less than 2000 tons. The present mail arrangements, said the Premier, were not satisfactory, and it was to save time that he had brought down the papers, which had been justified by the recommendation by the Extension of Commerce Committee. At present they had no alternative to the San Francisco service, with which his proposal would not interfere.

After considerable discussion the matter was referred to a committee of the whole House.

In the evening the Loan Bill came on for the second reading. A protracted debate ensued, and from the remarks of the speakers it was evident there was very little opposition to the loan, the main objection being to the method of allocating the money. If only each member got what he thought was the right of his district, not one but ten millions would be required.

On Friday afternoon the proposals with regard to the improved mail service were again discussed. A motion that the time between Wellington and Sydney be limited to four days was carried, after which progress was reported.

The debate on the Loan Bill was then resumed, but the speech delivered contained little of general interest. The debate was carried on until the early hours of Saturday morning, when the second reading was carried by 29 votes to 15.

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

## LOBBY GOSSIP AND NEWS.

The Loan Bill, which was introduced on Wednesday afternoon, authorises the Government to borrow a million sterling for specified objects. The money is to be allocated as follows:—Railway extension, £300,000; rolling stock and work in connection with existing lines, £225,000; land settlement, goldfields, and the construction of roads and bridges, £150,000; opening up Crown and native lands, £150,000; developing goldfields, £50,000; school buildings, £50,000; purchase of native lands, £50,000; harbour defences, £25,000.

The end of the session is evidently drawing nigh, as the private members' day—Wednesday—has been appropriated by the Government, the result of which is that many of our old friends, such as the Liquor, the Marriage and Libel Bills will disappear from the Order Paper.

Speaking on the subject of improved mail communication the other night, Mr. Massey said he had made inquiries and he had the very best authority for stating that the first of the new steamers for the 'Frisco' service would be ready in nine months, the second in 15 months, and the third later on. Such being the case, in 12 months from now they might have a 28 days' service between England and New Zealand, via San Francisco, once a month, and in two years' time they might have a 28 days' service every fortnight.

The House had not proceeded far in the consideration of the Estimates on Tuesday evening when members got completely 'off the track,' and everything under the sun was discussed save the immediate business of the Colony. Several warm, wordy encounters, largely punctuated with personalities, took place, and shortly after midnight Captain Russell moved the adjournment of the House as he was tired of hearing members reviling one another.

## NEW ZEALAND: GENERAL.

THE Hon. John McKenzie is to leave England for this Colony by the Gothic on the 28th inst.

WE understand that Mr. James O'Donnel, of Mosgiel, has purchased the Crescent Hotel, Allanton.

MR. FRANK TRASK, who lately resigned the Nelson Mayoralty, owing to having sold land to the Council, has been re-elected unopposed.

AT Masterton last week, Mr. Northcroft, S.M., fined the four men who had misrepresented themselves as travellers to a hotel-keeper, £5 each.

A MISSION was opened in St. Mary's Church, Geraldine, on Sunday, by the Right Rev. Dr. Grimes, Bishop of Christchurch, assisted by the Rev. Father Foley. The mission is to last a week.

FRIENDS of Mr. E. O'Malley (says the *Temuka Leader*) will be pleased to learn that he is to settle once more in Geraldine, having received an appointment in the firm of Messrs. Maling and Shallcrass, auctioneers.

THE Right Hon. R. J. Seddon has been appointed a Justice of the Peace for Queensland. The Premier's public duties in New Zealand will prevent him for some time from presiding at any of the Queensland police courts.

THE Consul for France and the Countess de Courte are about to pay a visit to Brisbane, where they will be the guests of Lord and Lady Lamington. The Governor of Queensland, it is known, is a cousin to Count de Courte.

OUR Timaru correspondent writes:—The many friends of Mr. J. Hickson, Clerk of the Court here, will regret to hear that he has been urgently called to Auckland in consequence of the serious illness of his father, ex-Inspector Hickson.

IT has transpired that the Government offered £4 8s 6d per acre for the Three Springs Estate, Fairlie. The owners declined, asking £4 10s. The Mackenzie County Council was consulted, and replied that the Government had offered sufficient for it. The Land Purchase Board intends to inspect three estates in the district.

THERE are 172 children in the Government Industrial Schools, and 399 in private schools—a total of 571. Of these, 75 were convicted for offences but not sentenced, and three were convicted and sentenced to be whipped. There are 11 children in the Auckland School, 86 at Burnham, 75 at Caversham, 84 at St. Mary's (Auckland), 64 at St. Joseph's (Wellington), 240 at St. Mary's (Nelson), and 11 at St. Vincent de Paul's (Dunedin).

IT is said that the marble deposits on the Takaka (Nelson) hills are about to be fairly tested by a Christchurch syndicate. There are all shades of stone, varying from black to white, while some are beautifully variegated, and it is believed, on authority of one of the southern representatives, that the marble is splendidly adapted for ornamental work in building, the only question being whether it can be procured free from shakes in sufficiently sized slabs, and that is to be ascertained by opening out in one or two likely looking spots.

THERE was a large attendance of members at the usual weekly meeting of the Ashburton Catholic Literary Society (reports the *Mail*), held on Wednesday evening. The president (Mr. F. Cooper) occupied the chair. The Rev. Father Cooney, the Society's chaplain, made his first appearance amongst them, and was heartily welcomed by all present. After the transaction of minor business the programme for the evening was proceeded with. It took the form of 'An Editor's box,' which provided a most enjoyable and instructive evening's entertainment.

OUR Timaru correspondent wrote on Monday:—The purchase of the Pareora estate has given much satisfaction in this district. Many are making enquiries about the land, which we hear is very good. The property is quite close to St. Andrew's, where the Catholics intend to erect a church shortly, for which they have already a considerable amount in hand. The Three Springs Estate, which also has been acquired by the Government, is in this parish. It is situated about three miles from Fairlie, and has always been considered one of the best paying stations owned by the company.

THE annual report of the Inspector-General of Hospitals and Charitable Institutions was presented to the House on Wednesday. The total amount expended on charitable aid for the year ending 31st March was £93,000 odd, which was an increase of nearly £7000 on the previous year. Of this amount close on £51,000 was distributed in outdoor relief. The total receipts on account of hospitals were £116,524, of which £41,052 came out of the Consolidated Revenues. The report referred to the marked shrinkage of voluntary contributions in connection with the maintenance of benevolent institutions.

THE new church now in course of erection for the congregation of St. Michael's (says the *Kaikoura Star*) has reached that stage which enables an idea to be formed of what the building will look like when finished. The estimate we have arrived at is that the edifice will be one of which pastor, congregation, architects and builder will have good reason to be thoroughly satisfied with. When the present contract is finished the building will be a fitting memento of the pastorate of one who is held in the highest esteem and veneration by the people of Kaikoura. The zeal of the Rev. Father Walsh and the devotion of his flock is exemplified, in a marked manner, in what has been done by them in so short a space of time. Few clergymen, of any denomination, have had the gratification of seeing two new churches erected through their efforts in a couple of years, in a district like Kaikoura. That credit, however, is due to the Rev. Father Walsh and his congregations here.

THE *New Era*, of July 29, contains a portrait and biographical sketch of the Right Rev. Dr. Lenihan, Bishop of Auckland. In concluding its remarks the *New Era* says:—'On Sunday, July 16, he preached morning and evening at Blundellsands, on the progress of the Church in New Zealand. He has been cordially received and entertained by the Bishop of Liverpool, who showed him round his excellent institutions for boys and girls. His Lordship is invited to share in the jubilee celebrations of the Catholic Young Men's Society in Liverpool in the first week of August, and has been further approached by several leading rectors of the diocese of Liverpool with a view to a public utterance. The Bishop of Auckland is appealing earnestly for students and church furniture, and hopes to meet with a generous response from the good hearts of the great home countries. Dr. Lenihan has a very strong view on "Joan of Arc." He thinks of appealing to his brother prelates in the English-speaking lands to take up the cause of her beatification in reparation for the admittedly unjust sentence passed upon her by the members of the episcopal bench. Of such men—men of sound and progressive ideas—the Church has need in this latter age.' The same issue also contains a special article detailing the history of the Auckland mission.

THE half-yearly meeting of the Marist Brothers' School Old Boys' Association, Wellington, was held in St. Patrick's Hall, on Wednesday evening August 30. The Rev. Father O'Shea presided, and there were about fifty members present. Mr. J. A. Gallagher, hon. sec. of the association, has sent us a copy of the report submitted to the meeting, but, in consequence of the great pressure on our space this week, we are reluctantly obliged to condense it. The following are the principal matters referred to:—The association is on a sound financial basis; a literary and debating society has been formed in connection with it; there had been several entertainments given during the half-year to members and friends; lectures had been delivered before the Association by Rev. Father Servajean, and Messrs. Reichel and Kays; gifts of books for the library had been received from the Ven. Archdeacon Devoy, Dr. Mackin and Mr. J. J. Devine; a fine billiard table had been procured; the success of the Association has been in a great measure due to the special interest taken in it by the Ven. Archdeacon Devoy, V.G. The report was adopted. The following were elected officers for the ensuing term:—Patron, his Grace Archbishop Redwood; President, Ven. Archdeacon Devoy; Vice-presidents, Very Rev. Father Lewis, Rev. Fathers Servajean and O'Shea, Doctors Grace and Mackin, and Messrs. M. Kennedy, J. J. Devine, J. Curnin, J. Kays, and J. O'Meara; hon. secretary, Mr. J. A. Gallagher (re-elected); hon. treasurer, Mr. F. McDonald; librarian, Mr. G. A. McKenzie; assistant librarian, Mr. J. McGovern; auditors, Messrs. W. Nidd and J. J. Weybourne; committee, Messrs. Healy, Fitzgerald, E. D. Dunne, O'Brien and McKenzie. Mr. J. Kays was elected chairman of the Literary Society and editor of the journal, and Mr. J. McGovern, sub-editor. It was decided by the meeting to hold the annual picnic, and also a banquet to celebrate the anniversary of the association, the arrangements for both being left in the hands of the committee. A hearty vote of thanks to the Rev. chairman for presiding, and to the outgoing officers, terminated the meeting.

Messrs. J. Ballantyne and Co., of Dunstable House, Christchurch, in calling attention to their spring shipments, now being opened up, report the receipt of possibly the finest assortment of seasonable novelties ever seen in any retail warehouse in Christchurch. The fashions and styles for spring, 1899, are extremely beautiful, and the firm's buyers have filled the requirements of the establishment, not only in great variety but in substantial quantities, thus securing a fine assortment at moderate prices. Customers residing at a distance are requested to send a post-card specifying any particular class of goods they desire to see, and an assortment will be sent by return of post.—\* \* \*

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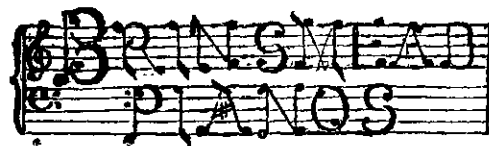
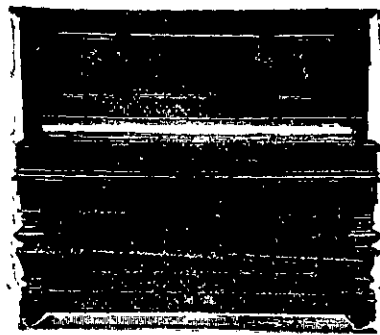
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In his command he was known as Sergeant Ned. He was the life of his comrades, the athlete of his regiment. He could sing a song or dance a jig with the best of them, and he was as brave and as fearless as a medieval knight. War was not his profession, but he believed that it was the duty of every able-bodied citizen to familiarise himself with military tactics, making him a useful subject of the Republic in case of trouble with a foreign foe or its enemies at home.

When the clash of arms came between the United States and Spain, Sergeant Ned was a member of his home militia company. He might have held an officer's commission, but he was a modest, unassuming young man, of a retiring disposition, and much preferred to see others advance than push himself ahead. He was tall and sinewy, of fair complexion, with light blue eyes, and would pass for a handsome man anywhere. He was the only child of a widowed mother, herself a representative of that old-fashioned type of motherhood so rarely seen nowadays on this side of the Atlantic. He was the apple of the old lady's eye, as the saying goes, and she had every reason to feel proud of her boy. He had yet to commit one act which caused her a moment's pain or worry.

In his school days, to be sure, he had been guilty of boyish pranks, but he had never in his life committed a mean act. At school he was a bright scholar, generally at the head of his class, and graduated as a civil engineer with high honours. At the call for volunteers, Ned was filling an important and responsible place for such a young man, but to him the sacrifice of his position was nothing compared with his idea of a citizen's duty to his country, in an armed conflict with a foreign foe.

Only one thing bothered Ned. It wouldn't do to go and leave his aged mother alone. 'Suppose,' he mused to himself, 'that in my absence something should happen my mother. Suppose she should die. I could never forgive myself for thus forsaking her.' The thought of it made him shudder. 'Suppose, too,' he said, 'that I should die of disease or be killed in battle. Who would care for my mother after I am gone?' It was hard for him to decide which course to take. One seemed as imperative as the other, and yet he desired to fulfil his military obligations, if there was any way in which it could be done. While he was in this quandary, orders came to the captain of the militia company to which Ned belonged to assemble his command at the armory and report for duty to the colonel of his regiment within twenty-four hours. A prompt decision was, therefore, necessary. On his way home that evening, Ned thought the matter over seriously, and wondered how he would break the news to his mother.

As was her custom, Ned's mother met him at the door of their modest, neat little home. She gave him a welcome and an embrace such as only a mother can give a son. 'Have you heard the news?' inquired Ned's mother, as she kissed him first on one cheek and then on the other.

'Yes, mother,' said Ned, 'I have been ordered to report at the armory for duty to-morrow morning at 10 o'clock. But how can I go and leave you alone? You will have nobody to care for you in my absence. I'd go in a minute if it were not for you. I know, too, that if I don't go, there will be plenty of busybodies who will point me out as a dress parade soldier, but of course I could stand that. Those who know me would understand full well why I did not go.'

By this time Ned had removed his hat and seated himself in an easy chair. 'My boy,' said his mother, placing her arm about him, and seating herself on his knee, 'if you want to go, don't mind me. You wouldn't be your father's son if you didn't go, my boy. Why, my dear child, your father went to war when Lincoln called for troops. We'd only been married a short time. He was a mere boy, not much older than yourself, and I—I was a mere slip of a girl. But he saw all the young men of the town going, and I could see that he was getting uneasy. I knew he wanted to be off. Finally, I told him to go, and I'd take care of myself. You should have seen him the day he went away. With a brave heart and quick step he marched with his company, shouldering his gun as if he'd been a soldier all his life. I didn't see him for two years, and when he came home you, and she pressed Ned to her closer, 'you, Ned, were a toddling eighteen-months-old youngster, creeping about from chair to chair.'

'Ah, poor man,' continued the good woman as she heaved a deep sigh, while she recalled the stirring days of '61. 'He came home a sergeant, and if he had been able to read and write he would have been made a commissioned officer for bravery on the field of battle. It wasn't his fault that he lacked learning. Congress gave him a medal for bravery at Gettysburg, and I think he was as proud of his sergeant's stripes and his medal from Congress as General Grant was of his major-general's stars. I got along then, my boy, and I can get along very well now. Go, go, Ned, and may God guard, direct and protect you, and bring you and your comrades safely home.'

Ned listened to his mother's story and advice with bowed head. He was deeply affected, but it was not the time for showing emotion. When she had finished he kissed her, and said that he would think the matter over during the night, make up his mind, and announce his decision by early morning. There was little sleep for Ned. He turned and tossed in his bed, lying awake making his plans. At last a happy thought came to him. There was the parish priest, Father John; he was an old friend of the family. Why not go and tell him his predicament, and ask his advice?

Ned arose earlier the next morning than had been his custom,

jumped into his clothes and hurried down to the priest's house. Although it was an unseasonable hour for a call at the parsonage, the housekeeper, who answered the door, received him kindly, and asked what the matter was, thinking that only an urgent sick-call would bring Ned to the house so early in the morning. She hesitated about calling Father John, but when Ned informed her that he must see the priest immediately on a very important matter, she rang Father John's private bell. The answer came in a few moments that he would be down directly.

While Father John was dressing, Ned sat down in the reception-room of the parsonage and tried to interest himself in the books and magazines that lay on the table before him, but his mind was too much absorbed in the mission which he had called to consult Father John about, and he could not divert it with literature of any sort. In a little while Father John's footsteps were heard on the stairs, and Ned put on his best appearance to greet his pastor, who said: 'Why, Ned, my boy, what's the matter? What brings you here so early?'

Ned proceeded to tell his story, and when he had finished added: 'I want to go, Father, but I can't go and leave my mother. If I had anybody to whom I could entrust her care, I wouldn't hesitate a moment.'

Father John thought for a minute or two, and then said slowly: 'Ned, I'll promise you to care for your mother while you are away. If it is the will of God that you are not to return, I'll see that she will never want for anything.'

A great load seemed to be lifted from Ned's mind as he listened to this generous offer of Father John. He arose, and said: 'I thank you, Father, with all my heart. I'll never forget your kindness. I know mother, too, will appreciate your offer.' Ned left with Father John's blessing, and hastened home to tell the good news.

As he entered the house, his mother met him and asked where he had been so early in the morning. She saw at a glance that he was happy. 'I've made an early call on a good friend,' said Ned, approaching his mother. 'Try to guess who it is!'

'O, I can't,' replied his mother, appealingly. 'Come, Ned, tell me: don't keep me waiting; tell me.'

'Well, I have just left Father John. He has agreed to look after you while I am away with the regiment, and has assured me that he will see that you will not want for anything. Under these circumstances, I have decided to go, mother.'

'Ah, my dear, I knew you would,' exclaimed his mother, as she threw her arms about her stalwart soldier boy. 'Why, you wouldn't be mine, if you didn't. It was very kind of Father John to offer to look after me, but I am quite sure that he will not have very hard work. I have my health, thank the Lord, and while I have that I'm sure I'll not be a charge on anybody.'

In a few hours, Sergeant Ned had completed his arrangements with his employers, had taken a fond farewell of his mother, Father John, and his many friends, and was on his way to the railway station with the rest of the company, en route for the regimental camp. The examinations at the camp by the mustering officers and the surgeons occupied several days. A number of Ned's associates in the company and the regiment had been dropped, owing to their failure to pass the medical and military examinations before being mustered into the United States service. By a series of changes and promotions made necessary by the dropping of some of the regimental officers, Ned found himself, at the end of the week, promoted to the position of regimental adjutant, a position for which his abilities peculiarly fitted him.

We shall omit to tell the story of the dreary wait of many weeks in southern camps, the trip to Cuba, the landing, the skirmishing and the fighting, and the welcomed surrender of the military stronghold of the Spangiards, observing only that Ned and his command acquitted themselves most honourably in the campaign. Then came the homeward trip on the transports, where many of the command died and were buried at sea in military fashion. One of the poor, unfortunate fellows who died at sea bore a name identical with that of Ned. When the transport arrived at Montauk, the names of those who died at sea were given out, and printed in the newspapers. A well-meaning but unthinking neighbour of Ned's mother rushed in and exclaimed, 'Poor Ned died on the transport on his way from Cuba, and was buried at sea.'

The dreadful news was more than the poor woman was prepared to hear. She swooned and fell into the neighbour's arms and remained unconscious. Father John and the doctor were called and everything possible was done to revive the poor woman, but, despite the efforts of the doctor, she remained in a dazed condition for several days. Father John telegraphed the colonel of Ned's regiment to ascertain the truth of the published report. In a few hours came back the word that Ned was alive and well, attending to his duty as regimental adjutant. Ned also sent word by telegraph to his mother that he was well and that he would be home with the regiment in a few days. Father John, on receiving the assurance of his colonel that Ned was alive and well, telegraphed him to come home immediately, as his mother was quite ill. Ned tried hard to get away the day he received the telegram, but he was obliged to serve the customary term in the detention camp. When this time expired he lost no time in starting for home. He arrived late at night, travelling all day, tired and care-worn. A carriage met him at the railroad-station, and he was driven home on the gallop. The moment he placed his foot on the walk leading to the door of his home, his mother seemed to revive. She recognised the footsteps and surprised everybody about her by starting up any saying in a feeble voice, 'That sounds like Ned's footsteps.'

Ned bounded over the stairs anxious to see his mother. He feared that they had not made known to him her true condition. His mother, too, as she afterwards said, took little stock in the story the nurse and the others had told her that Ned's death was all a mistake, owing to the similarity of names. She made up her mind that this story was told to soothe her agitated feelings.



Quicker than it takes to tell it, Ned was by his mother's side. 'Ned!' 'Mother!' rang out shrill and sharp, as mother and son embraced. What followed was regarded as too sacred for ordinary eyes to witness, so the others in the room withdrew in order to leave Ned and his mother to commune alone. When the nurse again entered the sick chamber she found Ned and his mother chatting away as of old.

Father John came in a few minutes. His welcome, to be sure, was a warm one. The poor woman who came so near causing the death of Ned's mother was sent for and forgiven. The next day there was a great outpouring of the town folk to see the returned warrior, who had come home on a sad errand. Both Ned and his mother were the recipients of profuse congratulations on the happy outcome of what was at first regarded as a fatal and unfortunate mistake. In a few days Ned's mother was fully recovered from her great nervous shock. To-day she is happy and contented, and is prouder than ever of her noble son.—*Sacred Heart Review*.

## The Catholic World.

**AFRICA.—The Heroism of a French Priest.**—At a council meeting of the Royal Niger Company held towards the end of July, Sir George Taubman Goldie presiding, the remarkable courage displayed by Father Rousselet, of the French Catholic Mission, the Société des Missions Africaines, in remaining at his post at Issele during the native rising in the late autumn of 1898, was brought by the governor before the attention of the council. The reports of senior Executive Officer Craster and Major Bardon, commandant of the Royal Niger Constabulary, as to the highly beneficial effect that resulted from Father Rousselet's conduct in preventing the spread of violence and revolt were also put forward. The council, feeling great admiration for the heroism inspired by high motives in such a position of danger, unanimously resolved to present Father Rousselet with a souvenir in the form of a watch bearing the following inscription:—'To the Rev. Father Rousselet, from the Royal Niger Company, in recognition of his Christian heroism in remaining at his mission during the native rising at Issele in the autumn of 1898.'

**BELGIUM.—The Church and State.**—Writing in a recent issue, the London correspondent of the *Glasgow Herald* speaks in the highest terms of praise of the Church and its State connection in Belgium. He says: The long predominance of clericalism is not nearly so remarkable as most people suppose, for the Church and national sentiment have always hitherto gone hand in hand. In fact, the triumph of clericalism in Belgium has in the main been the real triumph of Democracy over a somewhat narrow oligarchic ring. . . . The Clericals are quite as much in favour of labour legislation as their united opponents, the Liberals and Socialists, and it is very doubtful whether, for the present, at any rate, the Liberals and Socialists, who cordially dislike each other, can successfully work together against the Church.

**EGYPT.—The Coptic Patriarch of Alexandria.**—Bishop Macarius was publicly enthroned on July 20 on his appointment by the Pope as Catholic Coptic Patriarch of Alexandria with the title of Cyril the Second, thus completing the relations between the Catholic Coptic Church and Rome after an interruption of about seven centuries. The see of the Patriarch of Alexandria extends over all Egypt and Abyssinia, but since the schism of Dioscorus in the fifth century the Church has been divided, and the Catholic branch has dwindled until to-day it numbers only 25,000 in a total of 600,000 Copts. But it is showing elements of revival, possessing better educated clergy than the other branch, styled Orthodox, which disavows Papal jurisdiction.

**ENGLAND.—The Pro-Cathedral of St. Nicholas, Liverpool.**—The Catholic pro-Cathedral of St. Nicholas, Liverpool, having been privately sold to the London and North-Western Railway Company, who require the site for an extension of their line, the Catholic authorities of the diocese have decided to build a cathedral on a commanding site on Mount Pleasant. The edifice, which is to be a very handsome one, will serve two large Catholic parishes.

**Changes in the Portsmouth Diocese.**—The Rev. E. Rivara having resigned the charge of St. Edmund's Church, in the Avenue, Southampton, is being succeeded by the Rev. Michael Barry, of the Catholic Church, Gosport, to which the Rev. J. J. Hally, curate of St. Edmund's has been promoted by the Bishop of Portsmouth. Father Hally was previously curate at St. Joseph's under Canon Scannell. His place will be taken by the Rev. Lawrence Doran, now curate at Newport, Isle of Wight. The Rev. E. Rivara was the recipient of a handsome presentation from his friends at St. Edmund's Schools.

**St. Mary's Church, Moorfields.**—The fate of St. Mary's, Moorfields, formerly the Cathedral in the time of Cardinal Wiseman, the first Archbishop of Westminster (says the *New Era*), is now finally settled. When the offer of £202,000 was first made for the site of the church and the adjoining schools Cardinal Vaughan referred the matter to Rome. The Propaganda held that a building duly consecrated to divine worship could not be sold for conversion to secular purposes, but there is no record existing of its consecration. An appeal to the Pope resulted in the reversal of this judgment, and leave was given to sell. Then the matter was referred to the Temporal Council, under whom trustees were appointed. This Board issued a notice, which was posted at the church doors, inviting objections before a certain date. The time expired, and no notices of valid objection had been received. The sale will, therefore, be completed, and the proceeds will be handed over to Cardinal Vaughan. A portion of the proceeds, estimated at £100,000,

will, it is said, be devoted to the building fund of the new Westminster Cathedral. Before touching the purchase money for other purposes, the Cardinal and the diocesan authorities have undertaken to provide a new edifice, schools, and clergy house—free of debt—within the parish of St. Mary's, Moorfields, and a place of sepulture for the remains of the many Catholic dignitaries buried in the vaults underneath the church.

**FRANCE.—A Serious Charge Disproved.**—Brother Flaminien, who was in detention on the charge of the murder of one of his pupils at Lille, is at liberty. The Chamber of Criminal Indictments found there was no case against him. M. Delale, who investigated this affair, has been dismissed for irregular conduct.

**ITALY.—Death of a Cardinal.**—The death is reported of Cardinal Teodolfo Mertel, the oldest member of the Sacred College at his native village of Allumiere, near Civitavecchia, on July 4. The deceased prelate was in his ninety-fourth year, having been born February 9th, 1806. Cardinal Mertel as a member of the Pontifical Ministry took a prominent part in the political events of 1848, and was appointed a member of the Reform Commission instituted by Pius IX. After the overthrow of the Roman Republic, he sat in the Antonelli Cabinet without portfolio, and subsequently from 1853 to 1858 he officiated as Papal Minister of the Interior, being created Cardinal in the latter year. Cardinal Mertel, who was by four years the Pope's senior, will be succeeded as *dean* of the Sacred College by Cardinal Luigi di Canossa, now in his ninety-second year.

**ROME.—The Conference of South American Bishops.**—The Conference of South American Bishops in Rome (says the *Catholic Times*, July 21) is at an end. During the course of the proceedings the improvement of the position of the Church by the promotion of ecclesiastical and popular education has, it is understood, been fully discussed. It is needless to say that exaggerations and statements of a purely imaginary character have had a large share in the accounts with regard to the Catholic Church which have come from Protestant missionaries in the South American countries. But, as in all human societies, there are in South America imperfections which demand constant attention. Owing to the vast distances from the centre of authority and special local conditions there has been a need of greater thoroughness in ecclesiastical discipline, and amongst the people faith and practice have not always gone hand in hand. It was, then, an act of wisdom on the part of the Pope to bring the Bishops to Rome. They have seen in the course of their visits to various European countries what are the chief grounds upon which the Church is attacked, and when they return home they will be able to fortify those points where they may expect to be assailed in the future. The Conference must do much to invigorate the Church in South America.

**SCOTLAND.—Priests for Glasgow Diocese.**—The clergy of the diocese of Glasgow will be shortly increased by a very large addition (about twenty, including ten priests recently ordained at Maynooth).

**Silver Jubilee of a Priest.**—The Rev. Hubert Van Stiphout, M.R., of St. Margaret's, Airdrie (says a correspondent of the *New Era*), completed on July 12 a quarter of a century's active labour for the Church. He is one of that excellent coterie of Belgian and German priests, who have rendered much excellent practical work for the faith in Scotland. His congregation publicly testified their appreciation at a crowded meeting over which Bailie McKillop presided, and at which many of the clergy assisted. The presentations included an illuminated address and parse of sovereigns from the congregation, a set of vestments and alb from the ladies, and a handsome umbrella from St. Margaret's Football Club. Father Van Stiphout was previously stationed at St. Aloysius, Chapelhall, from which he was transferred to Airdrie on the death in September, 1893, of the late Canon McIntosh. Like his beloved and able predecessor, the present rector shares the esteem of all classes.

**Paying a Compliment to a Priest.**—At a recent meeting of the Dundee Parish Council, a letter of resignation was read from the Very Rev. Canon Vande Rydt, Lochree. In moving acceptance, the Chairman, the Rev. James M. Campbell (a Protestant minister), said they were all sorry to lose so genial a colleague. The Very Rev. gentleman had an extensive knowledge of the people who came before the Council, and he always brought great judgment to bear on the work of administering the Poor Law. Their regret at losing his services was all the deeper from the fact that it was ill-health that caused him to resign, but they hoped that relief from duty would soon restore him to health.

**UNITED STATES.—A St. Vincent de Paul Society Pilgrimage.**—Over one thousand members of the St. Vincent de Paul Society of Brooklyn, representing thirty-two conferences, lately went on a pilgrimage to Mount Loretta, S.I., where the institutions of the Mission of the Immaculate Virgin, founded by the late Father Drumgoole, are located. The pilgrims were met by the Very Rev. James J. Dougherty, LL.D. The buildings shelter 1700 boys and supply them with instruction in practical trades. Father Dougherty is assisted in his work by 150 Sisters of the Order of St. Francis and five priests. Of the 1700 boys, 350 are learning trades, 910 are attending school and the rest are either at the kindergarten or are too young to receive instruction. There are 175 girls. Beside those at Mount Loretta there are 250 boys at the mission on Lafayette place, Manhattan, and 150 coloured boys at Rye, N.Y.

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Henley ...	Donald Malcolm
Kakanui ...	William Barr
Kaitangata ...	William Kelly
Kaikorai ...	Jno. Fraser
Kurou ...	John Orr
Lawrence ...	Herbert and Co.
Livingstone ...	M. Osterberg
Mosgiel ...	J. E. Jago
Maheno ...	John Rankin
Milton ...	Jas. Elder Brown
Moeraki ...	Edward Lefevre
Naseby ...	G. L. Stewart
North-East Valley	Wm. Mitchell
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Otepopo ...	Charles Beckingsale
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MEMBERS of the above Lodge are hereby notified that Dr. MURPHY has been ELECTED SURGEON to take the place of the late Dr. Reimer.

By order.

A. FULTON, Secretary.

# THE SILVER JUBILEE OF THE VERY REV. DEAN CAREW.

## ENTHUSIASTIC DEMONSTRATION AT GREYMOUTH.

(From our special correspondent.)

It is not often that the people of Greymouth witness such a demonstration as that which took place on Wednesday evening, August 30, when a conversazione was held in the Opera House in honour of the silver jubilee of the ordination of Very Rev. Dean Carew. It might be truly said that all classes and creeds joined in the proceedings, for Dean Carew is not only beloved by his own flock, but he has the esteem of members of other denominations. Another tribute to Dean Carew's popularity was the presence at the gathering of priests from other parts of the Colony, among whom were the Ven. Archdeacon Devoy, V.G., (Wellington), Very Rev. Dean Martin (Hokitika), Ven. Archpriest Walshe (Westport), Very Rev. Dean Mahoney (Nelson), Rev. Father McNamara (Reefton), Rev. Fathers Marnane (Christchurch), King (Ahaura), O'Hallohan (Kumara), Malone (Greymouth). Among the laity were visitors from nearly every district on the West Coast, many of whom had come at considerable personal inconvenience to show their respect for the popular pastor of Greymouth.

The proceedings began with the first part of an excellent musical programme, the items of which were contributed by Misses Pike, Galloway, Guthrie, Eason and Kettle, Mrs. Jones, Messrs. Daniel, Doogan, Guthrie, Moss, Philips, E. A. Burke, the Convent pupils, and St. Patrick's choir, the accompaniments being played by Mesdames Kirkpatrick, J. W. Eason, and Miss Hannan.

During the interval an artistically illuminated address, accompanied by a gold monsternace and a purse of sovereigns, was presented to the Very Rev. Dean Carew by the congregation. Addresses were also presented by the children of the Greymouth and Brunner-ton convent schools, the pupils of the Marist Brothers' school and the Children of Mary.

Prior to the presenting of the address, Mr. Felix Campbell, chairman of the church committee, addressed the meeting. He said that a letter had been received from his Grace the Archbishop of Wellington, in which he expressed his regret at his inability to be present. It was almost needless for him to call attention to the matter that brought them together, which was to offer their hearty congratulations to Dean Carew on the celebration of his silver jubilee. Their presence that evening, in such large numbers,

would convey to their worthy parish priest the esteem in which he was held. They were glad to be able to offer their respectful congratulations to him for so large a meeting. They expressed publicly their keen appreciation of the work and worth of their pastor. There were very few, if any, present who could not speak of the kindness of the worthy Father. It was nearly twenty years ago that he (the speaker) had made his acquaintance in Reefton, and he at once recognised in him a sterling man, and during that twenty years his sterling qualities had been proved. Out of that twenty years, fifteen had been spent in Greymouth, and it was impossible for him to enumerate all the good works, the kind deeds, the noble acts of their worthy parish priest. As soon as he commenced his duties there he had recognised the necessity for a better church, and at once set to work with vigour, with the result that they had now a church of which they were justly proud, and one that was a credit to the town of Greymouth. This church cost something like £5,500. That, perhaps, was not a very large amount, but it was a large amount when they considered what a thin and scattered population the Reverend Father had to collect from. Father Carew's energy had not ceased in Greymouth. When he took charge of Brunner there was no church there, and in Brunner there was very little of ways and means for their worthy pastor, but with his zeal and help they could see what was there now. Another good work was the introduction of the Marist Brothers. Their worthy pastor, indeed, deserved their heart-felt thanks, and he was sure he had it for thus conferring these benefits upon them. Dean Martin had received a letter from the Bishop of Christchurch, and when it was read they would see that it conferred additional honours upon their worthy parish priest. They were pleased to see and welcome on such an important occasion two classmates and fellow-priests of Father Carew, who had come from Wellington and Nelson to offer their congratulations, also to those Fathers who had come from all parts of the district to express their congratulations to their reverend Father.

### LETTER FROM BISHOP GRIMES.

St. Joseph's, Temuka, August 22nd, 1899. My Dear Dean,—I regret exceedingly I cannot possibly be present at the celebration of the silver jubilee of dear Father Carew. Though most reluctantly compelled to be absent in body, I want you to assure him and the jubilee committee that I am with you in spirit, in heart, and desire. I will ask you to be my interpreter in publicly proclaiming my deep esteem for the one to honour whom you are gathered on this memorable occasion. My first acquaintance with Father Carew carries me back over a period of thirty years or more. A diligent and successful student he was then, as he has shown himself ever

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since, a model of sincere unassuming piety, and thorough devotedness to the duties of his state.

A quarter of a century ago, on the feast of St. Rose of Lima, the 31st of August, he and Father Foley, another zealously devoted and much esteemed of my priests, were the first to receive sacerdotal unction from the hands of our Venerable Metropolitan, his Grace the Archbishop of Wellington. A longing to work for the greater glory of God and the good of immortal souls in the foreign mission made the newly-ordained volunteer to bid farewell to his home and family and friends and country, farewell to the nearest and dearest of them on earth and come to far away New Zealand. Masterton and Fielding, Reefton and Boatman's, Greymouth, Brunner and Barrytown, can speak, and speak most eloquently, of the unqualified success of Father Carew's most fruitful ministry during the last five and twenty years. The wisdom of his skilful administration is shown to a demonstration in the various parochial properties, which he so timely and prudently purchased; in the churches and schools and presbyteries, he reared or secured in the different localities where obedience had placed him; the Marist Brothers, whose presence in your midst he made every effort to secure; the devoted Sisters of Mercy, for whom he has ever proved a true pastor, a loving father and friend. The rising generation of Greymouth, yea, all Westland, will bear me out in the assertion that no priest in this Colony has done more for the noble, the divine work of Christian education. Not a few owe to his enlightened guidance and direction the grace of an ecclesiastical or a religious vocation. How many have learnt from his pastoral zeal to know and esteem and love our holy faith and its salutary teachings, not content with receiving them into the household of faith, has he not carefully followed them along after their reception? I know no priest who has shown more eagerness to give his flock the estimable advantage of missions and retreats, whilst the neighbouring districts can attest to his willingness to help his brother priests whenever his help was asked or needed. Never shall I forget his earnest appeals and zealous co-operation on behalf of the great work wherein I am now engaged, the raising of funds for our future cathedral. But what I admire and esteem him for above all is the assiduity wherewith he has so long and faithfully discharged one of the gravest and most important duties of a missionary priest. I mean the great duty of imparting Christian doctrine to the young. The teaching of that little golden book called the catechism he has ever and rightly looked upon as the most solemn obligation imposed upon the pastor of souls.

And now my dear Dean and Vicar Foran I wish to give some token of my appreciation of the services Father Carew has rendered during the 25 years of his priesthood in New Zealand, and notably in our Diocese of Christchurch, wherefore I hereby appoint him a Very Reverend Dean and one of my diocesan consultors. You are Dean of Westland and Vicar Foran. The honoured guest of this evening will henceforth be known as the Very Reverend Dean of Greymouth. His deanery will comprise the parishes of Greymouth, with that of Kumara and the scattered district in the important parish of Ahaura. At the earliest possible occasion you will in my name invest him with the insignia of his new duty and office, the silk mozetta and rochet. This investiture should take place in the church, as the new Dean will wear his insignia wherever he preaches or presides, and, according to instructions from Rome, whenever he assists his Bishop in the present pro- or future cathedral.

I feel confident that this public recognition of our esteem and gratitude will be hailed with delight by you yourself, by the committee of the Silver Jubilee Celebration, by every single member of the new Dean's faithful flock, by all Greymouth, and by every priest both within and without the diocese of Christchurch.

One and all will unite with us in a heartfelt wish and a fervent prayer that God will long spare the Dean of Greymouth to work for His greater glory and the welfare of the souls committed to his keeping. Whether far or near all will join us in the earnest hope that he may enjoy increased health and strength *ad multos et plenos annos*.—Believe me, my dear Dean of Westland, yours very faithfully in Christ,

(Sgd.) J. J. GRIMES, S.M.,  
Bishop of Christchurch.

### THE ADDRESSES.

The following address was presented to Dean Carew from the parishioners of Greymouth:—

My dear Father,  
It is with feelings of very great pleasure that we, the parishioners of the Greymouth parish, assemble here this evening to

offer you our heartfelt congratulations on the occasion of your Silver Jubilee of the priesthood. We feel that this is a fitting opportunity to give you a practical proof of the very great esteem in which you are held by all the members of your flock. During your long residence amongst us, a period of fifteen years, you have proved yourself a devoted and zealous priest. The beautiful church in Greymouth of which we are so justly proud is a visible and lasting monument of this. The church and school at Brunner evidence your wide reaching energy. We all highly appreciate the splendid Catholic education provided for our children by the Sisters of Mercy and the Marist Brothers, the presence of the latter being entirely owing to your efforts. Through all these years you have been most faithful in attending to our spiritual welfare, your unassuming charity, piety and genial manner make us recognise in you the true *Saggarth Aroon*. In conclusion we beg your acceptance of this gold monstrance and its accompanying gift as a token of our respect and veneration. We pray that God may long spare you to continue your fruitful mission in our midst. Signed on behalf of the parishioners, F. Campbell, P. M. Griffen, D. Sheedy, T. W. Tymons, J. McGain, M. Phillips, M. Noonan, J. Creagh, D. Ryall, J. O'Donnell, G. Whitaker, M. Hannan, J. L. Doogan, J. McBrearty, T. P. O'Donnell, J. Byrne.

The children of the Convent schools, Greymouth and Brunner, presented an address, which was read by Miss Kate Campbell, in which they offered their heartfelt congratulations on the twenty-fifth anniversary of his ordination, and testified their sincere gratitude for the kind, paternal interest Dean Carew had always taken in their spiritual and temporal welfare.

The pupils of the Marist Brothers' school in their address, which was read by Master J. Hannan, congratulated Dean Carew on the jubilee of his ordination, and referred to the many works carried out during his time in Greymouth, and concluded by hoping he would be long spared to continue the work which Divine Providence had entrusted to his care.

Miss Burke, on behalf of the Children of Mary, read an address to Dean Carew, and also presented him with a costly hall clock, and a handsome illuminated address, in which a glowing eulogy was paid to the zeal and labours of the beloved jubilarian.

Besides those presents already mentioned Dean Carew was also the recipient of the following:—Children of the Convent schools, Greymouth and Brunner, beautiful hall stand; the congregation, splendid office desk and table; Sisters of Mercy, Greymouth, Limerick lace alb; Sisters of Mercy, Christchurch, handsome stole and tabernacle veil, besides many other useful and valuable gifts from the Convents of Mercy at Hokitika, Westport, and Lyttelton.

### DEAN CAREW'S REPLY.

On rising to reply the Dean of Greymouth was greeted with fervid and prolonged applause. He expressed his deep gratitude for the many tokens of friendship presented to him—they were but repetitions of acts of kindness which had been shown to him ever since the day he had come to Greymouth, and he would be hard of heart if he were unconscious and unmindful of it all. He had left Home with the intention of working hard in the Lord's vineyard, and he felt that he had received more than a hundred-fold the Saviour's promise that 'he who leaves all for My sake shall receive a hundred-fold.' Relatives had repeatedly pressed him to return to the old home, but he had a duty, and a blessed duty to perform where God had placed him. He was proud to be their priest. During his stay among them they had, as far as lay in their power, spared him, they had aided him in every possible way, and from all he had received unflinching kindness. Just 25 years ago he was ordained by the Bishop of Wellington. Twenty years of that time he (the speaker) had been on the West Coast, part of the time at Reefton, the greater part in Greymouth in their midst. Mr. Campbell had credited him with church and school building during that period. But he (the speaker) declared that he could not have done it without the cordial assistance of his people. On every occasion on which he had appealed to them, they had right manfully responded. As for the ladies of the parish, no words could express the work done by them for the Catholic cause. Every Catholic man in this district, too, had done more than a man's work during the time he had been among them. Hence the magnificent result that had been attained. Alone he (the speaker) declared he could have performed nothing; with God's blessing and their help, much could be effected. He felt sure that when the time comes for the completion of the tower of the church, he would do his part, and that they would do theirs (cheers). He was grateful to see so many there, and gratefully accept their gifts, thanking them again for their kindness and proofs of affection (applause).



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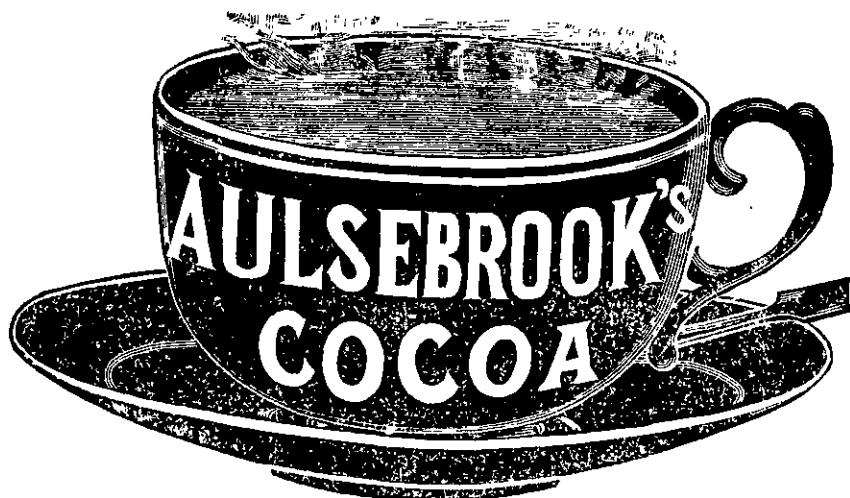
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### — PROSPECTUS —

A.M.D.G. ET S.P.H.

*Sectare Fidem.*

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

CONDUCTED BY THE MARIST FATHERS.

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

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

ST. PATRICK'S COLLEGE is intended to afford the youth of New Zealand a sound liberal education, whilst furnishing all those safeguards of religion, without which education ceases to be an advantage.

The course of education, classical, scientific, and mercantile, is traced in the programme of studies.

A special course is provided, in which students are taught everything needful for mercantile pursuits.

Students are prepared for Civil Service, Law, University, and Musical Examinations.

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Vacation is given twice a year, in June and December.

One term's notice is required before the withdrawal of a student.

The religious education of the student will be attended to as a matter of the first and greatest importance.

Non-Catholic students are required to attend the common exercises of religion, and to conform to the ordinary rules of the College

### OUTFIT FOR BOARDERS.

Each Intern Student requires the following Outfit:—Two ordinary suits of clothing for week days; one dark suit for Sundays; six day shirts, three night shirts, six pairs socks, six pocket hand-

kerchiefs; three table napkins, three pairs boots, one pair slippers, three pairs of sheets, four pillow cases, six towels; combs, brushes, and other dressing articles; one silver spoon, knife, fork, and napkin ring.

### TERMS.

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

DAY SCHOLARS: Preparatory School, 6 guineas per annum; College, 9 guineas per annum.

EXTRA: Music, 8 guineas per annum; Drawing, 3 guineas per annum; Shorthand, 3 guineas per annum; Washing, 1 guinea per annum; Stationery (comprising use of copy books, exercises, letter paper, etc.), 1 guinea per annum.

A charge of 9 guineas per annum extra is made for day scholars who dine at the College. A reduction of 10 per cent. is made in favour of brothers, whether boarders or day scholars. No reduction may be expected in the case of absence or withdrawal before the end of a term. For further particulars, application may be made to the PRESIDENT, the RECTOR OF THE COLLEGE, the MARIST FATHERS, and the LOCAL CLERGY.

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

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



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They seem to fit you like a glove,  
So nice they suit your feet."

I always buy from Loft and Co.,  
Mrs. Jones did then reply,  
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I now will tell you why.

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Just nothing but the best of goods,  
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Archdeacon Devoy was warmly applauded on rising to speak. He claimed to be an old West Coaster, and it gave him great pleasure to be there that evening to take part in the celebration in honour of his old friend the Dean of Greymouth, and to witness the enthusiasm which was manifested on the occasion. The Archbishop of Wellington had expressed regret at not being able to attend there that night. Had his Grace been in Wellington, he (Archdeacon Devoy) was sure he would have come to take part in the celebration. The speaker in happy terms complimented the jubilarian on bearing so lightly the weight of close on fifty years of life, and hoped that they would all meet again to celebrate his golden jubilee. The zeal of Deau Carew was proved in his parish and people, in the beautiful new church built in Greymouth—one of the most beautiful churches in the Colony, and one which (the speaker thought) had had something to do towards spurring on the zeal of the people of the North Island of New Zealand, who were now about to discard wood and build only in stone, brick and concrete. In concluding he again expressed the great pleasure it gave him to be there present after his long time of friendship with Dean Carew.

The Very Rev. Dean Mahoney, of Nelson, expressed the very great pleasure it gave him to be present on such an eventful occasion, and to unite with the Greymouth people in honouring his reverend friend and *confrère* on his silver jubilee. He said he had come out from Home with Father Carew, and they had ever since entertained for each other the most cordial and devoted friendship. He congratulated the Rev. Father Malone, the committee, and the Catholics of Greymouth, on the success of the grand gathering. The honours and presents given to Father Carew he looked upon as if they were given to himself, but with this difference, however, that he had not the purse of sovereigns to take back with him to Nelson. He congratulated Father Carew upon his well-merited promotion to the Deanery of Greymouth, and hoped he might live to celebrate his golden jubilee in as good health as that which crowned the ceremony this evening.

At the conclusion of Dean Mahoney's remarks refreshments were handed round by the ladies and gentlemen of the congregation, after which the final part of the musical programme was gone through, and thus was brought to a close one of the most successful gatherings ever held in Greymouth.

The celebration on the whole was a great success, and too much praise cannot be given to Rev. Father Malone for the admirable manner in which he worked out the details, and superintended the carrying out of the entire programme. The committee, and especially the ladies of the congregation, deserve a meed of praise on the magnificent result of their labours.

## BISHOP GRIMES AT PLEASANT POINT.

(From our own correspondent.)

THE mission at Pleasant Point by the Right Rev. Dr. Grimes, assisted by Dean Foley, was a great success. Upon the arrival of his Lordship, Mr. J. Dore presented the following address:—

My Lord,—Your indefatigable zeal for God's work has happily brought you once more amongst us, and it is almost needless for us to say how our hearts abound with joy and gladness for the privilege you have bestowed on us by visiting this remote part of your diocese. The noble purpose which has led your Lordship's steps to this rural spot to-day will, we know, give us renewed strength and light in the journey of human life. Words are inadequate to express the consolation it was to us when we heard of your safe return to Europe. We were told how you sped into the different lands, and laid our homage and your own at the feet of our glorious Pontiff, Leo XIII., and, although seas rolled between us, we also heard with delight of the love displayed for you in Ireland, and in every part of the land you visited. Our hearts did, indeed, swell with pride to hear of your successful efforts whilst abroad in securing funds to raise a temple in your episcopal city worthy of the Divine Presence. Hoping we will always prove grateful for the constant loving care you so generously lavish upon us, we beg to remain your Lordship's most devoted children, the People of St. Mary's, Pleasant Point.

His Lordship expressed his gratefulness for the kind manner in which he had been received, and referred to the object of his mission.

The services during the week were very largely attended, and at the concluding ceremony there was not sufficient standing room in the church. There were forty-three boys and fifty-three girls confirmed. At the concluding service the act of consecration was read by Miss E. Dore, and the renewal of baptismal vows by Miss Nellie Driscoll—two very small children. In thanking all who had assisted, his Lordship referred to the kindness of Mr. J. Dore, who had banqueted those who had received Holy Communion—over a hundred—and during the mission had attended with the greatest kindness to the wants of him (the Bishop), and of Fathers Foley and Galerne. I may mention that Mr. Dore also gave the handsome donation of £20 to the Cathedral Building Fund, the total subscriptions to which amounted to about £150.

His Lordship is now holding a mission at Geraldine.

The value of Townsend's Cinnamon Cure in cases of coughs, colds, etc., is well known, and the proprietors receive from time to time grateful testimony as to its efficacy. Here is what a Kaikoura resident says:—I was recently seized with a cough and cold, which turned to severe influenza, and compelled me to take to my bed. Townsend's Cinnamon Cure cured me in two days, but as I have always been weak-chested and susceptible to colds, I continued taking the medicine until I finished the bottle. I must say I have not felt so well for many years.—\*.

## WANGANUI.

(From our own correspondent.)

August 31.

Mr. W. Meehan, late of Ohingaiti, has taken over the Commercial Hotel, Wanganui.

The teaching staff of the Marist Brothers' School has been strengthened by the arrival of Brother Pelagius.

Preparations are being made for an early start with the enlargement of the Catholic church in Wanganui.

Miss M. Neill, who for years past has been actively connected with St. Mary's Choir, left last Tuesday for Gisborne. Prior to her departure she was presented by the members of the choir with a handsome present as a token of their esteem. The Very Rev. Dean Kirk made the presentation.

At the last meeting of the St. Columba Club, Mr. Pilases favoured the members with an excellent paper on the present position of affairs in the Transvaal. Mr. E. Loftus gave a biographical sketch of Oliver Goldsmith. Other items were: Recitations, Messrs. Hartnett and London; reading, Mr. J. T. Hogan.

The Mangaweka correspondent of the *Wanganui Chronicle* writes as follows:—It is now definitely announced that the Catholics are to form a new parish here, and that a priest, Rev. Father La Croix, S.M., will be shortly stationed here. There is already a large sum in hand for the building of the church, and steps will be taken to raise the remaining funds, so that no doubt a church will shortly be erected at the corner of Raumaewae and Mangawharariki streets. Seeing that the Catholics are the largest body here in numbers, there is every prospect of success attending their efforts. It may be mentioned that the Rev. Father Tymons has for the past four years regularly visited that district.

## TIMARU.

### VERY REV. DEAN FOLEY'S SILVER JUBILEE.

(From a correspondent.)

September 4.

After concluding the mission at Pleasant Point (Temuka parish) Rev. Father Foley came over to spend a few days in Timaru. It leaked out that the silver jubilee of his priesthood was to occur on Wednesday, the 30th inst. A few priests, with his Lordship the Bishop at their head, decided to show him some mark of their esteem on the great occasion, and as a consequence a little gathering consisting of Father Galerne and the local clergy made the presentation on Wednesday afternoon. During the day congratulatory telegrams came from all parts with the best wishes of his *confrères* in the ministry. His Lordship wired his congratulations, and named Father Foley dean and diocesan consultant. The Aloysian Club held a social in the girls' schoolroom to honour the new dean their old pastor. An unusually large attendance of guests was the result. The room was beautifully decorated with flags and evergreens. Addresses of congratulation were read by the Aloysian Club and the Children of Mary, to which the Rev. Dean feelingly responded. He was there, he said, by accident, and he was thankful for it, as he had always kept a warm corner in his heart for Timaru. He wished the societies success and encouraged all the young people to join them. A very enjoyable evening was passed playing the games provided and listening to the songs of our first-class local talent. The singing of 'Auld lang syne' brought a very pleasant gathering to a close.

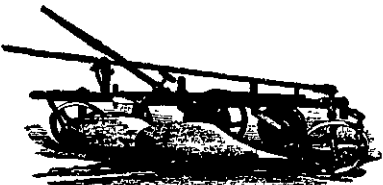
The 25 mile Annual Road-Race of the Queensland League which was run off over the Sandgate course near Brisbane on Saturday last proved another Massey-Harris success. Swenson on that machine secured first place, while Benjamin and Brandt on the same jigger secured first and second fastest time.—\*.

A captain in the Royal Army Medical Corps, writing from Muttra, India, to the editor of the *Irish Cyclist*, says of Dunlop tropical tyres: "I have had only one puncture in my last four thousand miles over very bad roads, which speaks well for my tropical Dunlops. Every new pair of tyres I get seems better than the last, in fact you can't sell a bike here second-hand unless it has tropical Dunlops."—\*.

The attention of those about to purchase or lease hotels, is directed to the advertisement of Messrs. Dwan Brothers, the well-known hotel brokers and estate agents, Wellington, which appears elsewhere in this issue. The firm is prepared to treat about houses both in Wellington city and suburbs, and also in the Wairarapa and Marlborough districts. On reference to the list it will be seen that the prices and rentals are such as to suit the requirements of all classes of clients.—\*.

Lovers of Church music will be interested in the list which Messrs. Louis Gille and Co. of Liverpool street, Sydney, publish in another page. Besides various Masses the firm directs attention to four oratorios by the famous priest-composer, Don Lorenzo Perosi, who has come so prominently before the public within the past few years. Although but twenty-six years of age, he has already composed more than half a dozen oratorios, about fifteen Masses, and several shorter pieces. About the beginning of the year all Italy was talking of the genius of this composer, but now his works are known all over Europe, and some were produced in England a few months ago, when they stood the test of the keenest criticism. There can be no doubt but that Don Perosi has taken rank with the foremost of living composers. Among the oratorios stocked by Messrs. Gille and Co. are Don Perosi's two great works—'The Resurrection of Christ' and the 'Resurrection of Lazarus.'—\*.

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A wonderful and extraordinary combination of concentrated medicine. The Victories of Science—Electric Telegraphs, Steam and Printing—revolutionised the whole system of the globe, and made mankind wiser and better. So, although there are countless Pills used for the disease, and claiming much as to their merit, the remarkable discovery of Dr. Haydock has eclipsed them all, and has founded a

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2. Distension of the bowels by wind.
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6. Constipation, with an occasional diarrhoea.
7. Headache in front of head.
8. Depression of spirits and great lassitude.

All of the above symptoms go to show functional derangement of the Liver; and now comes the great importance of any error made as to the condition of the patient. He should immediately provide himself with a LIVER STIMULANT, the most common form of which is a Pill. Daily experience shows that this, when the Pill is compounded properly, is the readiest mode of inciting and promoting the action of the Liver, and can be always relied on. I have devoted many years of my life in compounding a Pill that will act readily and systematically as a Bilious Remedy. I do not believe in great purgatives, and therefore have made a Pill, one of which is an active and thorough dose. I have called it

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CAUTION!—Druggists are desired to notice that the name of J. H. Francis, sole agent, is written across each dozen packages of Haydock's Liver Pills. All without this are counterfeits.

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