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Current Topics

AT HOME AND ABROAD.

THE DREDGING BOOM. A SHORT time ago a speculating medico made the following remark on the gold-dredging boom in Otago: 'Twelve months ago you couldn't float a cork in Dunedin;

now you could float a bar of iron.' The phenomenal success of the Hartley and Riley claim and the widening knowledge of the extent of gold-bearing rivers in Otago have set the pulse of speculators beating at the double with the dredging fever. The boom goes gaily on. Every week new ventures are being placed upon the market, and the shares are gobbled up without examination or inquiry, just as your greedy adjutant bird gulps down with perfect impartiality a healthy frog, a chunk of quartz, or a twelve-penny nail. Thus far flotations have been, as far as we know, of the kind called 'straight.' But a would-be purchaser of a 'claim' published a warning note in Saturday's Dunedin dailies, which should make intending investors deal with new ventures on their merits, even though they may not follow the extreme counsel of Mark Twain, who declared that 'there are two times in a man's life when he should not speculate—when he can afford it and when he can't.'

A PEN-DUEL IN AUCKLAND.

A CONTROVERSY on the religion of the Early British Church has been wagging its tongue for some time past in Auckland. A writer who conceals his identity under the pen-name 'Justitia' holds the right end of the discus-

sion in so far as he maintains the thesis that the Early British Church was Roman in doctrine and liturgy, that it believed in bishops, priests, deacons, sub-deacons, etc., in the primacy of the Pope, the Sacrifice of the Mass, prayers for the dead, intercession of saints, anointing with holy oil, confession, forgiveness of sins through the Sacrament of Penance, reservation of the Blessed Sacrament, the Real Presence, pilgrimages, the monastic system, the canon of Scriptures as used in Rome, fasting, Latin liturgy, and other doctrines and practices peculiarly characteristic of the Catholic Church. So much may be learned from the *Book of Llandaff* and the works of the monk Gildas the Wise, who flourished in the sixth century and was a personal witness of the faith of the Early British Church in his day. The editorial scissors snipped the vitals out of 'Justitia's' latest contribution to the controversy, so that we do not know precisely how he bore himself in the latest phase of the encounter. But we fancy he might easily have made in this connection, and indeed on most of the ground covered by the controversy, a deadlier use of the works of such foremost Protestant writers as Ussher, Spelman, Collier, Dugdale, Cressy, Goodwin, Lhuys, Pughe, Wharton, Rees, Woodward, Bishop Short, Schaff, Skene, Haddon and Stubbs, Pryce, Green, Bright, and a room-full of others. He might, indeed, have fought out the controversy on their testimony alone, without having to appeal to the convincing evidence of Lingard and the Fathers. We recommend him and all interested in the subject to procure, through any bookseller, copies of Archbishop Carr's admirable lectures on *The Origin of the Church of England* (Melbourne: Verga, 154 Little Collins street, 6d). This is the last word on the subject, and the best. 'Justitia' might present a copy of it to his late opponent. If, after a careful perusal of its contents, they again set about tossing each other in the same controversial blanket, 'Justitia' would, from the first bout, put 'G.A.' through a whirlwind of somersaults that would leave him (metaphorically, of course) black and blue for a month of Sundays.

THE WORST ARGUMENT.

A CORRESPONDENT asks us to publish 'the best argument against a toper.' Well—um—a good deal depends. Topers, you know—like certain other people—are kittle cattle. They

have as many moods as a September day, and, if you want

them to 'swear off,' you must take them in their proper mood—and tense. What moves Jack may not move budge Jill, and the argument that is good on Friday has often been found inoperative on Saturday night. It is as easy to get some men to 'sign' as to lead a horse to water. Others take a good deal of convincing. Others still are—short of physical force—open to no kind of conviction yet devised. But it is generally bad policy to use reasoning that is in the face of it inconclusive—and least of all the stock arguments based upon the generally temperate habits of the brute creation. These are, without exception, the worst arguments to fling at the head of the toper. There is, in the first place, an implied 'odorous comparison' in favour of the cow and the horse which seldom conciliates good-will; and, in the second place, even a toper can usually see in his muddled sort of a way that the argument is somehow limping and lopsided and out of plumb. 'Just look at that poor cow there at the stream,' said an Irish priest to a parishioner who had a habit of looking at his country's wine when it sparkled in the glass. 'Just look at her. You may be sure she won't drink too much.' 'Who'd thank her,' said the toper, 'when it's only wather?' Father Matthew, the greatest apostle of temperance of modern times, fell into a similar pitfall in addressing an audience of Dublin car-drivers away back in the forties. He determined to teach his audience a lesson in temperance from a class of quadrupeds other than the harmless, necessary cow. 'If,' said he, 'I were to set before one of your horses a bucket of water and a bucket of whisky, you know which the wise beast would take.' Now the wit of the Dublin car-men is not of the leaden-heeled variety, and one of the Father's audience promptly replied: 'Well, Father, if I wor to place before me horse a truss of hay an' a beefsteak, you know which the wise baste would choose. But, Father, does it follow that the hay is the best for me?'

'SWEET KILKENNY!'

ARCHBISHOP IRELAND once reached the citadel of a toper's heart by an unexpected and unsuspected route—just as Wolfe captured Quebec by a steep and unknown track

in 1759. The great American temperance orator told the story himself a few weeks ago in the Cork theatre. We give it in his own words:—

'Some thirty years ago I began the work in St. Paul, and I was succeeding very well, owing to the generous hearts and strong faith of the people to whom I was appealing. However, down in a street called Minnesota street there were some ten or twelve Irishmen who boasted that Father Ireland, whatever he might do, could not touch Minnesota street, and one man particularly. I can use now his name, because it is an honour to him, and he is in heaven—John Shortall was the leader, and he said: "No; nothing can be done here; we shall have our liberty"—liberty to drink themselves to death. One day I met John Shortall. He was half-drunk, but yet full of good sense—for it takes a deal of drunkenness to drive out all the good sense from an Irishman—and he said: "You cannot do anything in Minnesota street." A bright thought struck me. I said: "John, I have been reading lately some interesting news from Kilkenny" (John was from Kilkenny). He said: "Sweet Kilkenny!" I saw my opportunity. I said: "Will you do me a favour for the sake of sweet Kilkenny?" "Yes—anything," he said. "Very well, take the pledge for the sake of sweet Kilkenny." His quick answer was: "You have made me." From that day there was in St. Paul no more pious Catholic, there was no more loving father, there was no happier man, than John Shortall. Eight months ago he was near his end, and I went to see him. He said: "Archbishop, I am blind. I cannot see you. I pray that the light of heaven may be upon your soul. I pray for you every day." And he went to heaven. He was a saint, because for the sake of "sweet Kilkenny" he took the pledge.'

THE CABLE FIEND.

SOME fine day in the sweet by-and-by of scientific gardening we may gather grapes from thorns and figs from thistles, and extract sunbeams from cucumbers. And some other fine day—when the cow jumps over the moon—we may

expect the plain and unadorned truth from the cable-fiend when he sets forth to furnish items of Catholic news to the Antipodes. Here is the latest piece of simian folly which the plaguy wight has perpetrated. It came to our New Zealand dailies in the shape of a message dated 'Madrid, September 5':—

A Congress of Bishops is sitting at Burgos, despite an injunction from the Pope, and they passed a resolution of sympathy with the Carlists. The representative of the Pope, who presided, at once left the Congress, which was then brought to an abrupt conclusion.

Now (1), in the first place, this message, as worded here, did not come from Madrid. It is simply a summary supplied by some hack who does work of this kind for the Press Association, and who probably knows almost as little of the Catholic Church as the typical Protestant controversialist. This, of course, does not exclude the possibility, or even probability, of the original telegram from Madrid being as chock full of absurdity as the Press Association's summary of it. (2) Again: nobody acquainted with Catholic terminology would apply the word 'congress' to what was manifestly a council or synod of Spanish bishops. (3) Yet again: the blundering descendant of Ananias who manipulates European Catholic news was guilty of a particularly clumsy falsehood when he represented a 'congress' of Catholic bishops as being held 'despite an injunction of the Pope,' and yet with 'the representative of the Pope' presiding over it so effectively that his departure brought the proceedings 'to an abrupt conclusion.' If the Press Association will persist in dumping false reports of Catholic happenings into New Zealand newspaper offices, it ought to employ somebody that can at least lie plausibly. (4) Councils or synods such as are evidently referred to in this sadly bungled cable message confine themselves to passing decrees on matters of doctrine, morals, ritual and discipline. Apart from this we may merely refer to the signal improbability of a papal representative so far forgetting his duties and responsibilities as to permit discussion on the Carlist question, much less to formally put a resolution on the subject from the chair.

From time to time we have commented on cable-messages of this kind that, for their amazing fatuity, might have been concocted or edited in a padded cell at the Sealiff Lunatic Asylum. We smile at the vagaries of the well-meaning idiots who described a priest at a *Requiem* service as 'performing the ablutions by sprinkling holy water on the bier,' or who represented the acolytes as entering the sacristy 'bearing crucifixes and thurifers,' or who told all the world and his wife how Cardinal Vaughan wore 'an asperges on his head,' and how his master of ceremonies 'entered the sanctuary swinging a thurifer in his right hand.' Such miraculous stupidities are on a par with the paragraph in a London morning paper which a few months ago assured a confiding public that Mr. T. P. O'Connor 'invariably wears a sprig of shillelah in his button-hole.' These blunders are evidently unstudied and ingenuous. They contain no sting and are written in perfect good faith and deep earnestness by honest and upright imbeciles who fancy they know something about the solemn functions of the Catholic Church and are anxious to impart that knowledge to others. They fail in the attempt. And such failures add a piquancy to the sauce of life.

Other cable-blunders would be laughable too, but for the fact that there is too often a certain malignancy—subjective or objective—in their folly. A metaphorical stab with a jack-knife forms past of the cable-twister's antics. In other words, his tortured messages convey whole falsehoods or half-truths that are calculated or intended to throw discredit on the Catholic Church or some portion of it. Such were several of the cable messages that we have dealt with us from time to time for many years past. Such, in effect, was the manufactured story about the 'congress' at Burgos. To the same category belong the many evil tales sent round the world charging Catholic ecclesiastical persons or religious with serious crimes. Over and over again the accused persons have been acquitted of these charges. The cable-fiend cables the accusation. We have not yet met with one instance in which he has cabled the acquittal. Here are two quite recent cases in point that were blazoned forth under what some irreverent people term 'snorting' headlines in almost every daily, weekly, bi-weekly and tri-weekly secular paper from Auckland to Invercargill. One was a charge of cruelty against a Catholic Sister, who had ordered the caning of an obstreperous boy of ten who had been committed to St. Joseph's Orphan Asylum at Potadam, and had twice run away, and endeavoured to induce other lads to go with him. The cable-rigger furnished the New Zealand public with a bold charge of gross cruelty. It was stated as an absolute fact. No hint was given that it was a question of an untried (and denied) accusation. There was no suggestion of mitigating circumstances, no hint as to the real form of punishment. And, of course, the Press Association took particularly good care that the following additional particulars should never reach the secular papers of New Zealand: A prosecution was instituted. The charge of undue severity was promptly dismissed as quite contrary to evidence. An appeal

was lodged. The case was heard in a higher court. The rehearing resulted in the acquittal of the Sisters, and the expression of a judicial opinion that St. Joseph's Orphan Asylum is a model house of its kind. This judgment was delivered early in July. But not a hint has thus far been given to the people of this Colony by the Association, which went to the expense of spreading the calumny against a woman to every wind that blows over Australasia.

Here is the other case referred to. The Press Association some months ago stated positively that one Abbé Flamidien, of Lille (France), had brutally murdered a boy. As usual, there was no indication that he was merely accused of the crime. The lie got a long start and was away around the world on seven-league boots while the truth was rubbing the sleep out of its eyes and preparing to draw on its house-slippers. But it has come lumbering along at last—in our European exchanges. Now it turns out that the accused was not an abbé (priest), but a brother of the Christian Schools—Brother Flamidien. The murdered boy, Foveaux by name, had attended the Brothers' extern school at Lille. Brother Flamidien had taught the lad's class on the evening when he was missed. On this ground alone he was arrested and charged with the crime. Strenuous and—to those accustomed to English trial by jury—shockingly unfair efforts were made by the 'juge d'instruction' to sustain the charge against Brother Flamidien. But it was all in vain. He gave conclusive proofs as to how he spent every moment of his time, and on July 11 was acquitted and set free, without a stain upon his character, by a full bench consisting of members of the Preparatory Chamber and the Chamber of Correctional Appeals. As the London *Weekly Register* says: 'The Court of First Instance has now dismissed the case against him, which utterly broke down on investigation. He leaves the court absolutely reinstated and justified.' But the *Register* adds that in England 'not nearly so much prominence has been given in the Press to the news of his acquittal as was given to the previous proceedings.' Just so. The American telegraphic agencies had sufficient sense of honour and manliness to give as wide publicity to the acquittal of the accused as they had previously given to the news of his accusation. The Press Association that serves these colonies has chosen, as usual, to adopt the cowardly expedient of suppressing the fact of the acquittal of the accused man.

As to the cable-riggers, our single protest is not likely to affect their tactics. But we venture to respectfully submit that their modes of dealing with Catholic news forms a fair subject for a joint and vigorous remonstrance by the Catholic hierarchy of New Zealand and Australia. We should need the income of a Hartley and Riley gold-dredging claim in full working if we were to promptly nail the silly or malicious tales that come over the cables reflecting on the Catholic Church, Catholic ecclesiastical persons, and Catholic institutions. Such a course is therefore barred to us. A few years ago, at the instance of the late Cardinal Sanfelice, we pilloried a Melbourne newspaper proprietor for the publication of a gross libel on the Convent of SS. Joseph and Teresa, in Naples (Italy). Should such cases of gross and unretreated calumny appear in future in the Press of this Colony, we shall consider the desirability of placing it in the power of the ecclesiastics, religious, or institutions concerned to see that their good name may not be blackened with impunity even in this far-off verge of the world.

THE last San Francisco mail brought details of the death of the notorious American infidel lecturer, Robert Green Ingersoll. He will, perhaps, be best remembered through the withering exposure which Father Lambert made of his ignorance, his shallow fallacies, his mellifluous sophisms—just as Dr. Hyde (the slanderer of Father Damien) will be known to posterity through the magnificent literary horse-whipping administered to him by the late Robert Louis Stevenson. Ingersoll's death was one of awful suddenness. In his later years he had expressed a wish that the end might come slowly, so that he might be able to watch its approach and to calmly contemplate its possibilities. But it came in the flush of health, and with the suddenness of a lightning flash. Though a successful lawyer, Ingersoll was no scholar. He did not profess to be a scientist, and even the rudiments of philosophy were 'a Hebrew speech' to him. He was not even a wit. He was merely a 'jokist'—a master of a certain kind of direct and rough (sometimes coarse) sarcasm, a buffoon skilled in all the quips and pranks and grimaces and by-play of the low comedian. With these he tricked out such of the exploded fallacies of Paine, Voltaire, and Co., as his untrained mind could get a partial grip upon.

His appeal was made to the ignorant and half-educated element of the community—to the shallow minds that are easily tickled and enjoy a horse-laugh, especially at the ten commandments, or at some coarse, if cheap, reference to Moses or the Deity. Among such people Ingersoll wrought unspeakable

moral harm. His lectures were sent broadcast over the world—a packet of them caught our eye the same day that the American mail brought news that he was cut down without a moment's warning while waiting for a game of billiards. His ignorance of philosophy, theology, biblical lore, history, etc., was shown up by Father Lambert (now editor-in-chief, *N.Y. Freeman's Journal*), Rev. Dr. Nothgreaves, the late Judge Black, and Rev. H. Ward Beecher. Father Lambert's *Notes on Ingersoll and Tactics of Infidels* fairly flayed the shallow comedian alive, cut him into mince-meat, and threw the fragments to the dogs. He out-matched the actor-lawyer in wit and satire, and dissected his clumsy fallacies and misuse of terms with a keenness of hard philosophy that cut the very vitals out of Ingersoll's system—or rather of that destructive criticism which with him seems to have stood for a system. Of late years Ingersoll had been getting more and more out of the public eye and ear. In a short time his lectures and his vagaries will be remembered only through the reply which they called forth from Father Lambert—pretty much the same as the anti-Catholic D'Esterre's name is perpetuated by the fact that O'Connell fought with him and settled his hash.

PROTESTANT MISSIONS IN THE SOUTH SEAS

CARDINAL MORAN ON THE SITUATION IN THE TONGAN ARCHIPELAGO.

THE following letter by his Eminence Cardinal Moran on Protestant missions in the Tongan Archipelago appeared recently in the Sydney newspapers:—

The Tongan Archipelago has been casually referred to in a former letter. This interesting group merits a more special mention. The Countess of Jersey, writing in the *Nineteenth Century* for January, 1893, tells of the rapture with which she gazed on the placid waters that encompass those coral islands. 'There are days,' she thus writes, 'which stand out from all others as those which have given us the supreme joy of a new sensation—days which have taught us the delight to be won from some perfection in Nature or art hitherto unrealised. Such a day must surely dawn on anyone who sees for the first time the glory of the sea which girdles the coral islands of the South Pacific. As the Norddeutscher Lloyd s.s. Lubeck steamed through the hundred isles and islets which make up the Tongan group, a day-dream of pure colour glowing beneath a tropical sun unfolded itself before our delighted eyes. The low shores covered with graceful cocoanut palm-trees seemed to float, not in a real ocean, but in melted jewels, or in rainbow rivers whose waters flowed into each other, changing every instant, so that a surface at one minute sapphire was at the next of a transparent green, or again of a deep anethyst tending to crimson, or of turquoise blue in a silver setting. The vivid hues were such as we had never seen before save in the tail of a peacock or in the plumage of a humming-bird or bird of paradise; now they were spread before us in waves of splendour, which neither poet nor artist could ever capture or recall. The little toilers whose reefs now destroy ships and now create fresh dwelling-places for man, at least endow the world with a heritage of beauty by building reflectors in the deep, which catch the sunbeams as they fall through the seas and send back visions born of coral, light, and water.'

Some islands of the group are subject to volcanic eruptions and earthquakes. During one of these disturbances about 1855 a new island of considerable size arose from the waters. Wesleyanism was at this time quite triumphant at Tonga, and the name John Wesley was with due solemnity allotted to the new island. Soon after the christening, however, the island disappeared again in the waters as suddenly as it had arisen.

AN UNSUCCESSFUL BEGINNING.

A detachment from the missionary staff of the Duff at the close of last century were the first to engage on the mission field at Tonga. The best friends of Protestant missionary enterprise confess that instead of blessing they brought scandal to the savage natives. Rev. Mr. Aikman, in his *Encyclopaedia of the Protestant Missions*, writes: 'The first work of these brethren was attended with deep pain, in excluding one of their number for gross immorality. The wretched man went from evil to evil, until he discarded all profession, and disowned the Sabbath, the sanctuary, and the Bible.' After a few years the whole mission ended in fiasco, and the survivors of the missionary band chose a home for themselves in New South Wales. Mr. King assures us that some of them became afterwards useful citizens in Australia. Of this I have no doubt, but it is no less true that they did not win their laurels on the mission fields of the South Seas.

In 1822, Rev. Walter Lawry, as representative of the Wesleyans, landed at Tonga. The history of his mission states that 'he was accompanied by two or three mechanics, and he took with him a number of horned cattle and sheep, which were presented by the Governor of New South Wales, in the hope of their breeding in the island. He also carried with him Indian corn, wheat, peas, beans, cabbages, potatoes, turnips, melons, and various other garden seeds with a view to their cultivation.' He attested that the natives were most willing to receive any gifts that he presented to them, but paid no heed to his preaching. Finding that no success attended his mission, he quitted this mission field in the following year.

Rev. Mr. Thomas and other Wesleyan missionaries were more successful when they landed at Tonga in 1826. In fact the scene had now entirely changed. The young chief of Lifuka, who was endowed with singular energy, was resolved to subjugate the other

local chiefs to his rule and to become King of the whole Tongan group. He saw the advantage that would accrue to him from the friendship of the missionaries, and he hastened to identify his cause with theirs. At baptism he took the name of George, and his wife was named Charlotte. He gradually subjugated all the Tonga Islands and made Nukualofa his capital, where for well-nigh half a century he ruled over the whole group as King George the First of Tonga. It was under the mask of Wesleyanism that he carried on his wars, but as we will just now see, very little of the spirit of religion was shown in his method of warfare. Having secured the Kingship, which was the great object of his ambition, he allowed the Wesleyan missionaries to hold the practical control of affairs throughout his island territory.

CIVIL AND RELIGIOUS ORDINANCES.

Prominent among those missionaries was the Rev. Shirley Baker, who for more than 20 years, till his enforced departure from Tonga in 1890, may be said to have been supreme in both Church and State. Under this Wesleyan administration a number of civil and religious ordinances were enacted, prominent amongst them being the sanction of divorce. Small as was the population of the kingdom, as many as 200 divorces were granted in one year. Heavy fines of £12, £15, and even £20 were imposed for the slightest infraction of the Wesleyan laws. In those early days the missionaries enjoyed a monopoly of English cottons and other similar goods, and nothing was left undone to ensure a profitable result. All were obliged to wear a sufficient measure of dress whilst assisting at the religious service, but the native tapé, woven from the fibre or bark of trees, was forbidden. By special edict it was commanded that under penalty of £100 all the native tapés were to be consigned to the fire on or before the 1st January, 1876. The simplest amusements were forbidden; public confession of faults was commanded; and all such faults were to be severely punished at times with stripes, at times by burning and mark with a red-hot iron on the flesh, more frequently by forced labour, or by compelling the natives to act in the menial capacity of carrying, on their backs, the missionaries or their wives and children.

In the meantime everything did not proceed smoothly for Rev. Shirley Baker. Whilst the administration of affairs was in his hands, some disorders were reported at headquarters in London, and an order was issued removing him from office. He visited Sydney, however, and matters being satisfactorily arranged, he was reinstated by the Australian Board of Management in his former position. After a time, however, he was dissatisfied with the way that religious affairs were being carried on in Tonga, and he accordingly assumed the rôle of church-reformer. He easily obtained King George's approval that Wesleyanism would be recognised as the religion of the State of Tonga, and furthermore that they would sever all connection with the Wesleyan Boards of London or Australia, and form a self-governing communion, to be known as the Free Church. As was to be expected, those Reforming religious measures did not find favour with all his Wesleyan co-religionists in Tonga. Though the newly-created Church was in name at least proclaimed to be Free, every effort was made by the King and by Baker, who was now appointed Prime Minister, to force attendance at the Free Church service, and to compel the natives to adopt the formed lotu. Many of the Wesleyan ministers were indignant at the hostile proceedings of their reforming brother, and a considerable number of their congregations followed them. Rival Wesleyan Churches were now set up side by side. As service was held at the same hour, every effort was made by the preacher in one pulpit to drown the voice of his opponent in the adjoining church; if his own strong voice did not suffice, the ringing of bells, and singing of the natives, and other in-harmonious noises were availed of. So bitter was the feeling stirred up by this irreligious rivalry that an attempt was made on Mr. Baker's life; and by way of requital six native Wesleyans of the older communion were sentenced to death and several others were deported to Fiji. The British Government felt constrained at length to interfere.

A WHOLE CABINET IN HIMSELF.

Lieutenant Baden-Powell, who visited the islands about this time, presents a vivid sketch of the close of Rev. Mr. Baker's career (*In Savage Isles and Settled Lands*, by B. F. S. Baden-Powell, London, 1892). He found, he says, in Tonga two rival Wesleyan Churches, which had their origin in the jealousies among the missionaries themselves. He adds: 'The Rev. Shirley W. Baker, who was probably chiefly responsible for this state of things, is one of the best-known men in connection with Tonga. He started as a Wesleyan missionary many years ago. He rose in the favour of the King, till finally he was made Premier of Tonga, resigned his missionaryship, and started a Free Church in opposition. But he was not content with this; he was soon able to assume other offices as well. At the time of his enforced retirement he united in himself the offices of Auditor-General, Agent-General, Minister of Foreign Affairs, Minister for Lands, Minister for Education, President of the Court of Appeal, and Judge of the Land Court, and in one or other of these capacities he alone had the exclusive control and knowledge of the finances of the country. The Treasury funds were wisely invested into the Bank of New Zealand, and, as Agent-General, he had the sole control of these foreign-invested funds. He, with his family, had quarters in the King's palace, or rather the King was allowed one room, the Premier occupying the rest of the house. He lived well and kept his public accounts carefully.' Mr. Powell gives a few specimen items of these accounts as follows:—

'Police uniforms, hardware, Parliamentary expenses, tanks, medicines, building materials, etc., £769 6s 2d.

'Freight, £700 19s 5d.

'Articles in a Colonial newspaper, on the Government of Tonga (very favourable to Mr. Baker), £50.'

And the writer adds: 'Certain other expenses were entered in the books, which, although personal, might reasonably be charged to public funds.' Among these were cab-hire on a visit to Auck-

land (£46); annual subscription to the club in Auckland; photographs of Mr. Baker 'in order that the nation at large should be able to see what kind of a man they had as chief Civil servant.' The British Government at length interfered; 'all pleasures must have their end, and the greatest of men will sometimes fall. One fine day an English man-of-war arrived at Nukualofa, having on board the High Commissioner of the Pacific. . . . Within a day or two Mr. Baker left Tonga, with pretty clear instructions as to what course would be taken should he again visit his old home. Poor man! It is hard, indeed, to be turned out of house and home (even though it be another's house), and to be deprived of such a privilege as utilising the moneys lying idle in the Tongan Treasury' (p. 325). How things were even as late as 1892 is thus told by Mr. Powell: 'The Wesleyan and the Free Churches stand side by side in rivalry not far from the palace (in Nukualofa). At times open hostilities are carried on between these two by means of loud and prolonged bell-ringing during one another's services.' This rivalry of the Wesleyan parties still continues, but by royal edict the unseemly pulpit strife has in part been remedied, as the contending churches are obliged to hold their respective services at different hours.

A CONTRAST.

It is not necessary to dwell upon the results of all this contention as regards religion on the native mind. I will cite only the words of Mr. Louis Becke, whose writings on the Islands of the Pacific have received widespread attention. In an interview with the London *Chronicle* reporter in September, 1896, he was asked: 'The islands are practically missionaries' colonies, are they not?' He replied: 'Yes, they are, unfortunately. I use the word unfortunately advisedly, for (Wesleyan) Christianity, especially in Tonga, has changed a fine, war-like race into a sort of oily, grovelling hypocrites. Of course there are missionaries and missionaries, and the individual in these elements is everything. The Roman Catholic priests do magnificent work.' The statement here made regarding the Catholic missionaries is confirmed by one of our Australian writers in his *Modern Buccaneer* (London, 1894), in which he relates:

'At the Marist Mission at Tongatabu I was received most kindly by the venerable Father Chevron, the head of the Church in Tonga. His had been a life truly remarkable. For 50 years he had laboured unceasingly among the savage races of Polynesia, had had hair-breadth escapes, and passed through deadliest perils. Like many of his colleagues, he was unknown to fame, dying a few years later, beloved and respected by all, yet comparatively unhonoured and unsung. During the whole course of my experiences in the Pacific I have never heard the roughest trader speak an ill word of the Marist Fathers. Their lives of ceaseless toil and honourable poverty tell their own tale. The Roman Catholic Church may well feel proud of these her most devoted servants. One morning Captain Robertson joined me; the Father seemed pleased to see him. On my mentioning how kindly they had treated me, a stranger and a Protestant, he replied, 'Ay, ay, my lad; they are different from most of the missionaries in Tonga, anyway, as many a shipwrecked sailor has found. If a ship were cast away, and the crew hadn't a biscuit apiece to keep them from starving, they wouldn't get so much as a piece of yam from some of the reverend gentlemen.' The decay of the native population which has been remarked in the other Protestant missions holds good also of Tonga. The first Wesleyan missionaries reckoned the population of the three main groups of the Tongan Islands at 50,000. From the *Statesman's Year Book* for 1899 we learn that the latest census gives the total native population as 17,500. The Wesleyan adherents in 1876 were reckoned at 23,000; their number at present is reduced to about 13,000.

A RELIGIOUS WAR.

I would wish, however, in the present letter to call attention particularly to the violent means and cruel persecution to which the Wesleyans and other Protestant missionaries had recourse whilst they endeavoured to enforce their tenets in the Tongan and other islands-group of the Pacific.

There can be no question but that the Wesleyan lotu was forced on the natives by King George and his brother chiefs at the point of the sword. Von Kotzebue, in his *New Voyage Around the World*, attests that the religious war was raging at the time of his visit, and he writes: 'The new religion was forcibly established, and whoever would not adopt it put to death. With the zeal for making proselytes, the rage of tigers took possession of a people once so gentle.' He adds: 'The bloody persecution instigated by the missionaries performed the office of a desolating infection.' A few years later the American Commodore Wilkes, in *United States Exploring Expedition*, attests that he found at Tongatabu a religious war promoted by the Wesleyan missionaries: 'I was much surprised and struck (he says) with the indifference with which Mr. Rabone (one of the missionaries) spoke of the war. He was evidently more inclined to have it continue than desirous that it should be put a stop to; viewing it, in fact, as a means of propagating the gospel. I had little hopes of being instrumental in bringing about a peace, when such un-Christian views existed where it was least to be expected.' Rev. John Williams himself admits that his Wesleyan converts 'acted with great cruelty towards their enemies, hewing them in pieces while they were begging for mercy.' For instance, at Houlé a heroic resistance was made by a considerable body of natives. When the village at length surrendered all the survivors were put to the sword, and the victors amused themselves by throwing the infants up in the air and catching them on their spears in their fall or hacking them to pieces with their axes.

The siege of Pea by King George and his Wesleyan followers presents perhaps the most singular episode in Tongan history. Pea was a populous and important township, and the adherents of the old pagan worship had concentrated their forces there. Some escapes from Norfolk Island took an active part in strengthening its fortifications. The walls, arising to the height of 20 feet, were formed of the butts of cocconut trees, and were several feet in

thickness. All the attacks of King George against the fortress were fruitless. Her Majesty's ship *Favourite*, commanded by Captain Croker, touched the island in 1841. The missionaries represented to him that their lives were in jeopardy from the attacks of the Pagan enemy, and that the only hope of peace for the island was to compel the surrender of Pea. He was further assured that a mere display of British force would be sufficient to assure success. He accordingly landed a considerable body of volunteers from his ship, and with a parade of three hundred pieces of cannon marched to the fort. No enemy was to be seen, and not a shot was fired from the walls till the officers with drawn swords reached the entrance to the fort. On a sudden a deadly volley was discharged. The captain and two officers were shot dead; 19 men were dangerously wounded; the rest fled, and the three pieces of cannon fell into the hands of the victors. Some years later Pea through treachery was seized by King George's troops and completely razed to the ground. Any natives that were found were put to death. It was only in 1861 that this enforcement of Wesleyanism by warfare was brought to an end in Tonga, when by the intervention of the British Government and the presence of French frigates, religious toleration was made the law of the land.

The Tongan Wesleyans, however, had still a free hand to assist their brother converts in Fiji in enforcing the Wesleyan lotu throughout that island group. Several of the Fijian chiefs had become Catholics, but being assailed by the united forces of Bau and Tonga, who were well supplied with muskets, they were one by one defeated and forced to apostatise. The cry of the victors everywhere was, accept Wesleyanism or death.

ALL FOR THE SAKE OF RELIGION.

Mr. Pritchard, in his *Polynesian Reminiscences* (page 304 to 310), gives some instances of the persecution to which the native Catholics were thus subjected, instances, I may remark, which came under his own immediate observation. I cite his testimony as being a witness in such a matter of unquestionable authority. He had held the office of British Consul at Samoa, and subsequently in Fiji, and, being himself a Protestant, had in many ways befriended the various Protestant missions. He gives in detail the story of Togitogi, a Fijian chief, as related by the sufferer in person in September, 1861. About 18 days before that date Togitogi and other minor chiefs were summoned before Semisi, who with an armed body of Tongans had come to Tamasua, in the Yawasi islands of the Fiji group. The following in abbreviated form is Togitogi's narrative: 'When we got to Tamasua, Semisi, the chief, Tui Bua, and the Tongan Wesleyan teacher, Maika, were sitting together waiting for us; and there were very many Tongans around them, and all armed. As soon as we were near Semisi, the Wesleyan teacher Maika pointed me out, and Semisi said: 'You are a bad man, Togitogi; how is it that you do not follow that which is good? How is it that you do not follow Maika, the teacher? You must be flogged. Then some Tongans put down their muskets and tied my hands behind me; they tied my wrists and my elbows. Two Tongans held me, one on each side of me. Semisi said to me: 'You must throw away the lotu Katolika (the Catholic religion) and you must follow the religion of Maika the teacher (Wesleyanism). As Semisi said this, a Tongan began flogging me with five pieces of Walai (a creeping vine). I soon fainted and fell down. I do not know when they stopped flogging me; but before I fainted, my blood was running down very much and spurted all about. My family tell me that when I fainted and fell down, I was lifted up and held up by the same men who had been holding me before, and that I was flogged while I was in a fainting state, and kicked about until my head hung down and they could not hold me up any longer. When I came round again, I was bleeding all over my back, and I felt the skin was off; the skin was off my wrists, too, and the flesh was cut all over my back and arms. The marks are on my back and my hands now; you can see them yourself. When Semisi saw I was come around again, he said to me: 'You must obey Maika the teacher, you must throw away the lotu Katolika (Catholic religion), and follow the lotu dina (the true religion, Wesleyanism). Maika was all the time by the side of Semisi, and I heard him say: 'Togitogi must be flogged.' Two others were flogged at the same time. Togitogi added that if they escaped further suffering, they owed it to an Englishman named Hicks, who reproached Semisi for his cruelty: 'You flog them (he said) because they are Catholics, and won't follow Maika, the Tonga teacher, and give their land to the Tongans. It is prohibited for you to do this.' Semisi replied: 'These men make the land very bad, they do not obey us; I want to make them all follow the true lotu (Wesleyanism). They are lotu Katolika (Catholics), they will not follow Maika, the true teacher.' Togitogi also said: 'If it had not been for Hicks, all the people who were Roman Catholics were to be flogged. Semisi said so. It was through Maika only that we were flogged; he told Semisi to flog us, and he was angry with us because we were of another lotu. Ringa also was flogged. He was made to kneel, as we Roman Catholics do when we say our prayers. They then flogged him till he fainted. Then they held him up and flogged him again. He is a Roman Catholic. The marks of the flogging are on his back now.'

To this narrative Mr. Pritchard adds: 'Besides Togitogi, five others were flogged in the same heartless manner, and with precisely the same object. Semisi and Maika, the Wesleyan teacher, consulted together, and the latter pointed out who were the men to be flogged; and unquestionably, but for the unexpected and bold interference of Hicks, whose English blood was roused by the insane cruelty of the man Semisi, very many more would have suffered. I, myself, saw the cuts on the poor fellows' backs, and horrible they looked. Though 18 days had elapsed, they were still unable to walk upright, and the pieces of vine with which they were so mercilessly lacerated still had great clots of blood hardened upon them. And all this Semisi and Maika the teacher did in the name and under the cloak of religion, and found defenders in Fiji and elsewhere.' Mr. Pritchard afterwards on meeting with Semisi reproached him with his cruelty. He coolly replied: 'How else can we make these heathen Fijians become Christians? I did it all for the sake of religion. It

was all to make them Christians.' And again he repeated: 'It was all done to promote Christianity.'

PERSECUTION OF CATHOLICS IN HAWAII.

Referring to the hardships and suffering to which these Catholic natives in Fiji were subjected on account of their religion, leads back our thoughts to the Hawaiian group. I may remark that English and other Protestant residents gave repeated expression to their horror and indignation at the cruelty which was there exercised towards the Catholic natives. Captain Beechey, writing in 1831, attests that 'the system of religious restraint was alike obnoxious to the foreigners residing at Honolulu, and to the natives.'

I take the following authentic statement of facts from the *Supplement to the Sandwich Island Mirror*, of January 15, 1840 (printed and published at Honolulu, and reprinted in San Francisco in July, 1897.

Three priests, one of them Rev. Mr. Short, an Irishman, landed at Honolulu in 1827. They were favourably received, and for a time the natives were allowed to flock to them for instruction. After a few months the Protestant ministers became alarmed at their success, and in April, 1728, Rev. Messrs. Bingham, Clark, and Chamberlain got themselves appointed a Commission to inquire into the proceedings of those unwelcome visitors. As a result, a royal order was issued in 1829, prohibiting the natives from attending at Catholic worship or receiving instruction from the Catholic priests. The only Catholic chapel as yet erected was little better than a native hut, thatched with grass. A few of the more fervent natives, despite the prohibition continued to privately assemble there, but on the 7th January, 1830, an armed band invaded the unpretentious sanctuary and carried off to prison a few native converts that were praying there. Three of the most prominent of these converts were a little later 'summoned before an inquisitorial tribunal, and because they would not instantly renounce the religion they had embraced, were inhumanly beaten with a stick by a native high in authority, one of the most promising members of the Protestant Church.' In the month of March eight other natives were arrested and arraigned for embracing the Catholic religion: 'For this dreadful crime they were sentenced to the hard labour of cutting stones on the reef, where they were compelled to toil for more than six weeks, with no provision made for their food, and none allowed, except the scanty pittance they occasionally obtained from their friends; and when at night they were suffered to seek rest, their limbs were confined by chains, in such uncomfortable positions that sleep was impossible.' Six native females were 'condemned at the same time for the same offence, and were sentenced to make each fifteen mats of six fathoms by five in dimension.' These females were kept in prison for several months, and one of them, Alokia Keluhonnanui, was so wasted by sickness and hardship that she 'expired with her young infant, about a month after she had obtained her freedom.'

Another native convert, by name Anoloniko Kihawahine, a man noted for exemplary deportment and mild disposition, was subjected to special persecution for no other crime but his religion; 'he was seized in a most barbarous manner, loaded with irons, and confined in a fort for the space of three months, with scarcely sufficient food to sustain nature, subjected to be kicked, spit upon, and abused by every unfeeling wretch who felt willing to display his temperament in acts of such brutal barbarity.' He was freed from this torture only to be punished anew with thirteen others, one of whom, Nanakea, was a blind man, 70 years of age. All of these, 'for not renouncing their faith in the Catholic creed, were compelled to labour as prisoners for eighteen long months, associated with criminals of the lowest order, in carrying stones to build the great wall at Waikiki.' Mr. Reynolds, an officer of the American frigate *Patomac*, in an account of his visit to Honolulu, states that he was filled with horror at seeing those natives thus treated, and he in particular refers to one of them, 'a woman who, carrying an infant on her back, was bearing large stones in her arms.' He added: 'this punishment was inflicted because they were Catholics, and would not change their religion for the missionaries at the Island.'

In April, 1831, an order was given for the expulsion of the Catholic priests. An Englishman named Hill had at that time arrived at Hono'ulu. We are told of him that he 'immediately joined with the American missionaries in the hue and cry against the Catholic Church. This mendicant and impostor declared himself an agent of the English Episcopal Mission Society, and that he had come to these seas for the purpose of extending the blessings of Christianity.' He assumed the name of Lord Hill, and everything that malice could devise was done to poison the minds of the King and chiefs against the Catholics. The decree of banishment against the priests was carried out on Christmas Day, 1831, when they were put on board a rickety old brig of 140 ton, and a month later they were landed on the coast of California, 'on a barren strand, with two bottles of water and one biscuit, and there left on the very beach without even a tree or shrub to shelter them.'

TREATED AS SLAVES FOR CONSCIENCE SAKE.

It was only at the remonstrance of Commodore Downs, of the *Potomac*, that the natives, who had been for eighteen months treated as slaves 'for conscience sake,' were released from bondage. The firmness of those sufferers for the faith led many other natives to ask for instruction in Catholic truth. In 1836 Protestant missionaries stirred up the Government to renewed efforts to extinguish every spark of Catholicity in the Islands. A well-instructed native named Kimione Paele and several others were seized and enslaved to what was known as the scavenger's task. Of Kimione Paele, the document from which I take the account of this persecution, writes:—'He had not only to perform the office of scavenger, but was loaded with chains about the neck, the waist, and the legs; he was beaten in the most cruel manner, kicked, trampled, and spit upon by the members of the Protestant Church, but more feelingly so by Mr. John J—, a native, celebrated for his piety, who sought every opportunity and devised every means in his power to augment

the torture and suffering of this miserable man.' The wife of this Kimione was after a while also seized 'and condemned for being a Catholic, to labour with her husband at his filthy employment. At night they were chained together by the hand and the foot, with no place on which to rest but the cold earth, and no food to sustain nature but the offals rejected by prisoners.' What is meant by 'scavenger's work' is set forth in detail, as witnessed by the writer of the document. It is repulsive, but it shows to what extremes men pretending to liberality can push their malice when persecuting Catholics for their religion: 'They were compelled, for days and years, in the capacity of scavengers, daily with the scorching sun blazing upon their uncovered heads, with their naked and bare hands, to remove the excremental filth, which was hourly accumulating in a public and exposed place, appropriate for the convenience of the soldiers and menials attached to the fort.' Of the same Kimione it is said that he was often so laden with chains that his neck was brought in contact with his knees. It is added: 'During all this period of protracted torture which these sufferers were constrained to endure, they were constantly subjected to insults and abuse the most unfeeling, and exposed to the open gaze of their merciless persecutors.'

Some priests who, in the meantime, had landed in Hawaii were, with the exception of one British subject, once more driven into banishment with every accompaniment of contumely. One of these, Rev. Mr. Bachelot, was in a dying condition when he was forcibly dragged on board the schooner. He expired at sea some days later, and his remains were interred at Ascension Island, where a monument was subsequently erected to mark his resting-place. The priests being thus banished, an ordinance, dictated by the Protestant missionaries, was published by the King on December the 18th, 1837, forbidding any priest or teacher of the Catholic faith evermore to set foot in his dominions. On the 29th of June, 1838, nine natives were 'condemned for being Roman Catholics' and associated with Kimione in his slow martyrdom; 'they were compelled daily to toil like beasts of burden, and whether the sun blazed upon their uncovered heads, or the rain fell in torrents upon their naked bodies, there was no remission; brutality forced them, famished and sick and wretched as they were, to labour without cessation, and to suffer without commiseration.' Of some of the female converts who were thus suffering for their religion it is remarked that 'during the first six months of their slavery they were compelled to work on the public road of the Palama, without covering for the night, or food provided for them for the day; and this they did without uttering a murmur or a sigh, but with cheerfulness and resignation.'

On the 15th of June, 1839, sixty-seven natives, 'men and women were driven like a herd of cattle into the village, accused of the heinous crime of favouring the Catholic religion. These pitiful objects, several of them females with children on their backs, others in that state which humanity at least required should have been left quietly at home; many old and decrepit, and a few wasted with sickness, had been forcibly brought from the district of Waianai, a distance of forty miles, over mountain and through dale, with no provision made for their sustenance and no shelter at night but the broad canopy of heaven.' One of these native sufferers named Luahina was so exhausted that he was left behind a few miles from Honolulu: 'he soon sank under the weight of accumulated misery, and expired in the evening of the day on which he had been forsaken.'

I will cite only one other passage, which brings before us the terrible torture to which these persecuted natives were subjected. Two females, on June 24, 1839, were hurried to the fort at Honolulu, 'to be

TORTURED TILL THEY SHOULD RENOUNCE THEIR FAITH

in the religion of the Pope. On their arrival at the fort at 5 p.m. they were repeatedly ordered to renounce the Catholic religion and embrace Mr. Bingham's religion; this they refused firmly to do, preferring rather torture and death. The elder of the two (about 50 years of age) was then drawn up to a withered tree, her arms placed round one of the branches about seven feet high, and there shackled with irons, so that she might be said to hang by her wrists, as she could barely touch the ground with her toes. The other female was brought up to the caves of a low thatched house, and her arms were forced around one of the rafters about six feet in height and then made fast by irons on the wrist. In this position her ankles were also fastened with irons. During the night heavy showers of rain fell, which poured in torrents upon the exposed persons of those miserable beings, and in the morning when the sun shone forth its scorching rays blazed upon the uncovered heads of the poor sufferers, who were becoming more and more exhausted as their torture was protracted. In this situation they were found by a large number of the most respectable of the foreign residents who visited the fort about 11 a.m. to witness the scene of persecution. The gentlemen succeeded in liberating the prisoners from their awful and critical position. When taken down, nature was quite exhausted: they were unable to stand without support, their hands quite cold, the wrists lacerated and swollen, and their heads burning with fever caused by the scorching rays of a vertical sun. They had then suffered torment for 18 hours without water and food of any description, and would probably, had it not been for the timely intervention of the foreigners, in a few hours more have expired at the stake.' It was only in 1840, through the intervention of the French and British Governments, that this cruel persecution for religion's sake was brought to a close.

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

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

September 9.

The second annual general meeting of St. Patrick's College Old Boys' Association is to be held on the 29th inst.

The social held in the Choral Hall on Friday evening, in aid of Mrs. Cimino's stall at the coming bazaar, was most successful.

The Rev. Mother of the Convent, Hill street, and Sister Mary Agnes returned to Wellington on Saturday last from Palmerston North.

The examination of the Catholic schools in the city by the Government inspectors, Messrs. Bakewell and Fleming, is concluded. The examiners express themselves as being highly pleased with the results.

The church now in the course of erection at Pahiatua is to be blessed and opened by his Grace the Archbishop on October 1. Rev. Father McKenna has asked the Ven. Archdeacon Devoy to celebrate the Mass on the opening day.

Sunday last being Exposition Day at St. Mary of the Angels', the music was of a special nature. A *Missa Cantata* was sung by the Rev. Father Servajeau. In the evening Vespers were sung by the Very Rev. Dr. Pestre. Father Servajeau preached a most instructive sermon.

The Triduum ordered by his Holiness the Pope in honour of the Sacred Heart, was begun last night throughout the archdiocese. St. Joseph's Church was well filled for the opening service in this city. Rev. Father O'Shea, in the course of a telling sermon, explained the meaning and purpose of the devotion, and concluded with a fervid exhortation to his hearers to assiduously practise it and follow devoutly the exercises of the Triduum.

The Ven. Archdeacon Devoy, V.G., returned on Tuesday from Greymouth, where he had attended the ceremonies in connection with the Very Rev. Dean Carew's silver jubilee. During his short stay on the Coast the Ven. Archdeacon, who was everywhere most cordially received, took the opportunity of renewing his acquaintances with his former parishioners in Kumara, as well as with his very many other friends in that part of the Colony.

The Very Rev. Dr. Watters, S.M., accompanied by the Very Rev. Father Moran, Superior of the Marist Order in Dublin, had, at latest advice, just completed a trip through Ireland. The rest and change of scene had worked wonders in repairing Dr. Watters's shattered health. Dr. Watters was, at the time of writing, preparing for a tour in France. His brother, Father Michael Watters, Provincial of the Marist Order in Ireland, was to accompany him.

The erection of the new basilica in Hill street is now in full swing. The foundations of the building, the concrete die course of the aisle and sanctuary walls and piers are all complete. The building has now reached the level of the aisle window sills or about 8ft 6in above ground. The couple of courses of Oamaru stone ashlar internally, together with the Oamaru stone quoins and equivalent height of brickwork externally—all on top of the concrete die course—give a good idea of the general effect which the completed church will have. The cast iron panel work is also in position, and in all probability the cast iron window sashes of the aisles will be fixed next week. The method of construction and the materials used have created a considerable amount of attention among those engaged in building operations here; the manner of treating the concrete foundations and die course and the composite construction of the walls receiving their full share of notice. Mr. Petre, the architect, who was in Wellington from Friday of last week to the following Monday, expressed himself as highly pleased with the progress made.

DIOCESE OF AUCKLAND.

(From our own correspondent).

September 7.

Rev. Father Croke has arranged for a quartet of singers from Auckland to assist at several church concerts throughout his wide parish.

The Auckland Catholic Literary Society intends to re-produce, in St. Benedict's Hall, in about three weeks, the entertainment lately given with such marked success in the Catholic Institute.

The Rev. Father Gillan, at St. Benedict's, explained very fully the recent Papal Encyclical. The Rev. Father impressed upon the congregation the absolute necessity of carrying out in their entirety the wishes of our Holy Father.

Mr. John Campbell, of Point Erin, Ponsonby, one of our best known Catholics, and vice-president of the local branch of the Irish National Federation, is, I deeply regret to say, dangerously ill. Widespread wishes are evinced for his recovery.

The Very Rev. Dean O'Reilly, last Sunday evening, at St. Patrick's, delivered another fine sermon (one of a series) on the Supremacy of the Pope. The church was filled in all parts. The usual monthly procession of the Most Holy Sacrament took place before Benediction.

Last Monday I had occasion to visit the Very Rev. Monsignor McDonald at Panmure. His parish church and school and cemetery are admirably kept. The venerable and popular *soggarth arvon* looked remarkably well, and still possesses a bright and keen memory, evincing a lively interest in all around him.

The Triduum, preparatory to the consecration to the Sacred Heart of Jesus, commences throughout the Auckland diocese tomorrow, Friday 8th, concluding with the Solemn Act on Sunday evening. At the various churches last Sunday leaflets were distri-

buted containing the authorisation by his Holiness, the Litany of the Sacred Heart, and the Act of Consecration.

The division as to whether the next A.M. meeting should be held in Dunedin was very close at the recent District Board meeting of the H.A.C.B. Society. Fourteen voted against, and 13 for. The two Wellington delegates who had given in an important notice of motion, no doubt in view of the meeting in Dunedin, voted against going there.

The statistics just published by Mr. Coghlan, Government Statistician, N.S.W., on the spread of divorce and decrease of the birth rate in Australasia, has been commented upon in terms of despair in the local Press. The comments go all round the subject like coopers round a cask, but they fight entirely shy of the real causes—viz., the abolition of the sanctity of the marriage tie, and the banishment from our schools of the name of God. Years ago the late revered Bishop Moran of Dunedin warned our rulers, and his warnings have been proved to the letter.

Speaking of Miss Lorrigan's (Auckland's leading soprano) performance in the oratorio 'The Creation,' at Palmerston North the *Manawatu Standard* says: 'Miss Lorrigan, who sang the soprano parts, had been highly eulogised by the Auckland Press, and therefore a very classical performance was expected from her, and it is only just to her that we should say she satisfied the demands of the most exacting. For purity and sweetness of tone her voice is the nearest approach we have heard to that of Miss Amy Sherwin, and its high degree of culture was exhibited in everything she sang. All through she may be said to have rendered her music with artistic taste and ability.' It is pleasing to record the success of Catholic talent. On the way down she sang in the church at New Plymouth and assisted Father Patterson at Palmerston North.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

September 9

At Mount Magdala Asylum very extensive additions are in course of construction, fuller particulars of which I hope to be in a position to give in the near future.

The Triduum preparatory to the Consecration of the congregation to the Sacred Heart will commence in the Pro-Cathedral with High Mass on Friday next, the 15th inst., and on Sunday the Solemn Act of Consecration will take place.

A meeting of ladies of the Pro-Cathedral congregation is fixed for Thursday next, the 14th inst., at the presbytery, to be presided over by his Lordship the Bishop, when important matters in connection with the projected cathedral will receive attention.

On Sunday last special services were held at St. Mary's Church, Manchester street, in commemoration of the anniversary of its consecration. At High Mass Weber's Mass in G was rendered by the choir under Mr. Rossiter, Mrs. W. Cronin presiding at the organ. At the Offertory in the evening Miss M. McLaughlin sang Tozer's 'Ave Maria.' The Rev. Father Gallais, S.M., officiated throughout the day, large congregations being the rule.

An enjoyable 'At Home' was given on Tuesday evening by the members of St. Mary's Catholic Club. The president, Mr. A. J. Malley, occupied the chair. Amongst those present were the Very Rev. Father Le Menant des Chenaais, Rev. Fathers Richards, Tracey, Higgins, and Gallais. Songs were contributed by Misses Lucy Ryan and M. McLaughlin, Messrs. J. Young, R. Beveridge, and L. Blake; piano solos by Misses Burk and C. O'Brien; piano and violin duet by Misses L. and D. Grady; vocal duet, Messrs. L. and F. Blake, and recitations by Messrs. Mahar and L. N. Taylor.

The annual appeal for funds to assist the Society of St. Vincent de Paul, in carrying out its numerous works of charity and benevolence, was made at all the services in the Pro-Cathedral on Sunday last. At the half-past nine o'clock Mass the Rev. Father Crotty made a few brief but suitable remarks on the claims of the less fortunate to consideration, and at the High Mass the Very Rev. Father Le Menant des Chenaais, V.G., eloquently appealed, not only for the means whereby the Society's operations may be extended, but also for increased membership. Visiting the poor in their own homes was the very rev. preacher pointed out, of the most vital importance, and this could not be done to the extent demanded in large centres unless zealously entered into by those with leisure and means at their disposal. Owing to indisposition, the Rev. Father Goggan was prevented from occupying the pulpit at Vespers, and the Rev. Father Crotty gave a fine discourse on the duty of almsgiving.

The only statue of a nun on a public monument in North America is the portrait statue of Jeanne Mance, the first Sister of Charity who landed in North America. The statue (says the *Irish Catholic*) is of colossal size, and is in the Place d'Armes, Montreal. She is represented dressing the wounds of an Indian. Nothing could be more exquisitely beautiful than the unspeakable tenderness, firmness, and skill portrayed by the artist in the monumental bronze. The Indian was modelled from life, the model being a descendant of the tribe which occupied the site of Montreal when Sister Mance landed there in 1642.

Like the good knights of yore, Sir Thomas Lipton has taken unto himself a crest and coat of arms. To his credit, be it said, the *Independent* observes, he has invented his own arms, and has not tried to steal the family label of some ancient name. Sir Thomas Lipton has chosen for his crest two horny hands of labour, one bearing the flower of the tea plant, the other that of the coffee plant. The shield has in chief the shamrock in memory of his native Ireland, and the thistle in token of his beginnings of business in Scotland, while a horn of plenty fills the base. A further touch of autobiography is supplied by the motto, 'Labour conquers all things.'

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

SEPTEMBER 17, Sunday.—Seventeenth Sunday after Pentecost.
 " 18, Monday.—St. Joseph of Cupertino.
 " 19, Tuesday.—St. Januarius.
 " 20, Wednesday.—St. Aidan.
 " 21, Thursday.—St. Matthew.
 " 22, Friday.—St. Thomas of Villanova.
 " 23, Saturday.—St. Thecla.

ST. MATTHEW, APOSTLE AND EVANGELIST.

Walking one day on the banks of the Lake of Genesareth, Jesus beheld a man named Levi sitting at the custom house busy in the receipt of the public dues. Fixing his eyes upon him, and at the same time penetrating his soul with a secret inspiration, he said to him, 'Follow Me.' And at once Levi, rising from his desk and quitting all things, followed Jesus, and was numbered with the twelve Apostles.

This Levi, as he was then called, was no other than the Apostle St. Matthew, who, in the Gospel which he afterwards wrote, relates with great humility the history of his conversion. As the business of a publican, or public tax-gatherer, owing to the extortions commonly practised by these officials, was one which could hardly be followed without sin, he abandoned at once his previous profession, whence St. Gregory the Great remarks for our instruction, that while St. Peter and Andrew after their call to the apostleship frequently resumed their former innocent occupation, St. Matthew never returned to a way of life which involved the imminent danger of offending God.

In gratitude to his Divine Master for His gracious call, St. Matthew entertained Jesus and His disciples at a great banquet to which he invited his friends and former comrades. He desired, no doubt, to bring them under the influence of the Saviour of the world, and to promote as far as possible their conversion. The Pharisees murmured at the condescension of our Blessed Redeemer in sitting down to table with publicans and sinners. But Jesus answered them in these wise and gentle words, 'They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, I will have mercy and not sacrifice. For I have not come to call the just, but sinners.'

The earliest Fathers tell us that after our Lord's ascension, St. Matthew for several years preached in Judea and the neighbouring countries. A short time before the dispersion of the Apostles he wrote his gospel for the instruction of his Jewish converts. It was written in the modern Hebrew then in use among the Jews, and the writer continually appeals to the prophecies of the Old Testament to prove that Jesus Christ was the long expected Messiah sent by God to redeem the world. St. Matthew is considered by commentators on Holy Scripture to have been represented in the prophecy of Ezechiel by that one of the four living beasts which had the face of a man, inasmuch as he sets forth in his first chapter of his gospel the human generation of the Redeemer, establishing from public documents that he was descended from the royal race of David. The other three evangelists are considered to have been symbolised respectively under the likenesses of a lion, an ox and an eagle.

After reaping an abundant harvest of souls in Judea, St. Matthew set out to preach the gospel to the barbarous and uncivilised nations of the East. Persia and the southern and eastern parts of Asia were henceforth the scene of his labours. But he preached not only by his words but also by the powerful example of his holy and mortified life. He is described as remarkable for his continual devotion to heavenly contemplation and for his marvellous austerity. He ate no flesh meat, and subsisted principally on herbs, roots, seeds and berries.

His preaching of the Gospel, like that of the other Apostles, was accompanied by numerous miracles. Among these it is related that he raised to life Iphigenia, the daughter of an Eastern monarch, which miracle was followed by the conversion of her father and mother and the whole province to the faith of Christ. Upon the death of the King, his successor sought the princess in marriage, but met with a refusal, for she had vowed her virginity to God. Whereupon, in his blind rage, he ordered St. Matthew to be slain as he stood at the altar offering the Holy Sacrifice. His relics were afterwards brought to Salerno, in the south of Italy, where they are still preserved with veneration.

ST. AIDAN, BISHOP.

Aidan was a monk of the island of Hy, or Iona. From this great monastic establishment, founded by St. Columba, went forth many bishops and preachers into all the lands as far as the Tyne. At the invitation of Oswald, King of Northumbria, Aidan undertook the conversion of that country; and while he was still imperfect in the English tongue, the King himself would act as his interpreter. The saint travelled everywhere on foot, urging the faithful to frequent the sacraments, and the heathen to give alms and do good. Whatever he taught he practised; and though he rebuked the powerful with true priestly authority, he administered his reproofs in a spirit of such Christ-like meekness, humility, and sweetness, that none ever took offence. His converts were known for the fervour and austerity of their lives. St. Aidan died A.D. 631, and St. Cuthbert, then a shepherd boy in Lauderdale, saw his soul ascending to heaven, and was inspired to renounce the world. He was buried in his church in Holy Island,

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Having LEASED my HOTEL to Messrs. J. J. CONNOR and J. T. HARRIS, I have to THANK the PATRONS of the 'City' for their LIBERAL PATRONAGE; and in bespeaking a Continuance of the same for my successors I feel quite satisfied that the reputation the Hotel has enjoyed will be fully maintained under their Management, J. F. NIXON.

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

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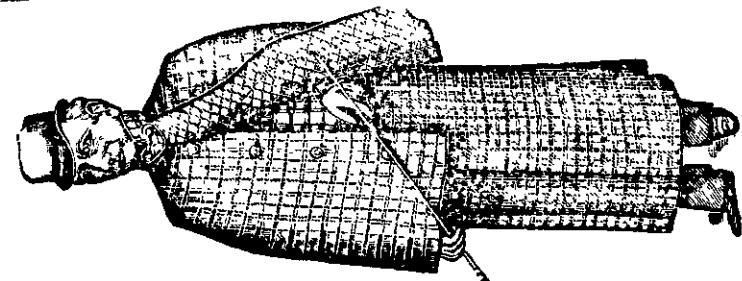
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We have taken up the white man's burden, And issued a tyre so strong That in future the New Multiflex Dunlops Will carry all cyclists along. No need for further anxieties, All cyclists can ride on in peace, The New Multiflex Tyres are beauties— Guaranteed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

CORK.—Compensation for a Policeman.—Constable Coughlan claimed £500 for injuries received at an eviction near Mitchelstown, and was awarded £282 by the Recorder of Cork.

The Gospel of Sobriety.—Before leaving for America Archbishop Ireland visited Cork and delivered an address on temperance. In the course of a very eloquent discourse his Grace said the Gospel that he preached that evening was the gospel of sobriety. Ireland sober would be so strong that nothing could keep her from leading in all the walks of civilisation, intelligence, and social prosperity. For nearly 40 years he had worked among the Irish people as priest and Bishop. He knew their virtues and he knew their faults, and because he loved them with every fibre of his heart he was prepared to speak to them wherever they were in Ireland and in America with absolute frankness. He was prepared to tell them of the one obstacle in their path of greatness and happiness, in the firm hope that something might be done to remove that obstacle, and place the Irish people on the height where God intended they should live. The great impediment to the onward march of the Irish people was the use of intoxicating drinks. He was going to speak with the greatest frankness, for the Irish race deserved to be told the truth, in order that nothing henceforth might oppress them. For nearly three-quarters of a century they had been going to America by hundreds of thousands, and numbers of them had attained social success and positions of wealth; but those who had so risen were not the full number that should have risen, and in many other great cities where they would expect to find names telling of Ireland they found these names few and far between, and they found, too, many of their people miserable. Everywhere it was said to him there was but one curse—namely, drink. Of the people brought before the courts 75 per cent. were there through drink, and a judge of the courts told him that 95 per cent. of the Irish people before the courts were there for drunkenness; and, were it not for that one fell curse, scarcely an Irishman, or the child of an Irishman, would appear before these courts: He had often talked to employers of labour and they told him they wished to employ Irishmen because they were so quick, but they were often afraid to employ them because of the temptation that came to so many of them to drink. Of course for the past 20 years a wonderful change had come over them. They were now coming forth as the most sober element in the population of America, but while they congratulated themselves upon that fact it would be doing them a wrong if they did not speak of evils in the past in order that such evils might not attend them in the future.

DUBLIN.—Well Deserved Promotion.—General satisfaction is felt at the appointment of Mr. W. P. Quirke, for many years Controller of the Sorters' Department, G.P.O., Dublin, to the important post of Chief Clerk and Inspector of Mails in Ireland. For some time past English officials were imported for the more important positions in the Irish Post Office service, and Mr. Quirke's appointment shows that Irishmen are now getting a chance.

KERRY.—The Lakes of Killarney.—A cable message of Saturday last stated that Sir Thomas Lipton had offered £50,000 for the Lakes of Killarney, intending to present them to the Irish nation. About six weeks ago a message was received to the effect that the celebrated Muckross estate, which includes the Lakes, had been purchased by Mr. Gallagher, the well-known tobacco merchant of Belfast, and who is reputed to be, like Sir Thomas Lipton, a millionaire. None of our Home exchanges mentioned anything about the purchase of the estate by Mr. Gallagher. Mr. Croker, of Tammany fame, was reported to be negotiating with the owners of the property, which a number of Irish-Americans desired to secure and present to the Irish people. Lords Ardilaun and Iveagh, and Messrs. Howard and George Gould, of New York, were, also, it was said, desirous of obtaining the ownership of it. Mr. Gallagher was reported to have paid £85,000 for the estate.

LOUTH.—Clerical Appointment.—His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, has appointed the Rev. Patrick Fagan, C.C., Armagh, to be parish priest of the parish of Kilsaran, County Louth, in place of the Rev. Peter Pentony, P.P., lately deceased. Father Fagan has been stationed in the Primatial City for a considerable number of years, and during that time has earned for himself the high esteem and sincere affection of all with whom he came in contact.

MAYO.—The Ballaghaderreen Cathedral.—The Rev. M. Henry, P.P., Attymass, and Rev. P. Cawley, C.C., Coloneoy, of the diocese of Achonry, are about to proceed to America to collect for the cathedral at Ballaghaderreen, which for the last fifty years has remained in an incomplete condition.

TIPPERARY.—Successful Students.—The following eight students of Rockwell College, Cashel, were candidates at the recent Royal University Matriculation examination:—William Martin, Edmund O'Donnell, Michael J. Ryan, John P. Waters, Maurice A. Power, William Ryan, J. J. Healy. All passed the examination successfully. In the Intermediate Examinations for the last three years Rockwell scored the most enviable successes.

WATERFORD.—The Administratorship of St. John's Parish.—His Lordship the Most Rev. Dr. Sheehan, Bishop of Waterford, has appointed Rev. Father P. F. Fitzgerald to the administratorship of St. John's parish, rendered vacant by the lamented death of Father Barron. Father Fitzgerald, who is a native of Carrick-on-Suir, has been fifteen years in the sacred ministry, the last five years of which he has been curate in St. John's. His promotion has given great satisfaction.

WEXFORD.—A Judge with Progressive Ideas.—Mr. Justice O'Brien, in his address to the Wexford Grand Jury at the Summer Assizes, said:—Since this time last year, when it was my duty to address you, a vast change has been effected over the whole country of Ireland in the duties of Grand Jurors. The fiscal duties they were wont to discharge have been transferred to the County and District Councils, and Parliament has thereby recognised that the foundation stone of the liberties of a free people is that those who pay the taxation shall through their elected representatives impose and disburse that taxation. It has now been decided by Parliament that the people, through their own elected representatives, shall in future disburse the taxation of the country, a principle that is everywhere recognised as the principle of a free people. That is the principle of the House of Commons, and we are proceeding from precedent to precedent.

GENERAL.

Proposed National Synod of Irish Bishops.—Preparations are being made for the National Synod of the Irish Bishops which is to be held next year. A committee of the bishops has been appointed for the purpose, and their first meeting was held on Monday, July 31st.

An Irishman Presides Over the Eisteddfod.—Lord Castle-town of Ossory presided on Wednesday, July 26, over the Eisteddfod at Cardiff, being the first Irishman that has done so. His address was considered one of the finest ever delivered on such an occasion. He was initiated a member of the Gorsedd, and the Archdruid conferred on him the title of 'Leader of the Celts.' He headed a procession of the Irish-Celtic delegates, which was cheered by a large crowd as it moved through the streets to the place of meeting. The Irish residents of Cardiff, who number 30,000, are greatly elated with his visit and that of his fellow-delegates from the Irish societies, and the interchange of courtesies between the Irish and Welsh Celts augurs well for the future good relations between them.

A Fortune in Fish.—The report of the Inspectors of Irish Fisheries on the sea and inland fisheries of Ireland for 1898 states that 6707 vessels and boats were actually engaged in the sea fisheries in 1898, as compared with 6626 in 1897. This shows an increase of 81. There were 25,206 men and 969 boys employed, showing an increase on the previous year of 613 men, and a decrease of 157 boys. Of the vessels, 393 were first class, 2940 second class, and 2374 third class. Of the £20,000 reserved by the Purchase of Land and Congested Districts (Ireland) Act, 1891, for administration by the inspectors in non-congested districts, the sum of £20,985 8s 4d was advanced up to the 31st December, 1898. The promissory notes signed to secure principal and interest amounted to £22,664 18s 7d. The repayments were £13,240 11s 3d; the outstanding notes not arrived at maturity, £9,424 7s 4d. The arrears on the £22,664 18s 7d consisted of only £239 6s 10d, or 1 per cent.

A Candid Opinion.—Some minds appear to be haunted by a dread that every boon wrung from England will damp the Irishman's aspirations for Home Rule. There must be no such fear. 'With greater comfort and prosperity,' comments the *Daily Chronicle*, *appropos* of the Irish Agricultural Bill, 'the just demands of Ireland will be more strongly pressed. For one thing, that terrible drain of the country's best blood will be checked. As it stands, Ireland is losing 35,000 of her most capable and energetic sons and daughters on an average every year. With proper cultivation and direction there is not the smallest doubt she could keep nearly all of them at home for many years to come. It is true also she is necessarily an agricultural country. The linen, shipbuilding, and brewing are limited to a few centres. The capitalised value of the crops and stocks throughout the country is estimated at £112,000,000. But there is not a doubt that this value could be at least doubled.'

The Archbishop of St. Paul's Impressions of Ireland.—On arriving in New York Archbishop Ireland was subjected to the inevitable interview, and regarding Ireland he said:—The last thing I did before leaving was to give a ten-minute talk at Cork, which I called my message to the Irish people, on temperance. I told them that all they had to do was to follow the lines of Father Mathew and they would be among the first in everything. There has been great improvement in the conditions in Ireland. The county councils, which formerly were named by the grand jury and were practically the landlords, are now elective, and give a large measure of home rule. So far as it goes, the system is remarkably good. I will say nothing as to giving ultimate satisfaction. Mr. Balfour, to whom the whole thing is due, is well pleased with the results. There are schools everywhere in Ireland, and the Irish people to-day are well educated. The immigrants we get in the future will be so.

An Expensive Inquiry.—It is estimated that the inquiry into the proposed amalgamation of Irish railways, which came to a conclusion at the House of Commons recently, cost no less than five guineas a minute. This sensational rate of expenditure, the authority for which is Mr. Pope, Q.C., is probably without parallel in the history of Parliamentary committees. The proceedings extended over a period of twenty-seven Parliamentary days, and have involved, it is computed a total expenditure of something like £50,000. Twenty counsel were briefed for the various interests concerned, and the number of witnesses examined constitutes a record for at least the last ten years. And the net result of it all is that the scheme has been rejected by the committee. If the proposal had received the sanction of the House, it would have conferred upon the Great Southern Railway Company a practical monopoly of the whole of Ireland south of a line drawn from Dublin to Galway, and a competitive line through Connaught with the Midland Great Western of Ireland. The opposition to the scheme came mainly from Limerick, Tralee, and Tipperary, and from the few local governing bodies of those portions of the country affected.

A Distinction with a Difference.—In Dublin Castle there are documents which throw fresh light upon the Irish insurrection of 1798. Mr. James Anthony Froude, Mr. Lecky, and other students of history were permitted to read them, but the Government refused the same privilege to Mr. Swift McNeill, M.P. Upon this refusal an interesting and animated debate arose, in the course of which some of the most prominent members of the House of Commons took part, including Mr. Asquith, Sir Walter Foster, Mr. Lecky, and others. The Chief Secretary's defence was that the papers would be shown to men who would use them in writing impartial history, and were not for the eyes of people who would exploit them in exciting the political passions and controversies of the present time. It was for the latter purpose (he said) Mr. McNeill required them. Finally, he laid it down that the inspection of the secret papers depends upon the purpose of the inspector, and the spirit in which he intends to use them. On all sides Mr. Gerald Balfour's explanation met with severe condemnation. The defence was as weak as it was rash, every member who spoke having exposed the prejudice and partiality of Mr. Froude's writings, and yet he could have access to Irish State documents, which were withheld from Mr. McNeill. To the astonishment and disgust of the House, Mr. Lecky approved of the denial of the papers to Mr. McNeill. In taking this course Mr. Lecky dealt himself a blow from which he will not soon recover. He stigmatised himself as narrow-minded, bigoted, and ungenerous.

The Twelfth of July.—Very little interest was attracted this year (says a Dublin correspondent) by the Orange 12th of July demonstrations. In Belfast they were disgusting, and in Dublin only offensive and absurd. The enthusiasm of the Orange Brethren in the northern capital displayed itself mainly in unprovoked assaults on inoffensive Catholics, and on the police. But the streets were crowded with the military, and the recurrence of those widespread and blood-stained Orange riots, with which Belfast has been so often disgraced, was thereby happily prevented. In Dublin the Orange fervour evaporated harmlessly in foolish speeches. It is interesting, however, to note in the speech of the Chairman, Mr. Robert F. Ledwell, Orange Grand Master, that the old spirit of Orange intolerance is still violent as ever. The name of Mr. Arthur Balfour was violently hissed, and cries of 'down with him' fully indulged in at the meeting in the Rotunda. The Chairman declared that he did not think the leader of the House of Commons was as great a favourite as when he was Chief Secretary for Ireland. 'The Conservatives were losing ground,' continued the Orange Grand Master, 'because of the position they had taken up on the Church question in England and on the question of a Roman Catholic University for Ireland. Mr. Balfour had sent Mr. T. W. Russell, M.P., across to Ireland,' he continued, 'to make a certain speech. Mr. Russell was just the man for a dirty job; but South Tyrone, that had put up with him so long, would put up with him no longer. If Mr. Balfour did not turn from the put of his ways he hoped he would be expelled from East Manchester.' Mr. William Touchstone, Grand Secretary for England, proposed a resolution violently denouncing Mr. Balfour's suggestion of a provision for Catholic University education for Ireland as 'retrograde in principle and opposed to modern thought.' The resolution was seconded by Mr. M. E. Manns, Grand Secretary for Scotland, supported by the Rev. Canon T. C. O'Connor, and carried unanimously. In proposing a resolution of devotion to 'Our Gracious Sovereign, Queen and Empress,' the Rev. W. J. Clarke, D.D., declared if the Roman Catholics of Ireland got a Roman Catholic University they would then agitate for a Catholic Lord Lieutenant, and then for Maes to be celebrated in the Chapel Royal, and then the sooner Orangemen fought or fled the better.

LONDON DENTAL INSTITUTE.—£1000 has been deposited by the principal with the Bank of Australasia at Dunedin as a guarantee of our worth. See advertisements. Complete sets from £3 8s; gas, 2s 6d; extractions, 2s 6d and 1s. Absolutely painless. All work guaranteed 10 years. Money refunded if not found satisfactory.—*.*

By cablegram the Dunlop Co. learn that the long looked-for Dunlop pacing motors are on board the R. M. S. "Rome," which will arrive in Melbourne about the middle of this month. One of the tandems sent is the identical machine which has been pacing Platt-Betts fast enough to establish fresh British records up to ten miles, so that the Australian cracks will have every opportunity of getting near world's records this season.—*.*

Lyttelton Times says:—"Gawne and Co., the manufacturers, of George street, Dunedin, send us a sample of their Worcestershire Sauce, made like Lea and Perrin's 'from the receipt of a country nobleman,' who must have been a fastidious feeder, and Gawne and Co. must have got the same receipt, as their sauce is indistinguishable from the famous Lea and Perrin's. People who like a relish with their meats—and what man does not—should be grateful to that anonymous country nobleman for spending his time in experimenting to such good purpose.—*.*

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.—*.*

THE NEW BISHOP OF PUERTO RICO.

THE RIGHT REV. DR. BLENK, S.M.

A NEW period in the annals of the Catholic Church, a new era in the tide of human events, and a new epoch in the history of the nations were marked yesterday at the St. Louis Cathedral, New Orleans, in the solemn elevation to the episcopal sees of Cuba and Puerto Rico respectively of Archbishop Barnada of Santiago de Cuba, and the Right Rev. James Blenk, S.M., of New Orleans (writes the *Daily Picayune*, July 3.)

The ceremony of consecration was a very impressive one, and was carried out with all the pomp and splendour appropriate to such an event. The ancient Cathedral was magnificently decorated. From the entrance hung the flags of the United States and Cuba entwined. The exterior was hung with the flags of the nations and the archiepiscopal shields of Louisiana and Cuba, and the episcopal shield of Puerto Rico. The high altar was a brilliant picture of light and colour, and from the arched marble columns above draped the United States and Papal colours. The scene was the most magnificent and imposing ever witnessed in the ancient cathedral. It was full of significance of the marked change in the tide of national history. Many minds reverted almost unconsciously to the early history of the Catholic Church in Louisiana, when the bright and beautiful land was a Spanish Colony, and from the then flourishing see of Havana, nearly 200 years ago, there came a Spanish bishop to preside over the recently erected see of New Orleans as its first bishop. The see of Cuba was then a part of the see of Puerto Rico, the oldest of all the North American sees; and now, after the lapse of ages, the Archbishop of Cuba comes to New Orleans to be consecrated and invested with the plenitude of power, and a New Orleans boy goes to the ancient see of Puerto Rico as its first American bishop in the wonderful change that a year's events in the world's history has wrought. The cathedral was thronged to its utmost capacity with a distinguished and interested attendance. The seats just in front of the grand altar were reserved for the judiciary, the foreign consuls, and city officials. There were senators of the United States, judges of the supreme court, distinguished members of the Bar, and learned men of every profession in that vast gathering. There were also the humble and simple ones of earth gathered to offer their prayers for the happiness and success of the newly consecrated bishops.

From the hour when Bishop Blenk was first named for the episcopal see of Puerto Rico legions of friends have been rallying to him, endeavouring to show by every means in their power the high esteem and love in which they have ever held him and their desire to have an abiding place in his heart. The grand demonstrations of the past four days in honour of Bishop Blenk reached a beautiful climax yesterday morning. At an early hour the presbytery grounds of the church of the Holy Name of Mary, in Algiers, where Bishop Blenk has been stationed for the past two years, was besieged by the congregation and members of every Catholic church organisation in Algiers. The people were led by Judge P. F. Hennessey, a faithful friend of Bishop Blenk's. A handsome carriage, drawn by two beautiful white horses, drew up to the presbytery door, and Bishop Blenk, robed in his royal garb of purple silk, was escorted to the carriage by Judge Hennessey, grand marshal of the demonstration.

The ceremony of consecration was performed by his Grace the Most Rev. Dr. Chapelle, and there were present a large number of prelates and clergy. After the ceremony a banquet was held, when Archbishop Chapelle paid a high tribute to the work of Archbishop Barnada in Cuba, who, he said, was the fifty-fifth Bishop of Cuba, and the first native Cuban Archbishop. Turning to Bishop Blenk, Archbishop Chapelle said that he was called to fill the most ancient See in North America. His Grace continuing, said that the mission of both prelates would, of course, be difficult, for radical changes must be made, growing out of the new order of things; but he had no fear. They were called to the episcopal chair at a wonderful period in the world's history.

Bishop Blenk replied in the most felicitous manner, thanking the Archbishop for his kindness and love. He had been a true father, both to him and Archbishop Barnada, and in the name of the latter and himself he would lay at his feet the hearts of the Cubans and the Puerto Ricans. Bishop Blenk said that these people already hailed the Archbishop as their saviour, their friend, and concluded by pledging fidelity and love from the bishops and people to the delegate whom the Holy Father had appointed.

During the day Bishop Blenk received many telegrams of congratulation, among others one from his Grace the Archbishop of Wellington, New Zealand. The newly-appointed Bishop of Puerto Rico had been closely connected with St. Mary's College, Dundalk, for many years, and was ordained priest by his Grace Archbishop Redwood.

PITHY PROVERBS.

Opportunity does a great deal that ability gets the credit for. It is no use clutching at the bald spot on Opportunity's head. To borrow is human; to forget all about it is still more so in a vast number of cases.

Trust not to appearances; the drum which makes much noise is filled with wind.

It is a good thing always to cultivate good temper—the art of looking on the brighter side of life.

'Of thy unspoken word,' said a wise man, 'thou art master—thy spoken word is master of thee.'

We can finish nothing in this life; but we may make a beginning, and bequeath a noble example.

Remember . . .

That all

STERLINGS

Are Fitted with the

MORSE ROLLER-JOINT CHAIN.

Important Notice to Farmers.

Before purchasing your TURNIP SOWER, see

SAPWELL PATENT DAISY.

The Best Driller in the Market.

SAVES TIME and LABOUR,

MAKES THE DRILLS,

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HERBERT. HAYNES & CO.

WINTER SEASON, 1899.

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4/6 Boys' Blue Nap Reefer Jackets from 4/6 each.

9/- Boys' Fawn Covert Coats from 9/- each.

Men's Covert Coats, 22/6, 30/-, 39/6, 44/- each.

Men's Macintosh Overcoats, guaranteed thoroughly Waterproof, with sewn seams, Best make, from 30/- each.

15/6 Boys' Highwayman Overcoats with three Capes, from 15/6 each.

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Men's Chesterfield Overcoats, 21/-, 22/6, 32/6, 39/6 each.

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EDWARD THOMAS & CO.,

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—RABBITSKINS—

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

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MAURICE O'CONNOR.

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With their New Patent Dulcephone, or Tone Moderator Attachment.

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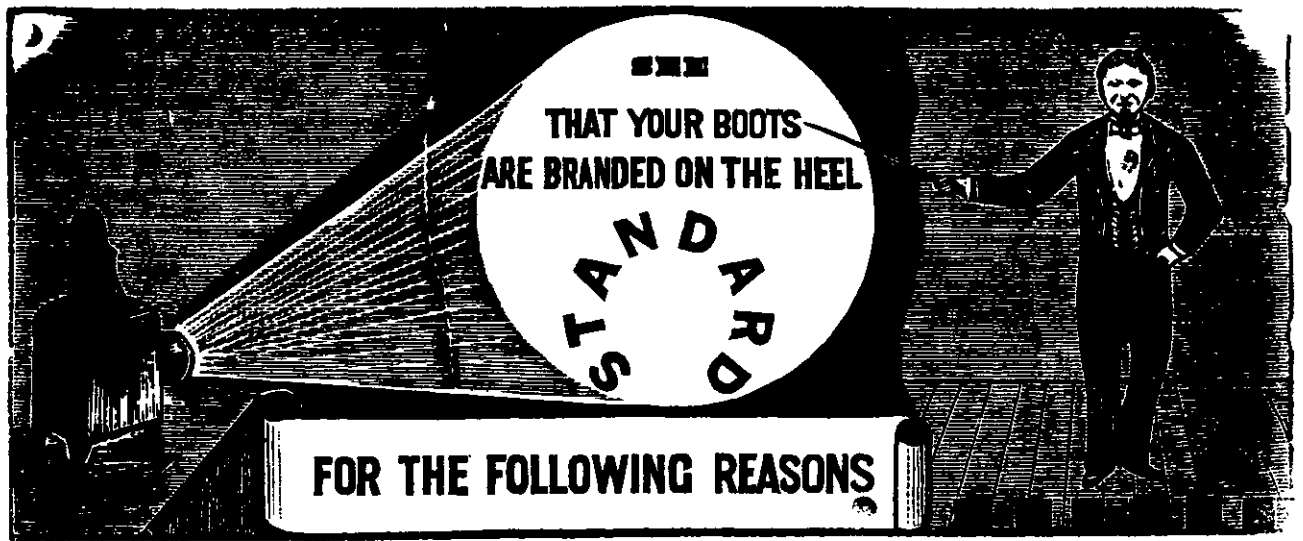
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Commercial.

(For week ending September 13).

MR. J. A. CHAPMAN, Sharebroker, Dunedin, reports as follows:

BANKS.—National, from 2/10/0 to 2/11/0; New South Wales, from 37/0/0 to 37/10/0; 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.—Laiapoi 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), 1/18/0 to 2/0/0; Otago Daily Times, 13/0/0 to 13/5/0; Ema 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, 2s 6d to 2s 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; Cressus (Paparua), 2/6 to 3/0.

DREDGING COMPANIES.—Chatto Creek, 58/0 to 60/0; Clyde, 59/0 to 60/6; Dunedin, 9/6 to 11/0; 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, 35/0 to 36/0; Tuapeka, 20/0 to 21/0; Vincent, 70/0 to 73/0; Hartley and Riley, 135/0 to 140/0; Jutland Flat, 4/9 to 5/3 (contrib.); Macraes Flat, 7/0 to 10/0; Golden Run, 35/6 to 36/6; Golden Terrace, 17/0 to 19/0; Magnetic, 59/6 to 61/0; Matau, 100/0 to 107/0; Molyneux Hydraulic (B), 23/0 to 29/0; Nevis, 34/6 to 38/0; Otago, 1/19/0 to 2/0/0; Upper Waipori, 3/0 to 3/6; Waimumu, 27/0 to 28/6; Sunlight, 36/0 to 38/0; Cromwell, 50/0 to 52/0 (prem.); Riverbank, 3/0 to 3/6 (prem.); Nil Desperandum, 46/6 to 48/0; Klondyke, 7/6 to 8/0; Waikaka Forks, 1/0 to 1/3 (prem.); Dunstan Leads, 17/0 to 18/0; Ophir, 21/0 to 22/0; Golden Gravel, 2/6 to 3/0; Dunstan Pioneer, 4/6 to 5/6.

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, September 5.—Wheat at Mark Lane has a very slow sale, and prices rule 3d lower than last week.

London, September 6.—The total quantity of wheat and flour afloat for Great Britain is 2,045,000 quarters, and for the Continent 1,400,000 quarters.

London, September 7.—The wheat market is quiet. The American is a shade weaker. Australian September and October cargoes, 29s 9d, with a good demand; parcels on passage, 27s 6d.

Rabbits are steady at 9d.

The bulk of the Australian butter has been stored. A few choice samples sold at 11s; ordinary, 10s; Danish, 12s.

Napier, September 7.—Messrs. Nelson Bros. have received the following cable from the C.C. and D. Company, London:—The frozen meat market quotations to-day are as follows: Best Canterbury, 3½d; best Dunedin and Southland, 3d; best Napier (North Island), 2½d; lamb—first qua ity, 4½d; second quality, 4½d.

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

OATS.—We submitted a catalogue of fair to good feed oats to a small attendance of buyers. Good feed lines suitable for shipment met with slightly improved demand, and our catalogue was cleared

at quotations. We quote: Prime milling, 1s 4½d to 1s 5d; good feed, 1s 3½d to 1s 4d; medium, 1s 2d to 1s 3d per bushel (sacks extra).

WHEAT.—We catalogued several lots of good whole fowl wheat, which met with better competition, and were quitted at 2s per bushel (sacks in).

POTATOES.—The market is well supplied with good Derwents. Only the best sorts are in demand, prime being worth 25s to 30s; others, 20s to 22s 6d per ton (sacks in).

CHAFF.—We offered several trucks of medium to prime quality. Medium quality met with poor demand, but for prime quality there was good competition, and values improved about 2s 6d per ton. We quote: Prime oaten sheaf, L2 5s to L2 10s; medium to good, L1 15s to L2 2s 6d; inferior, L1 10s to L1 12s 6d per ton (bags extra).

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

WHEAT.—The demand is very dull at present, the only sort receiving any attention being prime Tuscan. Quotations: Prime milling, 2s 4d to 2s 6½d; medium, 2s 1d to 2s 3d; fowl wheat, 1s 6d to 2s per bushel (sacks in).

OATS.—Market unchanged. Prime milling, 1s 4½d to 1s 5½d; Good to best feed, 1s 3d to 1s 4d; medium, 1s 2d to 1s 2½d per bush. (sacks extra).

BARLEY.—Very little offering and prices unchanged.

CHAFF.—Prices for prime chaff have advanced 2s 6d per ton, but medium sorts are neglected. Prime oaten sheaf, L2 7s 6d to L2 10s; medium to good, L2 to L2 5s; per ton (bags extra).

POTATOES.—No improvement to report. Best Derwents, 25s to 30s per ton (bags in).

INVERCARGILL PRODUCE MARKET.

The Grainbrokers' Association report as follows:—

OATS.—The last day or two there has been a boom in the market, inquiries coming in very freely. Prices will probably advance immediately, but in the meantime quotations are: 1s 6½d for A grade, 1s 5½d for B, and 1s 4½d for C (f.o.b. Bluff, sacks in).

LINSEED.—L11 to L11 10s per ton (f.o.b., sacks in).

FOWL WHEAT.—Quotations are per bushel 2s 1d (f.o.b., sacks in). The demand is brisk.

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.

AUSTRALIAN COMMERCIAL.

Sydney, September 6.—Wheat: Chick, 2s 4d to 2s 5d; milling, 2s 9d to 2s 11d. Flour L6 10s to L6 15s. Oats (feeding) good demand: New Zealand, 1s 6½d to 1s 9d; Tasmanian, 1s 6d to 1s 8d; seeding, 1s 9d to 1s 10½d. Maize (heavy supplies): 2s 6d to 2s 8d. Barley: Cape, 2s 3d; English, 2s 3d to 2s 5d. Peas: Prussian blue, 3s 3d to 3s 4d. Bran, 7½d to 8d. Pollard (strong demand), 8½d. Potatoes: Plentiful but quiet. Circular Heads, L1 10s to L2 5s; New Zealand Derwents, L1 10s to L1 15s; Early Rose, L4; Brownwells, L3 10s to L3 15s. Onions: Prime, L5 to L5 10s; others, L2 to L3 10s; Butter: Dairy, 8½d to 9d; factory, 10d. Cheese: Large, 4½d to 4½d; loaf, 5d to 5½d. Bacon, 5d to 7½d.

Melbourne, September 6.—Wheat, firm, 2s 10½d to 2s 10½d. Oats: Algerian, 1s 4d to 1s 6½d; stout, 1s 7d to 1s 8d; Tartarian, 1s 7d; Barley: Cape, 1s 8d to 2s. Maize: 2s 7d. Bran and pollard, 8½d to 9d. Potatoes, 20s to 30s. Onions, L4 to L4 10s.

Adelaide, September 6.—Wheat, 2s 10d to 2s 10½d. Flour, L6 15s. Oats, unchanged. Bran and pollard, 9½d.

FRUIT TREES! } OUR GREAT SPECIALTY.
FRUIT TREES! }

For Market and Private Growers.

GOOSEBERRY AND CURRANT BUSHES, VINES,

Novelties and New Hybrids in Fruit.

THE LARGEST AND BEST NURSERY STOCK IN OTAGO

Tea Roses, H.P. Roses.

Latest Novelties and All the Old Standard Varieties to Choose From.

GENERAL NURSERY STOCK OF THE BEST QUALITY.

ORNAMENTAL TREES, SHRUBS, &c., &c.

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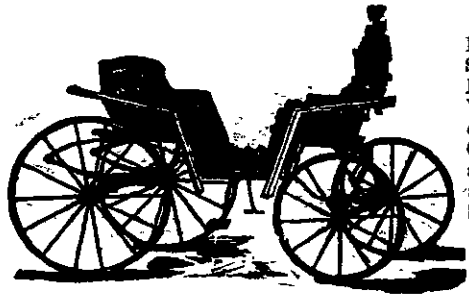
SEEDS FOR GARDEN AND FARM OF THE BEST AND MOST RELIABLE STRAINS.

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 NURSERYMEN AND SEEDSMEN,
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DUNEDIN CARRIAGE FACTORY

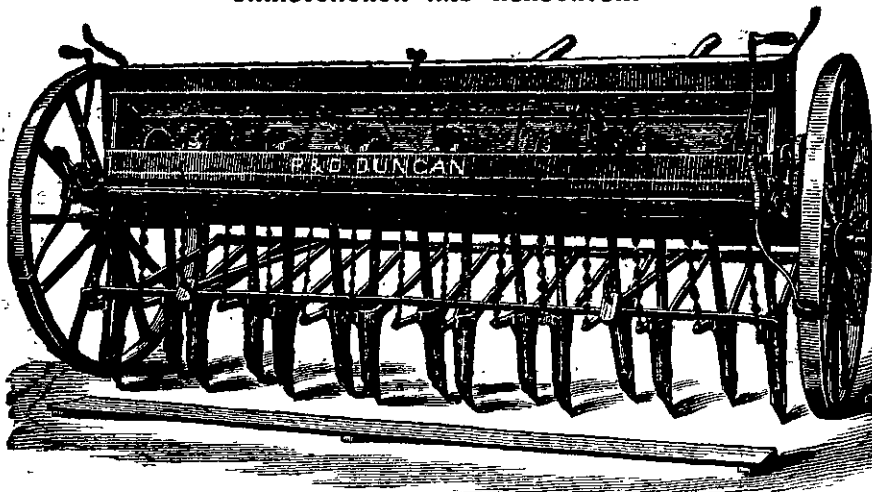
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Have now on hand Single and Double Buggies, Station Waggon, Waggonettes, Spring Carts, &c. First award for Carriages at New Zealand and South Seas Exhibition, 1889-90.

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Manufacturers of Agricultural Implements and Machinery, sole manufacturers of Duncan's Patent Drills, with Fertiliser Attachments; Duncan's Patent Spring Tine Cultivator, with Seeder Attachment; Duncan's Patent Disc Harrows; Duncan's Patent Stubble and Multi-furrow Ploughs, etc. Agents for Marshall, Sons and Co.'s Threshing Machinery.

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The PIONEER of the PRESENT DAY CYCLE.

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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—
 Te Anau Fri., Sept. 15 3 p.m. D'din
 Tarawera Tues., Sept. 19 2.30 p.m. tr'n
 Waihora Tues., Sept. 19 3 p.m. D'din

NAPIER, GISBORNE and AUCKLAND—
 Te Anau Fri., Sept. 15 3 p.m. D'din
 Waihora Tues., Sept. 19 3 p.m. D'din

SYDNEY, via WELLINGTON—
 Tarawera Tues., Sept. 19 2.30 p.m. tr'n
 Monowai Wed., Sept. 20 2.30 p.m. tr'n

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—
 Waikare Mon., Sept. 18 2 p.m. D'din
 Mokoia Thurs., Sept. 28 2.30 p.m. tr'n

WESTPORT, via TIMARU, AKAROA, LYTTELTON and WELLINGTON.

Cargo only.

Taupo * Thurs., Sept. 14 4 p.m. D'din
 Corinna † Fri., Sept. 22 4 p.m. D'din

* Via Greymouth.

† Calls Nelson if required.

OAMARU and TIMARU.

(Returning from Timaru direct).

Beautiful Star Sept. 17 2 p.m. D'din

TONGA, SAMOA, FIJI and SYDNEY—
 Manapouri Wed., Sept., 20 From Auckland

TAHITI and RARATONGA—
 Ovalau Tues., Sept. 26 From Auckland

FIJI (SUVA and LEVUKA)—
 Upolu Wed., Sept. 13 From Auckland

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 FURNISHING UNDERTAKERS,

Direct Importers of Best and Latest Designs in Funeral Furnishings.

FUNERALS Conducted with the greatest Care and Satisfaction, at most Reasonable Charges.

Corner of Wakanui Road and Cass streets, and Baker and Brown's Coach Factory.

JAMES BARRIE.

THE BAZAAR (next Wilson Bros.),
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 and CONFECTIONER.

Picture Framing on Shortest Notice.

The best assorted stock of Fancy Goods, Confectionery, &c., in South Canterbury.

EXPORT OF PRODUCE.

During the last month produce and meat of the following value were exported from the Colony:—Butter, L6325; cheese, L2965; beef, L13,432; mutton, L90,094; lamb, L37,999. The figures for the corresponding month of 1898 were butter, L1622; cheese, L3914; beef, L6986; mutton, L90,738; lamb, L25,204.

AN AUSTRALIAN MEAT COMPANY.

Mr. John Cooke, the Victorian meat expert, has formed the Austral Meat Company, with a capital of £100,000. The company have purchased five meat works from stock owners and the meat company in New South Wales.

THE PRICE OF CHEESE.

The Wyndham Farmer learns that the Mataura dairy factory has disposed of the season's output of cheese at 4 5-16d per lb on trucks (which is one-sixteenth of a penny better price than that of Wyndham), the buyers being a well known Invercargill firm; while Otara D.F. has sold at 4½d on trucks at Waimahaka, and Tokonui also at a good price. As instancing the effect of these enhanced prices, it may be said that the difference between what was paid for the Wyndham output last season as against this, will mean a gain, approximately, of over £700 to that factory alone.

THE POSSIBILITIES OF THE DAIRY INDUSTRY.

In the course of a lecture delivered at Nelson the other day, Mr. Ruddick, Chief Dairy Commissioner, gave some interesting particulars with regard to the dairying industry. He believed that no country in the world was so well suited for successful dairying as New Zealand. Milk could be produced cheaply, and at the same time butter and cheese of first quality could be manufactured. At this period, however, dairying was a comparatively small business compared with other countries, as, for instance, Denmark, which with one-seventh the area of New Zealand, exported to Great Britain last year 60,000 tons of butter, while the production of New Zealand for the year ending June 30th last, was 5,469 tons of butter and 3,110 tons of cheese. In the same time Canada exported to England 75,000 tons of cheese, and the production of Great Britain itself was 150,000 tons of butter and 87,000 tons of cheese. These figures showed that there were great possibilities for the development of the dairying business, when it was considered that New Zealand was most favourably situated to take advantage of the immense market of the northern hemisphere.

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 3d to 2s 6d; fowls, 1s 6d to 2s. Chaff: L1 15s to L2 7s 6d according to quality, bare. 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; 'Frisco, £17.

WOOL, SKINS, TALLOW, ETC.

London, September 6.—Tallow sales: 1,400 casks were offered and 1,100 sold. Mutton: Fine, 27s and 6d; medium, 25s 6d. Beef: Fine, 25s 9d; medium, 24s 6d.

London, September 7d.—Bradford Wool Market—Common sixties, 27½d; supers, 29d.

Dalgaty and Co. are in receipt of the following cable, dated London, 8th inst.:—'At the Liverpool sales of River Plate wool prices, compared with the closing rates of last London wool sales, were 1d to 1½d per lb. higher for medium to good crossbreds, and ½d per lb. higher for coarse crossbreds.'

London, September 10.—Wool—There is a brisk inquiry, and several large sales are reported. It is anticipated there will be a considerable advance in prices when the fifth series of colonial sales open on the 19th inst.

Messrs Dalgaty and Co. have received the following cable from their London office, dated 11th inst.:—'The list of arrivals of wool for sales opening on 19th inst. has closed, there being 190,000 bales available, compared with 230,000 bales for corresponding series last year.'

Messrs. Stronach Bros and Morris report as follows:—

RABBITSKINS—We offered a fair catalogue on Monday when prices again showed a decline of about ½d per lb. Winter greys, 1s 3½d to 1s 4½d; medium, 1s 1½d to 1s 3d; autumns, 9½d to 1s 1d; summers, 5d to 9d; blacks, up to 2s 1½d per lb.

SHEEPSKINS—The market remains very firm and prices this week were fully equal to late quotations. Best dry crossbreds, 4s to 5s 6d; medium, 2s 6d to 3s 9d; best dry halfbreds and merinos, 4s 6d to 6s 6d; medium, 3s to 4s 3d; butchers' green skins, 4s to 5s 4d each.

HIDES—In good demand. Prime heavy ox, 3½d to 4½; medium to good, 3d to 3½d; light and inferior, 1½d to 2½d per lb.

TALLOW—Market firm. Best rendered mutton, 15s to 17s; medium, 13s to 14s 6d; rough fat, 10s to 11s 6d per cwt.

LIVE STOCK.

ADDINGTON STOCK MARKET.

The entries at Addington were fairly large in all departments of stock, but more especially in fats, and a good demand existed for fat sheep and pigs. The entries comprised 5820 fat sheep, 3000 store sheep, 437 head cattle, and 366 pigs.

FAT CATTLE—The 247 fat cattle were mostly light sorts, 31 from the North Island being below the quality usually coming from there, and selling at from L6 17s 6d to L8 2s 6d. For bullocks the bidding was dull, and last week's rates were barely maintained. Of the local cattle good steers brought L7 to L8 5s; lighter sorts, L4 17s 6d to L6 10s; heifers L3 15s to L6 15s; and cows, L3 15s to L6 2s 6d. The stores and dairies were a very poor lot, and no quotable business was done.

FAT SHEEP—The bulk of the fat sheep were good wethers and a large yarding of butchers' ewes of good quality, with an unusual proportion of secondary merino wethers. Freezing buyers operated freely, and this class remains very firm, and, considering the quality, the prices in many cases advanced. Butchers' ewes were much firmer, but there were too many merinos in for trade purposes, and none being taken for export caused a slight weakening. Prime heavy-weight merinos brought 19s to 21s 6d; freezing quality and prime mixed sexes 16s to 18s 6d; unfinished sorts, 15s to 15s 9d; prime ewes, 16s to 18s 6d; good do, 14s to 15s 6d; best merino wethers, 14s to 15s 10d; others, down to 10s.

STORE SHEEP—A good many of the store sheep were North Islanders, and all sorts met a good demand, but several lines of wethers were withdrawn, the owners asking too high prices for them. Wethers brought 13s 5d to 15s 8d; others being withdrawn at from 13s 3d to 15s 4d. Mixed two-tooths sold at 13s 10d to 14s 5d; breeding ewes, 14s 1d to 14s 7d; hoggets, 12s 5d to 13s 4d for good sorts; and 9s 7d to 11s 7d for backward sorts; merino wethers, 10s 6d.

PIGS—With the exception of baconers, which were slightly easier, all pigs met with a good demand. Baconers brought 35s to 45s, or 3d to 3½d per lb; porkers, 30s to 37s, or 4½d to 4½d per lb; large stores, 24s to 30s; smaller do, 18s to 23s; weaners, 13s to 17s; and suckers, 10s to 11s.

DUNEDIN HORSE SALEYARDS.

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

There was only a limited number of draught horses at our sale on Saturday, but the bulk of the entries were useful sorts, and, with a fair attendance of both town and country buyers, there was brisk trade from start to finish, and a total clearance was effected at very satisfactory prices. We have numerous inquiries for all classes of horses, and have disposed of a large number privately during the past week. Inferior and weedy light sorts are the only class that are hard to place. We beg to draw attention to the very important sale to be held at Mr. Wilson Hall's farm, near Riversdale, on the 14th of this month, where 62 first-class draught horses will be offered for absolute sale; also harness for 12 teams, cattle, implements, etc. We quote: First-class young draught mares and geldings, at from L40 to L45; extra good, heavy lorry horses at a pound or two more; good useful farm horses, at from L35 to L40; medium, L30 to L35; aged, L20 to L28; strong young carriage horses, L15 to L25; medium, L10 to L15; good, sound, young spring-cart horses, L20 to L28; light hacks, L7 10s to L9; inferior and weedy sorts, L2 to L5.

THE WEEK'S DREDGING RETURNS.

During the week ending Monday, 11th inst. (says the *Otago Daily Times*) returns have been reported from the following 27 dredges, the total gold yield being 1147oz 15dwt 18gr, or an average of over 42oz per dredge:—

Hartley and Riley (Cromwell), 470oz 7dwt; Matau (Clyde), 60oz; Vincent (Clyde), 130 hours, 53oz 10dwt; Chaito Creeek (Manuherikia), about 3 days, 40oz; Molyneux Hydraulic (Alexandra), 38oz; Golden Beach (Alexandra), 122½ hours, 32oz 9dwt; Golden Point (Alexandra), week, 32oz; Golden Treasure (Miller's Flat), week, 29oz 5dwt; Success (Waipori), 136 hours, 23oz 1dwt; Enterprise (Alexandra), 92 hours, 26oz 3dwt 9gr; Clyde (Alexandra), 26oz; Evans Flat (Tuapeka), 23oz 16dwt; Nil Desperandum (Manuherikia), 22oz 10dwt; Unity (Clyde), 22oz 10dwt; Manorburn (Manuherikia), 113 hours, 21oz 5dwt; Maori (Lowburn, Cromwell), week, 20oz 1dwt; Sunlight (Beaumont), 135 hours, 20oz; Golden Terrace (Lower Shotover), 19oz 18dwt 21gr; Golden Gate (Island Block), 5 days, 19oz 6dwt; Empire (Waipori), 18oz 12dwt 12gr; Inch Valley (near Palmerston), week, 18oz; Waimumu (near Gore), 126 hours, 18oz; Ophir (Blacks), 17oz 9dwt; Otago (Miller's Flat), week, 13oz 10gr; Mount Ida (Kyeburn), 12oz 10gr; Tuapeka (Tuapeka Flat), week, 12oz; Galtee More, (Manuherikia), 11oz. Total, 1147oz 15dwt 18gr.

LATE BURNSIDE STOCK REPORT.

(SPECIAL TO N.Z. TABLET.)

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

Wednesday, 5 p.m.

FAT CATTLE—265 yarded. Prices showed no improvement on last week's rates. Best bellocks, L7 5s to L8 12s 6d; medium, L5 10s to L7; best cows and heifers, L5 to L6 10s; medium, L3 10s to L4 15s.

SHEEP—2887 penned, prices about same as last week. Best crossbred wethers, 15s 6d to 16s 6d; extra good, 17s 6d to 19s 3d; medium, 14s to 15s 3d; best ewes, 14s 3d to 15s 3d; medium, 12s 9d to 14s; merino wethers, 12s to 15s 6d.

PIGS—138 offered, all meeting with a steady demand. Suckers, 11s to 16s; slips, 17s to 20s; stores, 21s to 26s; porkers, 32s to 40s; baconers, 42s to 50s; heavy pigs, 60s.

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AND HIGHEST AWARDS WHEREVER EXHIBITED.

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"MAIZENA"
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Don Lorenzo Perosi's Compositions. Oratorios.	s. d.
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 4
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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FOUR SHILLINGS per HUNDRED.

Statues of 'Sacred Heart,' 'Our Lady,' and St. Joseph and Child
(3 feet), THIRTY SHILLINGS each. Same (12 inches), THREE
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Hot, Cold, and Shower Baths. The very best of Wines, Ales,
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NOTICE.

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

NOTICE TO SUBSCRIBERS.

**Complaints re irregular Delivery of
Paper should be made without delay to
the Manager.**

NOTICE.

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

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

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

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

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

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The Name is on every Genuine Packet and Box.

ANSWER TO CORRESPONDENTS.

A NUMBER OF SUBSCRIBERS.—If you signed the order, or other signed it on your behalf, you are responsible, and by awaiting legal proceedings you only throw away good money after the bad. We are sorry we cannot give you better comfort. We have issued repeated warnings regarding this class of itinerant vendors. We can only give good advice. We wish we could give good sense as well. However, you will know better what to do next time.

DEATHS.

HANLEY.—On the 2nd September, 1899, at her residence, Knapdale, Maria, beloved wife of Matthew Hanley; aged 63 years.—R.I.P.

TANGNEY.—On the 1st June, 1899, at his residence, Clashatlea County Kerry, Ireland, William, beloved husband of Johanna Tangney, and father of Patrick Tangney (Nelson), David Tangney and Mrs. T. Dowling (Owaka), Mrs. J. O'Leary (Otakaia), and Mrs. James Conaghan (Balfour, Southland); aged 80 years. Deeply regretted.—R.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, SEPTEMBER 14, 1899.

THE CRADLES OF NEW ZEALAND.



MR. COGHLAN'S recent comparative statistics of the birth-rate of the various Australasian colonies have set our secular contemporaries a-moralising from Auckland to Otago. They have treated the subject with a becoming delicacy which is in marked contrast with the reports of divorce court proceedings and similar happenings which appear from time

to time in their news columns. They have viewed the problem almost exclusively from its economic and social aspect. And this phase of the subject has given them cause for much foreboding and head-wagging. Now, the economical and social aspects of the question are real points of view, but they are dominated by the moral standpoint. It lies at the root of the evil; and if we are to deal with causes and not quack-drug symptoms merely, that way, too, will lie the remedy. A lay sermon on the subject from the writers of the secular Press would have been instructive, perhaps useful. We can only express our sense of disappointment that they shut their eyes to the biggest aspect of a state of affairs that bodes ill for the future of this young Colony. As a matter of fact, they have trifled sadly with their subject. Their quack remedies for the nation's disease remind us that, as social physicians, they ought to know better than to treat a cancer with sprayings of rose-water, or cholera morbus with pink pills.

The outlook disclosed by Mr. COGHLAN is far from roscate. There has been during the past twenty years a marked decline in the birth-rate in all the seven colonies of the Australasian group. But in New Zealand the decrease has been phenomenal. It presents several features which, taken together, look, in all reason, sufficiently startling. Thus (1) in 1882, New Zealand stood at the head of the Australasian list with a birth-rate of 37.32 per thousand of her population. In 1897 she stands at the very bottom, with her figures reduced to a poor 25.96 per thousand of the population, as against 26.44 for South Australia, 26.63 for Victoria, 26.82 for West Australia, 27.72 for Tasmania, 28.48 for New South Wales, and 29.92 for Queensland. Again (2): the decrease in the New Zealand birth-rate has been absolute as well as relative. It fell from 19,846 in 1884 to 18,737 in 1897. (3) In 1886 there were in New Zealand 18,355 children under one year of age. The population then numbered 578,482 persons. In 1896 the population of the Colony had risen to 708,360; but the number of children under one year of age had dropped to 17,070. In the meantime there had been a substantial increase (4) in the number of marriages, and (5), according to MULLHALL'S *Dictionary of Statistics* for the present year,

the ratio of married adults in New Zealand is greater to population than in any of the sister colonies except South Australia and Tasmania. Moreover (6) the ratio of births per marriage has fallen off alarmingly. In 1880 it was 5.72; at the close of 1897 the proportion had fallen to 3.86. This is a perilously close approach to the figures of the two European countries where the population is almost at a standstill—Denmark with its 3.55 and France with its 2.98 births per marriage.

Thus it appears that, in the full flush of its youth and vigour, with a fine climate, a fertile soil, a wealth of mineral and forest resources, and the struggle for existence reduced to a minimum, this promising new land is evidently treading the fatal path that is leading fast to the extinction of the decadent descendants of the sturdy Puritan settlers of the New England States of America. Three years ago the *Providence Journal* wrote of them:—

The first generations of New England were thrifty both in an agricultural and domestic sense. From the records of six generations of New England towns it was found that the families composing the first generation had on an average between eight and ten children; the next three generations averaged about seven to each family; the fifth generation less than three, and the generation now on the stage is averaging still less. In Massachusetts, the average family now numbers less than three.

A fearsome picture of the depravity and decay of Puritan New England was given in the *New York Medical Journal* of August 17, 1895, by Dr. LINDLEY, professor of gynaecology in the University of Southern California, and formerly President of the State Medical Society. The Puritan strain of New England is withering up. Their towns, their farms and farmsteads are fast falling into the hands of the sturdy Irish and German Catholic immigrants that have been making up for the empty cradles of the old stock. New Zealand has no such resource to fall back upon. The whole trend of our legislation is rather to discourage immigration. Its proportions are insignificant—the excess of arrivals over departures in 1897 being represented by a paltry 2753. In all the circumstances those who are interested in the welfare of the Colony must view with grave uneasiness the steady and continued decline in its birth-rate. For if the present marked tendency continues—and on statistical theories its continuance is practically certain—we shall become a decadent people and New Zealand in its early youth a decrepit State.

In his report on the Michigan statistics of 1894 the Hon. WASHINGTON GARDNER gives the following as the probable reasons for the diminution of the birth-rate in the United States:—

(1) The great diffusion of physiological information; (2) lessening of restraint from religious and social opinion; and (3) the greater cost of family life, which leads to the desire to have fewer children in order that they may each be better provided for.

It will be obvious to any reflecting person that the lessening of religious restraints lies at the root of all the other reasons set forth by the American statistician. It permeates and affects them so that they are in reality not, so to speak, originating but subsidiary causes of a lessening birth-rate. Religion is the chief cohesive force that holds people together in communities under forms of law and authority. The only real, permanent and final deterrent from evil-doing is a well-rooted belief in personal responsibility to a Creator Who sees and judges, rewards and punishes. Destroy religious influence among the masses, remove the restraints which faith in God and practice of virtue from supernatural motives place upon the lower passions and evil tendencies of human nature, and animal feeling and selfish personal interest become the sole or chief guides of conduct. Now, unfortunately, the forces which tend to destroy or reduce the beneficent sway of religion have long been and are still in active operation in this and the neighbouring colonies—some of them under the aegis of the State. They are chiefly (1) the godless schools; (2) the loose teachings of the non-Catholic denominations regarding the nature and obligations of the marriage tie; (3) divorce legislation; and (4) the operations of the sets of social parasites who minister to and aggravate the low ideals which the other three causes combined have served to make rampant in our midst.

It is manifestly impossible, in the course of a brief newspaper article, to point out the full action, re-action, and

inter-relations of these four sets of social forces that are in operation on the community. (1) We content ourselves, therefore, with merely indicating in a summary way the evil results of a system of public instruction which compels the child to pass a considerable portion of the most impressionable period of its life, cut off, so to speak, from all thought of, or reference to, the Creator or from immediate contact with any firm or final code of moral restraint. (2) A vast part of the present evil is undoubtedly and directly traceable to the low teachings of the Protestant Churches on the subject of marriage. All over Europe the Reformation began by denying the unity, sacramental character, and indissolubility of marriage. The Reformation began in England with, and owed its spread in Germany to, the formal sanction of bigamy by the founders of the new religion. The father of the English Reformation gave HENRY VIII. two living wives. LUTHER, BUCER, MAIANOTHON and five other German Reformers, jointly issued a warrant—dated December 7, 1539—to PHILIP of Hesse to have two wives simultaneously. In the following year the English Protestant clergy sanctioned the divorce of HENRY VIII. from ANNE of Cleves—merely because she did not happen to be to his liking. A still more liberal dispensation from the ordinary rule of morality was accorded by the Calvinistic clergy of Prussia in the last century to the reigning king, FREDERICK WILLIAM II. He was allowed to have three wives. If these teachings did not immediately produce their full measure of results, it is due to the fact that the Catholic *sentiment* regarding marriage long survived the denial of the Catholic doctrine thereon. Like MOORE'S altar vase :—

You may break, you may shatter, the vase as you will,
But the scent of the roses will cling round it still.

In the foreign mission field polygamy is openly sanctioned. Now, let us bear in mind that New Zealand is, practically, a Protestant country. In so far as public opinion reflects, or is guided by, principles of theology, that theology is Protestant. But to this hour not one Protestant denomination has dared to preach either the sacramental character or the unity or the indissolubility of the marriage bond. Not one of them has dared to legislate against the re-marriage of divorced persons—as, for instance, by cutting them off from communion or membership. On the contrary, divorcees can re-marry at any time with the sanction, approval, and blessing of their various Churches.

Here—in the loose teaching regarding the marriage-tie—we touch one of the tap-roots of the national disorder. It is this teaching which has given the cue—a quasi-ecclesiastical sanction—to the popular idea that marriage is simply a contract to be lightly entered upon, and terminable at any time at the wish, whim, caprice, crime, or folly of either party to it. Now this teaching has had two important results: (1) It has led to, or at least greatly facilitated, the passing of the successive Divorce Acts which have done so much to destroy the permanency of domestic life among us; (2) it has consequently contributed to make marriage in a large number of cases that signal failure which has deterred many young people from entering upon an alliance which may at any moment lead to the scandal of the divorce court; and (3) it has produced those warped or radically wrong ideas regarding the true divine purpose of marriage which have made so many women in our time unwilling to bear the sacred duties and burdens of maternity, and raised that bountiful crop of low panders and criminal purveyors to the popular weakness, who minister to the demand for systematic sterility, and who are worse enemies to society than the thieves and cut-throats whom we place under lock and key in gaol. To their eternal discredit must it be recorded that a large section of the Press of these colonies have made themselves, for money, the mouthpieces of those blatant criminals whose advertisements are so many allurements to some of the degrading forms of vice which are contributing causes to the diminishing birth-rate that bodes so ill to the future well-being of this Colony. Pressmen talk fatuous nonsense when they fancy that such a mighty evil is to be remedied by taxing bachelors. We dealt with the folly of the proposal a few weeks ago. Not that way lies the remedy. We must retrace our steps to the old Catholic principles. The radical cure lies in saturating the minds of the people with the conviction of their personal responsibility to an all-

seeing God, and in bringing home to them right teaching as to the nature and purpose of marriage. The first part of this at least must begin at the home. It must be continued in the school. It must ring out like a clarion-note from the pulpit. Facilities—and therefore temptations—to divorce *a vinculo*—must be removed. The Press must mend its ways, and the purveyors referred to be placed under lock and key. Where wrong ideas and springs of action have taken so strong a grip upon the public mind, the undoing of a bad tendency will require a crusade working through two generations.

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.

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 4s per thousand to the clergy, members of religious houses, and laity who desire to secure a wide distribution of this Encyclical.

DIOCESE OF DUNEDIN.

St. Joseph's Cathedral Choir had the valuable assistance of Miss Hickling, of the Opera Company, at High Mass on Sunday.

The final meeting of the session of the Dunedin Catholic Men's Social Club will take place on Friday evening, for which a very good programme has been prepared. The meeting will be for members and their friends.

Mrs. Costelloe, of Naseby (Miss Kitty Blaney), sang at High Mass and Vespers at St. Joseph's Cathedral on Sunday. It is needless to say that the popular and talented vocalist received a cordial welcome from the members of the choir.

The week before last several residents of Hyde assembled at the Catholic Church, for the purpose of carrying out certain improvements to the grounds. A number of ornamental trees—upwards of one hundred—were planted, the paths were properly formed and gravelled, and a fence erected. A good day's work was done, and the altered look of the grounds now is more in keeping with the appearance of the sacred edifice itself, which is one of the prettiest up-country churches in the diocese. The ladies of the congregation assisted in the good work by providing refreshments for the party.

A very enjoyable concert was given by the Dunedin Catholic Literary Society in St. Joseph's Hall on Monday evening. The attendance was very large, and the piano fund, in aid of which the entertainment was given, should be considerably benefited by the proceeds. Nearly every item was encored, the audience being most appreciative. Vocal solos were contributed by Misses Oliver, Chapman, Morrison, and Mr. C. Merton. Mr. J. A. Scott was very successful in his singing of a German song, which was redemanded. Misses K. Moloney and C. Pearson gave a vocal duet, and Mr. H. McCormack a recitation. Mr. H. Isaacs gave an exhibition of bell ringing, and Mr. F. Stokes played an overture.

The quarterly meeting of the Dunedin branch of the Hibernian Society was held on the 5th inst., the attendance being very large. After transacting the usual routine business, the President (Bro. J. Bourke), on behalf of the branch, presented Bro. M. Mulquinn with a member's certificate, handsomely framed and glazed. In making the presentation the President mentioned the valuable services rendered to the branch by Bro. Mulquinn, who had been instrumental in inducing several members to join the ranks. Bro. Mulquinn, in returning thanks for the presentation, said he had done only what every member of the society should do. He intended to do better even in the future than he had done in the past, and hoped that other members would follow suit. One candidate was initiated, and another proposed.

On Sunday evening, after divine service at the Catholic Church (says the *Clutha Leader*), Miss Dunne was presented with a sub-

stantial purse of sovereigns, in recognition of her services as organist. The presentation was made by the Very Rev. Father O'Neill, who spoke in terms of high praise of Miss Dunne's readiness in the past to give her esteemed services in the choir. He also referred to Miss Dunne's abilities as an instrumentalist—her reputation was hard to excel—and the congregation was very fortunate in having her services as organist. Miss Dunne had also filled the duties of a teacher in the Sunday School for many years. Mr. Dunne, on behalf of Miss Dunne, thanked Father O'Neill for the kind words he had used in making the presentation, and also the congregation who had given proof of their appreciation of his daughter's efforts to fill worthily the honourable post she had occupied in connection with the church's ceremonies.

WEDDING BELLS.

GAMBLE—FRASER.

A marriage which excited considerable interest among the Catholic community in Palmerston North (writes our Wellington correspondent) was celebrated in St. Patrick's Church by the Rev. Father Patterson on Wednesday last. The contracting parties were Mr. William Gamble, of Palmerston North, second son of Mr. J. S. Gamble, of this city, and Miss H. Fraser, youngest daughter of Mr. John Fraser, a well-known resident of Oriental Bay. The bride, who was given away by her father, was attended by Misses Fraser, Gamble, and McGregor as bridesmaids, and Mr. J. Gamble was best man. Among the many handsome presents received was one from the members of St. Patrick's Choir, of which Mr. Gamble is the painstaking conductor.

OBITUARY.

MRS. MATTHEW HANLEY, GORE.

The interment of the late Mrs. Matthew Hanley, Gore, whose death we briefly reported in our last issue, took place on Tuesday, the 5th inst. The esteem in which the deceased had been held was shown by the large number who attended the funeral, which was the largest seen in the district for years. Among those present were the Rev. Father Murphy (Dunedin), Rev. Father Coffey (South Dunedin), Rev. Father O'Dea, Rev. Father Magrath, and Rev. Father P. O'Donnell, who officiated at the grave. Mrs. Hanley had been ill only for a few weeks, and prior to her death received the rites of Holy Church, of which she was a devout and exemplary member. The deceased leaves, besides her husband, a grown-up family, consisting of six sons and two daughters to mourn their loss.—R.I.P.

NAPIER.

(From our own correspondent.)

The results of Inspector Hill's examination of the Marist Brothers' School at Napier are to hand, and the comments made therein and the high percentage attained show the very satisfactory way in which the school work has been carried on during the scholastic year, and must indeed be gratifying to both teachers and parents. Undoubtedly it reflects the highest credit on the superior, Brother Brendan, and the teaching staff under him. The following extracts are taken from the report:—'The progress of this school, since the date of examination last year, is commendable and of good average. Standards III. and IV. have done very well, and the pass-work, with few exceptions, is of good quality.'—'The oral answering of standards V. and VI. was of an unusually intelligent character and the behaviour of the lads and the class arrangements pleased me very much.'—'Now that the school is well organised, and the foundation work good, much better results may be expected.'

A social took place on the 6th inst. the proceeds of which are to be devoted to paying off a long standing debt on the school buildings.

His Grace the Archbishop and the Rev. Father Ainsworth concluded their mission at Meanee on Monday the 4th inst. The missionaries have indeed done good work in this district. Copious graces have accompanied their efforts. When in Napier, St. Patrick's Church was crowded night after night, standing room not being available. Over nine hundred communicants attended their duty, and within the memory of the oldest residents such an edifying sight had never been witnessed in Napier before. But it is well known that this was in a great measure due to the indefatigable exertions of Rev. Fathers Hickson and Ainsworth, who made a house to house call throughout the parish.

The missionaries proceeded to Clive on Tuesday and spent the rest of the week there, opening in Hastings on Sunday, the 10th inst.

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

Messrs. A. and T. Inglis, the well-known drapers of George street, Dunedin, announce that their first shipments of new goods for spring and summer wear are being displayed in all departments. As these goods have only just arrived from the Home manufacturing centres, and include all the latest novelties, our readers in Dunedin should not miss the opportunity of a personal inspection.—*.*

A S H B U R T O N.

(From a correspondent.)

The winter in the Ashburton district, including the recent snow storm, ranks as one of the most severe, if not the severest, in the memory of the oldest inhabitant. Everywhere around the wattle and gum trees still wear their mantle of dead leaves. Nature in other respects seems to be hurrying along to make up for lost time. Farming operations, so long delayed preparatory to the coming season, are now in full swing, and magnificent spring-like weather prevails.

On Sunday last Very Rev. Dean O'Donnell, after having celebrated Mass at Methven, 26 miles distant, preached a fine discourse on the festival of the day at Benediction. The Triduum to the Sacred Heart of Jesus takes place here on Friday, Saturday and Sunday next.

His Lordship the Right Rev. Dr. Grimes, S.M., D.D., makes his visitation of this parish on next Sunday, when his Lordship, assisted by the Very Rev. Dean Foley, will conduct a mission during the following week. His Lordship will remain a month in the Ashburton district.

The Ashburton Catholic Literary Society, inaugurated a year ago by the Very Rev. Dean O'Donnell and under the able management of the officers, has proved a gigantic success. The members were pleased to welcome the Rev. Father Cooney at a recent meeting. Besides the ordinary routine of the Literary Society, a dramatic class under the directorship of Mr. W. Bowden is progressing favourably, and has recently given some highly successful dramatic performances in public. The pieces staged on the first occasion were 'The Attractive Young Lady' and 'Which is the Best Head?' One of these was redemanded, and with 'The Mysteries of the Secret Order,' filled the bill at the second performance. The respective characters were well filled by Messrs W. Bowden, P. Hanahran, J. Moison, J. Healey, P. Healey, and Higgins, while recitations by Messrs Hanahran and Moriarty filled in the interval at the second performance.

The ordinary weekly meeting was held on last Wednesday evening, when a debate—'Has the invention of machinery benefited mankind?'—was fought out vigorously. Mr. C. Henry was in the chair.

BISHOP GRIMES AT GERALDINE.

(From a correspondent.)

His Lordship the Right Rev. Dr. Grimes and the Very Rev. Dean Foley opened a week's mission at St. Mary's Church, Geraldine, on Sunday week. After Mass the Missionary Rector, the Rev. Father Bowers, presented his Lordship with an address on behalf of the Catholics of the district, who expressed their pleasure at his visit, and hoped that success would crown his efforts to erect a Cathedral in the capital city of his diocese. The address was signed by Father Bowers, and Messrs. Andrew Lysaght, William Earl, Kyran Brophy, Jeremiah Connolly, and William Fitzpatrick. In the course of his address to the congregation his Lordship said he was satisfied the time was not far distant when the Cathedral would be built at Christchurch, and it was hardly necessary to repeat that this building would be really a parish church for every one in the diocese. Every priest, every man, woman, and child would have a right to look upon the Cathedral as the mistress church of the diocese, where the great events took place, such as consecrations, ordination of priests, retreat of the clergy, etc. It was also well that the people should have a place where they could go in great numbers. The expression of the Holy Father the Pope was quite sufficient to cause his Lordship to act in the matter, even if he had not the actual wants of the place to urge him to it. The Holy Father assured him by word of mouth that God would bless their efforts, and crown them with success, and the Holy Father had given a special blessing to all those who helped the work. His Holiness had also written to him (his Lordship) since he left Europe that in addition to the beautiful cameo he had presented him with, he wished expressly to have his name heading the Cathedral subscription list with £100. It was not a large sum to come from a sovereign, but they had to consider the limited resources at his disposal, and the value was greatly enhanced when they considered that this was the first diocese in New Zealand to be the recipient of any favour of the kind from the Holy Father. It was an earnest of his Holiness's own good will towards them, and a source of great encouragement. He was glad to say that the appeal in New Zealand had so far been most liberally responded to, especially on the West Coast. When the idea was first suggested in Christchurch it surprised everybody—even non-Catholic friends—to see the liberal spirit in which the matter was taken up.

The services during the week were largely attended. On the Feast of the Nativity of the Blessed Virgin 43 children made their First Communion, after which there was Exposition of the Blessed Sacrament until night. On Sunday morning, the 10th, the Sacrament of Confirmation was administered to 70 children and adults. On Friday, Saturday, and Sunday evenings special devotions were held in connection with the consecration of the faithful to the Sacred Heart. The church was crowded on Sunday evening. After a most impressive sermon by his Lordship the Bishop, the Papal Blessing was given followed by Benediction of the Blessed Sacrament, the consecration of the congregation to the Sacred Heart and the renewal of Baptismal vows.

Before beginning his sermon his Lordship announced that the sum of £371 13s had been subscribed during the day towards the Cathedral building fund.

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CABLE NOTES.

THE DREYFUS CASE.

THE following is the substance of the latest cable messages:—

Contrary to expectation outside of France, the Rennes court-martial has, by five votes to two, declared Dreyfus guilty, and he has been sentenced to ten years' detention in a fortress.

The French people were eager for the verdict, but there was no disturbance.

Immediately on the result of the trial becoming known in Germany, the Emperor ordered the *Official Gazette* to reiterate that Germany had no relations directly or indirectly with Dreyfus. The Alsations declare that the verdict will clinch their loyalty to Germany.

The verdict was received with feelings of indignation outside of France. The London newspapers expressed themselves shocked; the Americans threaten to boycott the Paris Exhibition, the feeling in the United States being especially bitter, while the German newspapers say that the decision has raised a barrier between France and the rest of the world.

Members of both Houses of the New Zealand Parliament have forwarded the following cable to Madame Dreyfus in Paris:—
'Deepest sympathy from members of New Zealand Parliament.'

As Dreyfus has been convicted under extenuating circumstances, he will not suffer the degradation to which he was subjected after the first trial, and will not be sent back to Devil's Island.

THE CRISIS IN THE TRANSVAAL.

The news from South Africa, during the week, has not been of a reassuring character, and war seems imminent, unless Sir Alfred Milner's demands on behalf of the Uitlanders are acceded to in full by the Transvaal.

A general exodus of Uitlanders from the Rand has set in, and at latest accounts 25,000 people had left.

The gravity of the situation is shown by the preparations for war which have been going on in England. The British Cabinet has ordered 10,000 troops for purely defensive purposes to reinforce Natal. The total number of troops at present in South Africa is 23,000. Sir Redvers Buller takes chief command of the British forces.

Large orders for tinned meats, wheat, oats, and flour for South Africa have been received in Melbourne, and there is also a considerable inquiry for gold for the Cape.

It is said that the Boers are procrastinating so that the rainy season might set in before hostilities commenced. In reference to the proposed conference between representatives of Great Britain and the Transvaal, the latter sent an evasive reply, and asked for details as to its scope.

A meeting of the British Cabinet was held on Friday, when it was unanimously decided to demand a categorical reply to Sir Alfred Milner's proposals.

At a meeting of the Volksraad several vehement speeches were delivered, and violently disparaging references were made to Mr. Chamberlain and Sir Alfred Milner. President Kruger declared that Mr. Chamberlain was aware that there was no suzerainty. The Transvaal had yielded everything but its independence. God must be the final arbitrator. A resolution was carried deprecating the British concentration of troops, and disclaiming responsibility in the event of war.

NOTES FROM THE HOUSE.

PROCEEDINGS IN PARLIAMENT.

(From our special correspondent).

THE House went into Committee of the Whole on Tuesday afternoon to consider a bill to amend the Old-Age Pensions Act so as to extend the benefit of the Act to naturalised subjects in certain cases. The members discussed and wrangled over the bill until after four o'clock on Wednesday morning, when it was read a first time.

On Wednesday afternoon a discussion arose over the recommendation of the Library Committee that a chief librarian should be selected in England at a salary of £400 per annum. Mr. McNab moved that the report be referred back to the committee with a recommendation that an effort be made to secure the services of a librarian in the Colony. The amendment was supported by Messrs. Guinness, Taylor, Hogg, Fisher, Wilson, O'Meara, Flatman, Pirani, Morrison, and Captain Russell, and was carried by 39 votes to 9.

The House then went into Committee on the Loan Bill. It was reported in the early hours of Thursday morning.

A number of questions were answered on Thursday afternoon, but the majority were only of local interest.

On the House resuming after the dinner adjournment the Premier moved the third reading of the Loan Bill. The debate dragged on into Friday morning, the speakers devoting their remarks, in the main, to the advocacy of larger consideration for their respective districts. The third reading was agreed to at half-past three o'clock, and the House rose.

On Friday afternoon the House proceeded to consider the exhibits in connection with the everlasting Marine Commission. A motion that they lie on the table was met by an amendment by Mr. Taylor to the effect that the House was dissatisfied with the administration of the Marine Department. The finding of the Commission was exhaustively threshed out until shortly before 1 a.m. on Saturday, when the amendment was negatived and the original motion carried by a majority of 6 votes.

LOBBY GOSSIP AND NEWS.

It is said in the lobbies that every effort will be made to terminate the session about the end of the first week in October, as many of the members are anxious to get back to their districts, where opponents are already engaged in canvassing for votes in view of the General Election. Should Parliament rise at that time it is evident that there will be a wholesale 'slaughter of innocents,' and some necessary and useful measures will have to be sacrificed. Up to the present very little useful work has been done; the only thing members can lay claim to is that they have managed to fill an average number of pages of *Hansard* with speeches of a very inferior kind.

As reciprocity with the proposed Australian Commonwealth will be talked of to a certain extent at the coming general election, the following figures relating to the trade between New Zealand and the six sister colonies, compiled by Mr. Tanner, will be of interest. The statistics are for the twelve-year period, 1887-1898:—New Zealand's total exports to Victoria in the above period amounted to £6,420,843, but our imports from that colony in the same time show £514,822 less—a balance of over half a million in our favour. New South Wales has always been our best customer, taking from us £8,953,834 worth of exports, whereas our purchases from New South Wales totalled but £6,723,258—a balance of over two millions on the side of New Zealand. With South Australia our trade has always been much less, amounting to £358,438 in the twelve years, but again our imports are £112,686 less. From West Australia the imports into this Colony have never been more than nominal, but in the last seven or eight years our exports to that colony have risen so satisfactorily that against a total of £340,374 exports we have only £21,493 of imports, the balance of £318,881 being again to the good. The case is different with Queensland and Tasmania. Our exports to the former colony have steadily decreased, and our imports increased till out of £856,765, representing our imports, we are £211,143 to the bad, our exports being deficient to that amount. With Tasmania our trade has been steadily maintained with little fluctuation, our exports thither totalling £420,678, but our purchases exceeding that sum by £58,683. Altogether our exports to the six colonies in the twelve years named total £17,139,819, and our imports from them were £2,907,139 short of that aggregate.

NEW ZEALAND: GENERAL.

'A FRIEND,' Orepuki, has sent us three shillings in stamps for Father Lighthearth's Maori mission.

We regret to learn that ex-inspector Hickson of Auckland, and father of the Rev. J. P. Hickson of Napier, is in a critical condition.

REFERRING to a paragraph which appeared in our issue of August 31, an esteemed correspondent informs us that the high altar in the new Catholic church at Petone, was designed by Mr. Raymond P. Collins and erected at his sole expense. Mr. R. P. Collins is said by our correspondent to be a singularly generous benefactor to the Petone Church.

THE second number of the *Church Circular*, in connection with St. Patrick's Church, Palmerston North, is to hand. The *Circular* is edited and published by the energetic pastor, Rev. Father Patterson, and contains besides matters of local interest well-selected news items from foreign parts. The present number has a very good portrait of his Holiness the Pope.

OUR Southland correspondent writes:—The wife of Mr. Southorn, of Oraki, Riverton, died last week, after a brief illness. The deceased was only in her nineteenth year. The Very Rev. Father Walsh came from Wrey's Bush to Riverton to perform the last sad offices.—The secretary of the Riverton Liberal Association has received a telegram from Mr. Gilfedder, M.H.R., that the Orepuki-Waiapu railway will be commenced shortly.

THE total mortgages registered for the financial year in New Zealand amount to £6,710,427. According to districts the amounts were as follows:—Auckland, £845,011; Gisborne, £127,115; Hawke's Bay, £621,703; Taranaki, £518,066; Wellington, £1,880,281; Marlborough, £127,277; Nelson, £216,626; Westland, £21,067; Canterbury, £1,455,543; Otago, £598,928; Southland, £298,810. There is a sum of £280 lent in Canterbury at twenty per cent., and another sum of £182 lent at forty per cent.

A RECENT cable message stated that the Hon. J. G. Ward had paid the English creditors of the Farmers' Association in full, and that in recognition of this action they had presented Mrs. Ward with a landau and valuable piece of plate. To show that his voluntary payment of the large sum involved is quite as highly appreciated in Southland we (*Daily News*) hear that it is the intention of his supporters in Awarua to also present Mrs. Ward with a handsome pair of horses and set of harness, so that the turn-out will be complete. It has been left to Mrs. Ward to choose the colour of the pair, which will be selected by a good judge of horse-flesh.

OUR Hawera correspondent writes traversing the note of Mr. Geo. Potts, who had written a denial of our correspondent's statement that a sum of over £300 had been raised for church purposes in Dannevirke district by Father M'Grath. Our Hawera correspondent says that he called on Father M'Grath at Patea and learned that the sum actually raised was within a shilling of £417. 'This magnificent sum,' he continues, 'represents the generosity and self-sacrifice of Catholics and non-Catholics in Dannevirke, of whom Father M'Grath speaks in the highest terms. No doubt many of the Catholics of Dannevirke are still struggling against adverse circumstances, but when your correspondent is a little longer amongst them he will find that their generosity in the cause of their holy religion is great enough to surmount many difficulties.'

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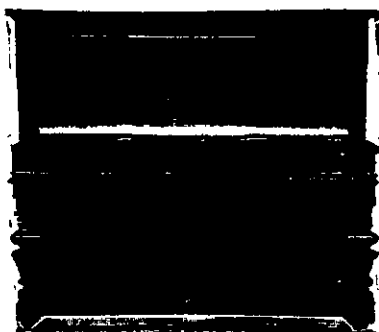
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The Storyteller.

THE DEFENCE OF NORTON LIGHT.

In the winter of 1878 the steamer Polar Star was making daily trips across Northumberland Strait, which separates Prince Edward Island from the mainland Provinces of New Brunswick and Nova Scotia. In spite of her special construction for the service, she was often delayed and sometimes forced far out of her course by the ice.

Lighthouses along the coast, which were formerly closed at this season, had to be kept open and carefully tended on her account.

On Keeper Ward, of Norton Light, rested the heaviest responsibility. She left his port each morning, and seldom made it again until long after dark. This winter, however, he was nominally in charge, for he was a sick man. His wife had died during the preceding autumn; and he himself was shortly afterwards attacked by illness so severe that in the month of January he was still unable to leave his room without help.

His daughter Mary, now a little over seventeen, and her brother, Bobbie, not quite eleven, were taking care both of him and the light.

When the Polar Star arrived at Norton, on the evening of January 17, her coloured cook, Wellington Mingo, was dismissed for drunkenness and gross insubordination. He left, vowing dire vengeance; whereat those concerned only laughed.

But he had in his mind a plan, at which they would have been far from smiling had they known it, and an opportunity for its execution came very quickly.

When the Star left her dock at the usual hour the next morning, the sky was already overcast and threatening. The 'storm-drum' dangled from the arm of the meteorological signal-staff as she passed.

The 'Roaring Bull,' a dangerous reef and rocky point a mile or two to the south-east, was bellowing ominously. Close night settled down before five o'clock, with driving snow and a piping gale blowing from the north-east.

The Star could not possibly get back to Norton before seven or eight o'clock. Mingo had good reason to believe that she would never arrive, if he could keep the harbour light from showing that night as he intended.

His preparations were simple. He primed himself with bad whisky, and bought a large flask to take with him. He wiped out, reloaded and placed in his overcoat pocket a heavy revolver of the 'bulldog' variety, and was ready.

Shortly after four o'clock he set out, crossed the harbour on the ice, a little above the tract kept open by the Star, and walked over two miles down the opposite shore, and then a mile out upon the narrow tongue of beach at the farther extremity of which Norton Light stands.

Mary Ward and her brother Bobbie were at tea in the kitchen of the cottage attached to the lighthouse when the outer door opened and Mingo's ugly, bloated face looked in.

It was after six o'clock. The lighthouse lantern had been lit for nearly two hours. Mary had carried her father's tea up to him half an hour before, and he had gone to sleep shortly afterwards. His bedroom occupied the second floor of the lighthouse tower. Below was their 'best room.' The heavy door between the 'best room' and the cottage was closed. No sound loud enough to be heard above the increasing roar of the storm could penetrate it.

The cottage consisted of a kitchen and 'living room' on the ground floor, with bedrooms above. The living room adjoined the tower, the interior of which could only be reached through it, and by a steep flight of half a dozen steps. But one door led out of the cottage—the one which Mingo now held in his hand.

The lower windows of the tower were narrow, set deep in the sloping walls, and eight or nine feet from the ground. Those of the cottage were not more than four feet from the ground, and easily accessible. The door from the kitchen into the living room stood open against the front wall.

Mary and Bobbie were at opposite ends of a table which had been drawn out and set in the centre of the kitchen. A lighted lamp stood upon it. Mingo's revolver glittered in his hand and his eyes rolled ferociously upon them out of the darkness.

'Don't either of you two move nor make no noise,' he said, 'or it'll be the worse for you.' Then he came in, latched the door behind him, without turning his head, and walked up to the table.

Bobbie opened his mouth and let his hands fall in undisguised fright. The colour dropped from Mary's cheeks, and her fingers trembled. But she set her teeth, and looked the burly ruffian so unflinchingly in the eyes that his glance shifted and wavered in spite of himself.

'What do you want, and how dare you come into our house this way?' she demanded, as he stopped and rested his pistol on the table half-way between her brother and herself.

'I don't mean no harm to you, miss, nor to the kid,' he answered, surlily, but half apologetically. 'Don't you meddle with me, and I'll leave you be. All I want is to douse the lighthouse lantern for a while to-night.'

'But you shan't do that,' said Mary. 'The Star won't be in for hours yet. Without the light she'd be sure to go on the 'Roaring Bull.' I'd rather you'd kill me than that.'

'I'd kill you quick 'nough rather'n it shouldn't happen,' shouted Mingo, with so ferocious a gesture that Mary cried out and sprang to her feet.

He seized her by the shoulder and thrust her savagely down again. 'Come now, none of that!' he growled.

It was well for him that he glanced around just then. Bobbie had got hold of a long, sharp carving knife, and was coming at him

furiously. Mingo turned his revolver upon the boy with a start of fear and yelled, 'Drop it you cub; drop it quick, or I'll do for you!'

Bobbie reluctantly surrendered his weapon to irresistible force. His spirit had been thoroughly roused by the violence offered to Mary. There was nothing he would not do or dare for her sake since the night she had gone out to him and saved his life among the crushing gulf ice.

When they were both seated again, Mingo glared threateningly from one to the other for a minute. Then he fetched a chair and sat down at the side of the table between them, with his back to the door by which he had entered.

Bobbie glanced at Mary and saw a look on her face which meant anything but giving in without a struggle. He made up his mind to help her all he could.

'But there's lots of tire,' went on Mingo, confidently. 'The Star won't miss the light till she's well inside of Seal Rock point. She can't get there to-night for a good while yet. I'm hungry, and I'm goin' to eat afore I make ready for her.'

'You sit still right where you are bub,' he ordered Bobbie. 'Don't you move again till I tell you, or I'll wring your neck. You, miss, you pass me a tumbler and the sugar, and hand me some hot water from the stove behind you. And mind you don't try to do but what I say.'

Mary obeyed. Mingo poured himself out almost half a tumbler of his bad whiskey, put several spoonfuls of sugar into it, and filled up the glass with hot water. 'Here's to the settin' of the Polar Star,' he chuckled, as he tossed off the dose.

The drink went immediately to his head. In a few minutes he was stupidly fumbling the dishes and giving orders in a thick voice. Mary understood, saw her chance, and promptly formed her plans.

He demanded a cup of tea, and as she gave it to him she made a well-understood sign to Bobbie, who was watching her closely. They had learned the one-hand deaf and dumb alphabet from the cover of a school-exercise book, and practised it almost daily for their own amusement.

Mingo was breathing heavily over his food. His eyes were cast down. He suspected nothing so long as they sat still, but satisfied himself with an occasional leering glance. Mary rested an elbow on the table. Bobbie did likewise, and she said with flying fingers 'You must go for help, Bobbie.'

'How am I to get out?' questioned Bobbie.

'I'll blow out the lamp when he asks me to get something else,' returned Mary. 'Be ready, and jump for the door. You'll get it before he can catch you.'

'But he'll chase me.'

'Likely he will; but it's very dark outside; he's half drunk. You know the place; he doesn't. You can easily dodge him.'

'Hafn't I better try to grab his revolver? It's lying on my side of his plate. I could easily reach it and shoot him,' suggested Bobbie.

'Not for your life,' said Mary. 'He'd be sure to catch and kill you.'

'What will you do if I go?' asked Bobbie, looking uneasily at his sister.

'When he chases you I'll lock the door after him and try to keep him out till you fetch help,' said Mary.

To nerve Bobbie for the undertaking, she added. 'You and I must save the Star some way. Father would die if anything happened to her on account of the light.'

Bobbie nodded his willingness to go, just as Mingo ordered another cup of tea.

Mary arose and pushed back her chair as if to get it for him; leaned over with the pretence of taking the cup from his shaky hand, and then blew a quick, light breath directly across the top of the lamp chimney. There was instant darkness.

Mingo uttered a fierce oath and clutched at the girl. But she sprang back as the light went out, and was beyond reach. He half fell over the table in his effort to get at her. Before he could recover and steady himself, there came a rush of stormy air, and the outer door flew open with a bang.

Mary stood perfectly still, and Mingo at once concluded that both his captives were gone. He poured forth a torrent of imprecations as he groped his way to the door and plunged out in pursuit. Then Mary tiptoed across the kitchen, closed the door, turned the key in the lock, and shot a stout wooden bar into place across it.

After that she stood for a little time in such terrible suspense concerning Bobbie, that she could scarcely refrain from tearing the door open again and rushing out to his assistance. Only the thought of her responsibility to her father and the Polar Star held her back. But she began to regain confidence when a minute or more passed without any sound of capture from without.

Mary was trying to form some plan for her own defence, when the door-latch was violently rattled, and a furious demand made for admission. She almost welcomed the sound which proved that Bobbie was no longer pursued.

Mary made no answer; and Mingo, after various preliminary shakings and threatenings and cursings, threw himself against the door with such force that the whole cottage shook. His mind was made up now, that he had been tricked, and that Mary and Bobbie were both within.

Time after time he rushed at the door with savage determination. Mary expected it to break at every shock, and stood trembling in the dark until Mingo saw that it would not yield, and gave up the attempt to force it.

But there were other more vulnerable points in her defences yet to be tried. Mingo had sobered up enough in the cold air to remember this. He gave the door a vicious parting kick; and a few seconds afterwards she heard him at the front window of the kitchen.

Now she must do something. Her spirits rose at once. She

felt her way to the stove and secured a heavy poker, while Mingo was fumbling with the sash, which she knew was fastened and could not be raised.

On her way she picked up the carving knife from the table, where Bobbie had placed it, and carried it in her left hand. She would have liked to light a lamp, but did not dare for fear of her besieger's revolver.

He went to each of the windows in turn, while she followed. None of them would go up. He came back to the one from which he had started, and what she was expecting happened. There was a crash of glass, and a large part of the lower sash flew past her into the kitchen.

She stood aside with uplifted poker, which she brought down with all her might as soon as she detected a movement of attempted entrance. The blow was followed by a howl of rage and pain—then silence.

Mary waited for several minutes in readiness for a renewal of the attack; but no second attempt on the window was made. She was beginning to hope that she had triumphed when startling sounds came from the door. Heavy blows were rained upon it, and she heard the sharp splintering of wood.

Mary knew that the door must go down in a minute or two, and that she would then have to face the enraged ruffian; but she was less concerned even for herself than for father and the Polar Star. She determined at all hazards to delay the putting out of the lights as long as possible.

She retreated to the living-room and locked the door behind her. Then she locked the door leading to the tower, put the key in her pocket, and took her stand on the narrow landing at the top of the flight of steps by which the door was reached. She meant to defend the passage to the bitter end.

The outer door crashed in and she heard Mingo in the kitchen. She caught a faint glimmer through a crack, and knew he was striking a light. The next minute he burst open the frail inner door by a single kick, and stood in the opening with the lamp in one hand and the axe in the other.

His face, which was literally convulsed with rage, showed the distinct mark of Mary's blow. He snarled rather than spoke, and she could understand nothing but his murderous look as he set down the lamp and approached the steps.

She stood her ground bravely, and he advanced cautiously. When he put his foot on the first step she raised the poker in her right hand and threatened him with the knife in the left.

He grinned derisively, raised his axe and took another step. As he did so, a sharp report rang out a few feet behind.

Mingo dropped with a shattered leg, and rolled groaning to the floor.

'Don't you stir!' cried Bobbie, as the wounded man attempted to rise. 'Don't you stir or I'll fire again.'

Mingo glanced at the boy's threatening revolver and determined face, and lay as still as his pain would allow.

Bobbie kept a sharp eye on him, and at the same time did his best to comfort Mary, who was leaning against the lower door, trembling violently.

'Don't you be afraid, Mary,' he said, 'I've got him safe enough, and I'll take good care he doesn't get at you again.'

'Where are the others? Why aren't they coming in?' gasped Mary.

'There isn't anybody here but me,' explained Bobbie. 'You see I didn't get away from the place. He made after me too quick, and I had to dodge into the wood-house to shake him off. Then he began to cut up so, I thought I'd better stay and take care of you. I couldn't bear to go away. I knew he'd get in and at you long before I could fetch help.'

'But where did you get the revolver?' asked Mary.

'Oh! that's his,' answered Bobbie. 'I grabbed it when you blew the light. I was sure I could shoot straight. Uncle Tom often let me try with his revolver; but I didn't like to fire till I saw him go at you with the axe. Then I slipped in and blazed away.'

Mingo gave a groan of mingled pain and rage, but did not dare to move.

Mary soon recovered her courage, and was not long in deciding what to do. She unlocked the tower door and stole up to her father's room. He was sleeping soundly, and had heard nothing. She put on her wraps then and hurried off for help.

During the half hour she was gone Bobbie kept close and effective watch over his captive, whom he would hardly allow to wink.

Mingo had his broken leg attended to, and was safely lodged in Norton gaol before morning. In due time he was sent thence to the penitentiary under a twenty years' sentence, which in his case proved to be for life.

The Polar Star did not arrive until midnight, by which time the storm was raging wildly. She would almost inevitably have been lost had Norton Light been extinguished.

Their father's praise was all the reward that either Mary or Bobbie desired; but the Canadian government presented each of them, when their heroism became known, with a handsome and suitably engraved gold watch, in public acknowledgment of their bravery.—*Irish Catholic*.

When the reins of a government are too slack, the manners of the people are corrupted; and that destroys industry, begets effeminacy, and provokes Heaven against it.

Perfect happiness is not to be found on this side of the grave; but if we humbly follow the example of Our Blessed Redeemer, He has said He will never leave us nor forsake us.

Though selfishness hath defiled the whole man, yet sensual pleasure is the chief part of its intent, and therefore by the senses it commonly works, and these are the doors and windows by which iniquity entereth into the soul.

The Catholic World.

ARMENIA.—Conversion of Nestorians.—The Holy Father has received a letter from Mgr. Altmayer announcing that as a result of the preaching of two Dominicans, Father Bhetore and Father France, fifty thousand Nestorians have joined the Church in Mesopotamia, and that thirty thousand Armenians in the district of Van have done the same. The good news has given joy to the Holy Father, who set the missionaries to this work and whose efforts for reconciling dissidents to the Church have had remarkable effects in the East. He may be said to have prepared the way for the Dominican Fathers, and they have proved worthy agents of his.

AUSTRIA.—Religion and Politics.—The Roman correspondent of the *Morning Leader* says: The Papal Nuncio at Vienna, Mgr. Taliani, who has now quite recovered from the effects of the partial cerebral hemorrhage which at one time appeared to endanger his life, has sent a short but significant message to the Secretaryship of State on the subject of the so-called 'Los von Rom' movement promoted by Deputies Wolff and Schönerer. In this diplomatic document it is stated that a strict and impartially conducted inquiry has revealed the fact that hitherto only 3,352 Catholics have gone over to Protestantism throughout the Austrian Empire. This falls considerably below the 10,000 which Herr Wolff confidently declared would be the number of converts to Protestantism before Pentecost. At the Vatican no importance whatever is attached to the 'Los von Rom' movement which is now considered as practically dead.

ENGLAND.—Prayers for Conversion to the Catholic Faith.—We are glad to find (says the *Catholic Times*) that Cardinal Vaughan's appeal to French Catholics for prayers for the conversion of England is being widely published on the Continent. The *Eco d'Italia*, of Genoa, asks its readers to become 'fervent apostles of this great work.'

Stonyhurst Association Dinner.—The members of the Stonyhurst Association held their annual dinner at the Hotel Cecil, London, on July 20, the guest of the evening being Captain Kenna, V.C. Amongst those present besides Captain Kenna were Mr. Oswald Walmesley, President for the year (in the chair), Bishop Brindle, the Duke of Norfolk, Lord Arundell of Wardour, the Rector of Stonyhurst (Father Browne), Father Gerard, the Hon. Mr. Justice Mathew, Sir Westby Perceval, K.C.M.G., the Hon. Charles Fitzpatrick, the Hon. J. Maxwell Scott, the Hon. Walter Constable Maxwell, Colonel Heathcote, Mr. H. J. Walmesley, General Goodfellow, Colonel Gordon, Mr. Philip Colley, the Rev. J. Clayton, Major Chichester, the Rev. A. Charney, Mr. N. J. Synnot, Mr. William, Father Tarleton, Mr. J. Lescher, Mr. E. Trappes Lomax, Mr. Donabue, Mr. Austin King, Major Murphy, Mr. Munster, Messrs. Weld, Sir A. Murray, Mr. Walmesley Cotham, Mr. J. G. Snead-Cox, Mr. B. Belton, Mr. F. Worthington, Mr. T. H. Waters, and Mr. T. M. Waters.

Catholic Procession in London.—As usual the feast of Our Lady of Mount Carmel was celebrated on Sunday, July 16, in the Italian quarter, London. The quarter was gaily decorated, and a fine arch, brilliant with gilt and silver tinsel, had been erected at the approach to Saffron Hill. There was also a multitude of flags. The procession, which the *Daily Telegraph* says, it would be impossible to match in the country, was very long, and caused the tram traffic to be stopped for a quarter of an hour.

Death of a Recent Convert.—The *Weekly Register* records with regret the death of Captain Curzon, of the 10th Royal Hussars, which took place about the middle of July, in his 29th year. He had been received into the Church a few months previously. Captain Nathaniel William Curzon was the only son of the late Mr. Robert Curzon, of Alvaston, Derbyshire, and of Mrs. Hibbert, of Ashby St. Ledgers, Rugby.

The Sisters of the Blessed Sacrament in London.—An interesting function took place in London recently. Close to Leicester Square, within sight and sound of one of the most thronged parts of the metropolis, the Sisters of the Blessed Sacrament have established themselves, introducing a leaven of religion and purity in the midst of a region where they are too often absent. They have just added a new wing to their convent in Leicester Place, and this was solemnly opened and blessed by the Cardinal Archbishop of Westminster. They are a French Sisterhood, and are surrounded by a large French colony who inhabit the district lying between Leicester Square and Oxford street. The Sisters have charge of the schools attached to the Church of Notre Dame de France, provide a home for working girls out of a situation at a moderate charge, and labour zealously among the poor of the locality, and it is gratifying to know that they do not lack friends and benefactors, amongst whom may be mentioned his Eminence the Cardinal, his Excellency the French Ambassador, the Duke of Norfolk, Mrs. Claude Watney, Lord Gerard, the Earl of Denbigh, and Lord Ashburnham.

A Memorial to the Late Dr. Rivington.—It is proposed to erect as a memorial of the late Rev. Dr. Rivington a marble column in St. Peter's crypt of the new Westminster Cathedral.

Visit of a celebrated Dominican.—The celebrated French Dominican, Père Olliver, the eminent Paris preacher, was on a visit to England in July, and was the guest of the Dominican Fathers at Haverstock Hill, London.

ROME.—An Unlikely Alliance.—The movement which General Ricciotti Garibaldi, son of the famous revolutionist, is trying to promote (says a Rome correspondent) is exciting a great

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JAMES DEALY ... Proprietor.
This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early trains. Guests may depend upon being called in time, a porter being kept for that purpose. The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired. The Wines and Spirits are all of the choicest and Best Brands. Dunedin XXXX Beer always on tap.
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- Hotel, Marlborough district; 14 years' lease; 300 acres of good land; country hotel; very low rental; price £1250.
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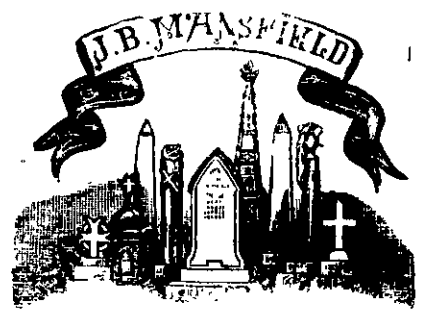
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By order,

deal of attention in Italy. The General is not in harmony with his brother Menotti on the subject, and General Canzio, his brother-in-law, also dissents from his action. But there can be no doubt that his policy is carefully calculated. He knows that there is deep discontent in Italy, and he is anxious to see a republic established. He recognises, however, that any attempt to bring about a drastic change without the aid of the Catholics would be fruitless. He has accordingly proclaimed that whilst overthrowing the monarchy he would safeguard the rights of the Pope. This is an astute way of tempting the Catholics, and no doubt in the present condition of affairs there are some who will be inclined to lend a favourable ear to his proposals. But the Catholic authorities from the Holy Father downwards will not, of course, countenance any such scheme.

SCOTLAND.—The Rectorship of St. Mary's College, Blairs.—The Right Rev. Dr. Chisholm, Bishop of Aberdeen, has resigned the rectorship of St. Mary's College, Blairs, on account of pressure of episcopal duties. He is succeeded by the Rev. James McGregor, Administrator, St. Mary's Cathedral, Aberdeen. The new rector is a native of Keith, Banffshire, and received his elementary education at the parish school (the present flourishing Catholic school did not then exist) under Dr. Joseph Ogilvie, now of the Aberdeen Church of Scotland Training College. He afterwards studied at St. Mary's, Blairs, and subsequently at the Scots College, Rome, where he completed his theological course. On his ordination in 1883, he returned to his native diocese, and his first appointment was as a curate at St. Mary's Cathedral, Aberdeen, under the late Dean Stopani. On Monsignor Stopani's death in December, 1894, Father McGregor was appointed his successor as Administrator at St. Mary's Cathedral, and entered on the duties early in the following year.

Catholic Chaplain to the Forces.—The Rev. Thomas MacDonald has been appointed successor to the Rev. Donald Chisholm, M.R., as Catholic chaplain to the forces in Aberdeen.

The Passionists in Glasgow.—The Very Rev. Anthony Carron, C.P., from Belfast, has entered on his duties at St. Mungo's, in succession to the Very Rev. Wilfrid O'Hagan, now of Mount Argus, Dublin. Father Wilfrid was exceedingly popular, not only with his own congregation, but throughout the Glasgow archdiocese.

Death of a Well-known Catholic.—The death is reported, in his eightieth year, of Mr. Colin McDonald, a well-known sheep farmer on the braes of Lochaber, where he was also a much-respected

Catholic. He was one of the chief supporters of the games at Fort William, which were promoted by the late Chief of Glengarry and Mr. Dudley Ward. The funeral took place at Bunroy.

SOUTH AFRICA.—The Silver Jubilee of Bishop Jolivet.—Referring to the Silver Jubilee of the Episcopate of Mgr. Jolivet, Bishop of Natal, and the Golden Jubilee of his priesthood, the *Zambesi Mission Record* says: 'Bishop Jolivet has done a magnificent work in South Africa, and his Vicariate at one time seems to have extended from the Colony (even taking in a portion of that) to the Equator. His noblest monument will be in the evidences of his zeal which exist in many places in the shape of convents, schools, churches, etc., and in the great impetus that he has given to religion and education in South Africa.'

UNITED STATES.—Dr. Zahm Withdraws His Work on Evolution from Sale.—The Very Rev. Dr. Zahm, C.S.C., of the Catholic University, has written as follows to Mr. Alfonso Golea, the translator of his work on *Evolution and Dogma*: 'I have learned from unquestionable authority that the Holy See is adverse to the further distribution of *Evolution and Dogma*, and I therefore beg of you to use all your influence to have the book withdrawn from sale. You have probably foreseen this result, and it will therefore cause you no surprise. . . . However, we can both thank God that we laboured only for His honour and glory in giving the work to the public. As for myself, it will cause me no pain to see the fruit of so much toil consigned to oblivion. God rewards the intention, and our intentions were good.'

WEDDING CAKES.

WEDDING cake was an institution among the ancients as with us but the cake was a plain one and was broken above the head of the bride as she went into her new home. This was a special feature of Roman marriages 2000 years ago. The breaking of the cake was part of a solemn ceremony, and was said to be very impressive.

A similar custom prevails in some portions of Scotland, where a bannock is broken above the head of the young wife as she for the first time enters her new home. In Queen Elizabeth's time spice cakes and buns were eaten at weddings. From these the fashion and fancy grew for all sorts of elaborate and deliciously unwholesome combinations, as in the cake of to-day.

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ST. PATRICK.

WHAT WAS HIS RELIGION?

In our last issue we showed that St. Patrick's *Confession* was not a set exposition of the Christian theological system. It was, as Dr. Todd acknowledges, a brief document, and, in the main, of a personal nature. And yet every statement of doctrine and discipline in it is in full harmony with Catholic teaching. The Apostle of Ireland, for instance, held with the Catholic Church—and against the belief of all Protestant denominations—that the books of *Tobias*, *Wisdom*, and *Ecclesiasticus*, are divinely inspired, and quoted them as such. The Jews did not. And thus he preferred the voice of the Church to that of the Jewish people, as his guide to the true canon of the Old Testament, and attached a greater importance to the traditions of the Church than most Protestant writers are anxious to acknowledge. He held by the monastic system, he made 'monks and virgins of Christ,' he believed in the priestly power of binding and loosing, in supernatural visions, in anointing with holy oils, he invoked the saints, he preached and practised fasting and works of bodily mortification. All this appears in his *Confession* and his letter to Coroticus, both of which are admitted to be his genuine writings. It is easy to decide to which religious system these forms of belief—casually mentioned by the Saint—belong.

THE ROMAN MISSION.

The Lawrence lecturer gives a weak echo to the statement of Dr. Todd that St. Patrick rests 'the authority of his mission altogether on dreams and visions.' The insistence of some Protestant authors on this point has its root in a desire to prove that the Saint in coming to Ireland received no sanction from Rome. They make the life of St. Patrick a polemical battle-ground, and in straining to establish their pet contention misrepresent the writings of the Saint, Catholic teaching, and the facts of history.

1. In the first place, St. Patrick does not, either in his *Confession* or elsewhere, base his mission solely on visions. He attached so much weight to the opinion of others, that, as he tells us in his *Confession*, 'he was strongly driven to fall away then and for ever.' Moreover, the *Book of Armagh* states that he received at his consecration the blessings in the usual manner (*secundum morem*). His visions and inspirations, says Malort, 'were subordinated to the voice of the Church, through her ministers, in reference to his mission.'

2. Again: Protestant writers misrepresent Catholic teaching and discipline in their endeavours to show that St. Patrick's mission to Ireland was independent of Rome. Some of them, for instance, imagine that his mission would be non-Roman or anti-Roman, or at least independent of Rome, unless St. Patrick were sent directly by the Pope or by special papal mandate. No well-informed person would hold such a supposition. The Popes had no idea of reserving exclusively to themselves the erection of new bishoprics or the evangelisation of pagan countries. Thus, a saint so strongly 'papal' as St. Athanasius sent St. Frumentius to convert the Nubians. St. Chrysostom sent the famous Bishop Willa to the infidel Goths. The same was done by Juvenal, Bishop of Jerusalem, and—pursuant to decree of the Council of Chalcedon—by the Archbishop of Constantinople. And Pope St. Gregory complained to Kings Theodoric and Theobert that the French bishops did not go and do likewise for the pagan Angles. St. Augustine—who was sent by Pope Gregory to convert the English—received faculties to establish bishoprics and even to appoint his own successor. Other instances in point are easily quoted. Even within comparatively recent times the first Catholic bishop in North America had the privilege of appointing his own successor. Briefly then, both before and after St. Patrick's time national apostles had no need of direct appointment from Rome, and whether with or without such appointment they usually had plenary powers as regarded the establishment of dioceses, etc. The need of spreading the Gospel was great, and communication with the Pope was a slow and difficult, and often perilous, undertaking. Hence the Churches of Gaul, Italy, Africa, and Spain, which received the faith from Roman missionaries, had generally the privilege, down to St. Patrick's day, of appointing their own archbishops and bishops. The discipline of the Church in St. Patrick's day neither required his presence nor his consecration in Rome. Still, the saint's mission may have had the direct sanction of the Holy See. It had at least an indirect Roman sanction. This is as certain as that the saint lived. And that sanction was as valid and legitimate as the

most direct one could be. No evidence in existence warrants us in believing that there was a departure from the usual discipline of the Church in St. Patrick's case. All the evidence points unmistakably to the Roman and papal character of the Church founded by him in 'green Eire of the streams.'

So much by way of explanation. It must not be forgotten that we are here dealing with the distant past, and with a period the contemporary documents of which were to a great extent utterly destroyed partly in internecine war, but chiefly in the ravages of the warfare with Danes, Anglo-Normans, and English. But enough remains to prove that all the distinctive features of the Roman Church were strongly impressed upon the early Irish, as upon all the Continental Churches. This evidence is partly direct, partly indirect. But its cumulative force is irresistible. The restricted space at our disposal this week precludes anything beyond the bald summary of the leading facts that bear upon the case.

The learned Protestant writer, Dr. Whitley Stokes, in his edition of *Tripertite Life of St. Patrick* (i., p. cxxxv) says of St. Patrick: 'He had a reverent affection for the Church of Rome, and there is no ground for disbelieving his desire to obtain Roman authority for his mission, or for questioning the authenticity of the decrees that difficult questions arising in Ireland should ultimately be referred to the Apostolic See.' Another Protestant authority, Wasserschleben, in his edition of the *Hibernensis* (or eighth century collection of Irish canons), distinctly states that the ancient Irish Church was in unison with Rome, and acknowledged the Pope as its head (p. xxxv.). The canon referred to by both these writers. The canon is ascribed by the *Book of Armagh* to Auxilius, Patrick, and Benignus—probably assembled in Synod. It runs as follows:—

'Whenever any cause that is very difficult and unknown unto all the judges of the Scottish [*i.e.*, Irish] nation shall arise, it is rightly to be referred to the see of the archbishop of the Irish [*i.e.*, of Armagh], and to the examination of the prelate thereof. But if there, by him and his wise men, a cause of this nature cannot be easily made up, we have decreed that it shall be sent to the Apostolic See—that is to say, to the chair of the Apostle Peter, which hath the authority of the city of Rome.' In the older manuscript of the *Hibernensis* the decree—of which St. Patrick is named as the author—has the following provision: 'If any questions arise in this island, let them be referred to the Apostolic See. Wasserschleben contends that the longer canon is the original. Others maintain that it is but a paraphrastic explanation of the shorter one, yet conveying its true meaning. But as Salmon points out: 'As far as the Papal supremacy is concerned, the point is of no importance. Both canons involve that doctrine. Both direct that disputes be carried to Rome. One provides for a preliminary reference to Armagh; the other does not. And this is the only difference, in substance, between them.'

OTHER POINTS.

Further important side-lights on this question will readily occur to any person who considers (1) where St. Patrick was educated for the Irish mission after leaving home, and (2) the subsequent faith of the people to whom he preached the Gospel.

(1) The supplemental leaves in the Brussels manuscript of the *Book of Armagh* expressly state that 'he fell in with Germanus, a most saintly bishop, a prince in the City of Auxerre, a chief blessing. Here he [St. Patrick] learned for no short period, as Paul at the feet of Gamaliel, etc. Now St. Germanus had studied the profession of the law in Rome. He was not only the most prominent figure in the Gaulish hierarchy, but we learn from Prosper's *Chronicle* that he was sent by Pope Celestine in A. D. 429 as his representative (*vice sua*) to Britain, with a view to saving it from the Pelagian heresy. In this he was completely successful. The earliest and best authenticated life of St. Patrick, written in the seventh century, and contained in the *Book of Armagh*, states that St. Germanus introduced him to the notice of the Pope, and that he was consecrated bishop close to Auxerre by Bishop-Abbot Amatus—perhaps, as Malone suggests, as coadjutor or successor to Palladius. It was while under the tuition of St. Germanus that (as we learn from the *Book of Armagh*) he received the angelic intimations that the time had come for entering upon the Irish mission. 'He set forth accordingly,' says Malone, 'and can we have any doubt as to the teaching which our saint received from the Roman legate Germanus?'

St. Patrick's canon regarding appeals to Rome was not alone known in the early Irish Church. It was acted upon. A conspicuous instance of this is given in the Paschal Epistle of St. Cumman to Segenus, Abbot of Hy, in 631, published by the Protestant Archbishop Usher. I referred to the controversy which agitated the Irish Church regarding the proper day for celebrating Easter. In that epistle of St. Cumman, Rome is referred to as 'the place which the Lord hath chosen,' 'the fountain of their baptism

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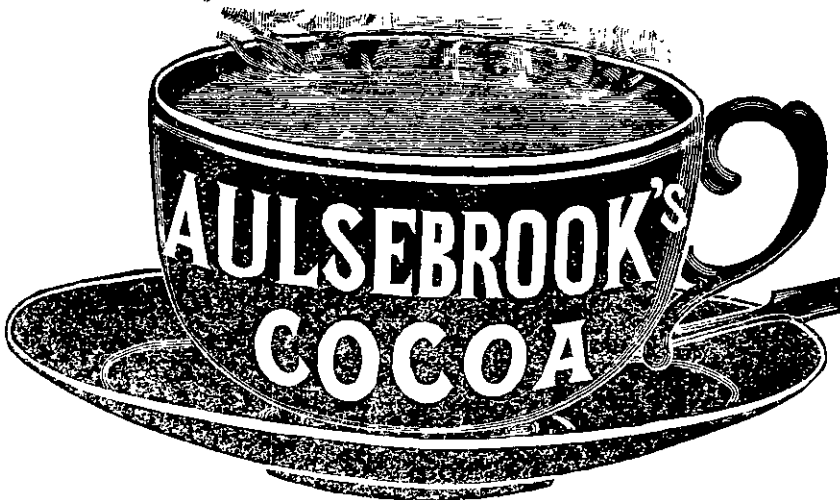
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and of their wisdom.' The Synod of Magh Lane, in 630 despatched deputies to Rome 'as children to their mother'—says St. Cumman, one of the Fathers of the Synod—'in virtue of the precept that if disagreement shall arise between cause and cause,' etc. The decision of Rome on the question was promptly adopted on the return of the deputies in or about A.D. 633. The primacy of St. Peter—which involves that of his successors—was clearly acknowledged, as Salmon clearly shows, in the early Irish Church. Thus the Bobbio Missal, an Irish manuscript of the seventh century or earlier, in one of the Masses of his feast, declares that God had made him 'the head of the Church after Himself.' In the ancient Hymnology St. Peter is styled 'the Supreme Pastor,' 'the Key-bearer,' 'the First Pastor,' and is addressed as 'ruling the kingdom of the Apostles.' Clandius, a ninth century Scripture commentator, says that he 'specially received the keys of the kingdom of heaven, and the principedom of judicial authority,' and that all who separated themselves 'in any manner from the unity of his faith or society can neither be absolved from the bonds of sin, as such, nor enter the gate of the heavenly kingdom. St. Columbanus, writing to Pope Boniface IV. in 613, refers to Rome as 'the head of the Churches of the world,' 'the principal see of the orthodox faith,' and to the Pope as 'the pastor of pastors,' 'the prince of the leaders,' 'the first pastor,' 'the highest,' 'the greatest,' etc., (Migne's *Patrologia*). The Brussels manuscript referred to above gives Maethen's Latin Life of St. Patrick (seventh century) which styles Rome 'the head of all the Churches of the whole world.' A similar expression occurs in the Third Life of St. Patrick, as well as in the Fifth Life, by Probus—both of which are set down as tenth century compositions. The devotion of the early Irish people towards the Holy See, the pilgrimages of the early Irish saints to Rome, the papal character of the Christianity established by the Irish missionaries on the Continent of Europe and of the Churches in the neighbouring countries with which the Irish people were in those days in constant communication, are matters that the limitations of available space forbid us entering upon. The ordinary reader will find sufficient to interest and instruct him in Salmon's *Ancient Irish Church* (Gill, Dublin, 1897), which proves incontestably in how thorough accord the early Irish Church was with us in its government, doctrine, and liturgy—in its acceptance of our canon of Scripture, our principles of Church authority, our sacramental and penitential system, the use of holy oils, the invocation of saints, veneration of images and relics, fasting, praying for the dead, exorcisms, the use of blessed palms, incense, holy water, the sign of the cross, and all the doctrines and practices that are distinctly Roman. To this faith the Irish people have clung in sunshine and storm ever since St. Patrick's days. The present and continuous faith of Ireland is the best evidence of the faith which St. Patrick held. It is written not in carons and decrees only, nor in epistles, but 'in the fleshy tablets of the heart.' And like the faith of the Romans, from which it is derived, it is 'spoken of in the whole world.' If any claim that there is a note of discord between, say, the teachings of St. Patrick and St. Columbanus, or between those of St. Columbanus and St. Laurence O'Toole, or between him and the present Catholic Primate of Armagh, the burden of proving that divergence falls upon them. Thus far they have signally and hopelessly failed. All the documents that have come down to us through the wreck of ages tell the same way—and that is in favour of the papal and Catholic character of the early Irish Church.

The International Cyclists' Association's World's Championship meeting was run off in Montreal last month. At this meeting competition is restricted to one representative champion rider of each class, amateur and professional, selected in a series of test races held by the body governing the sport in the country represented. Very meagre reports of the results have been cabled, but from them we learn that Ben Goodson, the New South Wales champion, acquitted himself with honour on his Massey-Harris Bicycle among the world's champions. He ran second to Nelson, of Chicago, in the hundred kilometre World's Championship (about 62 miles), and won the world's five mile handicap.—* *

WAIROA, HAWKE'S BAY.

(From a correspondent).

A very successful mission was brought to a close at St. Peter's Church, Wairoa, on Tuesday evening, August 15, by his Grace Archbishop Redwood and the Rev. Father Ainsworth. The mission commenced on the previous Thursday, and sermons were preached alternately by his Grace and Father Ainsworth. His Grace's discourses dealt principally with prayer, and the devotion due to the Blessed Virgin. On Sunday, August 13, Mass was celebrated by our worthy parish priest, Rev. Father Le Pretre. Father Ainsworth, before the commencement of Mass, explained the meaning of the various vestments used by the priest during the celebration, after which he explained the various portions of the Mass. The explanations were greatly appreciated both by Catholics and by the non-Catholics present. On Sunday the number who received Holy Communion was a record for Wairoa. In the afternoon of the same day his Grace administered the Sacrament of Confirmation to twenty-seven candidates. Before the ceremony his Grace gave a short address to those who were going to receive the Sacrament, reminding them that now they would be better prepared to resist temptation.

On Tuesday evening the renewal of Baptismal vows took place. His Grace preached a sermon on Perseverance, which was listened with great attention by his hearers. This concluded the mission, which was the most successful ever held here. Several converts were received into the Church during the mission. Father Ainsworth made a very successful collection on behalf of the funds of the Wellington Cathedral, and although the people have not a superabundance of the world's goods, still he received in cash and promises a sum of nearly £160. Both his Grace and Father Ainsworth were highly pleased at the collection.

Although the mission closed the missionaries were detained in Wairoa over a week, owing to the bad bar at the entrance to the river, which kept the steamer from going out for nearly a fortnight. On the following Sunday missionary services were again conducted. His Grace preached a splendid sermon at Mass, and at Vespers Father Ainsworth preached.

On Monday evening, August 14, a concert and social were held in honour of his Grace and Father Ainsworth. Opportunity was taken of the occasion to present his Grace with an address of welcome from the Catholics of Wairoa, and an excellent programme of vocal and instrumental music was submitted, the items being contributed by Mesdames Douglas, Kennedy, Briggs, Messrs. J. Madigan, W. Hunter, Cosgrove, the Rev. Father Ainsworth, and the Wairoa Band. The solo accompaniments were played by Mrs. Cosgrove.

During the interval an address, signed on behalf of the congregation by Messrs. W. Moloney, T. McGowan, J. Fitzpatrick and P. J. Cosgrove, was presented to his Grace Archbishop Redwood. This address had been tastefully executed by Miss Flynn, of Hawera. His Grace Archbishop Redwood, in thanking the people of Wairoa for their address, said he was pleased to notice the many improvements made by Father Le Pretre about the church and presbytery. With regard to their regretful allusions to the loss of the Cathedral in Wellington, he said it was intended to build another Cathedral there which would be a lasting monument to the zeal of Catholics, and a credit to the See and all the contributors. He was glad to find the Wairoa Catholics so generous towards the fund; they had indeed behaved nobly, and he hoped he would find the people of other places equal to them in zeal and generosity. He hoped he would be spared to see the new Cathedral completed.

The steamer left on Monday, August 21, when a large crowd gathered at the wharf to bid his Grace and Father Ainsworth good-bye.

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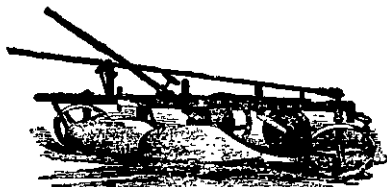
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