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Current Topics

AT HOME AND ABROAD.

SOME MORE
WONDERFUL
FIGURES AND
FACTS.

HERE we some more of those wonderful figures which, as given by Bishop Moran the other day, excited so much astonishment among certain of our candid friends. Our candid friends, however, will not exercise their candour by quoting them. Of that we may be very sure. The results of the

examinations of the Royal University of Ireland for the year just closed, that is 1890, give us the following:—At the first University examination, the number passed by the Queen's Colleges of Cork and Galway was 22, the same number being passed by the Catholic colleges of Stephen's Green, Dublin, and Black rock. The honours gained by the Queen's Colleges were 7; those gained by the Catholic colleges, 22. The Queen's Colleges gained 2 exhibitions and the Catholic colleges gained 9. At the second examination in Arts the Queen's Colleges passed 18, and the Catholic colleges 31. The Queen's Colleges gained 6 honours and 2 exhibitions, and the Catholic colleges gained 16 honours and 8 exhibitions. At the B.A. examinations the Queen's Colleges passed 17 and gained 9 honours and 7 exhibitions, while the two Catholic colleges passed 15 and gained 9 honours and 5 exhibitions. To sum up: At the three examinations, the two Queen's Colleges passed 57 and gained 33 honours and exhibitions, while the two Catholic colleges passed 68 and won 69 honours and exhibitions. No mention for the manner in which figures testify to the results of Catholic education. Facts, moreover, are quite as eloquent in the matter as are figures. On Saturday, November the 8th, for example, Mr. William Mather, M.P., a gentleman who has been very active in the promotion of secular education in England, in laying the foundation-stone of a Catholic school at Prestwich, expressed himself to the following effect:—"He said that, as a Protestant, he regarded as a signal honour the invitation of the Catholic clergy to take part in a function connected with the public welfare. . . . They were aware that his views upon national elementary education were pronounced and that he had had a good deal to do with the advocacy of that widespread system of School Board instruction. . . . and the establishment of School Boards which he knew the clergy of the Church of England and the Roman Catholic Church were not entirely in sympathy with, but he had always shown the utmost respect for the voluntary zeal which manifested itself in those Churches. . . . He desired to testify to the great zeal and devotion to high principles which had marked the Catholic Church of this country for many years past. The clergy of England and Ireland belonging to that Church had shown they were capable of great self-sacrifices and lifelong devotion to what they considered the public welfare, and there had also been in their minds the widest tolerance and the most charitable respect for the clergy of other denominations. In the temperance movement they had been most active in promoting good habits amongst the people, which were now producing a totally different spirit amongst the lower classes in regard to the secular side of education. They had taken the children of the lowest class of our population and taught them in the most efficient manner in their elementary schools, and no one had begrudged the Catholic Church that amount of support from the Government which they had been able to earn. Although he was an advocate of free education, and for the enlargement of the sphere of the School Board influence, he should never be one to lessen the zeal of the Catholic clergy." Mr. E. J. Broadfield, a prominent member of the Manchester School Board, particularly known also as a secularist, spoke likewise on the occasion. "He said the Catholic Church had been almost unrivalled in its efforts to do its duty towards the children of its community. In the three R's the results in Catholic schools compared favourably to those of other schools, although their educational work was often carried on under great disadvantages. The grant per head of scholars in average attendance at the Voluntary schools of England and Wales was 17s 4½d, and in the Catholic schools it was 17s 3½d. That was greatly to the credit of Catholic school managers. In school pence they only took 9s 5d per head, while the other Voluntary schools

took 11s 1½d." Figures and facts, then, still prove the great efficiency of Catholic education. We see, moreover, that this is very effectively recognised and openly acknowledged by men whose position and experience particularly qualifies them to form sound judgments in the matter.

REMNANTS
OF
ANTIQUITY.

AMONG the more interesting discoveries of the day is the ancient gold-field recently found in South Africa, supposed, with a good deal of apparent probability, to be the Ophir whence Solomon obtained the gold used by him with such profusion in

building the Temple. A tract of country, it appears, has been partially explored and found to contain the remains of mining operations on a large scale and carried out by a civilised people. Our association of the Jews with religion exclusively has prevented our fully realising the position they occupied in the ancient world. We are accustomed to regard them as a people shunning friendly intercourse with the heathen nations around them, or only now and then, by a criminal lapse into idolatrous sympathies, forming relations with them. The wars they waged and the victories they won, or in which they were defeated, are the chief events that, for the most part, we recall as bringing them into contact with other peoples. The fact is, however, that the Jews were very actively engaged in trade. Dr. Yeates, for example, in his work "Growth and Vicissitudes of Commerce," assigns to them a place as traders only second to that occupied by the Phœnicians, the famous merchants and navigators of primitive times:—"Although, the Phœnician trade," says Dr. Yeates, "was essentially marine, yet their inland trade was also extensive and valuable. With their neighbours, the Jews, their relations during the reigns of David and Solomon were very intimate. Hiram supplied David with cedars, and sent skilful metal-workers to Jerusalem to aid in building the King's palace, and, in the erection of Solomon's Temple, Jewish hewers of wood joined with those of Sidon in felling the timber of Lebanon. The resources of the two contiguous states differed greatly. Phœnicia produced scarcely any grain, but fruits, timber, and metals were abundant. Palestine was in great part a fertile river-plain, producing fine wheat, barley, millet, wine and oil, as well as balm, honey, gums, flax, byssus, cotton and wool, which the Tyrian princes were ready to receive in exchange for timber, gold, dyed cloths, metal-work of bronze and tin, glass, pottery, jewellery, and carved ivory, the produce of their foreign traffic, or of their home industry."—"The Jews," continues the writer, "carried on an extensive inland traffic, as factors, or middlemen for the Phœnicians. The conquests of David extended the confines of the Hebrew kingdom to the Syrian desert, and southwards over the land of Edom to the Red Sea, on the shores of which Solomon built the ports of Elath and Ezion-geber. The latter monarch also built Tadmor in the wilderness called by the Greeks Palmyra, or the City of Palm-trees, as a halting-place for the caravans between Syria and Mesopotamia. . . . Its ruins still attest its ancient grandeur. . . . Solomon in founding these ports and cities was not without a purpose. His subjects had as strong a predilection for inland as the Phœnicians had for maritime traffic, and each nation left to the other its special division of labour. . . . The Hebrew ports on the Red Sea were open to the Phœnicians, who brought thither the products of India and Arabia, the Jews conveying them overland to Phœnicia."—We see, therefore, that there is nothing far-fetched or intrinsically improbable in the conjecture made respecting this newly-explored district in South Africa, to the effect that it was the ancient Ophir where the Phœnicians carried on mining, disposing of their gold to King Solomon. Nay, very possibly the lead felt in this matter may have led to the building by King Solomon of those ports of Elath and Ezion-geber on the Red Sea. Dr. Yeates, indeed, defines Arabia Felix and Ethiopia as forming the Ophir spoken of. "The rich countries, just referred to," he says, "were the ancient Ophir, whence the Jews obtained gold, silver, ivory, apes, and peacocks."—But, with the exception of peacocks, all these things might also have been brought from Africa, and the same name perhaps was given to different parts of the unknown regions where they were obtained,—perhaps indeed by design, for the Phœnicians were jealous as to their trade and, cer-

tainly in some instances, kept the details concerning it secret. Meantime the value of the re-discovered gold-field would seem to depend on the degree in which the Phœnicians—if, as conjectured, they were the ancient workers of the country—were efficient miners. Were they able thoroughly to exhaust the field and to extract all its treasures? Time could hardly have failed them to do so, for they continued for many generations, following the reign of King Solomon, to retain their special distinction as navigators and traders. It seems hard'y likely, in any case, that, as also conjectured, they have left any vast storehouse of wealth to be found by fortunate inheritors who have now entered on the scene of their labours.

THAT
HUMBLED
BARNARDO.

THE benevolent Dr. Barnardo, or somebody on his behalf, has cabled to the Colony an appeal for aid in giving food and shelter to some four thousand children whom he professes to have rescued from the streets. The pretence is, of course, that the benevolent Doctor rescues children who have no other hope and for whom he provides with the utmost prudence and economy at the expense of a charitable public. As it occasionally happens, however, there is some slight variation between the professions made or implied and the facts as they actually exist. A case, for example, has just been concluded before Lord Chief Justice Coleridge which throws a sinister light on the matter. Dr. Barnardo has been exposed and condemned as a kid-napper, and as having so acted in an extremely disgraceful manner. The case was that of a Catholic boy detained by the Doctor against the will of his mother, and notwithstanding that provision had been made to give him advantages under Catholic protection fully equal to those so provided. The Doctor, moreover, had attempted to silence the boy's mother by threatening her with a public exposure of certain circumstances of a discreditable nature alleged to be connected with her career, and he had had her shadowed for the purpose of obtaining evidence of such a kind against her. The Chief Justice, nevertheless, declared that the attack on the woman's character had entirely broken down, and he scathingly condemned the espionage to which she had been subjected.—“Where she went,” said his Lordship, “with whom she consorted, how long she stayed in this public-house, how long in that, what she was seen to drink, how much more she may be presumed to have drunk, what she paid, and what others paid for her—nay, what language she used, overheard when she did not know she was being watched through a door ajar, language which a lady was not ashamed to listen to and to note down, though she professed to be ashamed to repeat it, all this collected for months with indefatigable assiduity by Dr. Barnardo's friends we have been compelled to listen to at great length, either from affidavits or oral evidence, in order to blacken the character of Mrs. McHugh, and deprive her, if possible, of her control over her own child.”—This hardly looks like the conduct of a man solely devoted to the aid of the necessitous, and making use in the most economical manner of the funds placed at his disposal for their succour. On the contrary, it exhibits the Doctor as lavishing the money bestowed on him for such a purpose in an unworthy manner—expending on an attempt to detain a child he had no right to sums that should go towards the support of children legitimately under his care. The Doctor, moreover, has appealed against the decision of the Chief Justice, a measure which will necessarily involve him in additional expense. People, therefore, who are inclined to respond to the appeal made by Dr. Barnardo to this Colony for aid should be warned that their money, in all probability, will go, not, as they intend it, for the support of destitute children having no other refuge, but to contest the possession of children unlawfully detained, and for whom provision has been made elsewhere,—or to defray the costs incurred in such a contest. Dr. Barnardo, the protector of children of his own creed—rescued by him from the streets and maintained, by a wise and economical expenditure of charitable contributions, is one thing,—but that is the Dr. Barnardo of pretence or imagination. Dr. Barnardo the determined promolytiser, expending on the unjust detention of one Catholic child sums that might support three or four other children legitimately protected by him, is quite another thing,—but that, unfortunately, is Dr. Barnardo as he really exists.—As such, can he possibly deserve the support and sympathy of the truly charitable?

(PROMOTED)
OUTDONE.

THE reply of the Auckland Trades and Labour Council to General Booth's proposal to establish special settlements of his reformed criminals in the colony is a work of genius. The Council gushes with sympathy for the General's devotion. No one could possibly enter into the spirit of the undertaking more fervently. They go down on their knees to beg the blessing of Heaven on the General's work. But when it comes to anything more direct or more compromising it is quite a different thing:—“Wishing you God-speed in your laudable undertaking to alleviate the sufferings, and improve the minds and social positions of your less fortunate brethren—still, we cannot suppress the strongest feelings of surprise and resentment at any attempt to rest upon our respectable and law-abiding community

the offscouring of God's most glorious earth.”—God may aid the General in fact, but respectability, as represented by the Auckland Trade and Labour Council, never will—except, of course, by its prayers—which, doubtless, may be acceptable, as are those of the righteous man, to whose effect Holy Scripture testifies. How different, meantime, is the reply which General Booth has received from Cardinal Manning. The Cardinal extends to him the right hand of fellowship without any pretence. “Your comments,” writes his Eminence, “on modern political economy, poor-law administration, government statistics, and official inquiries, are to the letter what I have said in private and in public for years. This is both superficial and unreal. You have gone down into the depths. Every living soul cost most precious blood, and we ought to save it, even the worthless and the worst. After the Trafalgar-square miseries I wrote a ‘Pleading for the Worthless,’ which probably you never saw. It would show you how completely my heart is in your book.” The Cardinal goes on to recall the poor-laws of Queen Elizabeth, which provided for work for the unemployed. “The modern political economists,” he adds, “denounce the giving of work, even in winter, to honest and true men out of work, as alms, and as demoralising. I hold that every man has a right to bread or to work. These modern economists say society must adjust the demand and supply of labour until all are employed. I have asked, ‘How many years are required for this absorption; and how many weeks or days will starve honest men and their children?’ To this I have never got an answer.”—The off-scourings, meantime, according to the Auckland Trade and Labour Council have hardly a right to show their faces on “God's most glorious earth,” as the Council piously calls it. Off-scourings they are, and off-scourings let them remain—shut out from the light of day and from every chance of a better life in the miserable slums, whose brutalising influences have in all probability been most accountable for their state. Let us hope the attitude of the Auckland Trades and Labour Council, sympathetic and prayerful though it be, is not that which characterises the body throughout the colony that they are supposed locally to represent. A proletaire steeped in Pharisaism—outdoing Pecksniff himself, in fact—would be an evil material out of which, as it would appear, the future government of the colony is to arise. But as to the feelings with which General Booth will read the reply, it would perhaps be vain to speculate upon them. Should the outcome, however, be a process of conversion especially applied to the Council by means of the biggest drum and the most loudly-roaring trombone to be found among all the bands of the Salvation Army, it would hardly be more than they merit. In the drumming-out of hypocrisy the Army would have our liveliest sympathies.

OUR contemporary the *N. Z. Presbyterian*, a copy of which has been forwarded to us by a friend, is completely astonished by Bishop Moran's speech at the breaking up of the Christian Brothers' schools. Our contemporary, in fact, is so much astonished that he has not a word to say—though he says a whole lot. What he says, however, as the saying is, is neither here nor there, and may go for nothing, or next door to nothing. It is a mere repetition, rather more feeble and confused than usual, of arguments, if arguments they may be called, that had already been advanced against the Catholic position in every imaginable shape and form, and its motive seems to be rather a weak, half-hearted kind of plea in favour of Bible-reading in the schools, than any serious attempt to answer the Bishop. Indeed, the exception taken to the strength of the Bishop's language is quite silly.—How, for example, could any sensible man be hindered in his just and well weighed sympathies by any violence of language? “We sympathise to a certain extent with Dr. Moran and his fellow Catholics,” says the *Presbyterian*, “and we would do so to a far greater extent if he did not assert their claims in such violent language.”—We are not above making an attempt to remove ignorance wherever it exists and it comes in our way to do so. Alluding to certain fruits of godlessness spoken of by the Bishop, our contemporary asks:—“Why did not the Catholic Church, after having stamped out Protestantism in France, prevent the Revolution?” Suppose, for sake of argument, some atheist were to ask: “Why did not Christianity, after having overcome heathenism in the Roman Empire, prevent the Arian ascendancy?” Almighty God sometimes, for reasons unknown to us, permits the triumph of evil, and the Revolution has not yet prevailed nearly so long as, for example, did Arianism. But was it the Catholic Church that stamped out Protestantism in France? We fancy the point is not certain. Louis, XIV in his *dragonnades* and the revocation of the Edict of Nantes, undoubtedly acted without the support or sympathy of the flower of the French episcopate, who, as Saint-Simon testifies, saw his action with sorrow, but did not dare to remonstrate, knowing the temper of the King. Nor is it true that the Church, as our contemporary also states, bolstered up in any particular manner the authority of the Grand Monarque. On the contrary, that King during a considerable portion of his reign had shown himself hostile to the Church, and it was abuses that, contrary to the interests or welfare of the Church, had crept into ecclesiastical affairs during his reign and that of his successor, that tended towards

the outbreak and success of the Revolution. The Revolution, nevertheless, as M. Taine also narrates, found the Church in France engaged in good and holy work consistent with her Divine origin.—But to return:—Protestantism, having been stamped out in France, however it was stamped out there, still remained dominant in England, and thence the infection of atheism was carried to France and Italy. Voltaire, the apostle of Continental atheism, was the pupil of Bollingbrooke, and thus the origin of the Revolution may be traced to English Protestantism of which Bollingbrooke was a product.—In what degree may ignorance excuse calumny and falsehood, barefaced lying, indeed, we may say, of a particularly malignant type? "France and Italy have both rebelled against the Pope and his religion," says our unscrupulous contemporary. "Why we again ask does this happen? Not because of Protestant heresy, but simply because of the corrupt teaching of the Church of Rome and the godless lives of her clergy." There is not a word of truth in this paragraph, and part of it is foul calumny—barefaced lying, indeed, as we have said. France and Italy have not rebelled against the Pope and his religion; the vast majority in both countries remain faithful Catholics. The teaching of the Church is the teaching against which Christ promised that the gates of hell should never prevail, and which consequently could not become corrupt;—and to say that the clergy of France and Italy lead godless lives is a foul calumny, a barefaced, impudent lie, in fact—to call a spade a spade and tell plain truth. We do not know whether this can be excused by ignorance or not, we say; but if so, it must be by ignorance of an extreme kind. To be excusable, the man making such a statement must have been ignorant that it was a gross thing to make it concerning men of whom he was conscious that he knew nothing. We for our own part know nothing, for example, of the editor of the *Presbyterian*, of whom or what he is. We, however, know that we would, therefore, to all intents and purposes, be lying did we assert that he was a thief or an adulterer. Nay, we should not even venture to assert that he was a liar, had he not written himself down as such plainly in black and white. Our contemporary has a word or two to say concerning the Catholic governments of Italy, and especially that of the Pope, that may be allowed to pass as based also on want of information. Some of the governments in question, including that of the Pope, were remarkably good governments. It is patent to the whole world that the condition of Italy under them was infinitely more prosperous than it is at present. Under their rule, the misery now rife in the unfortunate country was completely unknown. But does our good contemporary himself really understand what the Christianity of the New Testament is? Referring to the Catholic Church, he says. "It is only from that Church that the Freemasons of Rome and Italy get their conceptions of Christianity, and it is not too much to say that it is not the Christianity of the New Testament that these godless men want to destroy, but the false representation of it which it is no great wonder they have learned to hate."—Is it then an anti-Christ that the New Testament speaks of as exposed to the hatred of the world?—We need not, however, be too hard on this poor fellow. The Bishop has frightened him out of his wits, and he may rationally claim indulgence. Still there are limits to everything, and no excuse can be made for foul-mouthed calumny. Even the ignorance in which the *Presbyterian* brings false charges against the clergy of France and Italy is culpable, though on all other points it may be admitted as pleading in his favour.

Colonial Notes.

THE quarterly meeting of St. Mary's Branch, No. 193, of the Hibernian A.C.B. Society was held at 8 o'clock on Monday, 29th December, in the Catholic Boy's Schoolroom, Timaru. There was a goodly number of members in attendance. V.P. Bro. T. Sheehy occupied the chair. The routine business having been dealt with, Dr. Thomas' application for the medical attendance of the society was considered and unanimously accepted, and a number of members requested that their names be placed on his list. The nomination of officers for the ensuing half-year then took place, and will be balloted for at the half yearly meeting on the 8th of January next. One candidate was proposed for membership. The quarterly accounts amounting to £33 15s were passed for payment. This concluded the business of the evening. The usual vote of thanks was passed to the chairman, and the meeting terminated.

Mr. E. R. Bust, Secretary to the Auckland Trades and Labour Council writes as follows to the local Press:—"Sir,—Seeing that about half a century since our then meagre populace was threatened with the influx of an undesirable class of criminals, in protesting against which they spoke with no uncertain sound, to the lasting benefit of all classes of colonial society, I trust you will lend your loud voice and liberal columns in defending the people's rights, by denouncing General Booth's proposed scheme of shooting out all the worst of his irredeemable criminals to our peaceful shores, and thus prevent him transforming our dear adopted land, for the prosperity of which our sires have had to fight and toil, to bleed and die, into a veritable convict station, which must endanger the true manhood of

our sons, and the much desired refinement of our daughters. By inserting the following letter to General Booth, and requesting all classes to co-operate with us in taking prompt action to prevent this much-blessed Britain of the Southern Seas becoming the very hot-bed of infamy, you will confer upon a thankful public a lasting favour, and obtain their unfeigned appreciation." If only as a specimen of English composition, this appeal is worth preserving. "This much-blessed Britain of the Southern Seas" is, in particular, a delightful inspiration. Will General Booth, in one sense or another, lend our Britain an additional blessing?

Every honest supporter of the cause of Home Rule, and all who value the honour of Ireland (says the *Wellington Post*), will rejoice in the result of the election for North Kilkenny. It is the first Irish constituency to pronounce judgment on Mr. Parnell's audacious assumption of the right to still lead the Irish Home Rule party, and it has emphatically declared that by his immoral conduct, social improprieties, and treachery, he has forfeited the position, and that the Irish leader must be a man of moral worth, untarnished character, and unalloyed personal honour. His betrayal of his friend's wife is an offence which must appear particularly heinous in an Irishman's eyes. The electors of North Kilkenny have done their duty to their country and its cause by rejecting Mr. Parnell's nominee by a majority of 1146. . . . The result of this election will, we hope, end the discreditable attempt of Mr. Parnell to subordinate a great National cause to his own personal ambition, and convince him that the country desires he should retire from the position he has disgraced, and relieve the cause he professes to be devoted to from the incubus of his prominent association with it. Ireland has to choose between Parnell and Home Rule. Kilkenny has struck the true key-note.

The overwhelming defeat of Mr. Parnell's candidate in the Kilkenny election should (says the *Auckland Star*) bring the deposed Irish leader to his senses. The electorate only contains about six thousand voters, and the Parnellite candidate would have all the support that the landlords could give him, Lord Salisbury having sounded the key-note of the Conservative policy in his encouragement to the minority to carry on a faction fight. The majority of eleven hundred for the candidate favoured by the party led by Mr. Justin McCarthy ought to convince those members who have set Mr. Parnell above the cause of Home Rule that, however grateful the Irish people may be to Mr. Parnell for his past services, they will not countenance his conduct in splitting up the party to prevent him from suffering the penalty of his own social misdeeds. The Kilkenny election appears to have been accepted as a test, and its verdict will probably lead to an early re-union of the Irish members, working in harmony with the English Liberals. Mr. Parnell has brought additional humiliation upon himself, but no one can pity him under the circumstances.

It is highly fortunate (says the *Dunedin Star*), that a representative Irish constituency should have been called on at the present time to pronounce upon Mr. Parnell's extraordinary attitude, and it must be matter of rejoicing to all true friends of Ireland that the opportunity has been so properly utilised and an obvious duty so unequivocally performed. It would have been a great pity if Mr. Parnell had been able, owing to absence of a testing opportunity, to go on asserting that Ireland was with him in his preposterous claims; it would have been a far greater pity if, when the opportunity arrived, his assertion had been proved accurate. His expressions of bumper confidence after the elevation may be taken for what they are worth, which is assuredly not much; nor are we inclined to attach great weight to the reports of a possible reconciliation and reunion between the new and the "lost" leader of the Home Rule party. The idea, mentioned in a cablegram, that Mr. Parnell should retire from the present Parliament and be re-elected leader of the party, is absurd, and does not solve a single difficulty. Mr. Parnell's presence in Parliament may be undesirable, but it is at least a less violent outrage upon public opinion and the fitness of things than his continuance as leader of an important political party whose trust he has wantonly betrayed. Possibly the notion is that, as extra parliamentary leader there would be no necessity for his coming into personal contact with Mr. Gladstone and other Liberal leaders who decline the honour of further political relationship with the co-respondent in O'Shea v. O'Shea and Parnell; but Mr. Gladstone's casualistic tastes are hardly likely to go the length of submitting to such a device. The plain fact is that the Home Rule party have to choose between Mr. Gladstone and Mr. Parnell—between the statesman who has made the Irish Nationalist cause a living reality and the politician who has struck it a cruel blow. We trust we are safe in taking it for granted that the choice has really been made in the direction indicated by the result of the Kilkenny election.

This world is neither wise enough nor charitable enough (says the *Dunedin Globe*), to refrain from visiting the sons of champions upon the cause they have espoused, and there are many who will do their utmost to make Home Rule suffer for the iniquities of Parnell. This is manifestly unjust, for while that cause is closely identified with that statesman's career it has no connection with violations of the seventh commandment. Home Ruler is not a synonym for adulterer. At the same time it may be urged, and justly so, that a certain amount of suspicion must attach itself to a cause which so warmly commends itself to one who has shown himself to be dead to all moral sense and to every principle of honour. It would therefore be well if Ireland were united in condemning in unmistakable language the actions with which Parnell has stained their name, for until his abominable conduct has been repudiated by his countrymen, a bar sinister will rest upon the escutcheon of Home Rule. There is no nation in the world more noted for its gallantry and chivalry than the Irish, and we feel certain that not even the love of Home Rule will permit them to tolerate in their leaders those vices which would

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imperil the chastity of their wives and daughters and shake the whole framework of society. We do not expect from our politicians that high standard of morality that we look for in the clergy, but as we entrust them with legislation for the suppression of vice and the protection of virtue, we do expect that they should not be flagrant sinners, without sense of decency or shame.

When Mr. Charles Santley was in Australia we (*Freeman's Journal*) mentioned that he was received into the Church by the Very Rev. Vincent Grogan of the Passionists. Father Vincent himself will be with us in a few weeks, for we learn that he has left England in the s.s. Oroya, which is due here in the beginning of February. Father Vincent is the ex-Provincial of the Passionists in England, and he, we understand, comes at the request of the General of the Order in the capacity of visitor to the Australian Province. It is unlikely that Father Vincent will remain in Sydney, although every effort will doubtless be made to retain his services for the colonies.

His Eminence Cardinal Moran, speaking on Saturday last at St. Mary's Cathedral Girls' School (says the *Sydney Freeman's Journal* of December 27) made a promise which might fairly come under the head of Christmas-boxes. After commenting on the marked increase in the number of the pupils during the year, he stated that there had been a corresponding increase in the Catholic schools throughout the diocese of Sydney. His Eminence went on to say that during the past 10 years the increase had been at the rate of 1000 a year. His revered predecessor ten years ago announced that there were 4000 children in attendance at their religious schools; to-day the number was between 15,000 and 16,000, showing an increase of more than 1000 per year. He proceeded to observe that he was very happy to see that there was a great spirit of competition and rivalry among the religious schools, and among the devoted teachers none were more conspicuous for their successful work than the Sisters of Charity. During the coming year a number of special prizes, amounting in value to something like £120 to £150, were to be offered for competition among the primary schools. The competition would be open to all their religious schools, and the Cardinal expressed himself as having no doubt that this step would serve to encourage a spirit of work among all the children attending their schools, besides tending to increase the popularity of the schools themselves.

"Tapley," writing in the *Advocate* of December 20 in reference to the contrast that exists between Protestant and Catholic missionaries, speaks as follows:—"When the French Admiral was here last week in the *Dubouardien* he had the same story to tell of these things. He had been amongst the islands, and seen with his own eyes the intriguing spirit amongst these Presbyterian brethren. They are all on fire for their 'rights,' and they fill Christendom with their clamour and the assertions of their 'claims.' They are loud in the proclamation of the half-million of money they have spent on the islands; but when asked how they have spent it, it is plain that it has gone, if it has gone at all, in securing their 'establishment,' though not in bringing souls to Jesus. In that they have almost utterly failed. In fact, they have done worse than merely failed; for, while they have a few natives who are fervent in religion, they have inspired the great mass with the notion that Christianity, as seen in its results, is a religion of thorough selfishness. There is no phase of the great failure known as Protestantism that fails so utterly as in its missions."

At a meeting of the Irish National League held at Sydney to consider the cablegram, "The cause is saved. The party flies on Australia, and stands firm: Justin M'Carthy, chairman: Deasy and Emond, Whips," the following resolution was passed:—"That this meeting declines to take any steps in regard to the Irish leadership at the present time, but is of opinion that any such steps should be dealt with by a convention of the Australian leagues, and the President should, with a view to this effect, communicate with the branches in the other colonies."

The death is announced of James Emond, of Ballarat, notable as the pioneer gold-digger of Victoria. Emond, on returning in 1851 from a trip to California, prospected and discovered gold at Clunes, having detected a likeness between the natural features of that locality to those of the American gold-fields. He has, nevertheless, died a poor man at the age of 68. He was a native of Ireland and a member of the Catholic Church.—*R.I.P.*

We have this week to regret the death of two good friends of ours, both estimable colonists and worthy men. They were, respectively, Constable Barry, of Wairoa, and Mr. Timothy Geaney, of Pleasant Point, and, as a strange coincidence, each came to his end in the same lamentable manner, that is by drowning. Constable Barry had gone on a fishing expedition, and, on his return in the evening, the boat was capsized while crossing the bar. He sank and nothing afterwards was seen of him. Mr. Geaney was attempting to cross the Tengawai river in a buggy, which was upset, taking him down with it. In each case a valuable life has been sacrificed, and a man has perished whose loss will long be felt.—*R.I.P.*

The Melbourne *Advocate* concludes as follows in an article referring to the situation in Ireland:—"In what we have said we have not been able to set out the whole case as it presents itself. We certainly have not exaggerated the consequences threatened by Mr. Parnell's most culpable obstinacy, and yet have said enough, we hope, to convince any man to whom Ireland and the fortunes of her people are of first importance that prompt and decided action should be taken here in Australia to compel that discarded gentleman to quietly surrender the position which he is no longer worthy to fill. If he is not forced to do so, Ireland, in a short time, will present even a worse spectacle than that at which her sons abroad now grieve and blush; for there is only too much reason to fear that Irish politics will become infected with a spirit so unnatural to the

Irishman, and so beneficial to his country's best interests, that for the evil so wrought there is no political boon that would be adequate compensation.

The Wellington *Evening Post* refers as follows to the appeal of Dr. Barnardo:—"A few days ago we protested against the impropriety committed by the agents of the Press Association in transmitting from London as an item of news a begging appeal from Dr. Barnardo on behalf of the professed charity connected with his name. We then remarked that there were hundreds probably of other charities equally deserving. For this remark we feel some apology is really due to other charities, for the information to hand in the papers by the last English mail renders it a matter of grave doubt whether Dr. Barnardo's charity deserves any support at all. The Home papers are full of notices of a law case in which Dr. Barnardo figures as defendant. The case is stated to be the third of its kind brought against him. . . . Commenting on this case the *London Weekly Dispatch* of 9th November remarks:—"It is scandalous that Dr. Barnardo should be permitted to waste the subscriptions of charitable people in prolonging his vexatious controversy with Mrs. M'Hugh. . . . And notwithstanding that the Queen's Bench has ruled in her favour, Mrs. M'Hugh has not yet got back her child. Why? Because Barnardo, being able to spend in litigation the money he gets for feeding and housing desolate waifs, is rich enough to appeal and drag Mrs. M'Hugh to a higher court." In the face of remarks of such a nature from the Court of Queen's Bench and by the press, the charitably-disposed people of this colony have good reason to complain that the Press Association should have gone out of its way to transmit Dr. Barnardo's appeal for subscriptions from New Zealand. It is quite probable that the disclosures and remarks made at Home have checked the usual flow of subscriptions there, and it was desired to get what was possible from the Australasian colonies before the facts became known in them. The Press Association owes it to itself and its subscribers to ascertain the circumstances under which the extraordinary appeal was transmitted as an item of news."

Dublin Notes.

(From the National Papers.)

THEY have rewarded murderer Delaney, by the way. At last the bargain that was struck in Maryborough Gaol has been carried out, and the Invincible goes free. He was not much service to the *Forger*, but Mr. Balfour probably thought that it would not do to discourage the honourable profession of informer in Ireland, and so, bad as it looks, the door of Dalany's cell is opened, and he goes away with his pockets filled with the rewards of the Coercionist Government. It is a disgraceful incident, and puts the seal to the proof of the participation of the Government in the foul conspiracy behind the *Forger*.

Mr. Edwin De Lisle has fallen on evil days and evil tongues. His services to the Catholic cause have never been properly appreciated, we fear; and now he is being repudiated as only a sham of a Tory. Even his own friends, we learn from the *Daily News*, are turning against him, and he will be poor Mr. De Lisle indeed—poor in spirit at all events—if he clings to his seat in spite of the last kick which he has just received from the Licensed Victuallers, who are now also repudiating him, and this after giving him a banquet. What has caused "the trade" to repute of his hospitality appears to have been his unfortunate defence of his attitude on the Local Taxation Bill. He said the Bill would not have affected the consumption of liquor, inasmuch as cubs would have been opened. To this no objection was taken, and, reassured by what the *Brewing Trade Review* calls "the meaningless cheers of the Loughborough licensed victuallers, he went on to say that the trade had no claim upon the public, although he admitted there was a claim on somebody. It is perceived, of course, that the "somebody" must be the publicans who remain. The views, we learn, were repudiated by subsequent speakers; but says the organ above named, "the mistake was in having anything to say to Mr. De Lisle at all. He has been tried and found wanting. He should be turned out neck and crop." Again, "Better to have in Parliament an out-and-out Radical who is an honest opponent than a weak-kneed Conservative who will sacrifice his party rather than his personal whims."

The week (ending November 15), has been made memorable by the revelation of the atrocities perpetrated by the Stanley Expedition. A dispute between the officers has led to recriminations in which the most horrible allegations are made. One of the commanders has been charged with buying a young girl for six pocket-handkerchiefs in order to test the cannibalism of the natives. It is alleged that he took sketches of the several stages of the murder and cooking of the child. The person against whom this is alleged is, we are sorry to say, a Dublin man. Major Barttelot is charged with the most fiendish cruelty, and it is a tinge of the allegations is true, the face of a European in "Darkest Africa" will for a long time have but the most evil associations. If this is advancing civilisation, we say, in heaven's name leave the Africans to their heathenism and barbarism. In one belief, the Stanley expedition ought to have confirmed those whom it touched—namely, in the existence of a demon. The devil of the African's terrors will in the future, we fear, wear a white face.

Mr. Gladstone on his journey to Hawarden on Thursday, November 6 stopped at Carlisle to receive addresses and made a short speech in which he briefly summed up once more the case against Coercion and the case for a Disunion. Coercion is maintained in Ireland, though it makes the people detest the law, though it is dishonourable to England before the civilised world, though it is weakening to the Empire, though it is a spendthrift system, though it is inconvivial. It is maintained in spite of the expressed opinion of Scotland, of Wales, of Ireland, and against the manifest present opinion of Eng-

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land. The Liberal Leader recalled what Lord Salisbury declared constitutional government requires when such a divorce of sentiment between Parliament and the people has come about as has taken place since 1836. "Dissolution," said Lord Salisbury in 1884, "is the only appeal which the people have against a Prime Minister who is not acting according to their wish. That a prime Minister should have a right of advising an appeal to the country I do not deny for a moment; but I do deny that he has a right to interpose his will and say that the people may storm and object and say my course is wrong, but so long as I can control the majority in a House of Commons, elected under my auspices and controlled by my machinery, so long will I not permit an appeal to the people against myself." Mr. Gladstone wants that doctrine to be applied now. He has no doubt about the result if it were applied. The result is easy of calculation. It would be a Home Rule majority of, at least, eighty.

Mr. Goschen spoke at Halifax on the same day in answer to the Midlothian speeches. He attempted no reply to what they did contain, but abused Mr. Gladstone for what they did not contain. He spoke a page of the *Times* and called loudly for the production of the Liberal measures. With regard to the Land Purchase Bill he declared that the Government would go forward with the measure; but he gave "no light" himself on the point whether it would be amended or not. Not one word was spoken by the Chancellor of the Exchequer about a Local Government Bill, though he made great parade of the determination of the Tories to fulfil their pledges. Curiously enough the one fulfilment he promised was a flagrant breach, for if ever a party was pledged the Tories were pledged against Land Purchase.

Mr. Morley, speaking at Scarborough on Friday, November 7, gave Mr. Goschen some of the light of which he was in search. He gave clear expression to his own views as to Land Purchase. He declared that any system of Land Purchase would be in the highest degree dangerous not only to the Treasury, but dangerous to the peace between England and Ireland, which did not comply with three conditions. The first was that the State should not be the creditor of an individual debtor; the second, that no system of State Purchase was safe unless accompanied by a general political settlement; and the third, that no system would be safe which did not give the Irish authorities an interest in these transactions.

The tenant purchasers under the Ashbourne Act are finding out what an iron-vitalled monster of a landlord is the State. Those of them who purchased merely to escape eviction and in the hope of something turning up, are appealing to the Court for relief but find that the Court has no power to relieve them. Mr. Commissioner McCarthy very fairly recalls the warning which he gave five years ago to intending purchasers; but his remarks imply, what we do not think he would deny, that there have been many cases where the tenants were forced to buy. It is not much consolation to tell them that their complaint against duress is too late, and that it should have been made at the time the agreements were before the Court. But to make the complaint then would have been to invoke the evil of which these people had so much dread. The root of the evil lies in the Balfourian policy of refusal of all relief from arrears at the same time that a ferocious attack was being made against the tenants' combination; and the conspiracy of landlords and Government has worked evil here as elsewhere. Probably now they will manoeuvre, as Lord Waterford has manoeuvred, to buy back the farms at a song, and pocket the difference between the price which they forced their tenants to agree to pay under threat of eviction and the price which they themselves will have to pay in the open market, carefully overstocked by Mr. Justice Monroe and Company. The whole policy is a most artistic swindle.

Another Irish pressman has been sent to gaol for the crime of publishing the report of a public meeting. Mr. Walsh, of the *Cashel Sentinel* will during the next three months have leisure and reason to ruminate over the difference which law, or rather the administration of the law, makes between a Nationalist Pressman and a Tory Pressman. He reported a meeting at which Mr. John Kelly attended and made a speech calculated to offend the susceptibilities of Mr. Balfour and his braves. He told the people who assembled that if they were illegally attacked by the police they should defend themselves. In a word, he told them to exercise the right which no less high an authority than Mr. Gladstone has again and again asserted is the people's—the right to defend themselves against violent interruption of their lawful meetings. This speech was reported by Mr. Walsh. If we do not mistake a summary of it also appeared in the *Times*. It might have been reported by any Tory newspaper with impunity. The meeting was not proclaimed. The speaker of the occasion has not been prosecuted. No one who attended the meeting has been prosecuted. But Mr. Walsh goes to gaol because of the crime of refusing to limit himself to the publication of those items of news to which the Castle censors do not object. This is the equality of the law. What is not a crime in Printing-house square or in the office of the *Clonmel Chronicle* is a crime in the office of the *Cashel Sentinel*.

The mean and miserable persecution to which those who have earned the hostility of Mr. Balfour's agents in the country are subjected has got a new and brutal illustration in the case of Mr. James Maye, who was prosecuted at Rathormic on Tuesday, November 11, for assaulting a constable. The constable was engaged in carrying out Mr. Balfour's patent process for provoking Nationalists to illegality—he was shadowing Mr. Maye. The shadowing was continued until the object of the provocation could stand it no longer, and got a loan of a neighbour's horse to ride away. He raised a stick as if to strike the policemen," and for this he was prosecuted. The magistrates—two military pensioners—found him guilty of a "constructive assault." They found that the constable was not injured. But yet they ordered the defendant to find bail for his good behaviour or go to gaol for six months. The injustice of the alternative is patent, and was patent to those who gave it. They knew the defendant could not give bail, or that if he did his police persecutors would soon find the means, by "constructive" criminality, to make him pay his bail. They, therefore, put on a penalty as great as that which was imposed a week ago by another bench of justices on the

Emergencyman who outraged the Wexford child. Mr. Maye will spend the same length in prison as the Emergency ruffian, and all Ireland, which is scandalised at the contrast, will of course long for the opportunity to throw itself into the arms of Mr. Balfour.

ONE WOMAN'S NERVES.

LOOKING backward to a certain lonely and unhappy time, a lady says:—

"I dragged on in this miserable condition for years, until I got tired of doctoring and taking stuff that did me no good. One physician attended me for eighteen months, giving me but little relief.

"I slept only in a broken fashion, and arose in the morning very little the better for having gone to bed. There was often severe pain in my head and over my eyes, and an almost constant sense of sickness. The skin gradually got dry and yellow, the region of the stomach and bowels felt cold and dead, and the natural energy and warmth appeared to be ebbing out of me like the water out of a river at low tide.

"In June, 1889, whilst living at Moredown, Bournemouth, I had a worse attack than any I had before. I was taken with a feeling of cramp, as if pins and needles were running into me, all over my body. I could not move, and had to lie helpless in bed. The doctor was sent for, and attended me every day, but did not seem to know what to make of my case. In fact, he was puzzled, and finally said, 'I don't really know what your complaint is.'

"I trembled and shook and felt as if I should fall to pieces. I was first hot and then cold, and so dreadfully nervous I could not bear any one in the room with me, and yet I did not wish them far away in case I should call out for help. Every time one of these spasms came on I said to myself, I am sure I shall never get up again."

"I took nothing but liquid food, and yet could not retain even that on my stomach. By this time I was nothing but skin and bone. My legs went clammy, as if I had no blood left in me. My memory completely failed. I never expected to recover, and that was the opinion of my friends. After they had called to see me they would go away saying, 'She will never get better.' My head ached so dreadfully I thought I should lose my senses.

"I had given up all hope, when one day my friend Mrs. West, of Bournemouth, called and asked what I was taking. I said, 'Oh, I'm tired of taking things; it's no use; I shall die.' Then she told me she was once ill much as I was, and was cured by Mother Seigel's Curative Syrup. 'Well,' I said, 'I'll try it if you will send for it.' She did so, and I seemed to feel better on taking the first dose, and after three days I was able to walk across the room, and by the end of the week I went down stairs. Now I am well as ever. All my nervousness has left me, and I can eat and digest my food without feeling any distress.

"I want to say finally, that I knew about Mother Seigel's Curative Syrup, and should have tried it years before if certain acquaintances hadn't said, 'Oh, don't take it, for it will do you no good.' They said that because it was advertised, not because they knew for themselves. It was bad advice for me, and cost me years of torture. From what I have said—which is but part of my story—the people may infer what I think of this remedy. I thank God that I did resort to it at last before it was too late." (Signed) Mrs. Jane Foster, Darracott Road, Pokesdown, Bournemouth, Hants. March, 1890.

It is only necessary to add that the malady from which Mrs. Foster suffered was indigestion, dyspepsia, and nervous prostration. Brought on originally by grief and shock at her husband's sudden and violent death, her system did not rally until Mother Seigel's Curative Syrup removed the torpor of the digestive organs, and thus enriched the blood and fed the nerves. It always has this effect in like cases. We can only regret that she foolishly procrastinated in the matter of using it. Her statement of facts may be relied upon, as the case has been thoroughly and impartially investigated.

It appears that M. Loyson has given up his "parochial work," and is about to be consecrated a Bishop, with the high-sounding title of Gallican Primate. His consecration, however, is understood to be conditional on his success in preaching a "crusade" against the Catholic Church in France, and starting "a National Separatist Church on Republican lines." What a Church built by M. Loyson or anyone else on Republican lines can want with a Bishop, it might be difficult to say. But if M. Loyson's consecration is to be really depended on the creation of his Church—and a Bishop without any Church whatever, would be indeed an anomaly—we fancy he will remain what he is now. The French branch of the Church which our Lord built on St. Peter (not exactly on Republican lines) will survive, we imagine, M. Loyson's crusade.

The name of Mgr. Casanova, Archbishop of Santiago, Chili, must be added to the list of those prelates who have come forward in grave crises as saviours of their country. The differences between President Balmaceda and the overwhelming majority of the Congress had, at the beginning of August, become so acute that a revolution, such as Chili had not known since 1859, was feared. At the same time the popular mind was greatly excited by the strikes at the saltpetre region, at Valparaiso, and at the canal works near Sautigu, which had almost assumed the proportions of a real revolution. At this moment Archbishop Casanova succeeded by his intervention in bringing about peace between the executive and legislative powers. Balmaceda dismissed his Ministry, and a new Cabinet was formed of persons hitherto uncompromised in political differences, but all of ability and highly respected. The strikes were brought to an end and their excesses checked. On August 24 the leaders of all the political parties gave a splendid banquet in honour of the Archbishop, who was thanked by numerous speakers in terms of enthusiasm for his intervention, which had saved his country from a serious crisis.



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Of the Leading Boot and Shoe Warehouse,
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He also desires to thank his many supporters for the large amount of support accorded him at COOKHAM HOUSE, Princes Street; and now that he has secured the CITY BOOT PALACE, respectfully solicits a continuance of their favours.

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NEW STOCK now to hand, suitable for the coming season, imported direct, so that Goods may be offered at lowest prices. The greatest attention has been paid to quality, and, with a thorough knowledge of the requirements, he feels confident that the selection submitted to the public will be second to none in the Colony.

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Large new Stock of Gas Fittings, Gas Boiling and Grilling Stoves, Gas Fires, from the best English maker—viz, Fletcher, Wilson, Wright, etc. English-made Patent Instantaneous Water Heaters (made of strong copper, lined inside)—a hot bath, any time day or night, in from 5 to 15 minutes, by simply turning on the gas and water taps.

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Engineers, Copper-smiths, Iron and Brass Founders, Tin-smiths, Plumbers, and Electro-Platers. Manufacturers and Importers of all kinds Engineers' Steam and Water Fittings, Steam-Borders, Mountings, Injectors, and Ejectors. Mining Machinery a Specialty. We supply Plumbing, Sizing Giants and Nozzles, V Pieces, Sluice Valves and Silvered Copper Plates.

Baths and Lavatories fitted up with hot and cold water by Experienced Workmen.

All kinds of Sheet Metal Work executed with despatch

General Suppliers to the Trade.
Copper Washing-Boilers and Furnace Cases.
PRICE, 12 gallon Boiler and Furnace Case, 33s
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At our Works,
On receipt of L.O. Order they will be put FREE on Railway or Steamer
Price all particulars on application.

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THE WHITE CROSS BRAND

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CAUTION.—Ask for White Cross brand. Without label not genuine.

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Crawford and Bond streets, Dunedin.

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J. LISTON PROPRIETOR.

Having made several extensive alterations and fitted up one of Alcock's best Billiard Tables for the Comfort and Convenience of patrons, hopes, by strict attention to business, to meet with a fair share of Public Patronage; First-class accommodation for Boarders and Travellers. Terms moderate.

The Hotel is centrally situated, close to the Shipping and Railway station.

Hot, Cold, and Shower Baths.

None but the Best of Wines and Spirits kept on Stock.

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A good stock of Gas Fittings, Tinware, and Household Requisites, always on hand.

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desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan streets, Dunedin.

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To all those who may favour him with their patronage.

SUITES OF ROOMS FOR PRIVATE
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BATH ROOMS. BILLIARD ROOM.

Wines and Spirits of the Best Brands.—
Best XXXX Beer always on Tap.

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PUBLIC NOTICE.

ACCOMMODATION FOR 100 PERSONS.

IN thanking my many friends and the public generally for their liberal patronage during the past ten years, both at the Victorian and Southern Cross Hotels, I beg respectfully to inform them that I have taken a long lease of that conveniently situated and commodious Hotel, hitherto known as BARRETT'S, and situated at the corner of Manchester and High Streets, which it is my intention to thoroughly renovate. The spacious bedrooms afford accommodation for over 100 persons, whilst the private sitting-rooms are second to none in any hotel in the Colony. The lofty and well-lighted dining-room is unsurpassed, and as I have secured the services of a first-class Chef, the Cuisine will be both liberal and professionally perfect, and I confidently hope that the satisfaction given by my catering for the Canterbury Saleyards Company, the Agricultural and Pastoral Association, and the Canterbury Yeomanry Cavalry for the past three years will be a sufficient guarantee that nothing shall be wanting as regards this department.—Special arrangements can be made for the accommodation of Travelling Cricket or Football Teams, etc., and Rooms can be obtained at any time for the use of Clubs, Associations, and others wishing to hold meetings.

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School Boots, Registered Specialties. Paragon (Patent), Dependable (Registered).—These Boots are unequalled for hard wear, and every pair Warranted.

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BALLARAT HOTEL, ST. BATHANS.

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This well-known Hotel has undergone a thorough renovating, and the proprietor is now in a position to offer first-class accommodation to travellers and others.

All drinks in stock are of the very best descriptions.

Excellent Stabling, with loose box accommodation.

MODERATE CHARGES.

Irish News.

Antrim.—An influential meeting of the leading citizens of Belfast and the surrounding towns was held in the Town Hall, Belfast, for the purpose of discussing the feasibility of a tunnel between the North of Ireland and Scotland, and hearing the views of eminent engineers on the subject. The persons present represented the wealth and intelligence of Belfast and the districts around.

Armagh.—It is stated that Sir James P. Corry, Bart., Conservative, does not intend to offer himself for re-election for Mid-Armagh at next general election. A number of gentlemen are spoken of as likely Tory candidates, amongst them being George De La Poer Beresford, Castledillon; Robert G. McCrum, Milford, Armagh; Lord Charles Beresford, and Professor Tyndall.

Cavan.—The Arva and Coronea Branch of the League at a recent meeting, Father Lynch presiding, passed a resolution expressive of their delight at the escape of Messrs. Dillon and O'Brien from Balfour's grasp.

Clare.—The labour movement is making great progress in County Clare. A public meeting was held in Kildysart under the auspices of the Labour Federation. Addresses were delivered by Messrs. Jordan, Cox, and Dalton, M.P.'s, and Father Burke.

The business at the last Quarter Sessions at Kiltrush was abnormal. There were seventy-three ejection cases.

Cork.—The tenants who applied for loans to purchase their holdings on the Egmont Estate have been successful. The estate is in the East Riding of the County, and adjoins the towns of Kanturk, Buttevant, and Charleville. The area purchased is about 18,000 square acres. The purchase moneys amount to about £155,000. The reduction in the tenants' outgoing will be about £5000 a year.

The fleet of boats in Kinsale harbour engaged in the Autumn mackerel fishing recently proceeded to the fishing ground with a favourable breeze from the North-west. About midnight the breeze developed into a terrific gale, just when the nets were in the water. The fishermen's efforts to save their nets were of little avail, and the greater portion of them were lost. One of the Kinsale boats, named the Water Witch, was dismasted owing to the violence of the gale, and was towed to harbour by the Star of Cove.

The tenants on the Blennerhasset estate at Lyroe, Ballinagree, have, after a great struggle of three years, come out victorious. On payment of one year's rent two years' rent was forgiven, and a clear receipt passed for the rent due up to March 25 last, ample time being given for the payment of the next half gale, with an adjustment of their rent as follows:—

Robert Wiseman, Old rent, £46 13 4	New rent, £33 6 8
Daniel Coakley " 35 0 0	" 25 0 0
Jeremiah Coakley " 35 0 0	" 25 0 0
John Coakley " 23 6 8	" 16 13 1

Derry.—Mr. Swinglehurst, of Hincaster House, Milthrope, England, after a run through the south and west of Ireland, and a brief visit to Donegal, handed Mr. Roddy, editor *Derry Journal*, a cheque for £10, payable to Mr. Sexton, M.P., for the Tenants' Defence Association and the Irish National League.

The revision of the voters' list for Derry city was recently taken up. The Unionists lodged three times as many claims as in any previous year, and have openly stated their intention of securing the representation of the city. H. C. O'Doherty, who represented the Nationalists, succeeded in not only preventing any new claimants from getting on, but in having several names removed which were on the old register.

Donegal.—It is stated on reliable authority that a strong promotion company is being formed in Derry and County Donegal to construct a line of railway from Letterkenney to Gweedore, via Churchill, Meenadreen, Cresslough, Dunfanaghy, and Falcarragh, with a branch line of about sixteen miles to Glenties.

The celebrated Olphert of Falcarragh has, it is stated, in order to show his appreciation of the tenants' conduct who broke with the Plan of Campaign and paid their rents, given each a clear rent receipt up to date. The scene changes, though, at Dunfanaghy Union, where he has given notice that shelter must be provided for 250 persons he intends evicting, and in view of which a vessel has arrived at the instance of the National League, laden with timber for the construction of huts, which workmen from Derry are erecting for the evicted.

Down.—Branches of the Labour League and National Foresters are about being established in Newtownards, and it is expected that both will be well patronised.

The potatoes raised in the eastern portion of the County are exceptionally good, and a rushing business therein is carried on with Dublin. Two pounds per ton have been obtained. Farmers have shipped 2000 tons to the English markets.

A very prolific yield of petroleum has been discovered at Killeel, this county, and a company is being formed to develop the product. The discovery of petroleum in paying quantities will greatly assist in reviving the dormant industries of the country.

Dublin.—John Sharkey was seated on the edge of a lime-kiln at St. Doulough's, near Swords, recently, and, being overcome by the gas, tumbled in and was suffocated. A brave effort was made by a girl named Julia Dignan, to save his life. She went into the kiln at the risk of her life.

We regret to announce the death of one of the most venerable priests of Dublin Diocese, Very Rev. Canon Pope, of St. Andrew's Church, Westland Row. For a long period he was a well-known figure in the city, and there were few public meetings in Dublin, especially of a charitable and philanthropic character, at which he was not a speaker. There was Solemn Office and High Mass for the

repose of his soul in presence of the Archbishop of Dublin in St. Andrew's Church.

Fermanagh.—A most disgraceful scene was witnessed recently in the streets of Enniskillen. Groups of drunken and disorderly soldiers openly insulted the people and created great turmoil.

The Nationalists of Enniskillen held a meeting in St. Michael's Reading Room recently. Father McGinty gave an account of the revision battle as follows: In Belleek, gained 3; Darrygonnelly, 15; Kish, 14; Irvinestown, 6; Lisbellaw, 1; Enniskillen 8; making a total of 47. In Lack were lost 8, leaving behind a clear gain for the Nationalists of 39.

Galway.—The cattle fair at Ballinasloe has been described as the worst for sellers held for a number of years. There was a fall in prices ranging from 30s to £2 a head. The Land Corporation Company had forty eight three-year old bullocks left on their hands, being offered no price whatever.

Kerry.—At a meeting of Brosna League held recently, the following resolution was unanimously adopted:—That we most emphatically condemn the cruel, heartless, and ferocious manner in which Mr. Sandes and his agent, Mr. Trench, are pursuing the tenants, processing, decreasing, and seizing their cattle, especially in these miserable times, when the crops have failed, and we call on the tenants to stand up like men and resist.

The people coming out from Mass recently saw a written notice stating Jack-the-Ripper had left Whitechapel for Killarney, that people might expect suicides, and that girls would suffer. He would remain in Killarney until the 1st of November. The police have possession of the notice.

Maurice Quinlan, of Castle street, Tralee, was recently evicted for non-payment of an impossible rent. The old yearly rent was £17; the rent now demanded £30, which he refused to pay.

The persons who purchased their holdings in Dingle are finding the hard times pressing them much, and held a meeting recently asking the Government to extend the time for payment of loans.

Kildare.—The Athy Board of Guardians have £1,600 to their credit in bank, £800 due to them under the Labourers' Act, and £600 of the current rate to be lodged to their credit. Few unions in Ireland at the present time are not on the debtor side of the account. Yet the appearance of an ex-officio is as rare at Athy Board of Guardians as an angel's visit.

Leitrim.—At a conference of the clergy of Manorhamilton Deanery, presided over by the Bishop of Kilmore, the following resolution was adopted: That, from personal observation, we are sorry to find that the potato crop this year in this district will scarcely yield a third of its average produce in a good season. As the potato is such an important element in the food of the people, we apprehend, and that in the immediate future, not only severe distress arising from want of food, but, over and above that, medical opinion warns, and recollections of '46 and '47 remind us, that disease and misery follow from the indiscreet use of the damaged tubers. In view of such a gloomy state of things, and ever anxious as we ought to be for the preservation and happiness of our people, and for the well-being of every order in society, we call upon the Government to lose no time in starting such works of general utility in this district as will enable the poor people to tide over the time of distress free from the demoralising effects of doled out alms, and meet their just demands, so far as their means permit.

Limerick.—Bishop O'Dwyer, of Limerick, has returned from Rome. His Lordship's short stay on the Continent has given rise to some surprise, as it was generally assumed that his absence would be of more than ordinary length.

Longford.—John Hoey, who was twice committed for refusing to give evidence at the Star-Chamber inquiry, has been released. John Ward and Patrick Ward were brought up and recommitted for another week. Extraordinary precautions were taken by the police to prevent a demonstration on their removal to prison.

A meeting to sympathise with the imprisoned members, John and Patrick Ward, who refused to give evidence at the Star Chamber, was recently held at Moydow. The procession was formed by a large number of loyal and stalwart men of Ardagh branch and Moydow, followed by a vast number of men carrying spades and other requirements for securing the potato crops of the prisoners.

Louth.—At the last Dundalk fair there was a large show in every department and a good attendance of buyers. Prices showed an improvement on the quotations of the last fair, especially in the store cattle department, yet sellers parted with them at a considerable loss. Three-year-olds realised from £12 to £15, two-year-olds from £10 to £12 10s, yearlings, £6 to £10.

As a result of the inquiry into the condition of the Boyne salmon fishery, it is announced that the Commissioners have decided to make a bye-law prohibiting the use of any net in the river Boyne between Navan and a straight line drawn across the river at right angles with its course at its most eastern point of Grove Island, Oldbridge, of greater length than forty yards.

Meath.—The amount subscribed by this diocese as "Peter's Pence" was £1800—a magnificent offering to His Holiness under any circumstances, and especially having regard to the straitened resources of the people this year.

Rev. P. Brindy presided at last Athboy National League meeting. After some matters of local interest were attended to, the following was passed:—That we will make it our business to assist every well-directed effort that may be made for securing fair and proper treatment, suitable dwellings, potato land, and other requisites at reasonable rates for the labourers.

Monaghan.—Twenty-six magistrates were on the bench at Castleblaney recently when the license application of Charles Mitchell of Tullyran was discussed. Much excitement was caused, as the people of all classes opposed the establishment of a public-

A N D R E W L E E S,

IMPORTER, 48 GEORGE STREET, DUNEDIN.

GLASS, PAPERHANGINGS, PAINTS, PICTURE-FRAME MOULDINGS, and ALL KINDS OF PAINTERS' REQUISITES
A large Stock of BRITISH PLATE AND SHEET GLASS always on hand; also Patent Lustre, Diapre, Muracese,
Venetian Rippled, Cathedral, and other kinds of Fancy Glass,
STANDARD GENUINE MIXED PAINTS, ready for use, made from the best materials, in patent self-opening tins.
STANDARD ENAMEL PAINTS, acknowledged to be equal to the best, and superior to many of the English brands.

Agent for WILLIAM HARLAND & SONS' VARNISHES AND JAPANS. Used in all parts of the world. Reliable, durable, brilliant
economical. The Best Varnish is the Cheapest in the end.

first-class Staff of Painters and Decorators constantly in our employ. All orders promptly attended to. Charges strictly moderate.

A N D R E W L E E S.

Established 1859.

THE BEST CEMENT EXHIBITED—MAORI BRAND.

Vide Jurors' Report N.Z. Exhibition.

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

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

Milburn LIME at Lowest Rates.

MILBURN LIME AND CEMENT COMPANY (LIMITED), Dunedin.

FRANK OAKDEN, Manager.

EXTRACT OF EUCALYPTUS

(Marshall's) is now established as the universal remedy for Influenza (La Grippe), and one of the most useful medicines in family use for Coughs, Colds, Sprains, Bruises, etc., and as a disinfectant it has no equal. Ask Marshall's of all Chemists.—Price, 1s per bottle.

TOOTHACHE.—Why suffer such agonising pain from decayed teeth when a remedy like Marshall's Odontalgicon can be purchased for 1s from all Chemists.

COD LIVER OIL EMULSION,

with Hypophosphites, is so thoroughly established and recommended by medical men as the best remedial agent in cases of Consumption, Bronchitis, and general Debility, that further comment is unnecessary, excepting to caution those who have to take it, that good results much depend on the quality of the Oil and palatability of the Emulsion. In Marshall's Cod Liver Oil Emulsion you have a guarantee of purity and freshness, as it is made only in such quantities to meet the demand. Sold by all Chemists.—Price, 2s and 3s 6d per bottle.

IN every town and village in New Zealand you can buy Marshall's renowned Corn Cure—Cura Clava. The only sure cure; gives no pain on application.—1s 6d everywhere.

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THE COLONIAL DRUG AND MANUFACTURING COMPANY, LTD., DUNEDIN

JAMES JONES,
HIGH STREET, TIMARU.

Wholesale Importer of MARBLE and GRANITE MONUMENTS.

Tombstones in Marble or Granite from £4 upwards always in Stock.

RAILWAY HOTEL,
THORNDON QUAY, WELLINGTON.

D. DEALY ... Proprietor.

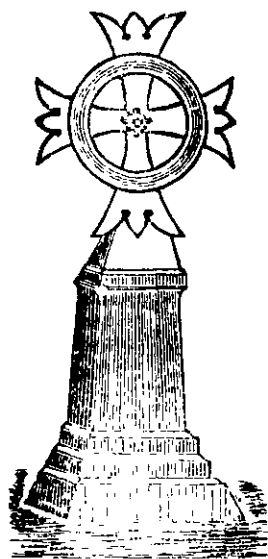
D.D., late licensee of the Cricketers' Arms, having purchased the Lease and Goodwill of the above Hotel, begs to inform his numerous friends, old customers, and the travelling public generally, that he has renovated and re-furnished it throughout, comfort, cleanliness and moderate charges being his motto.—A conveyance leaves every night to convey guests' luggage to and from both railway stations. No charge for conveyance of luggage to station. Passengers by early trains can have breakfast before leaving. Free stabling. Wines and Spirits of the best brands. Night Porter attendance.

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MONUMENTAL MASON,
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First Awards Ladies' Umbrellas and Sunshades;

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We have a Large Assortment of Fashionable Handles with Silver and Gilt Ribs, And all the Latest Shades of Plain and Shot Silk on Hand.

A.M. is now prepared to Make all kinds of Umbrellas and Parasols to Order.
We give a Twelve Months' Guarantee with all Umbrellas Manufactured by us, Repairs, etc., at the Very Lowest Prices in the City.

NOTICE OF REMOVAL.

A. RANDELL

Butcher, MacLaggan Street,
Having taken more commodious Premises next door to Messrs. A. and J. McFarlane's, will OPEN there on FRIDAY, the 18th inst., and trusts to receive the same liberal support as he has hitherto done.

THE PERPETUAL TRUSTEES, ESTATE AND AGENCY COMPANY, OF NEW ZEALAND, LIMITED.

Capital £125,000.

DIRECTORS: The Hon. W. H. Reynolda M.L.C., W. Downie Stewart, Esq., M.H.R. Thomas Moodie, Esq., Walter Hislop, Esq.

MANAGER: Walter Hislop.

This Company acts as Executor or Trustee under wills and settlements; as Attorney for absentees or others; manage, properties; negotiates loans; collects interest rent, and dividends, and conducts all general agency business.

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No. 2 A.M.P. Buildings,
PRINCES STREET, DUNEDIN,
MINING AND GENERAL COMMISSION AGENT.

Agent for PARKE AND LACY COMPANY (Limited), Mining, Machinery Merchants, San Francisco and Sydney.

Agent for B. COCKERELL Invercargill. Full particulars of his Patent Rotary Dredges on application.

Correspondence Invited.

THE REEFER'S CLUB HOTEL, NENTHORN.

MOLONEY AND BURMAN ... Proprietor

The above Hotel is now in full swing, the Proprietors having spared no expense to meet the wants and comforts of visits to the field. They have also built a large hall with stage anti-room, dressing-room, etc. The accommodation provided is equal to any found in old-established goldfields towns, and every effort will be made to maintain a leading position. Wines, Beer, and Spirits of Best Brands only kept in stock.

N. MOLONEY, Manager.

KAITANGATA COAL.

This favourite HOUSEHOLD COAL keeps of standard quality, and is consistently used by all parties who have given it a trial.

Consumers who have not yet had it will increase their winter comforts by asking their Coal Merchant to send them KAITANGATA COAL.

WATSON AND M'GILLI,
TOBACCO MANUFACTURERS,
PETERSBURG, VIRGINIA.

The FINEST DARK TOBACCOS in the Market.

FLAT WORK and 12m NAVY TWIST.
This Season's Crop.

To be had at MAX MENDEBSHAUSEN'S

SOUTH DUNEDIN HOTEL.

THOMAS HEFFERNAN ... Proprietor.

Good Accommodation for Boarders and Travellers.

The City Tram Cars pass the Hotel every few minutes from the City to the Ocean Beach.

Good Stabling and Loose Boxes.
THOMAS HEFFERNAN.

house in the locality. The application was refused by a majority of five magistrates.

Queen's County.—The Stradbally "suppressed" League has called upon Timaoce to be a little more active in stamping out the evil of land-grabbing which has become rife there.

Roscommon.—Favoured by beautiful weather Strokes-town was the scene of a great demonstration of National League branches on Sunday week last. The people travelled long distances to meet their ever-faithful representative, Mr. O'Kelly, M.P., who attended, to advise his constituents as to how they should face the impending famine. The chair was occupied by James Neary.

An incident of an amusing character occurred in Castlereagh recently. A woman, the wife of a farmer who had taken evicted land, was recently groaned while travelling through the district. Her husband travelled the same road afterward with an ass and cart, the box of which was very neatly and carefully covered with a canvas, giving the unwary to understand that it contained fowl or bonhams. However, the people suspected something, and one man was able to discern beneath the canvas the forms of policemen. This proceeding was gone through with the object of getting up a prosecution if any person came into unfriendly contact with the farmer.

Riverstown fair, which was held recently, was largely attended and good business done. The quality of the stock was excellent. Calves sold well, average price being £5; year-and-a-half-olds, £9 12s 6d to £10; two-and-a-half-year-olds, £13 to £14; sheep were in good demand, and sellers seemed satisfied. Pigs were sold from 35s to 40s per cwt., the principal buyers being Messrs Curran, Healy, Burns, and Mulligan, all of Sligo.

Tipperary.—Sir Charles Russell, speaking at Burnley, England, said the recent events in Tipperary cast a lurid light on the mode in which justice was brought home to the heart and conscience of the Irish people.

Very enthusiastic meetings of the Aherlow and Cappawhite branches were recently held, Fathers O'Brien and Crowe presiding. The Aherlow meeting adopted a resolution calling upon their countrymen in America for assistance to carry on the war against Balfour and landlordism.

John Redmond, M.P., spoke last week at a Tenants' Defence Fund meeting in Clonmel. There were over 1000 persons present, and £100 was subscribed for the fund. Jeremiah Moynihan was arrested for distributing the bills announcing the meeting. The police said they were "seditious."

The police tore down a number of placards having reference to the forthcoming election of Tipperary Town Commissioners which were posted extensively through the town. The placard contained an extract from *United Ireland* expressing the hope that the nominees of Michael O'Brien-Dalton would receive the support of the people.

Waterford.—The sea in the vicinity of Dunmore recently has swarmed with herrings, and immense takes were the result. They sold at £1 per measure.

Some cattle, the property of John Fitzgerald, was seized by landlord E. P. Walsh, of Aghlish. The Knockanore band attended the sale in Dungavgan, when the cattle were bought in for the tenant and driven home decorated with green ribbons.

Thomas O'Brien was arrested at recent Waterford fair on a charge of boycotting a grabber named Garrett Troy. "Detective" Wilson swore that he heard O'Brien "coughing" and saw him beating with his stick when any buyer approached the cattle.

CATHOLIC NEWS.

Readers of the *Pilot* will recall the visit of Bishop Wulfingh, of Surinam, or Dutch Guiana, to the United States last summer, in aid of the leper settlement under his jurisdiction, and our reference to a Redemptorist missionary who had incurred the terrible disease in his ministrations, and who was dying of it amid great suffering. A private letter brings us the tidings of the happy consummation of the good priest's martyrdom. He went to his reward August 26 last. His name was John Bakker. He was a native of Holland, and had laboured in Surinam among the lepers since 1866. The leprosy first manifested itself in him about ten years ago. During the latter part of his life he was perfectly helpless. It had become necessary to amputate his fingers. "In the midst of his sufferings," writes our correspondent, "he was always cheerful and resigned." Once the Bishop asked him if he had any desire to express. He answered no. Pressed, however, he asked to be allowed means for a tangible expression of gratitude to the physician, a leper like himself, who attended him daily. This is the third Redemptorist priest who has died in the service of the lepers of Surinam. Although the vast majority of the lepers are non-Catholic, only Catholic priests have thus far lived at the leper settlement, Batavia. Here, as at Mulokai, forever consecrated by Father Damien's martyrdom, the heroic Franciscan nurse minister to the leper women and children.

The Chapter of Strasbourg desire as Bishop, Prince Edmund de Badzivil, son of the late Prince Boguslav. He is a member of the Benedictine Community of the Abbey of Beuron. One of his brothers is also a Benedictine of the Abbey of Maredsous; another brother is a member of the Society of Jesus; whilst one of his sisters is a Franciscan Nun, at Mariaschein, Toplitz, and another is a Sister of Charity at Bonn. Father Badzivil would be the second member of a princely house to wear the mitre of Strasbourg since the resignation in 1802, of the unfortunately celebrated Cardinal de Rohan; the first was Prince Maximilian de Croy-Dulmen, 1819, Bishop of Strasbourg and Grand Almoner of France, in 1821, a true model of every episcopal virtue.

Cardinal Von Hergenroether, was one of the most learned historians of our day. His great work on Pothius and the Eastern schism made his reputation among scholars; while his crushing

reply to Dollinger, published under the title of *Anti Janus*, brought his name more prominently before the general public. His summary of Church history is a monument of painstaking research and intelligent criticism. He was a scientific historian in the best sense of the word, and it is much to be regretted that, while his Church history is hardly known even by name to English readers, Darres' feeble and uncritical performance in the same field has obtained a wide circulation among Catholics both in England and America. The Cardinal's later years were devoted to work at the Vatican library and he has edited several volumes of the *Res gestæ* issued from the Pontifical archives.

On Sunday, October 26, there was an interesting ceremony at the Archbishop's house at Westminster. The Cardinal-Archbishop gave the white veil to three ladies, who are the first postulants of a religious congregation, the special object of which will be the care and reformation of women who are the victims of the vice of intemperance.

The national Basilica of the Sacred Heart erected by the Republic of Ecuador on Mount Pichischa, 15,000 feet above the sea, is rapidly approaching completion. The President of the neighbouring Republic of Venezuela has lately subscribed a very large sum for the erection of another church of the Sacred Heart in his capital city.

Sister Maria Caprini has arrived in Naples from the Soudan, where she has been detained a prisoner since the year 1882. The story of her imprisonment by the Madhi is one of thrilling interest. Closely confined for years, with four other Sisters, one of whom succumbed to her sufferings and privations, she was subjected to all sorts of torments. On one occasion the Madhi, enraged because she refused to renounce Christianity, ordered that she should be decapitated, but fortunately he changed his mind before his commands were executed. Two years after the Madhi's death Sister Caprini made her escape to Berber, and thence to Cairo, travelling mostly at night in the disguise of a native woman. The Sister, who is only twenty-six years of age, has borne her trials with quiet fortitude and disclaims any title to be classed as a heroine. Such is the modest bravery of those good nuns who are, week after week, singled out for the insults and calumnies of bigots.

RELICS OF IRISH MISSIONARIES.

MISS MARGARET STOKES has, we (*Nation*) learn from the *Daily Express*, enriched the museum with some relics of St. Columbanus and his successors which she gathered last winter in the Saint's ancient home at Bobbio. She went there in continuation of those pious and patriotic labours that resulted in her imperishable book on "Early Christian Art" in Ireland. Her pilgrimage was rewarded. She found there several traces of Celtic art. Among these were the ornamental interlacing on the tomb of Attala, Columbanus's successor. "The tomb proves that the Celtic missionaries wherever they went brought the traditional Celtic style of ornamentation with them, which we can see here at home displayed so abundantly in the Book of Kells and the other celebrated monuments of Irish Art." This ornamentation Miss Stokes has carefully copied, and she has presented copies to the Museum. She found traces of Celtic Art at Lucca also, in the Church of St. Martin. At Bobbio also are preserved St. Columbanus's bell and wooden cup, photographs of which were made by Miss Stokes and added to the collection. She also photographed the Saint's tomb, which was erected in the 15th century.

The most important find, however, was the tomb of Cumman, an Irish abbot, who was born early in the seventh century, and late in life found his way to the place which St. Columbanus had sanctified. He was a student of Clonmacnoise. In Lombardy he became a great friend of the famous King Liutprand, and at his death the king erected the tomb to his memory. Miss Stokes took rubbings of the monument, and has given a copy to the Museum.

This is her translation of the inscription to the memory of this son of Early Christian Erin:—

Here the sacred remains of the blessed Cumman are dissolved,
Whose soul, penetrating to heaven, rejoices with angels.
He was great in dignity, grace, and beauty,
Scotia sent him to the confines of Italy in his old age.
He remained at Bobbio, constrained by the love of the Lord,
Where, following the rule of the venerable Columbanus,
In watching, fasting unceasingly, sedulous in prayer,
Four Olympiads and the circle of one year
He lived in such blessedness, that he may now be believed to be
happy.

Gentle, prudent, pious with the brethren, peaceable with all men,
The years of his life were nine times ten,
Also one lustrum and four months.

But, renowned Father, be a powerful intercessor
For the most pious King Liutprand, who to thee
In devotion decorated this precious stone.

That it might be manifest where thy precious body lies.

Cumman, Bishop, buried here NIV. Kal. Sep. (August 19th).
John the Master made this.

Words of praise are a weak reward for the devotion to the relics of Ireland's proudest past, of which these relics, rescued for the instruction of the Ireland of the present, are the conquest.

MYERS AND CO., Dentists, Octagon, corner of George street. The guarantee highest class work at moderate fees. Their artificial teeth gives 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.—[ADVT.]

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Sold everywhere, and warranted to give entire satisfaction to customers.

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COUGH NO MORE! Robertson's PECTORALINE No. 1 cures any ordinary cough or cold.—1s 6d; by post, 2s. Robertson's PECTORALINE No. 2 cures a cough of long standing.—2s; by post 2s 6d. Wonderful in its action.

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174—G E O R G E S T R E E T—176

CAUTION.

DUTHIE BROS. Tailors. We hear repeated complaints from our country friends when in town against Clothing ordered from travellers and others, made to Order from Chart Measurement, being misfits and wearing badly. The price charged is as much and often more than for a Tailor-made Suit. The fact is these suits are all made at factories by Machines and Cheap Labour, often not cut to measure and most always fall to pieces in a short time. The cost of making Factory Suits is one-third of Tailor-made Suits, hence it is easy to account for the complaints. Hundreds of these Slop Suits are passed off as Tailor-made.

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171—G E O R G E S T R E E T—176

CATHOLIC SCHOOLS.

(West Coast Times, December 23)

THE annual entertainment and distribution of prizes of St. Columbkille's convent schools, Hokitika, took place on Friday evening last, 19th inst., in the presence of a large assemblage of parents and prominent townspeople. As on all previous occasions the utmost taste was exhibited upon the arrangement and decoration of the large room of St. Joseph's school, the stage in particular being a marvel of artistic skill. The seats in front of the stage were occupied by the Rev. Father Martin, Hon. J. A. Bonar, M.L.C., Mr. Tymons, of St. Patrick's College, Wellington, and the Sisters of the Hokitika convent and the Sisters from the convents of the neighbouring towns of Kumara and Ross.

The entertainment commenced at half-past seven. It would be invidious to discriminate the merits of the young performers, particularly when each did the part allotted to her in a manner that must satisfy the most exacting critic. Suffice it to say that the following lengthy and attractive programme was gone through without the slightest hitch to mar the enjoyment:—
Part I—Music in the Air (chorus), St. Joseph's singing class; Annie Laurie (piano solo), Mary Hartnett; The Sister of Charity (tableau and recitation), Mary Duggan and Clara Burke; To the Woods (chorus), St. Mary's singing class. Part II—Massa's in de Cold Ground (piano solo), Mary E Beveridge; "Charity" (tableau and vocal solo), Kate Davies, M E Beveridge, and Esther Aitken; Maiden's Prayer (piano duet), E E Beveridge and Esther Aitken. Part III—"Whittington and his Cat" (A drama in three acts), Whittington (a boy of poor but honest parents), Mary Duggan; Mr. Fitzwarren (a London merchant), Esther Aitken; Alice (Mr Fitzwarren's daughter) Josephine Dowling; Captain Jack (captain of Mr Fitzwarren's ship), Kate Davies; Cook (in Mr Fitzwarren's house), Maggie Ward; John Thomas (a page), Lucy Daly; King of Barbary, Mary E Beveridge; Queen of Barbary, Mary Hartnett; Interpreter, Lily Daly; (fairies) sunbeam, Clara Burke; starlight, Mary E Shine; moonbeam, Ethel Harvey; silversheen, Mary A Cameron. II Trovatore (piano duet), Mary Hartnett and Mary Ellen Beveridge; Onslow Vales (piano solo), Kate Davies; Song of the skylark (piano duet), Clara Burke and Mary Ellen Beveridge; Theme Allemand (piano solo), Mary Hartnett; Les Cloches du Monastere (piano duet) Kate Davies and Mary Hartnett; the Old Folks at Home (piano solo), Mary E Beveridge; Music Entrancing (chorus), St. Mary's singing class.

At the close of the entertainment the prizes were distributed by the Rev. Father Martin, Hon. J. A. Bonar and Mr Tymons, each with a word of congratulation and encouragement to the recipients.

After the distribution the Hon. J. A. Bonar said the warmest thanks were due to the Rev. Mother and Sisters for the pleasant evening's entertainment they had enjoyed. For his own part he must say that he was disappointed, for he had come with the intention of finding fault, for on all previous occasions he had nothing but complimentary terms to bestow upon everything he saw and heard. He found this occasion no exception to the rule, hence his disappointment. Another feature of those entertainments was that each succeeding year new faces have taken the places of the old, but the excellence of these exhibitions was not in the slightest impaired. It was some years now since he had the pleasure of being fellow-passengers from Wellington with the Rev. Father Martin and the Sisters, who were on their way from the older countries to open this institution. He felt then that they had undertaken a very arduous task, but they had succeeded beyond all expectations. His earnest and most sincere wish was that they may long continue in their good and meritorious work, and be concluded with wishing them, both Sisters and children, all the felicitations of the season.

The Rev. Father Martin said that although it was not customary with him to praise people in their presence, yet it was only due to the Sisters to say that the good works of the parish were progressing most satisfactorily under their fostering care. When he first contemplated bringing the Sisters to Hokitika he felt the magnitude of the undertaking, but once they were in our midst he knew that all would prosper. After the Convent here was established he knew that his own labours might at any time be done without, for the good work would be carried on by the Sisters. For those children who obtained prizes he wished to say that their industry merited the reward, but those who were not so fortunate should not be discouraged, but try harder next year, and they were sure of success. In conclusion, he would wish to one and all very many happy Christmases and New Years.

His Worship the Mayor said:—Rev. Father Martin, Rev. Mother, Sisters, Ladies and Gentlemen, I cannot refrain from making a few remarks with regard to the splendid manner in which this performance has been carried out this evening and have to express my sincere thanks on behalf of the parents and audience to the teachers and children for the very creditable way in which they have carried out the programme and been the means of us all spending a most pleasant and enjoyable evening. The thanks and the gratitude of the people are due to the Rev. Father Martin for being the cause of establishing such an institution as this amongst us. I will tell you a little incident that occurred some thirteen or fourteen years ago. I met the Rev. Father Martin on this corner, in fact where this building now stands, and in the course of conversation he said he intended to build a convent here. I was surprised at the assertion and replied that it would be some time before the intention was carried out, but the rev. gentleman was of a different opinion and stated that it would not be long before it was built. Now what do we find—a convent standing here of great magnitude, fitted up for boarders, and everything complete for the moral, spiritual and classical education of young ladies, and it is within the grasp of every person, be they rich or poor, who wishes to embrace the opportunity. I consider that the Rev. Father Martin and the Rev. Mother and Sisters are the actual parents of all the convents on the West Coast, or it is through their perseverance and energy that those have been already established. There is one in Greymouth, one in Kumara, and one in Ross, and

there are at present Sisters teaching in Kanieri. I have personal reason to know the good they have done since the convents started. So with these few remarks, I now beg to wish the Rev. Father Martin and the Rev. Mother and Sisters a Merry Christmas and a Happy New Year, and that they will live long so as to continue their present good work.

A similar ceremony was performed at Kanieri on Saturday. The programme was as follows:—

Thy Native Land (Chorus) Singing Class; Home to our Mountains (piano duet) Olive Beck and Thomas Gleeson; Christmas and the Children (recitation) Monica Hartnett; Silver Lake Varsovians (piano duet) Annie Hatch and Lizzie Burns; Death of Cock Robin (conversation) Infant Class; Liquid Gem (chorus) Singing Class; Moss Rose Waltz (piano duet) Lizzie Burns and Mary O'Neil; the Children's Choice (conversation) Margaret Hartnett, Clement Hanson, James Gleeson, Ruby Burns and Maggie Boyd; The Shepherd's Evening Song (piano duet) Annie Hatch and Olive Beck.

Christmas Play, Dramatis Personæ—Curiosity, Mary Head; Expectation, Helena Shaw; Fun, Alice M'Quilkin; Frolic, Annie Hatch; Imagination, Willie M'Gormack; Generosity, Annie M'Guigan; Charity, Margaret Hartnett; Santa Claus, Olive Beck.

God defend New Zealand, Singing Class; O.M.F.N. Schottische, Lizzie Burns.

(Thames Advertiser, December 19.)

The annual distribution of prizes to the pupils attending the convent select school, prior to the breaking up for the Christmas holidays, took place yesterday afternoon. There was a very fair attendance of children and visitors. The room was nicely decorated, richly variegated floral wreaths and evergreens being conspicuous amongst the other devices. There were also a variety of exhibits of plain and fancy work accomplished by the pupils. On the whole the exhibition was fully equal to its predecessors, which is saying a great deal; and although the number of exhibits was not large, the exhibits themselves were excellent, and reflected the greatest credit on the pupils. Too much praise, also, cannot be given to the Sisters of Mercy for the measure of perfection arrived at in the working up of the exhibition. Amongst the work, the following attracted the most attention, and each of the articles were much admired: Cushions—One worked in wine coloured plush by Miss O'Sullivan; one in crimson satin, by Miss Williams; and two in arasene (one on black cloth and the other on plush) by Misses Palmer and Garvey. There was also mantel-drape in arasene (worked on black cloth) by Miss Twobill; and a pretty cosy, by Miss Payne. Amongst the macramé work was a drape by Miss Williams, and brackets by Misses Palmer, Twobill, Payne, Lawless, Hutchinson, E. McDonald, and Kenny. Then there were antimacassars in daggenet by Misses McDonald, Palmer, Twobill, Lawless, Payne and E. McDonald. There was also an envelope case worked by Miss Humphreys, and an excellent map of the North Island of New Zealand, executed by Miss O'Sullivan.

The following programme was gone through, each item being well performed: Pianoforte dust, "Schuloff's Waltz," (two pianos), Misses Twobill (2), M. McDonald, and Connolly; song, "The New Kingdom," Miss Koefoed; song, "Fairie Voices," Miss Cissy Garvey and eight others; pianoforte solo, "Her Bright Smile," Miss E. McDonald.

The Rev. Father O'Reilly presided, and expressed his great pleasure at being present. He complimented the performers on the creditable way they had all acquitted themselves. He also spoke in eulogistic terms of the way the children had all worked at their studies during the past year, which in addition to being very gratifying to the pupils themselves, was also a source of great happiness to the Sisters and to himself as well. He contended that a Convent school had an advantage over a Government school, inasmuch as at the former the pupils had religious instruction in addition to the secular. In conclusion, he hoped the scholars would enjoy their holidays, and do nothing but what was worthy in God's sight. Father O'Reilly distributed the prizes.

(Auckland Evening Star, December 24.)

The distribution of prizes at the Catholic schools in Hobson street took place yesterday, His Lordship Bishop Luck being the distributor. The prize winners in the parish schools received their rewards this morning. Bishop Luck spoke in the highest terms of the excellent progress made by the pupils, and of their good conduct in school. He hoped their conduct to their parents at home would equal that in school, and he felt sure little more could be desired. The prizes were first distributed to the little ones in St. Patrick's Infants' School. The children first went through a little programme of recitations, which they all performed very well, one little fellow of six years of age being especially good with his recitation on "Landlordism." A floral drama was also performed by thirteen of the little ones, and they all knew their parts well.

From the infant school an adjournment was at once made to the St. Joseph's School, where the elder of the parish school children were presented with their prizes. Here again all was neatness and order, the little stage and the room being nicely decorated. The following programme was performed in good style by the children, who gave evidence of careful training:—Chorus, "Hail! All Hail," by the children; address to the Bishop, Mary Thompson; chorus, (from Flower Queen), the pupils; recitation, "Only Daisies," Annie Grubb; song and chorus, "Chiming Bells of Long Ago," pupils; recitation, "Festal Greeting," Laura O'Brien; chorus, Christmas Carol, pupils; drama, "Puss in Boots," pupils; prologue, Maud Donovan.

His Lordship then with a few appropriate remarks complimentary to the state of the school and to the conduct of the children, presented the prizes.

After the distribution of prizes the National Anthem was sung by the children, and they then broke up.

This afternoon at two o'clock there was a large attendance of pupils, parents, and friends in the schoolroom to view the work of the Convent High School, and to witness the distribution of prizes to

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the successful pupils of the school. The exhibits were greatly admired, and most of the work was really admirable. The plain needlework showed that great care had been bestowed on it, while the fancy needlework, crayon drawings, and illuminated Scripture texts were very attractive. The drawings were very good, as were the maps exhibited. The pupils then gave an excellent performance of musical and other items as follows:—Duet, "Danse Macabre," Misses Caffrey, N. Caffrey, Graham, A. Shanaghan; address Miss A. Shanaghan; recitation, "One Hail Mary," Miss L. Ryan; chorus, "Sowle and Softly Music Should Flow;" recitation, "The Spartan Mother," Miss Little; duet, "Lucia di Lammermoor," Misses Ryan, Quinn, Bailey, Evans; recitation, "St. Elizabeth's Rose," Miss B. Graham; recitation, "Take Them as You Find Them," Miss Foley; glee, "The Bells;" recitation, "A Stranger's Greeting to Erin," Miss J. Quinn; duet, "Fairy Queen," Misses Graham and Caffrey, B. Graham, N. Caffrey; dialogue, "Nature v. Education," Misses Bennet, Flannery, Little, Graham; recitation, "Live for Something," Miss E. Flannery; vocal waltz, "Little Huntsman."

After the performance of these items His Lordship the Bishop distributed the prizes.

KERRYTOWN CONVENT SCHOOL CONCERT.

(From an occasional Correspondent.)

Temuka, January 2, 1891.

THE annual concert given by the pupils attending St. Joseph's Convent School, came off on Friday, 19th December, and in excellence surpassed even the most sanguine expectations. The stage for the occasion was well got up, and the room was filled to excess. The concert commenced precisely at 8 o'clock, and lasted till just 11. Miss Izzie Hoare opened with an overture entitled "Husarenritt" (*Spindler*), which she executed in a very pleasing and artistic manner; "God defend New Zealand," as a song and chorus, by the pupils, following, which was an exceptionally pleasing item, and it was evident that no pains were spared in the preparation of the children for the piece. Master D. Hoare fairly entered into the spirit of the recitation, "Boys' Right," which took well and created much amusement. The solo, "Kitty McGee," was very nicely rendered by Miss M. Brosnan, and was succeeded by the drama, "My aunt's heiress," the caste being as follows:—Mrs. Smith, Miss Hoare; her seven daughters—Anna Maria, Miss K. Coughlan; Jemima, Miss M. Coughlan; Sophia, Miss E. Murphy; Matilda, Miss E. Louney; Arabella, Miss D. Brosnan; Clementina, Miss H. Hoare; Jane, Miss M. Hoare; Mrs. Betsy Brown (poor relation), Miss Mary Hoare; Mrs. Alexander de Courtney Smith, (rich aunt), Miss D. Hoare; Sippitts (servant to Mrs. Smith), Miss Barry. Much interest was evinced in this item, which was enacted in a manner which would have done justice to any amateur performance. The whole of the actors acquitted themselves in a first-class style, and with great credit to their teacher. Miss Julia Hoare next sang "Apothecary Doctor," for which she was loudly applauded. Master S. Coughlan's recitation "The Old Man in the Wood," was listened to very attentively. The Royal Irish Quadrilles (piano solo) were given in a most creditable style by a youthful performer, Miss Julia Scannell, for which she was loudly applauded. Miss Nora O'Driscoll was very successful with her song, "The Old Log Cabin in the Lane," and was followed by Master M. Coughlan, who rendered the ever-popular recitation "Bingen on the Rhine," which was well received. The song "Christmas Chimes" was certainly not the least item on the programme, for the rendition of which Misses M. D. and L. Hoare, and Coughlan received a well-deserved prolonged applause. The playing of Master Denis and Miss Maggie Hoare in the piano duet "Osborne Quadrilles" was delightful, which was followed by the song "Pickles are We," in which Misses Day, Coughlan, Swaney, Hoare, and O'Donnell displayed considerable amount of talent. The cantata "The Fairies," by the pupils was throughout sung in a manner which displayed careful training, and brought the entertainment to the last item on the first part of the programme, which was the dialogue "The Irish Schoolmaster," in which Masters Connell, P. Scannell, J. O'Driscoll, J. Lyons, and D. Scannell caused much laughter. The second part was opened by the pupils singing the chorus "Let Erin Remember," which was a very interesting item, Miss Coughlan following with a piano solo, "Knights of St. Patrick," the execution of which reflected great credit on the young lady. The duet "Music and Her Sister song" was dealt with in a most able style by Misses M. D. and M. Hoare and Coughlan, and whose voices blended together in a very impressive manner. Masters Coughlan, Fleming, and Driscoll, and Misses O'Driscoll, O'Connell, and Coughlan spoke the dialogue "Ignorance is Bliss" in a distinct and able way, and Miss Hoare "made a hit" in the singing of the song "Barney O'Hea," for which she was loudly applauded. The piano duet, "Echoes from the Green Isle" was rendered by Misses J. Scannell and J. Coughlan in an admirable manner. The dialogue "The Hen-pecked Husband," which vividly portrays the "tenderness" of the ladies when they have the good fortune of getting a husband who has not a "Roman nose," caused much amusement, and was done justice to by Miss M. Brosnan, and Masters J. Scannell, D. Scannell, and J. O'Driscoll. Master P. Swaney's song "Robinson Crusoe," which was very well rendered, gave place to the drama "The Omnibus." The characters were—Mr. Ledger, Master Richard Hoare; Miss Julia Ledger, Miss L. Hoare, Pat Maloney, Master H. Brosnan; Master Tom Dobbs, Master J. Fleming; Mr. Dobbs, Master M. Coughlan; Mrs. Dobbs, Miss B. Coughlan; Misses Dampers, Misses K. and M. Coughlan; Farmer's Boy, Master Kelly. The actors in this acquitted themselves as creditably as those in the former drama. The pathetic song "Love Not," was given by Miss Hoare and Miss Debbie in splendid voice and with due appreciation to music. Master Foley sent the audience into hysterics with his recitation "Dr. Von de Bloasterberg," to which he imparted a fair portion of humour. Miss Coughlan by the singing of "We'd Better Bide a Wee," proved that she is a vocalist of no mean standing. An

interesting item of the evening was the recitation "Death of King Conor MacNeasa," by Master P. Keane. Master P. Keane sustained in this piece the reputation he enjoyed for the past six years as an elocutionist. He has a really good voice, and, no doubt, if he continues his studies he will in time be a brilliant orator. The duet "Convent Belle," was at least one of the most pleasing items of the evening, for the rendition of which Misses Hoare and Coughlan received a round of applause. The dialogue "Wanted a General Servant," by Misses Coughlan, Perry, O'Keefe, L. Hoare, Kate Coughlan, and D. Hoare, which provoked much laughter, was followed by "Auld Lang Syne," which terminated the best concert ever held in Kerrytown. Miss L. Hoare, the organist of S. Mary's, Pleasant Point, presided at the piano, and added in a great measure to the success of the entertainment by her artistic manipulation of the instrument.

It would be hard to overpraise the excellence of this entertainment. It was, indeed, by far the best juvenile production I have ever seen. In fact, it would have been a credit to grown-up amateurs. At these kinds of concerts there are two or three who do exceptionally well, but on this occasion the entertainment was conspicuous for evenness. The performers, from the largest to the smallest, were very good, and there is no doubt much pains must have been taken to get the children up to such a state of perfection. They acquitted themselves in a manner which reflected unmeasured praise to their teachers, and the Sisters have every reason for being proud of their pupils. Many of the children have been at school for six years, and this, combined with the very high reputation this convent enjoys for training, will give an idea of what the concert was like. The attire worn by the actors was as good as is seen on any amateur stage. The singing was a great feature, and a marked improvement on previous years. The musical portion of the concert was really delightful, and Kerrytown, for its size, will more than compare with any other place so far as musicians are concerned. There is scarcely a child in the whole of Kerrytown who is not able to play the piano, and play well, too. None of the present regretted that they had come, as was plainly noticeable from the hearty manner in which they applauded the items from beginning to end. Though it was late, no one seemed weary. In concluding my remarks, I must say that at the next concert something very good may be expected, as mostly all those who who took part this time will do so in the next.

Prince Bismarck, who farms on a large scale at Varzin, is said to have cleared 10,000 lois, by his cattle and geese during the last year, and his profit from yeast exceeded 30,000 lois.

The German Catholic press loses a leader by the death of the Rev. Bernard de Florencourt, a German ecclesiastic albeit of French name and descent, some time editor of the *Germania* in Berlin, and of the *Vaterland* in Vienna.

The Empress Frederic has just purchased the Castle of Kromberg, celebrated for having formerly been the residence of Luther. The Empress intends to transform it into a charitable institution in memory of her husband.

The question of Socialism has been discussed very fully by the Catholics of Germany in recent times, and their Bishops have made it the subject of a joint Pastoral. But the German Catholics do not content themselves with mere words. They are going to work actively to combat Socialism by securing the redress of the grievances of the working class population. With this object there has just been founded at Mayence, under the presidency of Prince Lowenstein, a Catholic Union for Germany. A central committee will be elected by a general assembly of the members and will be composed of representatives of different parties. The Union, for membership of which there is an annual subscription of only one mark, proposes to establish Christian associations of working men, to organise conferences and reunions, and to disseminate sound literature dealing with social questions. This is a practical way of gaining the confidence of the masses and defeating chimerical and dangerous experiments.

The *Rock* has unwittingly put into our hands an unanswerable argument against the fun-amen-a Protestant theory that the Almighty intended the Bible to be the one rule of faith and practice for all men. In reviewing a book on "Bible Translations," by Dr. Curt, our contemporary points out that the philologist reckons more than two thousand forms of speech, no one of which would be intelligible to a man who could speak only one of them—in other words more than two thousand distinct languages. Now, it is commonly assumed by Protestants that since the invention of printing the argument from the fact that the Scriptures were not accessible to all falls to the ground. But the Bible has only been translated into some three hundred tongues; so that after three and a half centuries of Bible printing and translating, after millions of money have been spent on the work, only about sixteen per cent. of the languages of the earth have been favoured by having the Scriptures translated into them. Nay, Dr. Curt believes that some of the two thousand languages will have ceased to exist before those who speak them can ever see a Bible. On the Protestant theory, therefore, the Almighty adopted a method for making His revelation known to man, which has been proved to be absolutely unworkable and insufficient for the end for which He intended it.—*Liverpool Catholic Times*.

It is reported in clerical circles that the delay in the delivery of judgment in the Lincoln case is due to the fact that the Primate has been waiting for the appearance of Dr. Gasquet's work on "Edward the sixth and the book of Common Prayer." This book will in all probability throw a great deal of new light on the interpretation of the rubrics, and is not likely to strengthen the Ritualistic position. Dr. Gasquet is a Benedictine monk of remarkable learning, whose some time since published a clever book on the dissolution of the monasteries. Among other discoveries which he has made about the Prayer-book in the British Museum and elsewhere, he is said to have dug up a report of the debate on the Prayer-book—the earliest debate which can boast of a report—as well as the notes of Cranmer and other Reformers upon the projected book.—*Truth*.

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(To be Continued)

ANSWER TO CORRESPONDENT.

W.F.H.—We consider it more prudent to refrain as far as possible from allusion to the unfortunate occurrence referred to.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JANUARY 9, 1891.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

GENERAL BOOTH'S PROPOSAL.



We have referred elsewhere to the condemnation made in certain quarters of General Booth's proposal to supplement the measures he recommends as an adequate scheme of relief for the misery that abounds in England by forming special settlements in these colonies. It would seem that the spirit of brotherhood existing among us, and of which we sometimes hear a good deal spoken, is, after all, somewhat exclusive and narrow in its sympathies.

The General's appeal is one, nevertheless, that has no ordinary claims on everyone boasting his connection with English associations, and one indeed which right-minded men of every country must treat with due consideration. General Booth's book reveals a state of things as alarming as it is piteous and terrible. There are, he tells us, some three millions of people, or about one-tenth of the population of Great Britain, who are only able to live even for a single week by the aid they receive from charity of one kind or another, or from the proceeds of crime and vice. "To many," he says, "the world is all slum, with the workhouse as an intermediate purgatory before the grave."—The unfortunate people General Booth regards as, in their present condition, beyond the reach of hope.

With the General in his character of a religious leader we necessarily have nothing to do. It is as a social reformer we are interested in him. But we can understand the view he takes of the state of things referred to :

"What is the use," he asks, "of preaching the Gospel to men whose whole attention is concentrated upon a mad desperate struggle to keep themselves alive? You might as well give a tract to a shipwrecked sailor who is battling with the surf which has drowned his comrades, and threatens to drown him. He will not listen to you. Nay, he cannot hear you any more than a man whose head is under water can hear a sermon. The first thing to do is to get him at least a footing on firm ground, and to give him room to live. Then you may have a chance. At present you have none. And you will have the better opportunity to find a way to his heart, if he comes to know it was you who pulled him out of the horrible pit and miry clay in which he was sinking to perdition."

As things are, moreover, the evil, instead of diminishing, is on the way to increase. The very measure on which the firmest reliance as remedial in its nature and tending to promote the national prosperity has been placed, seems, on the contrary, a force of an opposite kind :

"It will be said," writes the General, "the child of to-day has the inestimable advantage of education. No, he has not. Educated the children are not. They are pressed through 'standards,' which exact a certain acquaintance with ABC and porabooks and figures, but educated they are not in the sense of the development of their latent capacities so as to make them capable for the discharge of their duties in life. The new generation can read, no doubt. Otherwise where would be the sale of 'Sixteen String Jack,' 'Dick Turpin,' and the like. But take the girls. Who can pretend that the girls whom our schools are now turning out are half as well educated for the work of life as their grandmothers were at the same age? . . . And even the schooling, such as it is, at what an expense is it often imparted! The rakings of the human cesspool are brought into the schoolroom and mixed up with your children. Your little ones, who never heard a foul word, and who are not only innocent, but ignorant, of all the horrors of vice and sin, sit for hours side by side with little ones whose parents are habitually drunk, and play with others whose ideas of merriment are gained from the familiar spectacle of the nightly debauch by which their mothers earn their bread. It is good, no doubt, to learn the ABC, but it is not so good that in acquiring these indispensable rudiments your children should also acquire the vocabulary of the harlot and the corner-boy. I speak only of what I know, and of that which has been brought home to me as a matter of repeated complaint by my officers, when I say that the obscenity of the talk of many of the children of some of our public schools could hardly be outdone even in Sodom and Gomorrah. Childish innocence is very beautiful; but the bloom is soon destroyed, and it is a cruel awakening for a mother to discover that her tenderly-nurtured boy, or her carefully-guarded daughter, has been initiated by a companion into the mysteries of abomination."

Piteous and terrible, then, as we have said, is the condition of things already existing,—and the prospect that it must increase and grow, rather than suffer a check, is alarming in the extreme. When the colonies, therefore, are appealed to to take their part in measures proposed to remedy this terrible state of things, to rescue these people condemned to a world that is all slum—with the workhouse for their earthly purgatory,—shall we gather up our garments tight about us and exclaim against the defiling contact? Rest assured that, with the Old Country already in such a condition and growing worse from day to day, we must suffer defilement whether we will or not, and even our own per-

sonal interests call on us to give all the aid we can in carrying out a remedy.

Besides, it is not proposed to turn loose upon us a mob of criminals unreformed and untried. General Booth's plan is to test his emigrants. They would come to him first as casual inmates of a city depot, where, if found suitable, they would be draughted to a Farm Colony in the country, and, finally, having been fully proved and trained, they would be sent to the settlements beyond the seas.

We have said that with General Booth as a religious leader we have nothing to do. We have no expectation, in short, respecting the sect founded by him but that it must suffer the fate of all the sects that have preceded it and separate into divisions—more or less grotesque. As a social reformer, nevertheless, the General seems to us to have practical notions and talents of considerable value, and it would be a waste of qualities sadly wanted and not often forthcoming, were he not to be given a fair field for their exercise.—It is to be hoped the colonies will not gain the evil distinction of repelling the General's proposal, through any nervous and groundless fear of defilement, or without a due and favourable consideration of it.

THE Most Rev. Dr. Moran left Dunedin on Friday for Queenstown. His Lordship will open a Dominican convent at Milton on Sunday next, returning on Monday to Dunedin.

THE Rev. Father Golden left Dunedin on Friday, en route for Auckland. The rev. gentleman's departure from this city has caused much regret, as, during his stay here, he had become extremely and most deservedly popular among the Catholic community.

THE Rev. Michael Kelly, S.J., of Richmond, Victoria, arrived in Dunedin from Melbourne on Wednesday, en route for the hot springs.

THE Rev. Father Burke, who has been engaged during the past week in conducting a retreat of the Dominican nuns, preached in St. Joseph's Cathedral, Dunedin, on Sunday evening. The Rev. preacher took for his subject, mortal sin, and delivered a most eloquent sermon, listened to with wrapt attention by a crowded congregation.

A RECEPTION of postulants and profession of novices took place at the Dominican convent, Dunedin, on the afternoon of Christmas Day. The young ladies received were the Misses McIntyre, Arrowtown, (in religion Sister Mary Bonaventure); Quilter, Waitabuna, (in religion Sister Mary Beginald), and O'Connor, Gore, a lay sister, (in religion Sister Mary John Baptist). Those professed were the Misses Ralph, Auckland (in religion Sister Mary Ignatius), and O'Neill, Ireland, a lay sister (in religion Sister Mary Malachi). The ceremonies, at which his Lordship the Bishop officiated, were performed privately.

THE first days of the year were not particularly favourable to the *fête* of the Caledonian Society of Otago at Kensington. New Year's Day was wet—an unrelenting down-pour—and on the succeeding days there was something like a gale of wind blowing. The sports, however, were carried out with spirit—and the great popularity to which they have attained was testified to by the large attendance, which, notwithstanding all the difficulties of the weather, was present.

THE *Irish Catholic* of November 15 gives some passages from an interview between a representative of the *Univers* and the Archbishop of Cashel, which took place as his Grace was passing through Paris on his return journey from Rome to Ireland. The following is particularly interesting:—"Monsignor Croke has informed us that he has been enchanted with his journey. Leo XIII. granted him a long and affectionate audience. Monsignor Croke found the Holy Father in perfect health, and fully conversant with Irish affairs. The Pope knows that the Bishops of Ireland will not fail to put the Irish Catholics on their guard against every agitation which might be contrary to morals. And Catholic Ireland knows that the Holy Father will not abandon his children in the midst of the crisis through which they are now passing. On our speaking to the eminent prelate of the reports circulated by certain journals in London, Monsignor Croke answered.—"I say decidedly that these are not correct. There is no difficulty for the Bishops of Ireland in the situation; there are nothing but the best relations of confidence and affection between the clergy and people of Ireland and His Holiness Pope Leo XIII."

IT seems to be as the result of some misunderstanding that the honour conferred on Mr. John Roberts has fallen short of knight-hood. There can, of course, have been no intention of offering a slight

to New Zealand, as must have been the case had an inadequate recognition of Mr. Robert's services as late President of the Jubilee Exhibition been intentionally made. In every respect, besides, Mr. Roberts is worthy of the greater honour, and the only rational explanation of its being withheld is, as we have said, that an error has occurred. It is to be hoped that those upon whom the duty devolves will lose no time in having the error rectified.

In our present issue we publish a full report, which we owe to our esteemed contemporary, the *Boston Pilot*, of the lecture recently delivered by the Most Rev. Dr. Keane at Harvard University. For a combination of deep thought, clear argument, profound learning, and religious fervour, the lecture strikes us as almost unrivalled. We have never published in our columns anything of the kind more calculated to convince, instruct, and edify. It proves Dr. Keane's right to rank with preachers of the highest eminence, and quite confirms the great reputation that his lordship has gained throughout the world.

THE Catholics of Naples and of the surrounding country, who surely must best understand the question, have been most energetic in denouncing the outrage recently perpetrated on the convents of the *Sepolte Vive* and the *Trenta-tre*. The guilty prefect has found himself an object of such general scorn and indignation that he is said to repent heartily of the part played by him. Catholics of all ranks and classes are united in the matter.

COMMENTING on the Barnardo case the London *Daily Telegraph* says:—In delivering judgment in the case of the *Queen v. Barnardo*, the Lord Chief Justice made some very strong remarks on the conduct of the amiable philanthropist who desired to save John James Jones, alias Roddy, an infant, from the Roman Catholic tendencies of his mother. No doubt the boy was well cared for and happy in his alien home, but his self-elected guardian does not, among his other privileges, possess the right to retain a child against its mother's wishes, nor yet, in the pursuance of his generous crusade, to asperse that mother's character.

THE reptile Press (says *Truth*) is endeavouring to show that the Irish cannot be in earnest about Home Rule, because they have not broken the head of Mr. Balfour during his trip to the West of Ireland. Had they done so, we should have been told that they had proved that they were not fit for self-Government. Mr. Balfour went to inquire into the distress. He is naturally not a *persona grata* to the Irish; but they received him civilly—a fact which goes to show that they are not so disorderly and lawless as the reptile organs are always assuring us.

THE glories of civilisation are still the object of testimony.—Hardly has the world recovered from the nine days' wonder, occasioned by the detestable revelations made in connection with Mr. Stanley's African expedition, when a barbarous slaughter of Indians, women and children, as well as men, is reported from America—and the latest news is that the extermination of the tribe has been determined on. The territory is included in the diocese of Archbishop Ireland, and we may well conjecture how great a cause of anguish that excellent prelate finds in the matter. In all probability many of the unfortunate people belong to his Grace's flock. Most probably the reproach of the outbreak leading to the miserable occurrences in question will be attributed to the Indians. But those who receive this as a proven fact must know little of how certain Agencies manage their business and promote their interests. We sometimes find the epithet Anglo-Saxon as applied to the American population indignantly repudiated. But in their dealings with the unhappy natives, the authorities of the country, at least, have only too truly deserved it.

A SHORT paragraph, in small type (says the *Liverpool Catholic Times*), is at present going the rounds of the English newspapers which gave such prominence to the false charges brought against the nuns at Naples. In this obscure paragraph is to be found the key to the whole affair. It is now stated that the Government, by which we suppose is meant the Municipal Government of Naples, have determined to seize the buildings of the Convent of the *Sepolte Vive* and turn them into a school. The incident, in fact, presents us with a very fair and accurate modern copy of the policy of Jezebel in the matter of Naboth's vineyard. Jezebel did not quite like to take the vineyard for her lord without more ado; so she got the elders of the city to suborn false witnesses against Naboth, and under cover of their lies, the vineyard was quietly annexed. So with the Municipality of Naples and the Convents; and we have no doubt that the next time a convenient site or a commodious building is wanted in Naples the process will be repeated. It is a pity that this estimable Government cannot steal the property of the Brides of Christ without first robbing them of their good name; but as long as the present Government endures in Italy we suppose there is no help for it.

Is Lord Salisbury a German constable or a British Minister? (asks *Truth*). He was good enough to send our fleet to aid the Germans to destroy our trading establishments in East Africa on the plea that this was to put down the slave trade abroad. He has now bombarded Witu at the bidding of his German masters. One Künnstl, a filibustering German scamp, went there, and abused the ruler and his people. A fight ensued, and the ruffian was killed. For this Witu and several villages have been destroyed by our fleet, aided by the "soldiers" of the East African Chartered Company. It would not surprise me if, in return for these friendly barbarities, a few more of our Royalties, or even his Lordship himself, were made Honorary Colonels of German regiments. Since Lord Salisbury actively interfered to promote the Triple Alliance against France, we have truckled to Germany and snubbed France.

Those friends who have kindly undertaken to dispose of tickets for the Palmerston art-union are requested to send in blocks and remittances as soon as convenient to the Rev. Father Donnelly. It has unfortunately been found necessary to post-pone the drawing, and the date to be fixed for it depends on the returns to be sent in. The object for which the art-union has been set on foot is a very urgent one, and efforts made to promote its interests are truly meritorious.

THE situation relating to Behring Sea decidedly grows more interesting. Something like a small fleet is being prepared at San Francisco, as we learn, for the purpose of enforcing American rights in the waters referred to. The English Government, meantime, is also preparing ships for the occasion, and, perhaps, as further indicating the alliance that recent events in Africa seem to reveal, the German Government are said to be sending a fleet there. Even Russia is reported of as equipping vessels, but it would not seem extravagant to conjecture that this may be for the purpose of aiding the Americans, should the need arise, rather than for that of taking part against them. Russia claimed the right over the sea which America claims as purchased from her, and it is not likely she will now repudiate her former action. The situation, then, as we have said, is interesting. But yet we do not expect that anything more than some hot diplomacy will come of it. Still, while the whole world is in a constant state of preparation for hostilities, it would be rash to be over-positive in predicting an inviolable peace.

PERSONS who had tickets for the Hibernian Society's Pic-nic at Sawyer's Bay on Boxing Day are expected to assemble at the Christian Brothers' School, Dunedin, on next Wednesday evening at 8 o'clock, when the suite of furniture will be given away. On behalf of the Society we are requested to return thanks to the following business firms, who generously presented prizes for the pic-nic:—Messrs. Brown, Ewing and Co.; Nelson, Moate and Co.; J. Fleming, Duthie Bros., F. Meenan, H. Driver and Sons, Kearns, Son and Co.; P. Keligher, W. Stewart, W. Lane and Co., Phoenix Confectionary Co., Mrs. Loft, Low and Co., James Duthie and Co., Ahlfeld Bros., and E. Carroll.

Mr. James Muir, Princes street, Dunedin, calls attention to his select stock of clerical collars and soft felt hats suited for clerical wear. Mr. Muir's general stock contains the latest novelties in every line embraced by the hatter and hosier's business.

Messrs. J. Hardie and Co., corner of Princes and Rattray streets, Dunedin, being under the necessity of enlarging their premises, are holding a clearing sale of their extensive and excellent stock of clothing and bonnets. Great reductions have been made in the prices, and the public will find the advantages offered them well worthy of consideration.

Mr. Michael Flannigan, a well-known Edinburgh Catholic, has been returned to the City Council. We believe he is the first Catholic returned to that body since the Reformation. Mr. Flannigan was the adopted candidate of the Liberal party.

Sir R. F. Burton, the famous Orientalist and traveller, was received into the Church on his deathbed. The prayers of the faithful were asked for the repose of his soul in all the London churches last Sunday. Sir Richard owed this grace, under God, to his devoted Catholic wife.

Deputy Moreau's bill looking to the entire abolition of titles in France by taxing them heavily, offered on Monday, October 27, in the Chamber, proposes an annual impost, thus graded:—For the prefix of "de," 500 francs; for the title of "baron," 5,000 francs; "vicomte," 10,000 francs; "comte," 20,000 francs; "marquis," 30,000 francs; "duke," 50,000 francs; and for that of "prince," 100,000 francs. Dukes or counts who desire to use the prefix *Hignesse* will be asked to pay 200,000 francs for that inalienable privilege. A similar handle to his title will cost a prince 250,000 francs annually.

The German Socialists, since the inoperation of the laws against them, have adopted a more reasonable programme, with a view to an alliance of forces with Herr Wundtborst's Catholic party on matters of mutual concern. Wundtborst agrees with them substantially on all measures affecting the good of the working people, the regulation of the hours of labour, of the labour of women and children, and the pensioning of the superannuated. The Socialists have gained an amazing growth in the empire, but with it has come a conservatism with which they have not been credited.

Commercial.

The NEW ZEALAND LOAN AND MERCANTILE AGENCY CO., LIMITED, report for the week ended January 5th as follows:—

Store Cattle.—No change of any consequence has occurred since we last reported. The market continues somewhat languid, and while a few odd lots are being placed graziers as a rule only operate to a very limited extent, owing, doubtless, to the fact that, except on very rare occasions, the supply of fat cattle is in excess of requirements, and in rather too many instances they (graziers) find that the price obtained when fat compared with that paid as stores is not by any means satisfactory.

Store Sheep.—A few lines of these are changing hands, but so far the business is only to a moderate extent. A good deal of enquiry, however, is being made for nearly all sorts, which it is anticipated will result in a considerable number being disposed of within the next few weeks. During the past week we placed about 8000, comprising full-mouthed merino ewes, two-tooth halfbreds, mixed sexes; also four-tooth to full-mouth crossbred wethers and ewes at satisfactory prices.

Wool.—Since our last there is no change of any moment to record. Supplies are coming into store daily for the sales to be held here on the 8th and 9th of this week, when some well-known choice clips of both merino and crossbred will be submitted, and there is every appearance of a full attendance of buyers being present.

Sheepskins.—These continue in good demand at recent rates. We had the usual attendance of buyers at our weekly sale on Tuesday at the Chamber of Commerce Hall, when we offered a full catalogue, comprising a number of country dry skins, also a fair share of town and country butchers, both woolly green skins and bare pelts. Competition was fairly active, and all were disposed of at the following rates:—For country dry crossbreds, inferior to medium, 1s 5d to 3s 2d; do do merino, 1s 4d to 3s; full-wooled crossbreds, 3s 8d to 6s 6d; do do merino, 3s 5d to 5s 9d; dry pelts, 3s to 1s 2d; green do, 1s 7d, 1s 6d, 1s 5d, 1s 4d, 1s 3d, 1s 2d, 1s 1d; green lambskins, 1s 9d, 1s 7d, 1s 6d, 1s 5d, 1s 4d, 1s 3d, 1s 2d, 1s 1d.

Rabbit skins.—There is very little to be said about these now; owing to the limited supply there is no business of any consequence being done. Consignments have fallen off almost to nothing, and those coming to hand are for the most part inferior sorts but still are saleable although prices as a rule are less satisfactory. On Tuesday we submitted a small catalogue, all low seasons skins, which brought from 4s 1d to 9s 1d; suckers and halfgrown, 1½d to 3d per lb.

Hides.—There is no alteration to report. The local demand continues sufficiently active to absorb all the supply and the prices paid, although considered low, leave little or no room for exporters to operate. Quotations for good to best, 2½d to 2¾d; extra heavy 3d; medium, 2d to 2½d; light, 1½d to 1¾d; inferior and shabby, 1d to 1½d per lb.

Tallow.—Has a moderately fair demand for local consumption, but there is hardly any prime rendered offering in this market, the bulk of the consignments coming forward being only odd lots of country rendered, mixed, and often inferior, but at the same time marketable at prices in sympathy with those current at Home. Quotations for prime rendered mutton, 19s to 20s; medium to good, 16s to 18s; inferior and mixed, 12s 6d to 15s 6d. Rough fat sells readily, prices being fully maintained, which are for best mutton caul 13s to 14s; inferior to medium and good, 10s to 12s 9d per cwt.

Grain.—Wheat.—There is a moderately fair demand for all classes of wheat, but more especially medium to good and prime milling. White velvet, which seems to be low in stock, and any lots of this class offering in milling condition, could be placed at late current rates. The business done however is not extensive, the demand being confined to local millers' exigencies, which are not very pressing; still owing to the small supplies in first hands the market is firm and hardly likely to become weaker before the new grain is to hand. We quote best Tuscan, 3s 9d to 3s 10d; best white velvet, 3s 8d to 3s 10d; medium to good, 3s 5d to 3s 7d; best red wheat, 3s 5d to 3s 6d; medium, 3s 4d to 3s 5d; broken inferior and musty, 2s 6d to 3s 3d (ex store). Oats. Locally there is no improvement in the position, and the chief business passing is in the placing of the few small arrivals coming to hand from day to day. Old stocks are almost entirely out of agents' hands, but there is a considerable quantity still lying in store which will have to be cleared out before prices are likely to further advance. Even now buyers are not quite so keen to operate at the prices obtaining during the past two or three weeks, and only that there are so few offering now, it is questionable if late rates could be maintained, but which we again give. For prime milling bright and stout, 1s 5½d to 1s 5¾d; best bright short feed, 1s 5d to 1s 5½d; medium, 1s 4½d; inferior and musty, 1s to 1s 3d; good Danish, 1s 4d to 1s 4½d; ex store, sacks extra. Barley has a good inquiry, but the supply in first hands being now almost all disposed of, the business done is only to a small extent confined to the odd consignments occasionally coming forward; quotations for prime milling, 2s 2d to 2s 9d; medium to good, 2s 3d to 2s 5d; feed and milling, 1s 9d to 2s 2d (ex store).

Grass Seed.—Some small sales of both ryegrass seed and cocksfoot have been effected during the week, owing to the moisture of the weather, but the demand is not by any means brisk, and according to recent reports considerable areas are under ryegrass in the North Island, which will doubtless tend to limit the demand for southern growth, of which large yields are expected. An idea is therefore prevailing that it will be somewhat difficult to maintain prices ruling during the past season. We quote—Best machine-dressed ryegrass seed, 4s 3d to 4s 9d; farmers best dressed, 3s to 3s 6d; medium, 2s 6d to 2s 9d (ex store). Cocksfoot seed, slow of sale, at from 1d to 4½d per lb.

Potatoes.—The market is over supplied, chiefly with inferior sorts, for which there is very little demand, being almost unfit for use, and in consequence difficult to place except at very low prices, while the few good lots coming to hand are saleable at prices more

in accordance with reasonable values. We quote—Inferior, 2s 10s to 2s 10s; best, 2s 10s to 2s 10s per ton.

Chaff.—Deliveries are only to a moderate extent and with a fair demand there is no difficulty in placing consignments immediately on arrival at slightly more satisfactory prices, say for best oaten well cut and heavy, 42s 6d to 45s; extra prime, 47s 6d; light and inferior to medium, 30s to 40s per ton.

Dairy Produce.—The market continues very sluggish for both cheese and butter, in respect to the latter especially, prime salted in Ponds Boxes, slow sale at 6d to 7d, medium almost unsaleable—Prime factory made cheese, medium size, in shipping condition, dull, at 4s to 4½d per lb.

Flax.—The market is barely supplied more especially with bright and properly dressed parcels, for which we have buyers at late quotations, which continue firm. Medium to common and strawy parcels can also be placed when in shipping condition. We quote for extra bright well dressed, £19 to £20 5s; medium to good, £15 to £18; coarse and strawy, £10 to £15 per ton.

MESSES DONALD STRONACH AND CO., Dunedin, report for week ending Monday, December 29, as follows:—

Fat Cattle.—Owing to the New Year coming so close on the regular market day, the sale this week was again held on Monday, and, like last week, was again a very dull one. 189 head were yarded, which was considerably in advance of requirements, most of the trade having supplied themselves. Bidding was dull. Best bullocks brought from £7 12s 6d to £9; medium, £5 2s 6d to £6 12s 6d; light, £3 10s to £4 15s; cows, from £2 7s 6d to £6 5s.

Fat Sheep.—1238 were penned, a few pens of which were in the wool, the balance shorn. The bidding was again dull, and last week's prices were not maintained. Best crossbred wethers brought from 12s 6d to 13s 6d; medium, 9s 6d to 12s; best crossbred ewes, 10s 6d to 13s; medium, 8s to 10s; crossbred wethers in the wool, 15s to 16s.

Fat Lambs.—916 came forward, principally good quality, for which there was fair competition—best realising from 9s to 10s 6d, medium, 7s to 9s, and a few inferior down to 5s 6d.

Pigs.—Eighty-seven of all sorts penned, for which there was fair competition—suckers selling from 9s to 15s, porkers 23s to 29s, baconers, 33s to 39s; and extra heavy up to 46s.

Store Cattle.—There are inquiries for well-grown steers and heifers, but little business doing.

Store Sheep.—There is still good inquiry for young crossbreds, also ewes and lambs, and the late beneficial rain will no doubt harden prices as owners who have had thoughts of selling will now be able to hold on, and large numbers are wanted for the south, where the grass is abundant.

Sheepskins.—The usual sales were held on Tuesday, when only moderate catalogues were submitted. There was the usual attendance of buyers, when all the lots were cleared. Dry crossbreds sold from 2s to 5s 9d; do merinos, 1s 8d to 5s; pelts and lambskins, 6d to 2s; green pelts, 10d to 1s 7d; do lambskins, 1s to 1s 6d.

Hides.—Owing to the holidays there are few lots coming to hand. Prices remain unaltered—viz., prime heavy weights, 2½d to 3d per lb; medium, 2½d to 2¾d; light, 1½d to 2d; damaged and cut, 1½d to 1¾d.

Grain.—Wheat: A few lots of milling samples have changed hands during the week, but inferior lots are dull of sale, and difficult to move. We quote: Prime milling wheat, 3s 6d to 3s 9d; medium, 3s 3d to 3s 4d; fowl wheat, 2s 6d to 3s 2d. Oats have been in brisk demand during the week, especially for bright, plump shipping samples, but very few are at present coming to hand. The farmers being mostly busy with their root crops cannot spare time to drive them, but, no doubt, during the next few weeks they will be coming forward freely. We quote—Prime milling, 1s 5d to 1s 5½d; feed, 1s 3d to 1s 4d (sacks extra). Barley is in demand at, for milling, 2s 5d to 2s 8d; milling, 2s to 2s 3d; feed, 1s 6d to 1s 9d.

Potatoes.—Only moderate supplies have been coming forward. Quotations are—For prime, 2s to 2s 8d; inferior, 1s to 1s 5d.

Chaff.—The market is bare, and at present there is a good demand for all qualities. We quote—Prime milling, 2s 2s 6d to 2s 7s 6d; medium, 2s.

DUNEDIN, HORSE SALEYARDS.

WRIGHT, STEPHENSON AND CO., report as follows:—At our usual weekly sale held on Saturday, January 3, a very small entry of horses was offered, and owing no doubt to the large number of people being out of town, the sale was very poorly attended. The only fresh horses forward were draughts from Mr. Twentymen Hodgson and Mr. E. Dixon (of Christchurch), consisting of carriage and buggy horses, hacks, and spring van horses, but owing to there being so few buyers present, prices were anything but encouraging. We quote—Really first-class heavy draught geldings, £22 to £27; medium draught horses, £14 to £20; light and aged draught horses, £7 to £12; good spring-cutters, £10 to £15; well-matched carriage pairs, £40 to £50; well-matched buggy pairs, £30 to £40; first-class houters, £20 to £30.

Mr. F. MERNAN, King street, reports:—Wholesale prices—Oats, 1s 2d to 1s 5d (oats extra) good demand. Wheat: milling, 3s 3d to 3s 9d; fowls', 3s 3d—rather firm, sacks included. Chaff: Market value—1s 15d to 2s 2s 6d; bay, oaten, £3; best ryegrass, £3 Bran, £2 10s. Pollard, £3 10s. Potatoes, oil, £3 per ton; new, 6s per cwt. Flour: roller, £10 to £10 15s; stone, £9 5s to £9 15s. Fresh butter, very plentiful, value from 4s to 8s; salt, nominal, for prime, 6s. Eggs, 8d. Oatmeal, in 25 lb bags, £8 10s.

A Paris correspondent of a contemporary announces the death of the Dowager Marchioness de Castellane, sister of the Duc de Talleyrand, and niece of the celebrated Prince de Talleyrand. To her influence has been attributed the death-bed conversion of the great diplomatist.

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(By JAMES MURPHY, Author of "The Forge of Clogogue," "The Cross of Glencarrig, etc., etc.")

CHAPTER XXX.

Events had been marching rapidly in Ireland whilst Maurice O'Connor lay on his bed of illness, a prisoner in the high watch tower of Tredath. The insurrection had become general all over Ireland, and in many places the strongholds had fallen into the hands of the insurgents. The slaughter of the Puritan force at Julianstown Bridge, within a short distance of the metropolis, had given great life to the cause everywhere. But it had a still more important effect in its influence over the minds of the Catholic lords of the Pale. These gentlemen had been holding neutral during the momentous days of the rising; they feared to take part with their fellow-countrymen, dreading failure and its results; but, aware of the statements concerning the projected extermination of the Irish Catholics made by Borlase, Parsons, and Coote, they kept aloof from Dublin. In the latter they soon saw that they had acted wisely, for one of their number, Mr. King, a gentleman wholly opposed to the rebellion, and relying on his well-known loyalty for his safety, had his magnificent mansion at Clontarf within a few miles of the city, sacked and burnt one night by a marauding party, and himself seized and lodged in Dublin Castle. This gentleman was of immense wealth and owner of vast properties in the north of the county of Dublin. But neither his extensive possessions, his well-known loyalty, nor the confidence he displayed in the Lords Justices by the fact of his remaining at his residence, could protect him.

Similarly it was with Sir Patrick Barnwell, a gentleman, likewise, of great property and allied by marriage with all the high families of the Pale. He had shown his loyalty and confidence by residing, through all the turmoil and trouble, in his city mansion. He was seized and tortured, though an old man, as was also, under similar circumstances, Sir Patrick Read. Even despite the dangers that surrounded them, the Lords Justices and Coote could not prevent this hatred of Catholics from showing forth in these insensate acts of cruelty.

It was time for the timid lords of the Pale, therefore, to make up their minds. They saw that extermination and confiscation menaced them equally with those of the ancient Celtic race. On the other hand, they would be among friends joining the native lords on whose banners the light of victory had already begun to gleam. Wherefore overtures had been made between them; and on the hill of Knock Crofty, by arrangement, representatives from the two parties met. On the one side were the Earl of Fingal, Lord Gormans-town, Lord Netterville, the Lord of Slane, Lord Louth, Lord Dunsany, Lord Trimblestown, with a large body of others of the gentry; on the insurgent side, Roger Leix, Colonel Philip O'Reilly, Colonel Cuilagh, McBryen, McMahon, Colonel Hugh Roy O'Reilly, and Colonel Hugh Pheilm O'Byrne, attended by a guard of musketeers armed with weapons taken from the slain forces at Julianstown, the captured colours waving above their beads. An arrangement was entered into by which the vacillating lords came over to the side of the rebels. It was a meeting pregnant with ruin and loss to the Irish cause. And if any of the Irish gentlemen had been gifted with foresight enough to know the consequence within the next year to the cause for which they were striving, they would have slept an uneasy sleep on their beds that night. Fighting for themselves and by themselves they were practically unconquerable: they had now introduced an element of timidity, vacillation, and weakness which was soon to rule paramount in their councils, to the exclusion of themselves.

The approach of Lord Ormonde, who had been appointed Lieutenant-General of the Puritan forces, with three thousand foot and five hundred horse, to the relief of Drogheda, had compelled Sir Pheilm O'Neale to assault the town. The attack having failed, there was nothing left for him to do, his ammunition having given out, but to raise the siege and retreat, the various chiefs taking the directions of their own homes to defend their own properties until such time as the promised aid—more especially that of arms and ammunition—arrived from Continental nations.

Freedom was thus given to the garrison of Dublin to move out over the undefended portion of the surrounding districts and slay and destroy, which they did. Grown bold by degrees, they extended their raids, under Coote, until the rich grain districts farther away attested the power of his savage band, and burning haggards, villages and farm-houses through the rich plains of Dublin and Kildare filled the eye with smoke-clouds and startled the winter nights with the cries of women and children.

The freedom of Leix was amongst the first to raise in revolt. Several castles which still held out were besieged by the Irish and sorely pressed. To relieve these Lord Ormonde was now despatched with a large force, including some five hundred cavalry. Sir Charles Coote, who had raided as far as Burr, joined his forces with his, and having destroyed all that country were devastating on their march. Word was sent to the Irish chiefs far and near of the havoc being done, and musters of men were being hastily made and marched to the assistance of the harassed localities.

It was whilst these things were going on that one morning in his castle at Gen-na-corr Hugh Pheilm O'Byrne received by a foot-messenger a letter from Roger Leix. He had been lately employed in drilling his forces, and in making occasional sorties along the boundaries of his own territories—not infrequently carrying his horsemen within sight of Dublin.

"Maurice," he said to his guest, "listen to this. This is a letter from O'Moore. Harken to what he says: 'You have been appointed commander of the confederate Catholics for Leinster. Ormonde and Coote are burning and slaughtering all around. They will probably retreat, crossing the Barrow, by way of Athy. They must be met by the Irish forces and destroyed. Bring all your

available horsemen and march at once across the hills, and ride night and day. The rendezvous will be at the pass of Gassemoyne. Lord Mountgarret—Oh! Hugh, think what an appointment this is—has been nominated by the Supreme Council to the supreme command. But it is no time to think of this. Hasten—a bold opportunity offers; pray Heaven it be availed of. Make all haste.—Your friend Roger Leix."

"This is calamity indeed," he said, when he had finished. "Mountgarret appointed Commander-in-chief! Heaven save this unfortunate land!"

"Who is Mountgarret, Hugh? I have never heard of him."

"An old Pale lord—uncle to Ormonde."

"Has he military skin?"

"None whatever. And, moreover, he is uncle to this very Ormonde that is now commanding the Puritan army, as vile a man nearly as Coote himself. I warned O'Moore to be careful in his arrangements with these treacherous lords of the Pale. But he was anxious for conciliation and union. Behold the result! It was like a wolf appointed to lead an army of sheep amongst a pack of wolves. Woe for the cause of Ireland!"

"What do you propose doing? Of course you will obey orders."

"At once. Without an hour's delay. Will you ride with me?"

"Most certainly," said Maurice.

"Then get ready."

Maurice had just recovered from a long spell of illness. The wounds still unhealed on the night of his escape from Drogheda had broken afresh in the long ride of the retreat from the marshes, and all the skill of the Wicklow leech was necessary to close them up again. The fair lady which he bore on the saddle before him had been ill too. The distressing incidents of that time had proved too much for her. For a long time she lay wavering in the balance between life and death, but the genial airs of the Irish hills and the nursing kindness of the sisters of the Wicklow prince had by degrees gradually restored her. She was now convalescent, and the olden beauty was beginning to show itself in her face. It had been arranged that as soon as she was strong enough they should be married, and Maurice's long postponed expedition to France carried out.

Now, however, with the news to hand, Maurice rode over to the mansion where she resided, some few miles off, to see her before leaving. It was a distressing parting. It was not made the less so by a strange story which she told him. Maurice had often heard it during his boyhood days in Arranmore, and the nursery stories came back to him now, over the intervening years with their unnumbered incidents, freshly as if they were told but yesterday.

She had been standing at the window looking out over the hills and valleys below in the direction of the sea. The full moon was shining, and the distant water on the horizon glistened and shone like a vast semicircle of burnished silver. Intervening, moonlit and shadowy valley followed one another in picturesque array, like a vast carpet alternated with silver white and dark veining; while here and there the waving trees threw a sort of flagrant work of light and shade, filling up with smaller detail the larger outlines. It was a scene so purely romantic as painter never yet put on canvas. How could it be otherwise when the land most beautiful and magnificent of all on earth for scenic loveliness lay transfigured in the moonlight?

Looking down through the narrow windows of the grey and square fortalice, she happened to cast her eyes on the great wall that bounded it. Within grew a parallel range of oaks, old—older than the massive keep itself, throwing by their waving branches a chequered light. This latter, cut into grotesque and curious fragments, like an antique mosaic, by the overhanging boughs, looked so strange and quaint that her eye was at once attracted to it. Presently—she could not tell how or when, for it did not seem to be there when she first looked—there grew out of the shadow at the foot of a huge oak tree, immediately beneath the window whereat she stood, the form of a woman—of a young woman—combing her hair, the tresses of which descended to her waist!

For a moment Carrie stood, not wondering at the apparition, but wondering why she had not seen her before. And presently there came to her ear a strain so strange, so full of sadness and sweetness, conveying such feeling of profound, inexpressible sorrow, that the listener stood entranced. Sweet as sounds that might come from Paradise, but mingled with notes of sorrow that sighing angels might utter over those condemned for ever, she stood rapt, entranced, transfixed, as she listened. The sounds, whatever they portended, were in a tongue and language strange to her. How long she might have listened to them in the calm bright moonlight she did not know, but the spell of music was broken by one of the chieftain's sisters coming into the garden and gliding to her side. The latter at once, as her ear heard the song and her eye saw the mysterious singer with her long hair, pointed with outstretched hand at the figure, uttered a cry of terror, and fell into her visitor's arms. And at the moment Carrie looked for a second at the singer, and behold, she was gone! As a shadow might have flitted, she had instantaneously vanished.

The watcher's wondering attention was transferred at once from the vision to the swooning girl clinging to her. She was scarcely able to bear her to a chair, and ring for an attendant. Her sisters came at the sound, but it was long ere she recovered consciousness. Before she did, Carrie from her own weak state of recovering health was perforce fain to retire. But previously she told, in explanation of the circumstances, what she had seen, and noted with curiosity, not unmixed with palpitating fear, the sudden glance of affright the young ladies exchanged. It was a glance that conveyed a world of secret knowledge of an alarming kind, but neither spoke. Whatever they understood by it they kept resolutely dumb, and in attendance upon their sister all reference to the matter dropped or was forgotten.

The sound sleep that waits on returning health was the lot of Carrie Mordaunt for that night, and whoever else within the cincture of the gray old fortalice had uneasy thoughts her resting brain had none. Whoever else started from their pillows with a cry of agony for the keening form that sat combing her long tresses at the foot of the ancient oak, her rest was long and tranquil.

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But—in the morning—she was quite surprised to see the gloom that pervaded the features of the young ladies of the house. There was an expression of dread and bodement and pain that was very noticeable, all the more that they by no spoken words indicated its presence. But there was a feeling, in the air around them, which the beautiful Sassenach could not help attributing in some way to the singer of the night before. But she spoke not of it to them.

There were others, however, who had heard and seen the vision and who were not so reticent concerning it—some of the numerous servants of the house. For in these times, the mansions of great lords were indeed great establishments, in which the tenantry seemed to have an equal share with the masters, and servants, young and old, immensely outbalancing the actual requirements, lived therein. Very few of the farmers on the estate but at one time or another had some one of their family dwelling at "the Master's." From the information given by some of these in the course of the morning's bustle, for no guarded fortress ever saw the dawn break with such chatter and life as this home of the O'Byrne's, Carrie Mordaunt had learnt later on the meaning of the strange apparition and its song of woe! If she had any doubts of the truth of their story, their frightened and terrified appearances dispelled it.

At once her trembling heart connected the vision with some fateful warning concerning Maurice, although the servants impressed upon her the certainty that the apparition only came when danger menaced the ancient house in which they were; and when he came with the news of his hurried departure, and on such a business, her fear grew intense.

"Don't leave me, Maurice," she cried; "Don't go. I shall go anywhere with you—France, Spain, anywhere. But don't leave me now; my heart is full of dread."

"Carrie, darling, calm your fears. This boding messenger comes not for me. When I return we shall sail for France. I have a mission to discharge there, and we shall wander together through that sunny land, our hearts as bright as its glowing skies."

"Nay, nay; let it be now. Do not go away. I am strong enough to leave now with you any moment."

"It is not possible, Carrie. Dearly as I love you—and no love yet was ever deep and strong as mine—there are things before which even love must give way. A man's pride, a man's courage, a man's honour—all these are things that lie even nearer his heart. But don't fear for me, Carrie, dearest. I've been before, with death round and about, and no harm has come to me; nor shall it now with your protecting prayer to guard me. See! Is not that fine?"

They had been sitting at the window where she stood the previous night, when, mounted on a swift horse, magnificently caparisoned, a young fellow came up at a rapid pace round the corner of the castle. His age was about twenty, his face was fair and bright and, save the dark moustache that began to shadow his upper lips, beardless as a girl's. It might have been counted effeminate did not the quick, bright flashing eye, and the firm set lips, when he closed them, betoken strength of purpose and resolution. His eye fell on the horse ridden by Maurice, as it was led up and down by a little boy, and he reined up his steed sharply, stopping him within a few feet and nearly throwing him on his haunches. The belt he wore was set off with crosses of gold, and the hilt of his sword was yellow and burnished as of the same material.

His quick eye caught the strange steed, and was immediately raised to the window above, and brightened as it fell upon the two sitting there.

Doffing his plumed cap in recognition, he sprang from his saddle, threw the reins to one of the horsemen who, following him at an equally rapid pace, had reined up, when he reined up and raced up the broad oaken stairs to where they were.

"Maurice, I'm so glad to see you. Are you coming? Are you going to Louis?"

"Yes, of course. Who would remain at home with Cootie plundering and murdering at will. Did you see O'Moore's letter?"

"Yes; I saw it. I came here in consequence."

"Well, Miss Mordaunt," said the youth gaily, "you will have to surrender him to us for awhile. Nay, never grow so pale, dear lady; there is no fear for him. The banshee is too true to our race to wail for strangers from Connaught."

Maurice rather started at this laughing allusion to the vision of the night, as told by Carrie Mordaunt, and which had not been without its effect upon him. He could not help admiring the airy fearlessness of the handsome youth for whom, for aught one knew, this threnody might have been sung. Whatever forebodings were in other hearts, clearly fear had not entered his, as he said.

"I shall wait you below, Maurice. Hugh waits us at Ballinacorr. The God of love, my dear lady, must sometimes yield to the God of war."

And so saying, with a warm shake-hands with the "Sassenach lady," as Carrie was called, he descended the stairs in as blithe and merry humour as though he was proceeding to a hunting party on the hills instead of to contend with foes where no quarter should be given or asked, and leaped again into his saddle. Presently, Maurice, after a long and tender farewell, came downwards too, and with a farewell of the uplifted swords in soldierly fashion to the bevy of fair girls who had joined Miss Mordaunt at the window, the troop moved off.

"You are dreaming of England, Maurice," said the young companion after a time as he noticed his absent and pre-occupied air.

He thought of Carrie Mordaunt and heaved a sigh.

His companion looked at him in some wonder and doubt; but at once a bright smile passed across his cherry face.

"I tell you what, Colonel Maurice," he said, "we have been— you have been—treading over the hungry grass."

"I beg your pardon," said Maurice, not understanding him.

"Perhaps I should rather call it in your case the melancholy grass—for it has both attributes. I thought you were growing a shade downcast. Some," said the gay youth as he shifted the shoulder knot of his sword sash, displaying as he did so the diamond ring that sparkled on his finger, "would call it love, Colonel O'Connor; but

we who live and wander in these unfrequented mountain solitudes know better. You have passed over the hungry grass."

"And," said Maurice responding to his bright smile, "what is the hungry grass, and what mysterious properties has it? Will you be good enough to explain, for I am wholly unacquainted with it?"

"Maurice O'Connor, you see these hills?"

"Yes."

"That sleeping lake?"

"Yes."

"That sea white and silver burnished in the distance?"

"Yes."

"Our name and race is as old as these hills, as that lake, as that sea—or nearly so. We were on these 'cliffs, and hills, and glees' before an elk trod them, before the tall forests fell and formed these bogs, before many great rivers that flow through Ireland now had burst from their sources. Our very name in the antique form of the Irish language means old. Before Firbolg, Danaan, or Milesian trod the land we were here. Race after race came and conquered, exterminated those preceding them, or intermarried and became amalgamated with them; but we—we kept these hills and valleys free from invader from the first. It is our boast, a high one, though we could hardly prove it to the satisfaction of Black Tom," added the youth, laughingly, "that from the very first of the wandering Arian race that landed on yonder coast from their galleys, they loved this smiling land, settled on it, and kept it. But I am wandering from what I had to say, except as an explanation why the story is so old and the legend so hoary."

"Touching the hungry grass?" said Maurice.

"That's what I am coming to. The first of our race—so the story runs—that sailed from the Syrian shores and landed here, bore with him a wife. Among the colony that came with him was a young girl, very fair, very beautiful, and very winsome. Even in these early ages men had been attracted by beauty, and a handsome face stole men's hearts after it, even as is done to-day."

Maurice glanced sharply at the speaker, as if he expected some covert allusion to himself, but there was nothing of the kind evident.

The speaker's face was full of the story he was telling, and his eyes had that look into the remote past that made it evident there was no passing reference to things of present date.

"Go on, Louis," he said, as the young fellow paused.

"Aye, Maurice, even in those early ages men had begun to be led from the ways of honour by sweet faces and witching eyes. It was so in this case, and the Syrian leader, abandoning the princess that had left her father's halls to follow him, and forswearing her love for that of her younger rival, sent her back again across the wide sea to her Eastern home, and selected the latter to rule with him over that island home on the verge of the world to which the breath of fate had wafted their galleys. A storm came, however, and the galley bearing the abandoned princess was driven back and wrecked on the Wicklow coast. The wife, prompted by feelings of love, slighted though they were, sought out her husband among these hills, and, it is said, wandered over those we are now crossing. Her way was long and weary, her path strewn with thorns and brambles, and her heart failed her. But the gods who ruled in that land from which she came were beside her, and, in vengeance for her sufferings and for her unrequited love, decreed that wherever a tear fell there should grow the hungry grass which poisons every animal that touches it, and which causes man himself, when passing over it, to feel a strange weakness which, unless food is quickly at hand, kills him. The agonies which it begets in the human system are untold, and the sufferer dies in great pangs. At other times it creates a feeling of melancholy in him who steps on it for which there is no assuagement. Things of life lose all their attraction, the earth its happiness, the sky its brightness, until the victim, by sheer illness or by his own hand, is ushered into another world where such things are not."

"That's rather an odd story, Louis," remarked Maurice, when he had finished. "If any, the punishment came worse on the descendants than they deserved, considering it was entirely his own fault, not theirs. What became of the princess; does the legend say?"

"Failing to find her faithless husband among these trackless hills she drowned herself in that lake, one result of which is that from that day to this, all along the slow descent of the rolling centuries no trout, save one, has ever been known to live therein. A trout is seen there at rare intervals, but only one; but the tortures of the hungry grass exist to the present day."

"Well, I think we had better ride on," said Maurice. "I do not care to linger over these treacherously green spots. But look yonder!"

"Whose spears are those glancing in the sunlight, above the heath?"

"These are my brother Hugh's—he is coming to meet us," said Louis, putting spurs to his horse and galloping rapidly forward, in which Maurice and his troop followed him.

CHAPTER XXXI.

There was but little time for delay. Every moment was precious if the raiding Puritan general was to be stopped. Fresh messengers had come from O'Moore urging the greatest haste, and accordingly the shadows of evening saw the long lines of swordsmen and spearmen winding over the hills that shut out the Wicklow valleys from the plains of Kildare and the fertile lands of Carlow. Without stop or stay they rode through the night, nothing but the startled flight of the grouse or the wild shriek of the curlew to break the silence of the heathy hills. As the dawn smote the summits, wearing a crown of pale gold from the heather flowers, they rode from the last of the sheep-paths and entered Kildare. Without delay they continued their march—going at a much quicker rate now that the more improved roads permitted of it.

The morning hours pass swiftly; and soon the workers began to appear in the fields, and the blue smoke to curl up from the farm-houses. Most of the former appeared to be women, indicating that the men were away elsewhere.

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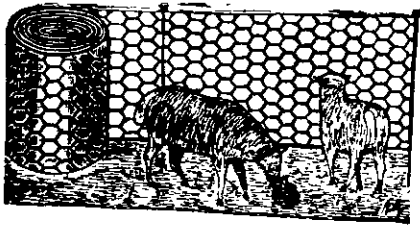
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Rome, 17th August, 1889.

My Dear Lord,—I have just returned from the Vatican, where I had the happiness to present His Holiness the beautiful manual sent to me [ST. JOSEPH'S PRAYER BOOK], which he graciously accepted.

I explained to him its import and contents—prayers, hymns, and devout canticles; adding that there was one also for the Pope. He gave most graciously his Apostolic blessing to the religious community that compiled it, to the editors and publishers, and to all who will devoutly use it.—My dear Lord, yours always affectionately,

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Through the winding ways that in these days served for roads they went at quick pace, and a few hours brought them up with the Irish forces, where they were warmly welcomed.

"Faithful as ever, Hugh. You have come at moment of need, yonder, look—see where the gleams of light are—there are the swordsmen of the raid marching to Dublin."

It was the Lord of Leix who spoke, and Maurice, who was present, glanced in the direction indicated.

In brave array the horsemen of the enemy in three columns moved forward, the regiments of infantry marching between. They moved with a slowness and precision that indicated good training and discipline. Maurice glanced at the Irish forces and his heart sank within him. The levys were hastily made, and though the numbers were large and full of courage, they were clearly but ill-disciplined, or not disciplined at all. Whatever military skill might—and did—appertain to some of the regiments, the irregularity in the greater portion gave the whole the appearance of a tumultuous mob.

"You are surely not going to give battle to yonder troops, Rory, with these forces?" asked Maurice in a whisper.

"Why not?" asked O'Moore. "Fearlessness and enthusiasm have worked wonders on the battlefield ere now. But we have no time to discuss the matter—nor would it be of use if we could. See! our men are on the march."

"Where to?"

"To the Pass of Mageeey. Ormond's scouts have found it open. We have purposely left it open. We are now marching to occupy it. They will have to give us battle there at our own choice of position."

The men, lightly equipped, marched very fast; it was easy to see that Ormond's forces, now aware of the presence of their foes, were making haste to occupy the defile too, but the necessity of dragging their cannon along the miry road delayed them.

With a rapid march of an hour or less the forces of Mountgarret had seized the pass, and the men were rapidly placed in position on the two hills which commanded it. The road led between them, and behind and at either side was a marshy ground developing into a bog to the east, and there they awaited the coming of the Puritan forces, now pressing forward eagerly to Dublin to prevent their being surrounded and cut off.

The latter paused for a time, as they saw the Irish forces in array on the hills, and called a halt.

"Ormond is about to retreat," said O'Moore, exultingly; "he will seek to fall back on Athy Castle—in which case he is doomed."

"I hardly think that," said Maurice. "O'Byrne tells me he has some English regiments with him—some of those who served in Flanders. I know what these men can dare and do."

"There is one thing they cannot do," said O'Moore, confidently, "they cannot carry their lives through the pass. By the way, Maurice, there is a friend of yours in charge of a regiment, I understand."

"Indeed," said Maurice, "Who?"

"Raymond Mordaunt."

"What!" cried Maurice, in surprise. "I have been often during my illness wondering what has happened him."

And then, upon Maurice proceeded to put his friend in possession of the events which occurred on the night of his escape on the marshes.

"It seems you are fated to meet constantly," was the remark of O'Moore, as he finished his hurried narration. "But you will scarcely meet this time, for, see! they are about to get into motion again. They are going to retreat."

"You are wrong there, Roger," said Maurice, "they are about to advance. The columns are again moving forward."

"So they are, by Heaven!" said O'Moore, as he watched with intentness the distant foe, on whose uplifted bayonets gleaming like a forest of steel, the sun-rays sparkled and shone.

With unbroken front and in slow but excellent order they moved forward. The hurried council of war had clearly ended in a resolve to give battle. All hesitation seemed to be cast aside, and Ormond and his lieutenants had decided to accept the gaze of combat.

"There is work cut out for your men," remarked Maurice, "if they only stand steady. Whatever faults Mordaunt has, cowardice is not one of them, and if all Ormond's officers are like him it will need steady men to face them."

Horrid depositions were made of the Irish forces. The cavalry were drawn up on one side, partially concealed from observation by one of the two hills which bounded the pass. Along the slopes of the latter the musketeers were placed, whilst behind the hedges which fronted the advancing enemy pikemen were lined. Every arrangement was made that skill could suggest; and this done the forces awaited the advancing troops, who must dislodge them from their positions if they were to continue their march to Dublin; or, failing that, accept the alternative of massacre or surrender.

By slow degrees they grew near, until the clank of their accoutrements could be distinctly heard. Presently the band of the English forces struck up a merry marching air to inspire their troops with courage, and immediately the musketeers opened a fusillade on them.

In a moment the hillsides were covered with smoke; but, underterred by the effects of the fire, the regiments of infantry marched forward, opened into line and charged up to the intervening hedges. Here they were met by pikemen, lining them, and a furious hand-to-hand fight ensued. Though better armed than the Irish, the impulsive valour of the latter came to their aid, and leaping over the hedges they attacked the foes in the open. At the same moment the strong body of English cavalry charged through the pass, driving its leaders completely before them—not only driving them before them, but riding up the hillsides and taking the musketeers, hidden in a fog of smoke, in rear, riding through and sabring them as they went.

"Wicklow men!" cried O'Byrne, "you must drive these fellows back. These are the men who raised your land and left weeping widows and orphans behind them. Pay them back in kind for their work. Forward!"

BISHOP KEANE ON REVEALED RELIGION.

ON the evening of Thursday, October 23, the Most Rev. John J. Keane, D.D., rector of the American Catholic University, Washington, D.C., delivered the third in the revived Dadaean Lecture Course in the chapel of Harvard University, Cambridge, Mass. His subject was "Revealed Religion."

Bishop Keane appeared in the Harvard pulpit in the costume he would have worn in the pulpit of his own University chapel—the lace rucher over the purple cassock. He is a man of attractive presence and fine delivery.

The students' choir was in attendance. After the brief organ prelude, Bishop Keane read from Solomon's Prayer for Wisdom. Then he asked the choir and congregation to sing the well-known hymn, "Nearer, my God, to Thee." Taken thanking Harvard, America's oldest University, for the honour done, in his person, to its youngest, he gave the following lecture:—

God, who at sundry times and divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by his Son, whom He hath appointed heir of all things by whom also He made the world; who, being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high.—Heb. i., 1-3.

"God hath spoken to us," declares the great Apostle as the exordium of his sublime teaching.

"God hath spoken to us," echoes back the Hebrew race whom he addresses—the race of the patriarchs and prophets, chosen organs of the Divine Word.

"Yea, God hath spoken to us," exclaim all the tribes and tongues of mankind, wanderers indeed from the old central home where the human family once held God's word as its joint heirloom—wanderers, too, mayhap, from the simple purity in which the Divine teaching was primitively possessed, yet even in imperfect memories and distorted form cherishing it, pondering it, transmitting it from sire to son, from sage and seer to listening and wondering disciples.

What Cicero said two thousand years ago concerning the universal belief in God, can equally be said of the universal belief in Revelation:—

"You may find," said he, "tribes of men who know not what sort of a God to believe in; but you will find none who do not believe in God."

So, too, we may find tribes of men who can give no reasonable account of what the Creator has taught his creatures; but a people holding that God had never spoken we should seek in vain. Just as there has never been a nation of atheists, so there never has been a nation of deists. Atheists and deists there have always been; but they have been exceptions, anomalies, mere discords in the great harmony of mankind. Thus Divine Revelation is a fact vouched for by the veracity and the intelligence of all the ages.

And if we ask: Why hath God spoken? the answer comes from all. Because He is our Father, and because we need that He should teach us. The Father's love and the children's need are reasons enough.

We all have had some personal experience; and we have looked into history, which is the experience of the race. What does experience show us?

There are certain great questions which in our best moments sound forth in the depths of our nature and demand an answer. What am I? Whence have I come? Whither am I going? What is above me? What is before me? What is expected of me? What have I to expect? What is the way, what the means to its attainment? These are the questions which, in a thousand tones, ring out in the minds and the hearts of men. And once they have been heard they keep echoing on through all our life, haunting us with their whisper or their shout, whenever a lull in the busy hum around us permits us to listen; and they will not be still till they are answered and a reason is satisfied.

Thus it is with us. Thus it has been, as history shows, with all the generations before us. These questions and the attempts to answer them are the meaning of all the philosophies that have ever existed.

Back in the very dawn of history we behold our Aryan ancestors, preeminently the thinkers of their day, wrestling with these great problems of the soul, seeking their solution with an earnestness, a vehemence, perhaps never equalled in later times. Their intellect recognises the Infinite, the Eternal, as the beginning and the end of all things; and their heart yearns for nearness to Him, union with Him, absorption in Him, with an impatient, restless eagerness which has a fascination for us even now. To him their philosophic thought, their poetic fancy, in all their protean forms, are pre-eminently consecrated. How profoundly interesting, but also how unutterably sad, their varying answers to the problem of existence! Grasping at the truth with all their might, they seize it but by half; and so their philosophy, their religion, their civilisation, drift farther and farther from sound methods and conclusions till they cease to be a power in the life of mankind.

Ages further on, we behold the Greeks occupying without dispute the domain of intellectual supremacy. Sage after sage discourses to multitudes of enthusiastic disciples on the nature, the origin, the destiny, of all things, and on the duties of man. They are aided in their meditations by all the wisdom that has preceded them, in Chaldea, in Persia, in India, in China, in Egypt. To the charm of the mighty problems is added the charm of the matchless language in which they are treated. And what is the result? We see Socrates at last struggling almost single-handed with a scuffling generation of sensual sophists and sceptics, and condemned to drink hemlock because he persists in telling them of spirituality and immortality and moral duty; we hear Plato crying out in the despair of his glorious genius "It is not possible for mortals to know anything certain about these things"; and when all the treasures of Greek thought have been passed through the alchemic of Roman

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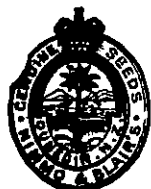
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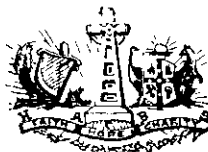
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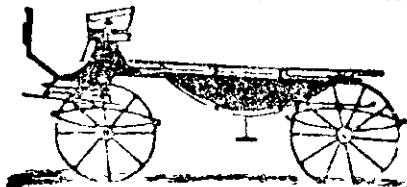
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analysis and criticism, Cicero exclaims, as the last word of the ancient philosophy: "It would take a god to tell us which of these systems is true."

All through the course of modern history we find that same stream of anxious thought running almost uninterruptedly. Amid the multitude of those whose thinking found its answers in their Faith, there have always been found some who, starting from nescience or from doubt, have sought to solve the problems of the ages by the unaided power of intellect. Mr. Lewes has given us the result in his "History of Philosophy," and considering the oft-repeated oscillation from idealism to materialism, from pantheism to positivism, he draws the conclusion that philosophy is impossible, that scepticism is the normal attitude of the reasonable mind.

His division of alternatives is incomplete, and therefore his conclusion is unwarranted. But still his review of human thought teaches us this great lesson: That the intellect of the best part of mankind has ever been engaged with the great problems which are the basis both of philosophy and of religion; that it has recognised these problems to be of so tremendous importance that an answer to them it needs must have, or man's life-journey is left without peace and without security; but also, that, as long as it has sought for their solution by the light of unaided reason, it has sought in vain, has attained to conclusions so imperfect, so varying, so uncertain, that they could give no satisfaction to eager minds and to anxious hearts.

From these facts, two conclusions follow with inexorable logic. The first is, that since the human mind so universally, so imperiously, with yearning and need beyond sought else, demands an answer to these problems, an answer there must be within its reach. The second is, that since unaided reason does not suffice for its attainment, man's Creator must have given him, for that end, some aids to reason, some additional light, some helpful information,—in a word, what is usually called Divine Revelation.

Let us look at these two conclusions, and see whether there is any reasonable escape from them.

The universality of law, the general harmony and fitness of things, forbids us to suppose that man is the one exception whose being is a contradiction. His whole nature cries out that it is not self-sufficing, and that the things around it are powerless to fill the abysses of its cravings and its aspirations. Whenever it is not consciously thoughtless or foolish, it reaches outward and upward by the very necessity of its being. Reason shows us why this is so. Herbert Spencer, among others, has demonstrated that the finite, the transient, the conditioned, not only could not exist, but is inconceivable, unless there existed the Infinite, the Eternal, and Absolute. His writings show that, like those of whom Cicero wrote, he knows not what manner of God to have; but he has at any rate made it perfectly clear that there must be a God. This being so, it requires no great stretch of reasoning to see that He must be both the Author and the Object of our nature's aspirations. But to suppose that He so fashioned our nature, only that it might writhe helplessly in self-torture, that our mind and our heart should forever, like Tantalus, agonise for the true and the good, and never reach it,—his would be to imagine Him the most impossible of monsters.

The leading advocate of unbelief in our country has drawn a picture of man's condition as he understands it, which is to the purpose. Man, he says, stands upon the bleak pinnacle of existence, between the two dark abysses of the past and of the future, knowing not whence he comes nor whither he goes; and if, in his agony, he asks Whence? or Whither? he is only mocked by the echo of his own cry! This is horrible. It tramples on the order and harmony of things, and throws intellect, the highest realm of nature into chaos. Nature, intellect, all things, cry out. It is not true. Human nature is not, cannot be, an illusion, a mockery, an anomaly and contradiction in the symmetry of things. Its fitnesses have their purpose; its aspirations have their object, its questions have their answer. And if, for the attainment of this, the unaided powers of human nature do not suffice, it is because, noble though nature is, it is made for something nobler than itself, for relations with the Infinite Creator which only He can make known to it, to whose attainment only He can help it up. This is not to the disparagement of nature, but to its honour. It is no limit of hindrance put upon reason, but help and elevation bestowed upon it.

Thus the testimony of reason, of human nature, in ourselves and in all history, proves with the unimpeachable logic of facts that there must have been made, that there must exist somewhere in the world, a Revelation by the Creator, of those things which the creature essentially needs to know, a light to guide us to our destiny.

Turn we then to the domain of facts, and ask: Where is this Revelation, and what does it teach us? Where is this so greatly needed Light of the World? With the aid of historical research and criticism, the answer to this momentous question is, to any intelligent and impartial mind, not hard to discover.

The religions of the past have given up to us their sacred treasures. We are able to trace them from their origin to our times. Each of them says: "God hath spoken." Each points back to a better time when the great Father taught his children what it behooved them to know. The oldest utterance of each is a memory of that primitive teaching about God and man and the relations between them. These utterances vary in sound, and according to their variations they may be divided into two classes, the Semitic and the Gentile. The Gentile traditions are remembrances more or less faithful of that distant past. In their varieties and changes we can mark the vicissitudes of their national fortunes, can see the mould of their national character, can trace the progress, upward or downward, of their national genius in its various forms—physical or poetical, of grandeur or gloom, of elevation to the Infinite, or of absorption in the things of sense.

In each of them there is a critical period—usually a period of lowest ebb in spiritual thought and aspiration—and in that period we behold arise some providential man to remind his people of forgotten truths, and to point out to them the neglected path of duty. Several of them are honoured with divine worship after death, and

their sayings have been preserved for the admiration of succeeding generations.

Penetrating through the mists of romance, we now are able to scan each of them in his true character and in his real measure. We can see how much honour each deserves as a moral, social, and religious reformer. We can see how far their teachings square with the principles of enlightened reason, and how far they were warped by the prevalent notions of their race. We can see how far they succeeded in lifting their people to purer truth and juster conduct, and how far their endeavours failed to attain their purpose. One thing is perfectly clear in them all, from their lives, from their utterances, from the results which they wrought or occasioned;—they were mortal men, yearning and striving for the truth concerning the great problems of human existence, imparting to their generation such rays of the light as they could catch, and mourning in the twilight gloom that they could see so poorly.

Thus each of the sages of Pagan antiquity, rising high above the low level of his generation, caught some rays of the far-off light, and gave to his fellows some utterances of the distant and all but forgotten truth. They were like the famous statue of Memnon, high uplifted on the plain of Thebes, which, when the rays of the rising sun touched its brow, gave forth a sound of music to proclaim the day. Each of them was a witness to the light—but none of them, nor all of them, could be the Light of the World, any more than the mountain peaks, gleaming in the sunbeams, could take the place of the orb of day.

Meanwhile, among the sons of Sem, the primitive truth was preserved in its purity. While the descendants of Cham and Japhet wandered away to ever more distant climes, the descendants of Sem remained near the old home and handed down the old tradition—the tradition concerning Him who was to bring redemption and light and peace and grace to a fallen and benighted world. And God, who thus had fitted them to be the custodians of the promise and the hope, renewed the memory of the sacred deposit to patriarch after patriarch, and raised up, age after age, the Providential men of Israel to be the types and figures and prophets of the Light of the World. Isaiah, Jeremiah, Ezekiel, and Daniel proclaimed the glorious news of His nearer and nearer approach, and from the mountain height of prophetic vision foresaw and foretold ever more and more plainly the time and the manner of His coming, His life, His work, His kingdom. The minor prophets filled in the details of the great picture. And thus the aurora grew brighter and brighter as the day drew near. Tacitus tells us that, even in far-distant Rome, the pulsations of the coming light were felt, and there was a general expectation, he says, that one was about to appear in the East who should be the ruler of the world.

At last the fulness of time came, the Light of the World arose. The Word was made flesh, and dwelt among us. The Light which enlighteneth every man that cometh into the world shone for him upon the face of the earth amid all the myriads that sat in darkness and in the shadow of death, and proclaimed:—"I am the Light of the World. He that followeth Me walketh not in darkness, but shall have the light of Life."

And as we gaze on Him, we see how He is indeed the Light of the World; how all the light that had ever shone upon the earth came from Him, was only rays from His effulgence, and centres in Him as the focus of it all.

The sages of Israel cluster around Him and do Him homage, as did Moses and Elias in the Transfiguration on Tabor. Every finger points to Him, every type and prophecy is realised in Him. He indeed "fulfilled the law and the prophets." He is the key to the history of the chosen people from the beginning, and we see that all the light that ever shone in Israel beamed forth from Him alone.

To Him, also, point all the sages of the Pagan nations, as the One who answers all their questions, the One who possesses, in its fulness, that ideal truth, that spiritual beauty, that moral power, of which they dreamed so imperfectly and after which they strove so weakly. And as we glance at them and at Him, we see how all the truth they ever taught was but scattered rays from the plenitude of His light.

Buddha had taught the equality and brotherhood of men—but an equality in misery only, a brotherhood based on the common possession of an existence that is only a curse, and on the common struggle towards the extinction of self in the oblivion of Nirvana. Jesus Christ taught the equality and brotherhood of men as equally the offspring of His Father's love, and equally sharers in the hope of a blessed hereafter in our Father's Home, in which they shall find, not annihilation, but that bliss which "eye hath not seen, nor ear heard, nor hath it entered the heart of man to conceive."

Zoroaster had tried, with but poor success, to teach his people of the origin of evil and how to overcome it. Christ Our Lord laid His finger on the origin of evil and the means of correcting it when he said: "Deny thyself," showing all the mystery of evil to be in the perversity of the creature's free will.

Confucius has reminded his country of the usefulness and obligation of morality. Christ Our Lord called to holiness, and pointed out the pathway of perfection, which, like Jacob's ladder, leads from earth up to the very bosom of God. All the moralising of antiquity dwindles and hides its head before that sublime exhortation: "Be ye perfect, as your Father in heaven is perfect."

Plato, loathing the sensuality around him, had aspired after the ideal and the Infinite; but he neither recognised the value of the individual finite soul, nor the use of this transitory life, nor the means by which union with the Infinite could be attained to. Jesus Christ has taught us that one human soul is worth more than the whole material universe, is worth all the wonders of the life and death of the Lucerna son of God. He has not only told us of, but has bestowed upon us, divine grace, which lifts the soul to a union with God, such as Plato never dreamed of; and he has condensed more sublimity into the Lord's Prayer than is found in all the soarings of the great philosopher.

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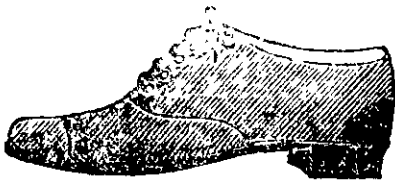
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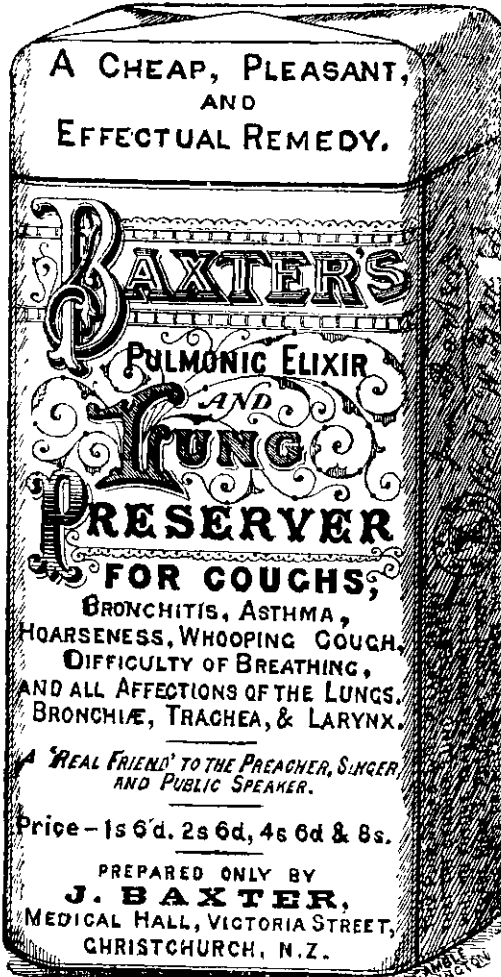
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blems that have ever racked and puzzled philosophy find in Him their solution. Truly He is the Light of the World, and they that follow Him need no longer walk in the darkness and in the shadow of death.

Here then, and nowhere else, is what we have been in search of. Amid all the religious traditions of the human race, this is the only one that can stand the test of history and of logic, the only one that can show reasonable claim to be the Revelation of God, that Revelation which, we have seen, must exist somewhere in the order of facts. Here, and here alone, is the Divine Light and aid granted by the Creator to His creatures, that they may reach the destined end which alone can satisfy them. Here, and here alone, is the fulfilment of what the great Apostle of the Gentiles has written: "God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by His Son."

During His sojourn on earth, the Divine Master poured His blessed light abroad for all times and peoples for every human soul.

Into the words He spoke, He condensed the light to enlighten the minds of men with wisdom forever. Into the life He led, He condensed the light that was to guide the steps of men in all the high ways and the low ways, in all the smooth ways and the rough ways of human life forever. And into His cross He has condensed the light to illumine the mysteries of nature and grace, of sin and repentance and reconciliation, and to lead all generous souls to victory over all spiritual enemies, as it was to lead Constantine to victory over his own enemies and the enemies of Christ.

Having thus stored up for us the treasures of His light, He then sent forth His Church to be the dispenser of the treasures to all nations and all generations. "Ye are the light of the world," He says to the first ministers of His Church. "As My Father hath sent Me, so I send you." Forth, then, they went into the whole world, and Christ went with them in invisible presence, guarding and guiding and giving increase. They carried the blessed light first to the neighbouring nations of Asia, and then to Egypt and to Greece, and westward to Rome, the centre of the world. Here it was that Christ intended that the focus of the light should be. And it is easy to see the reason of this Providential purpose. Jerusalem had been the focus of the light during the ages of waiting and preparation, when the light, still feeble, had to be bridged in and guarded from being extinguished by the blasts of Paganism which swept over the whole world. But now, preparation being over, the fulfils of the reality having come, and the light shining forth in conquering splendour, it was no more to be kept guarded and hidden but to be placed where it might be seen of all men. And so its focus was put in Rome, then the centre of the civilised world, that from thence, as from a great candlestick, it might shine upon the whole earth.

Its first great work was the elevation of the Greco-Roman civilisation. It breathed into the old civilisation the soul for which Plato had sighed, but which he was powerless to impart. Even in the ages of bitter persecution it did its work, forming saints and sages like Dionysius, the Areopagite, and Clement of Alexandria, Justin and Origen, Irenaeus and Ambrose and Augustine. Like the lump of leaven spoken of by Our Lord, it pervaded the Empire, and prepared it for the glories of the age of Constantine.

But a still greater work of Christianity was to be the formation of a new civilisation. All the old civilisations had failed, because based on a one-sided and exclusive view of human nature and duties.

Thus the civilisation of the Hindoos had been so pre-occupied with the Infinite and the hereafter as to become oblivious of the finite and the present; and so it had degenerated into an enervating torpor. On the contrary, the Greek civilisation had been so engrossed with the human, the material, and the present, as to be unmindful of the divine, the spiritual, and the immortal; and, therefore, it had degenerated into sensualism, scepticism, and cynicism. Christianity combined both sides in just measures, the infinite and the finite, the spiritual and the material, and insisted on the right use of the present as the means for obtaining bliss in the hereafter, and, therefore, it contained all the elements for the formation of a perfect civilisation.

God gave Christianity this great work to do after the downfall of the Roman Empire.

Like a rotten colossus, the mighty structure of Pagan power and Pagan civilisation crumbled to pieces when the shock of barbarian invasion burst upon it. Chaos covered the face of Europe, and out of that chaos Christianity had to form a new and better order of things. The material for this great work was only the shattered debris of the old empire and the wild hordes of the barbarians. Yet into that rude mass she breathed the spirit of the Lord, and the result was Christendom. Take the history of Christendom, from the days of Alfred and Charlemagne down to our own times, and we find that whatever there has been of glorious and noble and useful, has come from fidelity to the spirit of Christianity, from the guidance of the Light of the World. And we find, too, that all its defects and all its partial failures have been owing to resistance to the spirit of Christianity and unwillingness to be guided by the Light of the World.

Glance now over mankind as it is, and see if the blessed Light of the World is not the source of all that is true and beautiful on earth.

Christ our Lord is the light of philosophy. He tells us, and He alone tells us clearly and surely, whence we come, what is man's nature, whence his weaknesses and evils, whether it must tend, what are our relations with God and our fellow-men, what our duties to Him, and our means of attaining Him. And this is what makes up philosophy.

He is the light of history. He alone gives the meaning of all the time that preceded Him, and He alone is the explanation of all the ages that have followed Him. Without Him history is an insoluble puzzle. But put Him in its centre, as the Keystone in the arch, and history becomes a systematical and consistent record of all the ways and fortunes of man, and of all the dealings of God with His creatures.

He is the light of civil society. He alone has given the world a true civilisation, and He alone can maintain it. The stream must ever flow from its source. No system of laws or of government can

tend to true civilisation that does not keep Him in view and take counsel with him. Just so far will legislators and rulers conduce to the real welfare and progress of nations, by how far they are guided by the Light of the World.

He is the light of home—sanctifying the marriage ties—sanctifying relations between parents and children, and breathing into every truly Christian home the spirit of his home at Bethlehem or Nazareth.

He is the light of every mind. It may be the intellect of a St. Paul or a St. Augustine, or a St. Thomas Aquinas; or it may be the mind of an illiterate man or woman, or of a little child just able to speak understandingly the name of the dear Jesus; but whatever be the grade of intellect, the blessed Light of the World illumines them all, is their sure guide, and gives to all their sweetest and noblest theme for thought. And even outside the pale of Christianity, today as in ancient times, whatever light they have in reason or in the old mutilated traditions, that leads them towards God, it shines from Him who was the light of the patriarchs, the prophets, and the heathen world, who is "the Light which enlighteneth every man who cometh into the world."

He is the light of hearts. No heart so crushed that He cannot heal it; none so bowed with sorrow or weighed down with care that He cannot comfort and strengthen it; no heart so sin-stained that He cannot cleanse it; none so burning with passion that He cannot tame, subdue and sanctify it; none so vast in its power of love that it cannot be filled to overflowing with the love of Jesus.

Painters have given us many a lovely landscape of hill and dale and waving forest, and every form of life, bathed in the beautiful light of heaven. But never was there so beautiful or so wonderful a picture as that which is presented by the myriads in every class and condition of human life, in every clime and every age, all turning towards the blessed Light of the World, to glorify Him, to drink in His radiance and His power; all the minds that are illumined by Him, all the hearts that are purified and perfected by loving Him, all the lives that are beautified and enabled by imitating Him, all the souls that are consecrated and devoted to Him, all the aspirations that are satisfied in Him. Surely He is for our age, as for all preceding ages, the Light of the World; the truest and sublimest enlightenment of intellect, the safest and most beautiful type of all culture; and they that walk in darkness, or lead deformed lives, do so because they do not follow Him. This is the conclusion to which we are led by all the history of religion, by all the facts that make up the life of all the ages.

And now, in conclusion, what are men trying to do with the Light of the World? Alas! there are still too many of whom Our Lord's words are true: "The Light hath come into the world, and men have loved darkness rather than the Light." In every department of human life some are trying to shut out the Light of the World.

They are trying to shut Him out of His place in history, His shrine in the very heart of humanity. Some writers of our times have endeavoured and are still endeavouring to accomplish it, by representing Our Lord as standing on the same level with the Pagan sages of antiquity, or by pretending to substitute one or another of them for Him, as it now seems that some would like to substitute the Light of Asia, as they call Buddha, for the Light of the World. But the attempt is one which no one would be capable of who did not utterly ignore the facts of history. History has preserved the record of their lives and their work as well as of His. We have glanced to-night at the greatest among them. We have seen that each of them protested against some popular evils and gave the world some admirable axioms of truth and duty, but also each of them failed to give a complete or consistent system; each of them failed to accomplish the results he aimed at, or to exert a beneficial influence on posterity, and each of them acknowledged that he was far from being himself the truth or the light, but only a poor propher of the truth and the light. Plato sighed: "Would that one would come from heaven to teach us the truth!" Confucius and Zoroaster were only philosophers seeking to impress on their followers some maxims of morality; and Buddha declared that he, like all around him, was only one groaning under the curse of existence, and sighing for the Nirvana in which existence would be ended. Jesus Christ alone proclaimed: "I am the Light of the World. He that followeth Me walketh not in darkness." Jesus Christ alone declared: "I am the Way and the Truth and the Life." He alone declared that He was to be the teacher of all nations and every creature all days till the end of the world. He alone has ever ventured to say aught like this, and He had said it, and has verified it in the results of all the ages that have since elapsed. And He alone, now, in all the wide world, is truly light and life, to the minds and hearts of men. As the great Napoleon said: "He stands amid all the great ones of all history incomparable and unapproachable." None but sophists or dreamers, who close their eyes to facts, could seek another in His place, or pretend to give Him a parallel.

Statesmen, too, are trying to drive him out of civilisation and social systems. At the beginning of the sixteenth century, the Renaissance brought back to Europe, not only Pagan ideals in literature and art, but also Pagan maxims in legislation and politics, which the Light of the World had banished. Caesar's absolute supremacy, even over conscience, was reasserted then, and is advocated now, as in the days of Nero and Domitian; and our own days have beheld thousands groan under persecution because they would not acknowledge that Caesar can make no law to which God and the conscience are not bound to conform. This is a reversal of the principles of Christian civilisation; it is to ignore all the facts of Christian history and roll back the wheels of human progress for centuries. And we see the results in the standing armies of millions upon millions of men, under which Europe is groaning, and in the impending conflict between the one extreme of absolute Caesarism and the other extreme of absolute Communism, which momentarily threatens the entire social fabric with destruction. If the facts of history, past and present, prove anything, they surely demonstrate that the only hope of society and of civilisation is in a return of legislators and govern-

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A Good Billiard Table. Night Porter specially engaged.

MAURICE CRONIN PROPRIETOR.

ments to the guidance of the Light of the World. They are endeavoring to shut the Light of the World out of Education.

In some European countries where the Providence of God has permitted the avowed enemies of Christ to gain temporary sway, that they might practically work out their own refutation and condemnation, they have driven the Light of the World out of the State schools through hatred of religion. They have shown themselves determined, as far as they could accomplish it, to train up a generation that shall know nothing of the Light of the World. In our country, too, men have been shutting the Light of the World out of the school-room, not through enmity to Him, but through a mistaken theory as to the best system of education. A distinguished lecturer, not long since, discoursed on this topic in various parts of the country. He began by proving that the prosperity of our country depends on its Christianity, and thus far he was right. He next showed that the Christianity of our country depends upon education; and here again he was right. He concluded that, therefore, the prosperity of our country depends on a system of State schools, equally fitted for the children of infidels, Jews or Christians, and in which, therefore, it would not even be allowable to teach that Jesus Christ is the Light of the World; and here he is manifestly wrong. Surely the man who could advocate a conclusion so palpably opposed to his premises, has either forgotten his logic, or has sacrificed it to a theory. No; throw wide open the windows of the school-room that the Light of the World may shine full in upon the scholars, and that they may live and bask and move in it all the time, if you wish them to grow up good Christians or good factors in true civilisation. Shut the Light of the World out of the school-room and you will raise generations of men and women who will soon shut Him out of their hearts and their lives.

Men are trying to drive the Light of the World out of the pulpit by excluding dogmatic teachings and dwelling only on the morals of Christianity. Read the pulpit reports any Monday morning in the great papers of New York and London, in which you feel the pulse of the New World and the Old, and you cannot but see the systematic effort to get rid of dogmatic Christianity. But Christ is what He is, and Christianity is what He has made made it and given it, and all attempts at elimination or compromise must be wrong. They who attempt, whether in school or in pulpit, to teach ethics divorced from Christian truth, are trying again what was tried in the schools of Athens and Sparta, and must fail as they did. Let them succeed in shutting the Light of the World out of the pulpit, and soon the souls of men will again be groping in the darkness of the shadow of death.

Men, in fine, are trying to shut out the Light of the World from our generation, by a propagandism of popular infidelity. And what do they offer in exchange for the Light of the World? To what would they bring our generation? They that are ambitious enough to give their system a name call it Agnosticism, that is literally, the art of not knowing—the science of knowing-nothing about the great truths of humanity—a system of mere doubt and darkness, which is an insult to reason as well as to the Author of reason. It is said that when Goethe, the great unbelieving genius, was dying, he suddenly exclaimed: "Let the light enter." Was it not the dying acknowledgment of that great but erring mind, that all his life he had been in the dark?

Extremes correct themselves. Many in our age have run far into an extreme of doubt, of scepticism, of materialism, like to that of ancient Greece. Too many minds and hearts are consequently groping and groaning in the dark, and society and all its members and functions are suffering from it. May the reaction soon come and bring an age of faith, brighter and more glorious than any the world has ever beheld! Unbelievers themselves, like Matthew Arnold, have seen its signs and have borne witness to its approach. May its day be hastened, may our eyes behold it, may it be given us to aid in the diffusion of its radiance! And may every lover of the light, and every victim of the darkness unite in the prayer: O God, let the light enter!

Bishop Keane was heard throughout with the keenest attention. His own earnestness communicated itself to every one of his hearers; and there was evident in every countenance open-minded and respectful interest.

After his lecture he announced the hymn, "Rock of Ages," and when it had been sung, gave his blessing to the assemblage.

In consequence of the enforced French military service for ecclesiastical students in France, there is to be established in all large garrison towns a kind of seminarians' home, in which they will have all the advantages of club life, combined with religious routine. The home will be available for the guests of the cleric soldiers, and by this means a religious group will be created in every company. So far from weakening vocations to the priesthood, it is nearly certain that military service will increase the number of candidates for Holy Orders.

Few people have been aware that the "National Protestant Congress," a small and feeble imitation of the "Church Congress," held its first sitting last week in London. The reports of it in the Protestant papers make no attempt to estimate the numbers present, either because the attendance was so large as to defy all attempts at counting, or so small that to have mentioned the figure in scores or hundreds would have given the public too clear an idea of the value of the demonstration. However, this Congress at least knows its own mind. Sir Arthur Blackstone, who was in the chair—it is significant that a sufficiently eminent clerical chairman could not be found—asserted that the encroachments of Rome are unprecedented in their successes—which, by the way, is exactly the opposite of what our kitulathic friends say. He also said that there is scarcely to be found a church belonging to the Establishment where a "simple Gospel" was proclaimed. We had supposed that the text, "Come out of her, my people," was exactly applicable to these circumstances. There must be some very strong reason, surely, which compels these good Protestants to remain members of a body so entirely given over to idolatry and superstition as is the modern Church of England.—*Liverpool Catholic Times.*

CREEPS upon us unawares like an assassin in the dark and whose dangerous proximity we never suspect until it makes the last fatal clutch on some vital organ. We are always warned in ample time of the impending danger, but with criminal carelessness neglect these warnings: That tired feeling, those aching limbs, and that grand feeling one day and seedy condition the next, the sour taste on waking on a morning, and the frequent sick and splitting headaches, all make their debut before serious illness sets in. All or any of these symptoms indicate the approach of disease, they are faithful signs that the liver and kidneys are not doing their duties, that the morbid and effete matter instead of being eliminated from the system, is being retained, and is positively poisoning and destroying the whole physical structure. Neglect in such cases is criminal, recourse to rational treatment should be had at once, Clements Tonic should be taken to strengthen the digestion, purify and fortify the blood, to stimulate the liver and brace up the kidneys, to resolve and eliminate the poisonous urea. Liver and kidney complaints are the most prevalent diseases of this country, and so long as we consume such large quantities of animal food and condiments and drink so freely of tea and stimulants, so long will this unhealthy condition last. It is this mode of life that causes such numbers of deaths from heart disease, Bright's disease, dropsy, cancer, inflammation and enlargement of the liver, and similar causes, all of which herald their approach by feelings of lassitude, headache, languor, etc., and if prompt treatment at once is adopted by a regular use of Clements Tonic, the progress of disease is arrested, the stomach, liver and kidneys resume their normal action and the poisonous accumulations are expelled the system and normal health is restored. That Clements Tonic is reliable is proved beyond all question and we have grateful beneficiaries in every town and village who are continually writing us in terms similar to the following:—

St. Leonards, Sydney.—Dear Sir,—I can with pleasure bear witness to the great relief I have received from the use of Clements Tonic and Dr. Fletcher's Pills. I have been a great sufferer for 11 years from liver disease, with at times considerable enlargement, which caused a swelling in the side under the ribs and was very painful, the abdomen, bowels, etc., always felt very tender on pressure, with most obstinate constipation for which I took Fletcher's Pills, the first dose caused a copious evacuation and gave great relief, and I thought I was all right, but after a week I was as bad again as before. I again had recourse to Fletcher's Pills but I took Clements Tonic as well this time and continued it for a couple of months, after the first dose I felt better and got rid of all the symptoms I used to have, as flushings of heat and cold, splitting headaches, pains in the side and small of the back, extreme lassitude, and the general feeling of 'all-right to-day, seedy to-morrow,' all these symptoms with many others I used to have, but now thanks to Clements Tonic I am quite cured. I can get up in a morning refreshed by the night's rest and can eat a good breakfast, whereas before taking the medicine I scarcely ever could eat anything, and when I did it nearly always made me vomit, but now I am quite well and have been so for 5 months, I have no cause to fear a relapse. I don't mind your publishing my case if you add nothing to it, as it may bring relief to similar sufferers.—Your very truly, H. GARKELL."

Here are two advertisements selected by the *Pall Mall Gazette* from out of a dozen in a single day's *Irish Times*, which seem to suggest that Irish Protestants, who talk loudly of Catholic intolerance judge others by their own practice:—"Intelligent Protestant Lad wanted at Donybrook to clean boots." "Wanted a Protestant Boy to milk." One can understand vaguely, says the *Weekly Register*, the confused fear of Papal infection in the milk; but the dread of Popery getting into the blacking seems a little morbid.

The Chilean newspapers call attention to an incident which took place in the apartments of the President on the occasion of a reception, when all the Corps Diplomatique were present. One Thomson, who has been sent out by the *Times* as a special correspondent, was presented to Mr. Patrick Egan, the United States Minister to Chili by an attaché of the Chile Foreign Office, and declined in a marked manner to recognise the presentation. On the attaché apologising to Mr. Egan for having been the cause of his having been insulted by a guest of the President, the United States Minister replied, "The man has injured himself; a gentleman would not insult me, a blackguard could not." It seems to me (*Truth*) that when any one connected with the *Times* meets an Irish Nationalist, the *Times* man ought to fall down on his knees and ask the Nationalist to forgive him for having anything to do with the organ of Pigott, Houston, Walter, and Co. In any case, when the Nationalist happens to be an American Minister to a Republic, the correspondent of the *Times* ought to have the good taste not to insult him in the Palace of the President of the Republic.

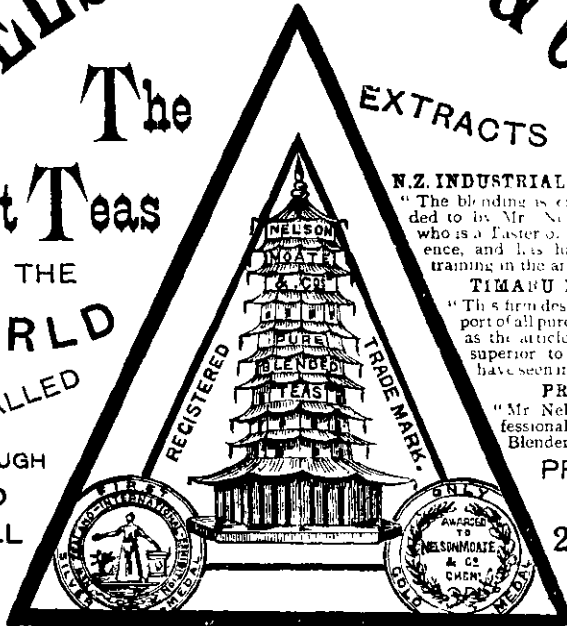
M. Palfrey, the parish priest of Saint-Roman, near Havre, caused something of a sensation the other day by toasting the Republic at a banquet attended by the Prefect and several Deputies. He justified his conduct by declaring that he was acting in accordance with the spirit of the Church, which ordained that the Catholics of France should each Sunday repeat in their churches, *Domine Salvam fac Republicam*, a prayer, said he, which, in good and intelligible French, means, "Long live the Republic!" Pere Palfrey has been attacked with much bitterness, by various critics, and one of them certainly puts his criticism reasonably, when he says the good Father ought to have cried, "Long live the Republic which does not expel the religious congregations, the Sisters from the hospitals, and the Brothers from the schools, and which does not empty the seminaries in order to fill the barracks." The moral of the incident for the authorities in France is that they can safely count upon the good will of the Church if they only ensure to the citizens a just and a Christian Republic.

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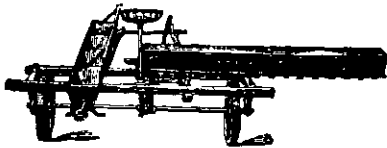
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