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Current Topics

AT HOME AND ABROAD.

THE INFALLIBILITY OF HISTORY.

OUR contemporary the Dunedin *Evening Star*, in pursuance of the object he has so much at heart—namely, that of exterminating the *odium theologium*, carries out his time-honoured course by following up his attack on Dr Moran by the publication of a voluminous budget of letters, in which, as usual, correspondents fortified by a profound and difficult study of controversial manuals, wherein they find extracts compiled by authorities as profound as themselves, display their second-hand coruscations for the Bishop's mortification and confusion. We do not attempt the task of examining the reproductions of these correspondents at any length, or of replying *seriatim* to the musty stuff they reproduce. It would be as well to attempt to repel the blow-flies that swarm in the neighbourhood of a stock-yard on an Australian station. Hunt them off by ever so well-directed an effort, and back they come the next minute as lively as ever. Your controversial correspondents carry their itching burden of maggots *in perpetuum*, and, do what you will, they must necessarily deposit them. The *Evening Star*, with his peculiar abhorrence of the *odium theologium*, always affords them a congenial means of easing themselves. A feature that, in this instance, seems to distinguish the onset alluded to is a supreme reliance on the conclusions of the historian. Robertson, or Prescott, or Hallam or Froude, has said something, and, therefore, they think it must be infallible. De Maistre tells us, nevertheless, that for the last 300 years history has been a huge conspiracy against truth. Denham, in his "Germanic Empire," confirms De Maistre, and tells us that the falsification of history for particular ends is sickening to those whom research into original documents has made acquainted with it. We have now before us a number of the *Academy*—that for August 8th, 1891—in which Professor Karl Pearson deals with the subject, and as referring more particularly to the time of Luther, the very time of which in the *Star* correspondence there is question. "Perhaps," writes Professor Pearson, "few things are more tantalising to the scientific student of history than the card-houses, which emotional and market-place historians run up with such a show of substantiality that they often suffice to deceive several generations of a trusting public—a public which has small means of investigating the real foundations of our historical knowledge." "The operation of destroying card-houses," the writer goes on to say, "may not be very laborious, but it is thankless; they have already served to create an impression, and, too often, as soon as they are knocked down on one site, they reappear in another, and perhaps more inaccessible spot."—"The historical jerry-builder," he continues, "is generally a strong political or theological party-man, and he thus finds an audience already inclined to accept his sectarian view of the growth of civilisation. In Germany he not uncommonly brings to the support of his structure an appearance of learning which in itself carries conviction to the minds of the uninitiated. It is this party-spirit which in the last three hundred years has produced as rich a crop of myths as were ever brought together even in the childhood of civilisation." Professor Karl Pearson, Freethinker and Socialist, as our readers will perceive, echoes almost the very words of the Catholic De Maistre. "Notably Germany," he adds, "the very booksellers of which are able to asterisk in their catalogues the distinction between Protestant and Catholic historians, is largely responsible for the fabrication of myths. It must, however, be confessed that other countries have not been unwilling to accept as substantial her historical card-houses." "Take, for example," he says, "the whole range of Luther myths and especially the Luther Bible myth. It used to be asserted, hardly forty years ago, that Luther refound the Latin Bible as a rare book in the Erfurt Library. This card-house toppled down so soon as it was demonstrated that the Vulgate had been printed in hundreds of thousands of copies within the first thirty years of the printing press. Then a new card-house arose, Luther had first given the Bible in the vernacular to the German people.

This toppled down also when it was shown that the German Bible had been printed eighteen times before Luther's version appeared, and that his September Bible was but a slight modification of the old text." "The next card-house," writes Professor Pearson, "was the theory that the pre-Lutheran German Bible was not only due to Waldensian heretics, but that the very printers and illustrations were tainted with heresy." This is the card-house that Professor Pearson in his paper in the *Academy*, a review of a German treatise, by Herr Konrad Lange, declares to be now finally destroyed. Briefly, the treatise in question deals with a wood cut found in the Augsburg Bible, and which under the name of the "Pope-donkey" was supposed to be the work of Protestant hands. Herr Lange proves that the wood-cut was copied from an old pagan image of a monster which had been found in the Tiber in the year 1496, as mentioned in a certain Venetian chronicle, brought to light by the writer, and of which a relief has recently been discovered by him also on one of the pedestals of the North door of Como Cathedral. Speaking of these discoveries made by Herr Lange, Professor Pearson says, "For these we are only too grateful. They suffice to demolish the card-house of the Lutheran historians which we had several years ago declared unstable." It must be added, nevertheless, that Herr Lange himself, without a scrap of evidence, as Professor Pearson points out, and contrary to what seems possible, attributes to the monster in the wood-cut an anti-Papal significance, in turn building up a card-house to be destroyed hereafter by somebody else. "I believe," says Professor Pearson in conclusion, "that scarcely any engraving has afforded, or is likely to afford such an interesting study of the manner in which historical card-houses are run up by partisan writers as Luther's 'Pope-donkey.'" The buzzing of the blow-flies, which our contemporary, the *Evening Star*, in his detestation of the *odium theologium*, lets loose in his columns, deals, it is true, with Tetzl and the indulgences, but that is a card-house often overturned, and which has been finally destroyed by the late Professor Johannes Jansson in his "Geschichte der Reformation." We can hardly venture to hope, however, that these correspondents will change their tune, those controversial manuals on which they rely are an inheritance too precious to them to be lightly resigned. And then, if they ceased their murmurs where could our contemporary the *Evening Star* find congenial aid in his great task of demolishing the *odium theologium*? Our contemporary, we may add, is a homoeopathist in the literal sense of the word, and believes in curing like by like.

AMONG the names that have been mentioned in the correspondence of the *Evening Star* as those of HISTORIAN? torians whose authority it would be outrageous question, that of Mr Froude appears. We should

have thought that the book published by Mr Froude relative to his personal experiences in these colonies some few years ago would have made people here chary as to quoting his testimony. Mr Froude, as we have had occasion before to remark, is a man whose moral sense seems all awry. To him, for example, the conduct he reported of Mr Trench seemed completely charming. The London Press were unanimous in condemning it as enough to disgrace a Choctaw Indian. Mr Trench, though hardened by a course of the autocracy of an Irish land-agent, and further strengthened by the sublime conceit of a vessel of election, went to describe his privileges from the Evangelical stump, basted to repudiate it as ruinous to him—and Lord Digby Mr Trench's employer, so expressed himself on the matter as to make it evident that, if the charge were confirmed, he would seek another employee. Mr Froude again swept together every bit of ill-natured back-biting that he could find among the papers of his late friend, Mr Carlyle, and published it with the full conviction that it must add to the honour of the deceased's memory among the English people. A writer in the *Athenaeum* of November 7, reviewing Mr Froude's latest work, "The Divorce of Catherine of Arragon," says of him—"The only thing that is at all extraordinary is that one of the foremost writers of the day should have published a substantial book to show us how blind he can make himself to the moral significance of facts that he himself confesses." But we have shown that such behaviour is Mr Froude's rule, and, for our part, we do not believe the blindness is voluntary. It seems to us to arise from some defect of which he is unconscious, in the moral constitution of the man.

ASK FOR

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Mr Froude is accountable for one act of moral obliquity after another, and he knows no repentance, "But unhappily," again writes the reviewer, from whom we have quoted, referring to Mr Froude's earlier work, "it was impossible to clear away the errors in Mr Froude's 'History,' without completely destroying the credit of the work, and it is not as a penitent that he comes before the public now. He finds he has no errors to confess. His view was altogether the right one, and all the light we gain from new sources of information confirms it more than ever." The reviewer had previously told us that the conclusions of Mr Froude's first volumes had not been confirmed by the progress of research and criticism. "In point of fact," he writes, "it is not too much to say that the flood of additional light that we have since received from the archives of Paris, Vienna, Simancas, and the North of Italy, as well as from the further arrangement and cataloguing of our own State Papers, has all very distinctly tended in an opposite direction."—The book under review, says the writer in the *Athenaeum*, "is a splendid piece of audacity." Mr Froude's motive for this piece of audacity his reviewer describes as follows:—"The character of Protestantism is involved in the character of Henry VIII.; and, if we believe that the Reformation itself was a good thing; we must defend the character of the king who certainly brought it about. . . . In short, if we value our religious principles, we must be prepared to call evil good and good evil in order to make things consistent." "We doubt," he adds, "if the Protestant world will admit the necessity or feel grateful to Mr Froude for such a humiliating confession."—On this point, nevertheless, Mr Froude seems to state the case pretty fairly: "Roman Catholics," he writes, "argue from the act to the man, and from the man back to the act. The Reformation, they say, was a rebellion against an authority appointed by God for the rule of the world; it was a wicked act in itself; the author or authors of it were presumably, therefore, themselves wicked; and the worst interpretation of their conduct is antecedently probable, because a revolt against the Church of Christ could only have originated in depraved hearts. Or again, inverting the argument, they say with sufficient plausibility that the sins and crimes of the king are acknowledged facts of history; that from so bad a man no good thing could ever rise; that Henry was a visible servant of the devil, and therefore the Reformation, of which he was the instrument, was the devil's work. If the picture drawn of him by his Catholic contemporaries is correct the inference is irresistible."—But the writer in the *Athenaeum* declares that Henry was even worse than he had been believed to be. Referring to the archives and State papers mentioned by him in the passage we have quoted, "Instead," he says, "of Henry being less of a tyrant than he was supposed at one time, these original sources of contemporary information show him to have been a worse one, if possible, than he was always considered to be." But, whether Mr Froude be a true or a false historian, Protestantism, as a religion at least, has little to gain from his testimony. Take again, for example, this passage from his "Bunyan" (Mr John Morley's edition, p. 19) "The 'Pilgrim's Progress,' he tells us, gives a just view of what Protestantism understood of the teaching of St Paul. "The Catholic theology, arising as it did," he adds, "in the two centuries immediately following St Paul approached probably nearer to what he intended to say." With Mr Froude's explanation of the origin and meaning of Catholic theology we are not concerned. His conclusion, however, is as follows:—"Catholic theology furnished Europe with a rule of faith and action which lasted 1500 years. For the last three centuries of that period it was changing from a religion into a superstition till, from being the world's guide, it became its scandal" (p. 20). We fancy it would ill suit Protestant controversialists to admit that for 1200 years Catholic theology, approaching more nearly than their own to the teaching of St Paul, furnished Europe with a wholesome rule of faith and action. For our own part, if so much were allowed us—and we claim much more—we could undertake easily to show that the subsequent 300 years of corruption were a myth. We have, however, done enough to prove how little reliance these controversial correspondents can place on Mr. Froude. He is an anti-Catholic writer, it is true, but one whose line of argument places Protestantism in jeopardy. We do not know that, in reference to him, we may justly quote the old saying, *Ex uno disce omnes*, but, if one English historian, whose forte lies in his audacity, has won for himself so great a name and has attained to such high distinction, may we not, without presumption, venture to question the complete infallibility attributed to others comparatively of less renown?

IT appears that besides the persecution from which SUGGESTIVE the Jews in Russia are suffering, a persecution is COMMISERATION, being carried on there against a sect who have lately separated themselves from the national Church, and who are called the Stundists. Is it not a little significant, by the way, that a warm sympathy with these Stundists is expressed among us? Russia has been engaged in a chronic persecution of which slight notice has been taken. Her barbarity towards the Poles has now lasted for a century, and at the present moment she is engaged in making preparations in their unfortunate country once more to dragoon the people at a moment's notice, and on the

most flimsy pretext. There the people have been sabred and trampled to death in their very churches. Atrocious sacrilege has been murderously enforced on them. But little of all this has been commented on in the non-Catholic Press. Our contemporary, the *Otago Daily Times*, gives us some particulars respecting the Stundists which, as we gather, he in turn has taken from an article in one of the London reviews. He describes them as a devout and virtuous people, taking for their only religious guide the New Testament, and living the lives of saints. We have, however, found such descriptions so frequently given that the impression they produce upon us is not very profound. As we know nothing, meantime, of the Stundists, it is not for us to pronounce an opinion. "The Stundists," says our contemporary, "bear a remarkable resemblance to the early Christians in their passive resistance to persecution, and a still greater one to the later sects of reformers." But so many sects have been likened to the early Christians in one way or another, that in this the Stundists are in no particular degree remarkable. As to the later sects of reformers of whom our contemporary speaks, it is quite true that the earlier sects did very bitterly persecute those who also availed themselves of the right of private interpretation and ventured to differ from them. "Even their persecutors," adds our contemporary, "have been constrained to admit their high morality." Here, indeed, it will be allowed, supposing the Stundists to be truly accredited, must be some resemblance between them and the early Christians. Their likeness nevertheless, to any sects of the reformers is less evident. As an instance of the state of morals among the reformers, let us take the condition of Saxony as described in a recent work by Professor Karl Pearson. "The clergy itself," he writes, "was terribly degraded. One minister had three wives living, another did not even know the ten commandments. . . . The moral decay of both peasantry and clergy was extraordinary: both were given to drink, both to sexual vice." Elsewhere, moreover, in the reformed districts according to Professor Pearson, things were even worse. We do not therefore, necessarily conclude that a simple study of the New Testament always results in such a state of morals as that which is reported of the Stundists. Our contemporary, the *Daily Times*, thinks that the Russo-Greek ecclesiastics in persecuting the Stundists take a bad way to extirpate them. "When a man or woman," he says, "suffers imprisonment, flogging, or banishment for the sake of a religious opinion, the example becomes contagious." But for this it is necessary that the principle of vitality should exist in the religion persecuted, Repressive legislation, for instance, quickly and effectually stamped out the Reformation in Spain, and in France it checked and made it barren. The survival of the Scotch Covenanters has no bearing on what we say. We have, nevertheless, no intention of defending the Russian authorities, either lay or ecclesiastic. We do not, in fact, believe that the Czar himself is either amiable or irresponsible. Possibly his majesty would reject the imputation, recognising that by permitting of it, he must figure as a fool. But what we would suggest is that at a time when commiseration is being abundantly bestowed, and, possibly, with complete appropriateness, on victims of Russian barbarity—Jews and Stundists—something should also be given, if only in the way of crumbs from the masters' table, to the unhappy Poles, who this year, in the midst of menaces and preparations once more to decimate them, observe in mourning and sorrow the centenary of their betrayal—their betrayal, moreover, at the hands of the Europe which they had saved from the horrors of Mahomedan conquest, and from a fate still worse, if possible, than their own.

WE have quoted among our post-scripts the testimonial A SPECIAL POST- money borne by our contemporary the *Dunedin SCRIPT FOR SIR Globe* to the tokens of a low moral training to be ROBERT STOUT, traced among the rising generation in this city.

WE have now before us a leader in which our contemporary the *Oamaru Mail* testifies to a still worse state of things as existing in his particular town. Our contemporary alludes to a mission sermon recently delivered there, and in which, he says, the preacher, the Rev H. G. Gould, referred to the prevalence of unchastity and intoxication. Our contemporary sustains the gentleman's charge. He gives the following lamentable particulars in support of it:—"Only last week four authenticated cases of the seduction of young girls were brought under our notice. Two of these girls are not yet out of their teens, all are members of respectable families, and all are ruined and left to face the prospect of maternity." We agree with our contemporary that, although, as a rule, such topics are to be scrupulously avoided, there are times when to keep silence concerning them would be almost criminal:—"There are those," he says, "who assert that it is useless to thus stir up the muddy waters of vice—to draw the veil from this hidden iniquity, but when the fair fame of our city and happiness of our homes are endangered, when the 'little pitted speck' threatens, 'rotting inward slowly,' to moulder all the fruit, it is time to cast aside all prudishness and all false delicacy and the excuses of selfish men, and to strike a very vivid note of warning." "If such license," he continues, "is to be the result of the boasted freedom of action of our young people, the sooner the old régime of strict parental supervision

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restored, the better. Young girls have no business to be out alone till all hours of the night. The responsibility rests, in the first instance, with the parents themselves, and a firm hand and a kindly control will do much to nip the danger in the bud." Our contemporary goes on to expose a very shocking state of things. "As to the youth of the town," he says, "exposed as they are in many cases to an atmosphere of licentious conversation, it is small wonder that their minds take an evil bias. Fathers of families and men in respectable positions, who, it is to be hoped, would hesitate before committing a more serious breach of morality, have no hesitation in retailing obscene jests and stories within the hearing of young people that they would scorn to utter within the hearing of their own families, and the laughter and applause with which each is greeted induces the awful mistake that it is manlike to revel in obscenity, and to 'sow one's wild oats.' Wild oats will never crop anything but wild oats. Many a lad has been ruined by adopting the plausible doctrines of those miserable cynics who hold that the dirty by-path is the shortest way to a maiden's heart—doctrines which are too often endorsed in a flood of licentious literature, dealing out prurience unmitigated by a single ray of moral light." Our contemporary's conclusion is as follows:—"If men will abstain from public obscenity—if fathers and mothers will keep a more watchful eye upon their sons and daughters, and exercise some supervision of their reading, and if young people themselves will awake to a more ardent sense of their responsibilities as a coming people and as heirs of a noble inheritance, the unenviable notoriety which our fair city has achieved may yet become only a memory of the past." What it is that is to restrain the men from public obscenity, or to awaken the young people to a sense of their responsibilities, our contemporary does not very clearly point out. For our own part, we are, at least, convinced it is not a system of education for which the men are responsible, and to which the young people are subjected, a system which excludes from the schools all mention of the God of the Christian people, and all teaching of religion—the only basis of a sound morality. But the state of things referred to is one of which no account is taken in statistics, and which finds absolutely no place among those bare figures cited recently with much parade by Sir Robert Stout, as conclusive of the excellent effects produced in the colony by the system to which we refer. Concerning all this, moreover, Sir Robert Stout will carefully hold his tongue. His reputation, at least in the respect referred to, as a man of science and a champion of secularism, depends, as it has been gained by him, on his speaking out delusively and with much clamour when the occasion offers, and observing a discreet silence at other times. Over and over again we have published particulars directly contradictory of statements made by Sir Robert Stout in support of secularism and not one word of which he has ever ventured to answer. The humble TABLET perhaps is beneath the notice of a *savant* so profound, and a man so distinguished as Sir Robert Stout. But, at least, the scientific publication which we quoted in complete contradiction of him a week or two ago might deserve his refutation if it were possible for him to undertake it. As an officer of the Grand Orient of France, moreover, he might be expected to explain how the criminality of the country in question, where secularism has of late years been especially predominant has increased within the half century by 133 per cent. This is a statement made by the *Revue des Deux Mondes*—a periodical by no means beneath the notice of Sir Robert Stout. With all due obeisance, we make bold to present Sir Robert with a copy of this number of our paper—most humbly begging him to enlighten us, if possible, by replying to the statements we have mentioned. We do not know whether it would be over-bold on our part also to suggest to Sir Robert Stout that a word from him in explanation of the moral condition of the town of Oamaru might be appropriate as well. It is not for us to assert or deny the dignity of our contemporary the *Oamaru Mail*.

A CANDID
LEADER.

WE have always believed that, to bring about the concession of justice to Catholics in the matter of education, all that was needful was that a due and unbiassed attention should be given to the subject. Our reliance has constantly been that the sense of right and fair play was too strong among our fellow-colonists to permit of their permanently persisting in a course of oppression and wrong-doing. We have written strongly on the matter, and we have done so, not so much with the intention of reproaching our fellow-colonists with unfair and tyrannous conduct, as of arousing their attention, and forcing them, if we could not persuade them, to consider the question as it really existed. That our efforts have not been in vain many things continue to assure us. In particular, we have now before us a leader published in our contemporary the *Southland Times*, of Tuesday, the 15th inst., and in which the matter of the Bible-in-schools is considered, and the Catholic claim is dealt with at some length. We regret, however, that our contemporary has been misled by a charge which, as he says, and as we perfectly well remember, was recently made in his columns by a correspondent.—"One of our correspondents," he says, "has boldly charged the Bishop with being the real obstructionist to the Bible's being introduced into our primary schools. And he cannot indeed escape the charge of inconsistency in his at

once deploring the godlessness of our system and refusing the entrance into it of what would at once free it from that reproach."—But there is not a word of truth in this correspondent's charge. The Bishop had nothing in the world to do with excluding the Bible from the public schools. When the contents of the Hon Mr Bowen's Bill were first published, the Bishop, on the contrary, called a meeting of Catholics in Dunedin, at which delegates from most parts of the Colony attended, and where his Lordship protested openly against the proposed Act, and declared that neither he nor his people would accept the compromise offered. So rank, indeed, was the language on the occasion that some of our contemporaries accused him of rebellious expressions. If the Legislature persisted in passing the Bill, with the expectation that the Bishop and his people would fail in their pledge, the Bishop could not help that. They simply showed that they knew very little of the man and very little of the nature of Catholic principles. How then is the Bishop accountable for a state of things against which he protested at the outset, and which he has never ceased to condemn? Our contemporary evidently admits that it was not the Bishop's part to advocate the reintroduction of the Bible into the schools. "We do not fail," he says, "to recognise the peculiarity of the Bishop's position. Quite clearly he could not, in harmony with the policy of his Church, sanction the attendance of Roman Catholic children at schools where the Protestant Bible should be read; nor indeed at any school in which the specific dogmas of Roman Catholicism were not strenuously enforced. But why he should desire to exclude the Bible, to the infinite loss of Protestant children and to the secularisation which he so earnestly bewails of the public schools system, is a course of conduct seemingly irreconcilable with his own principles. It is a dog-in-the-manger policy of the most reprehensible kind." But, really, we say again, the dog-in-the-manger policy exists only in the imagination of our contemporary, or rather, perhaps, in that of his correspondent. The Bishop has restricted his protests and his claims altogether to the matter so far as it affects Catholics. He had no more the desire than he had the right of interfering with the members of other denominations. Nay, the Bishop would certainly prefer to see the Protestant people of the colony bringing their children up in the knowledge and practice of Christianity. Our contemporary goes on to state the case for the Catholics, not perhaps quite as we ourselves should state it, but still in a manner with which we can find very little fault. We quote his leader as follows:—"With regard to the Bishop's claim to a capitation grant for the results of purely secular teaching, it is not easy to give a confident deliverance. One thing to be observed is that this is a question entirely distinct from the Protestant claim to have the Bible re-introduced into the common schools—of course always with a conscience clause. The granting of the latter would be nothing gained at the expense of the Catholics; because the common schools are equally closed to the Catholics, with or without the Bible. If the presence of the Bible were to exclude the young members of Bishop Moran's flock from the State schools, then there might arise a valid plea for the equal endowment of Catholic schools. For, while we must recognise the demand for a capitation grant for the latter in one sense as a denominational one, there is another sense in which it differs entirely from a demand that might be made for a separate grant by any of the Protestant Churches. The conscience of the Roman Catholic Church absolutely forbids its children to listen to even the reading, pure and simple, of the Protestant Bible; but the introduction of that Book into the public schools and the reading of it without note or comment would offend the conscience of no Protestant. The Anglican Bishop of Manchester, Dr Moorhouse, is reported to have expressed himself strongly on this point. 'The Roman Catholics,' he has said, 'are asking from us nothing more than what the freest governments in the world have granted to them. In Prussia, in Baden, in our own colony of Canada, and wherever Catholics and Protestants are largely intermingled, the Government has recognised that the peculiar opinions of Roman Catholics have made separate schools for them necessary. The concession of such schools is inevitable. If not granted by our sense of justice, it will sooner or later be wrung from our political necessities. Nor can I look upon the endeavour to starve the Roman Catholic into acceptance of what his soul abhors as a measure of real expediency. Can I forget that Roman Catholics, with all their errors, love my Redeemer, and that, having such love, they are nearer to my heart than the most enlightened Secularist who reviles for disowns Him?' There is a great deal of enlightenment as well as a fine vein of Christian love in these declarations, although they fail to set forth much that is involved in the relative positions of the Roman and Protestant Churches. These opinions of Dr Moorhouse and the sharp distinctions that he draws between the Roman Catholic and all or nearly all other denominations should not be lost sight of in settling this great question of State aid to Catholic schools. It is not fair to say that because one denomination might receive separate aid, every other denomination would have an equal right to demand it. And for the simple reason that in this case one denomination occupies almost a unique position and possesses almost unique claims: It would unquestionably break down the national system of education

Mother Mary Joseph Aubert's

REMEDIES.

RESUSCITATION!

EVERYONE who has been attacked with the prevailing epidemic of Influenza knows that it is very lowering to the system, and that a general feeling of weakness permeates all through the body.

Now, it is highly necessary that some Tonic medicine should be taken to bring the system up to its proper standard, because if not immediately attended to more serious complaints may develop, and cause a large amount of unnecessary misery.

His Excellency Lord Onslow has communicated the fact to Mother Mary Joseph Aubert that the Remedy "Karana" as prepared by herself, is, in his opinion, and from his own experience in taking same, a perfect tonic and very fortifying, and the public may rest assured that the Governor of this Colony would not give such testimony unless he was well aware that it was correct.

Those persons who are troubled with a cough as an after effect from Influenza are particularly requested to give "Marupa" a fair trial, and it will be found that benefit will result.

It may be as well to mention here that these Remedies are not cheap and nasty preparations, but are made up in such concentrated form that they may at first sight appear expensive, but this is not so, as, from the very flattering testimonials which have been received, the proprietor is confident that value is being given, and that only good results follow with those persons who have given the Remedies a trial.

No medicines previously introduced into New Zealand have reached a total sale of eighteen thousand bottles in four months, and yet this has been done by Mother Mary Joseph Aubert.

Kindly remember that "Karana" is invigorating to the system, and that "Marupa" will successfully combat with any cold, cough, or bronchial affection.

HIS EXCELLENCY LORD ONSLOW speaks up for Mother Mary Joseph Aubert in a letter to Dr De La Bachoué:

[COPIE.]

Wellington, 18th Septembre, 1891.

MON CHER DOCTEUR,—

Je vous dois de la reconnaissance pour les consultations que vous m'avez données m'engageant à essayer les remèdes extraits des plantes de la N.Z. préparés par la R. Mère Marie Joseph Aubert.

J'en ai fait usage pendant quelque temps, et je puis vous affirmer que je m'en suis parfaitement trouvé. Ils sont toniques et fortifiants.

Veuillez transmettre mes félicitations à la R. Mère au sujet de ses travaux. Ils sont d'une grande valeur pour le soulagement des misères humaines, me paraissant susceptibles d'ajouter aux industries de la colonie, et devoir être en même temps profitables aux bonnes œuvres dont elle poursuit la réalisation.

Agréé, mon cher Docteur, l'assurance de mes sentiments distingués.

ONSLOW.

Dr De L. Bachoué, French Consulate, Wellington.

[TRANSLATION.]

Wellington, 18th September, 1891.

MY DEAR DOCTOR,—

I feel grateful to you for your advice to try the remedies extracted from New Zealand plants, and prepared by the Rev. Mother Mary Joseph Aubert. I have used them for some time, and I am in a position to inform you that I have found them perfectly satisfactory. They are really tonic and fortifying.

Be good enough to convey to the Rev. Mother my congratulations on her labours; they are of great value for the relief of human miseries, and appear to me capable of furthering colonial industry, and should at the same time be profitable to those good works which she seeks to realise.

Accept, my dear doctor, the assurance of my appreciative feelings.

(Signed)

ONSLOW

Dr De La Bachoué, French Consulate, Wellington.

in New Zealand if any denomination could break off at its pleasure from the common school institution, carrying with it a State capitation grant for secular teaching; but it would have no effect whatever in disintegrating the common school system if such grants were made to Roman Catholics only; for in all the localities where the endowments would be sought for there is already an absolute severance between Catholics and Protestants as regards their schools." Our contemporary, in conclusion, bears us out in the views we have more than once expressed as to the true feeling of the people generally towards secularism. "One thing, however," he says, "is tolerably certain. If what the Rev Mr Morley has called 'the divorce of our (education) system from the Bible' is suffered to continue, this will of itself sooner or later produce the result of fatally damaging the integrity of that system. There are unmistakable symptoms that the public conscience is awake in the matter, and that the mind of the community is uneasy under the false step that was taken in excluding the Bible from the schools, and under the already manifest effects of that exclusion and the prospect of their continuance and aggravation. We adhere to the belief that in this particular the action of the Legislature never represented the wishes of the people, and that the evil has been perpetuated not because of any real acquiescence in the wrong on the part of the very large majority, but because of political exigencies that are very well understood. If the mind of the electors could be concentrated on the question at any time of political calm there is little doubt that the response would be largely in favour of the de-secularisation of the public schools. And when so much is said, it is not said in excuse of those who, believing this to be the question of questions as regards the safety and prosperity of the State, yet fail to give it a corresponding place in their political creed and allow the most trifling article of secular policy to dislodge and overshadow it." This leader, as we have said, is plainly an indication that when men who, as our contemporary and the great body of our fellow-colonists certainly are, are at heart lovers of justice and fair play, discard prejudice, cast off the influence of interested or of unscrupulous and dishonest people, and exercise their own independent judgment, they must necessarily see the force and reasonableness of the claims Bishop Moran has so long and so persistently, and, as we believe it will be generally acknowledged in the end, so manfully and faithfully, urged. The Bishop, indeed, has been no dog-in-the-manger. He has truly desired to see impartial justice done to every one, and, what is more, he has never lost faith in the disposition of his fellow-colonists to do such justice when once they perceive how grievously they are involved in withholding it. The leader published by our contemporary, the *Southland Times*, is very significant as to the fact that the Bishop's confidence was well grounded, and that the time in question is no longer far distant.

AUCKLAND.

(From our own Correspondent.)

Auckland, March 17, 1892.

I REGRET to have to announce that the Rev Father O'Gara, one of most popular priests of the Auckland diocese, is to leave for England, proceeding on Saturday next by the Kaikoura. Though Father O'Gara at first proposed to go merely on a holiday trip, it is now probable that he will remain in the old country. Father O'Gara, who is amongst the most kindly and genial of men, is an able Catholic priest, which means, of course, that he is a fearless champion of truth and liberty, while he is a talented scientist, and a member of some of the chief scientific societies of London. He is especially a meteorologist. A man of culture, he is particularly fond of philosophy and its kindred studies. For a considerable period he has been diocesan inspector of the Catholic schools. During the past three years he has been in charge of the Lower Waikato parish.

One of the most flourishing organisations connected with the Church in Auckland is St Patrick's Total Abstinence Society, which, under the guiding care of the worthy president, the Rev Father Hackett, and some of the most prominent members, is advancing surely and steadily. During the term of its existence it has done a great and glorious work. Joy and happiness have, under its influence, been brought into many a home which, before its existence, was desolate and poverty-stricken through the foul demon of drink. It must not be supposed that this society has been established solely for drunkards. Of course its primary object is to rescue souls from so great an evil, but it is a society also which deserves the earnest support and sympathy of everyone, and all of those who are total abstainers, who have never tasted drink, and I am proud to say there are many of them, should become members. The number of members is increasing rapidly, and the meetings are of a most interesting character. However, during the season of Lent the usual concerts will not be held. At a meeting on Friday night, opportunity was taken to show the esteem in which Mr Heffernan, who has done a great deal to advance the interests of this most excellent organisation, is held, Father Hackett, on behalf of the society, presented him with a very handsome silver-mounted pipe, at the same time thanking him for his zeal and energy in the cause they all have so much at

heart. Mr Heffernan, in thanking the members for their gift, said he would continue to work to the best of his ability for the society.

The feast of St Patrick was to have been celebrated in Auckland to-day with usual enthusiasm, but I am sorry to say that as the weather was anything but favourable, for there had been a steady downpour through the night, the demonstration has had to be postponed till Saturday. There is a very amount of patriotic sentiment in Auckland, and it flows over on the 17th of March, when thousands congregate in the Domain, where the Auckland branch of the Hibernian society and the school-children have their annual picnics and sports. This day is observed with more enthusiasm in Auckland than anywhere else in New Zealand. The children march through chief streets, and enjoy themselves in the domain. This evening, however, a national concert, with a programme entirely of Irish music, is to be held, and will, no doubt, attract a crowded audience.

There was a very interesting and touching presentation at the Blind Institute, Parnell, when the patients gave Mr Abbott, through whose efforts the institute was established, an address expressing their thanks and gratitude to him for what he had done on their behalf. It was a sight that would never be forgotten by anyone who saw it—the quiet, hopeless resignation of the patients, as they sat there listening to the addresses, grave and solemn, that beautiful light of the eyes which gives the expression to the face, shut out from them. A little girl—blind, was led forward, and gave Mr Abbott a bunch of beautiful flowers, a token of thanks of the children of the Home. Mr Abbott returned sincere thanks to the patients, and said that the cause of the blind would always be nearest his heart.

Poor old Paul Tuhaere, one of the finest of that fast-decaying race, the Maoris—and a straightforward, honest man, died on Saturday from an attack of acute bronchitis. Throughout his life he had been a staunch friend of European Government in this Colony. He was the head chief of the Ngatwhatua tribe, the original owners of the land on which Auckland is built; and for some years he and a remnant of his tribe have lived at Orakei, a native settlement in one of the bays of the Waitemata Harbour. It was there he died, after having been removed from Auckland against the express instructions of the doctors. Paul's wife survives him, as well as one daughter, Mary Tuhaere, a very intelligent girl, who is receiving an English education.

The sensation of the week has been the collapse of the charge preferred against the Hon J. B. Whyte, conjointly with A. F. Etheridge, of having defrauded the Crown of £103 3s 7d, by substituting land script for cash, which had been paid to the Government by a purchaser of land. When the information was laid against Mr Whyte, there was great astonishment; but the astonishment increased when it was announced on Monday morning that the case could not proceed, owing to the absence of a material witness, Archibald Grandison, a well-known builder, the purchaser of the land. It appears that Grandison was subpoenaed as a witness just as he was leaving Wellington by the Tainui for England, and that he refused to abandon his passage. Long speeches were delivered by counsel, regretting the absence of Grandison, Mr Cooper (Whyte's solicitor) urging that there should be no suggestion that his client had in any sense assisted in the departure of the witness from the Colony. Etheridge, who was sentenced last week to four years' penal servitude on other charges, appeared in court, looking pallid, as if prison life is already beginning to tell on him. He was Receiver of Crown Lands Revenue and Chief Clerk in Lands Department at Auckland for some years. It has now been announced that Mr Whyte intends to ask for a Parliamentary committee to enquire into this case.

The Auckland Catholic Literary Society have opened this year's session with a lecture by Dr Bakewell on "English Puritanism." The lecture was a comprehensive sketch of that system by one who had been brought up amongst its followers, and had afterwards become a Catholic; and it was a critical and impartial statement of the conditions under which Puritanism existed, and the causes of its decline and decadence. Before closing the lecture, Dr Bakewell paid a splendid tribute to the Catholic Church.

The manufacture of salt, an industry which ought to grow into great prominence, is, I am glad to say, about to be established here in earnest, and should develop rapidly. The first definite move in this direction has been taken by a company to be known as the Colonial Salt Manufacturing and Refining Company. They have sent an application to the Rangitoto Domain Board for the lease of five acres of ground on Rangitoto Island, as they wish to establish works there. It will be better to use Rangitoto in that way than to employ the public funds in making a pathway to the top of the Island.

Some improvements and alterations are to be made in the Auckland Telephone Exchange, under the superintendance of Dr Lemon. When the work is complete, more lady telephone clerks will be employed to meet the growing business of this branch of the public service.

The new drill instructor, Sergeant Richardson, who has been sent out to the Colony by the Imperial Government to be attached to the permanent militia, arrived in Auckland a few days ago from the South. He is to make a short stay here, and will return to Wellington early next week.

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Mr McKay.

Dear Sir,—On May 2nd of last year I chose this pair of "Zealandia" boots from the general stock in the City Boot Palace.

I wore them frequently about Dunedin during the following six months, and then almost daily from November 2 till January 27 (86 days) for 1,050 miles, walking over the interior of Otago, crossing a score of mountain ranges.

On previous similar tramps I wore other makes, including real "Cookhams," but all those were in a sorry plight long before the journey's end.

After twelve hundred miles walking—mostly very rough—the original soles of this pair are still in fair condition, and the sewing of the same quite intact; while, with the exception of a small hole in the crease of each heel, the uppers are good for another thousand miles.

The boots received no special treatment—merely the application of neatfoot oil and blacking.

Yours faithfully,

ALEX. DON,
Chinese Missionary.

Dunedin, February 3, 1892.

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Manufactured by HAYWARD BROS., Christchurch, N.Z.

Irish News.

Antrim.—The annual meeting of the Irish Temperance League was held in Belfast on Tuesday afternoon. Mr T. W. Russell, M.P., who was the principal speaker, said the Parliamentary record in regard to temperance legislation from 1880 to 1885 was disgraceful, while the period occupied by the present Government was more so. The Government, including the present Irish Chief Secretary, were playing fast and loose with the Irish Sunday Closing question, and before an advance could be made the temperance party would have to make things unpleasant for the Government.

Armagh.—An Orange band invaded the Catholic quarter of Portadown town known as the Tunnel and began to cheer defiantly at being able to march through the Catholic quarter. The inhabitants, seeing this defiant attitude, made an onslaught on the band and two drums and several instruments were taken away and broken. A number of people were suffering from wounds and were taken to the doctor. What the Catholic people of Portadown complain of with regard to the Tunnel is this: There are two more direct roads that the bands could go by. They object, and justly, too, that these Orange bands should be permitted to enter their quarter solely for defiance, and in order to give annoyance, when other roads are more convenient through which they could proceed. A continuance of this conduct, which is apparently winked at by the authorities, will surely lead to bloodshed and probably murder.

Cork.—Father Davis, of Baltimore, County Cork, is happily convalescent. His attack was of a most serious character, influenza, followed by bronchitis, complicated with congestion of the lungs.

her rest-hous, known as the "Owleries." It may be added that the "hand and heart" homespun cloth also represents a flourishing Donegal industry.

Down.—Robert Hanna of Belfast supplied to the press some interesting details touching the demise of James Magee, Ballykine, Ballynahinch, who died a few days ago at the advanced age of 100 years. The battle of Ballynahinch is now a matter of history, but at the time of its occurrence old Mr Magee lived in the vicinity of Edenarady, where the battle was fought between the united Irishmen and the Royalist forces. Following is the interesting account:—"I need not enter into details of the great fight, but there is one incident I cannot pass over. Immediately adjoining Mr Magee's farm some of the peasantry were hiding after the close of the contest. Amongst these was Eliza Gray, her brother and sweetheart. Their hiding-place was discovered by the yeomen, and the brother and sweetheart were slaughtered forthwith. The courageous girl rushed forward to render assistance and was shot dead also, by command of the officer of the yeomen. The three were laid in the one grave, and, when Munroe, the leader of the United Irishmen, was apprehended Magee's mother—the Spartan woman—rushed forward in the midst of the cavalry to hand a drink he sorely needed. In this locality, in Mr Magee's early day, the Catholics had to assemble for worship at the side of rocks at Burren and elsewhere; and till this day, in the heart of the Dunmore Mountains stands an altar that served the Catholics here for one hundred years. It is told that Oliver Plunkett, the martyred Bishop of Armagh, celebrated Mass at it. Mr Magee's funeral was largely attended, and the obsequies were performed by Father McGrath, Ballynahinch."

Dublin.—In commemoration of the birth of a daughter during the past year, and in keeping with a time honoured custom, the Lady Mayoress was on New Year's Day presented with a silver

SARGOOD, SON & EWEN,
 MANUFACTURERS OF THE CELEBRATED
STANDARD BRAND BOOTS & SHOES
 DUNEDIN. ONLY GENUINE WHEN
 BE SURE THE BOOTS YOU PURCHASE
 HAVE THE
STANDARD TRADE MARK
 REGISTERED TRADE MARK
 ON THE HEEL.
 IT HAVING COME
 TO OUR KNOWLEDGE THAT INFERIOR
 TRADE BOOTS ARE BEING SOLD FOR STANDARD MAKE PLEASE
 BUYERS TO HAVE THE TRADE MARK ON THE HEEL.

During the progress of the malady he was assiduously watched by Dr Hadden, of Skibbereen, Dr Donovan, of Cork, having been called into consultation. He has done great practical work in fostering into life and activity the Irish fishing industry.

Donegal.—At the usual fortnightly meeting of Davitt and Carndonagh branch of the National Federation recently held the following resolution, proposed by Wm O'Doherty, was passed unanimously:—That we, the members of the Carndonagh branch of the Irish National Federation, as a reply to the treatment accorded him at Waterford, ask Mr Davitt to contest the division of Inishowen at the next general election, and we defy the minions of "Terrorism and Toryism" to gather up 200 professing Nationalist votes throughout this division against the father of the Land League and the nobles of our race.

There is a rapidly-increasing demand for Donegal Home Industries linen, which is dyed in beautiful shades and is peculiarly suitable for artistic needle work. One interesting thing shown is the "Hamilton" bed-coverlet, a counterpart of which has been bought by the Queen. It is worked on Donegal linen with polished flax threads, looking like silk, but with a subdued lustre of their own. Another and most beautiful coverlet is of Japanese hand-painted crepe—known as "moon and clouds"—with a Japanese cherry-blossom design on it, the embroidery having been done in Ireland. The natural deftness of the Irish race is, however, best shown by the wood carvings. Three years ago two Donegal boys were trained in London, partly at the Polytechnic and partly at Donegal House, and they now teach a considerable class at Gweedore. Some owls, modelled after original study of the birds—too much stress cannot be laid on this—are admirable. They are done for the Countess of Aberdeen, who wanted them for the decorations on the ural windows of

cradle and other gifts as souvenirs of the interesting event. On the same day her husband, Alderman Meade, was installed for a second term as Lord Mayor of Dublin.

We notice from the Registrar-General's report that the annual rate of mortality in Dublin for the past week was 64 per thousand of the aggregate population. London was 46, Edinburgh 22, and Glasgow 28.

Although living a somewhat secluded life at Elm Park, Merrion, Lord Ffrench was a most popular nobleman, and his readiness to throw open his fine park to the Gaelic Athletic Association and other bodies made him a great favourite. He is succeeded by his brother, the Hon Martin Joseph Ffrench. The late Lord Ffrench was an ardent supporter of the Home Rule cause, and in O'Connell's time he, as well as his father, the third Lord Ffrench, and his brother, the present peer, were deprived of their Commissions of the Peace for the county of Galway for attending a repeal meeting. Lord Ffrench's purse was always open to aid the National cause from O'Connell's to Butt's time and from Butt's to the present. The death of Lord Ffrench places the Towerhill family and The O'Conor Don's family in deep mourning.

The half-yearly meeting of the city of Dublin Workingmen's Club was held recently under the presidency of the Lord Mayor. The report of the committee of management was of a satisfactory character, and showed that the liabilities of the club had been reduced by nearly £50 during the half-year. The Lord Mayor, to whom a warm vote of thanks was passed, referred to the necessity which existed in Dublin for clubs of that description, and said that if they had a paternal Government the want in this respect would be supplied. Referring to the Main Drainage Scheme, he said that the

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HIGH STREET, TIMARU.

Wholesale Importer of MARBLE
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Tombstones in Marble or Granite
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D. DEALY ... Proprietor.

D.D., late licensee of the *Chicken and 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, clean-
ness and moderate charges being his motto.—
A conveyance leaves every night to convey
guests' luggage to and from both railway sta-
tions. 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
in attendance.

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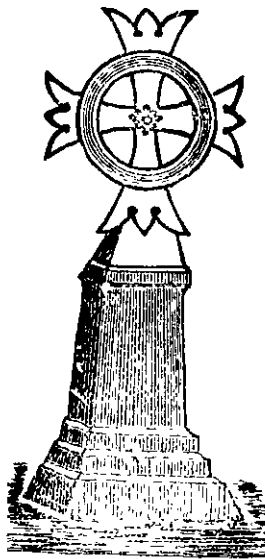
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Ornamental Work of all kinds executed.
in stone, iron and timber.
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and every description of Saddlery also a large
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Farmer who will inspect my stock before
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MANAGER: Walter Hislop.

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rent, and dividends, and conducts all general
agency business.

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Weekly sales of Fat and Store Stock will be
held at Burnside, commencing next Wednes-
day, the 29th inst. Sheepskins, Rabbitskins
Hides, Tallow, &c., by Auction every Tuesday.

Liberal advances made on all produce con-
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Cornsacks, Woolpacks, Twine, &c., supplied
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Drays and Spring Carts from £16; Waggons
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COMPANY,
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Having PURCHASED the BUSINESS of
Mr S. G. SMITH as from and including the
first day of September, 1891, I respectfully
solicit a continuance of the liberal patronage
bestowed on Mr Smith. The requirements of
customers will be most carefully studied and
attended to. All description of Meat kept
will be of the prime quality, and will also
be supplied at reasonable prices. Quotations
given on application.

GARDEN WATSON,

Proprietor.

P.S.—Coming forward, a draft of prime
Bullocks from Messrs Murray, Roberts, and
Co's Gladbrook Estate; also to arrive, a large
quantity of extra prime Hams and Bacon
from Pigs fattened on the Awamos Estate of
Hon. J. Holmes, Oamaru, and fat Lambs
from North Canterbury.—G. W.

members of the Corporation would see that everything required for the works would be procured in Ireland when possible.

Galway.—Captain John Smyth, Maasonbrook, Loughrea, has given a reduction of twenty per cent. to all his tenants. The tenants recently attended at the rent office and paid up. Since the unfortunate split in the Irish party the landowners in the county are demanding the rent to the cent.

Father Michael O'Donoghue, parish priest of Arran Island, Galway, appeals on behalf of a fund which is being raised to provide the islanders with proper fishing boats, and to which Mr James McLaren Smith has just given a contribution of £250.

The people of Connemara have lost their best friend by the recent death of Father Tom Flannery. During his time in Carna he caused the splendid bridge named after himself (Flannery bridge) to be erected; this magnificent public structure opened up at once communication between Carna, Kilkerrin, and Galway; whilst in another part of this extensive parish he had a causeway built between Mweenish Island and the mainland. But, perhaps, it is with the knitting industry that the name of Father Tom is most intimately associated. For some years past the female members of every poor family in Carna have been daily employed in knitting stockings and other articles of wearing apparel, which find a ready sale in England, being disposed of by a Manchester company, representatives of which yearly visited Connemara for the purpose of encouraging and promoting this useful and remunerative branch of local industry.—Latterly he had been employed mostly in work connected with the Congested District Board. At the time of his death there were actually 150 men employed at planting trees in his parish, re-forestation being another of the many schemes contemplated for the benefit of his poor parishioners, by whom he was not only loved but passionately idolised. Another grand scheme he had in contemplation at the time of his death was the establishment of tenant proprietorship on certain estates in the parish, whilst his efforts, in conjunction with Sir Thomas Brady, for the development of the fishing industry in the West are well known to everybody. During all this time that he was doing so much to bring money into the pockets of his poverty-stricken parishioners, their spiritual or education interests were not forgotten. Since his advent to Carna comfortable and well-attended schoolhouses, taught by an efficient staff of teachers, cropped up in every part of his parish. The deceased reverend gentleman was attended in his brief illness by Dr Foley. Most Rev Dr MacEvilly, Archbishop of Tuam, is expected to attend the funeral.

Limerick.—A man named O'Neil died at Limerick recently in the advanced age of 107 years. The deceased was in weak health for some time past, but his faculties were well preserved.

On Christmas Eve John Fleming, harnessmaker died suddenly at Main street, Rainkeale. The greatest sympathy was shown for the deceased by his fellow-tradesmen and Nationalists of the town. He was one of the old guard who was imprisoned for the rising at Ballyheige, County Kerry. He was a native of Tralee.

The Limerick Amnesty Association at last meeting passed a resolution of thanks to the Amnesty Committee of Yarrow-on-Tyne and Stockheads for the sincerity shown in the cause by their generous subscription, and expressing the hope that the organisation and those in other places would continue their exertions on behalf of those now imprisoned.

Longford.—Right Rev Doctor Woodlock has been the recipient of a large number of addresses of congratulation on the occasion of his Golden Jubilee. All the public and religious bodies of the diocese have testified their love for him by presenting addresses of the warmest congratulations. On Christmas Day the Bishop visited the poor children of the workhouse to witness their enjoyment of their Christmas dinner. On leaving he gave the matron a sum of money for the purchase of toys and sweets for them. It is by humility and kindness that Doctor Woodlock has come to be so loved by his people.

Louth.—Michael Davitt presided at the County Louth Convention recently held, and, in the course of his address, said that the Factionists had carried the Waterford election by a combination of Toryism and terrorism. When returning to the Evicted Tenants' Fund, he said:—I have met Louth men in my travels throughout Canada and America recently, and I cannot recall a single instance of a man from this County being on the side of Factionism. Your action with respect to this national fund will be carefully watched by exiled Louthmen across the Atlantic, and I am sure you will bear that in memory when you are called upon in a few weeks' time to respond to the appeal addressed to you by the National leaders from this convention.

Mayo.—The Golden jubilee of Most Rev Doctor Conway, Bishop of Killala diocese, will be celebrated this month. The Archbishop of Tuam will preside on the auspicious occasion. It will give joy and pleasure to many admirers of the saintly and good Bishop to be present to offer up their prayers and thanksgivings. There will also be an election of a Coadjutor to assist the Bishop in the arduous duties of the diocese.

Information wanted of Richard Waldron, born in Ballyhannis, in the County Mayo, Ireland. Emigrated to Australia about twenty-six years ago to finish his degrees for a Catholic clergyman. Any information respecting him will be thankfully received by his sister Kate, of 257 Court street, Brooklyn, N.Y., U.S.A. Australian papers please copy.

Sligo.—The Rev Father Clarke, C.C., Easkey, who has been imprisoned in Sligo Gaol for the past three months, in default of finding bail to be of good behaviour, was released this morning at eight o'clock. The charge against him was of intimidating a land grabber named John Clarke at Easkey. The rev gentleman during the recent election was a strong Parnellite.

Tipperary.—At recent Quarter Sessions for the Nenagh division of Tipperary Judge Anderson said he was happy to inform the Grand Jury that the North Riding of their County was in a most peaceable state. There was no bills to go before them, so he felt great pleasure in discharging them. The Coercion Act is still hanging over the heads of the Premier County's peaceful children.

Tyrone.—The tenants on the estate of Earl Castlestewart attended at the rent office in Cookstown last week, and were allowed 10 per cent on their rents.

Waterford.—A splendid meeting of the Waterford City Branch of the National Federation was held on Monday. It was announced that £104 had been lodged in bank for the Davitt Election Expense Fund, and that £8 would be lodged this morning. A further sum of £50 was then subscribed. Resolutions were passed in reference to Rossendale and the late Lady Sandhurst.

From almost every public body in Ireland have expressions of regret been heard on account of Mr Davitt's defeat in Waterford; in fact, it has not afforded any pleasure to Irishmen at home or abroad, except in Irreconcilables and the Tories, the natural enemies of Ireland.

Wexford.—P. O'Neill, auctioneer, sold in the Market house, Ennisecorhy, last week, seventeen acres, statute measure, at Quarry Park, for £100. J. Malone was declared purchaser. Also six houses and some small plots of land in Irish street, the property of Mrs Furlong, at £120, the ground rent being £2 per year. P. J. Roche was declared the purchaser.

Wicklow.—In the County Wicklow in 1881, with a population of 70,385, only 243 were able to speak Irish. When the census were taken in 1891, only 176 were found in the population of over 62,000.

THE BISHOP AND THE BOY.

THE following story is told of a well-known bishop, recently deceased. The bishop was walking along a country road one Sunday, when he saw a small boy throwing stones. He went up to him and said—

"Little boy, it is wrong to throw stones on a Sunday. Are you aware that the angels are watching you?"

"Are they," said the small boy, looking inquiringly into the bishop's face with an expression of innocence on his childish countenance.

"Yes, they are; they see you every time you throw a stone."

"Do they?" asked the small boy earnestly. "Do you think they saw me throwing stones at the old hen in our little back yard last Sunday?"

"Yes," replied the bishop. "I am sure they did."

"Are you sure the angels saw me throwing stones at the old hen in our back yard?" asked the boy reiterating the question with almost tearful earnestness.

"Yes, my boy," said the bishop; "I'm perfectly sure they saw you."

"He, he, he! We haven't got any back yard," said the little boy, going off into derisive laughter, "and we haven't got any old hen!"

The bishop walked away a sadder and a wiser man.

X For invalids and delicate children Aulsebrook's Arrowroot and Tea Biscuits are unsurpassed.

X Ladies, for afternoon tea use Aulsebrook's Oswego Biscuits; a perfect delicacy.

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 feeding the extraction of a tooth. Read—[ADVT.]

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Sales of FAT STOCK every Wednesday at Burnside

Sales of SKINS every Tuesday.

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Consumers who have not yet had it will add to their HOME COMFORTS by asking their coal merchant to send them KAITANGATA COAL.

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WITH OUR
PATENT SEAT FASTENER**

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Have added a large saloon at back of Shop, 15 Rattray Street, where Oysters may be had with full table luxury for 6d per plate. Visitors Specially invited.

G E O R G E S O N A N D C O .
FISHMONGERS AND POULTERERS,
15 Rattray Street; also 113 George Street and Maclaggan Street,
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CARPET WAREHOUSEMEN AND ART FURNISHERS,
Desire at this Season to direct special attention to their Stock of
FLOOR COVERINGS,
Amongst which will be found the Newest and
Choicest productions in

WILTON
AXMINSTER
SAXONY
BRUSSELS
TAPESTRY, and
KIDDERMINSTER CARPETS
Also a few
TURKEY, MIRZAPORE, and MASULIPATAM
CARPETS and RUGS.
LINOLEUM and FLOORCLOTH
in all qualities.
Specialties—
INLAID TILE LINOLEUM
And
CORK CARPET.

CURTAINS AND FURNITURE COVERINGS
In these Goods we hold the Largest Stock and Greatest
Variety in New Zealand,
and are prepared to make and fit up
WINDOW VALANCES and DRAPERIES, BED-
HANGINGS, PORTIERES, &c.,
A choice of which can be made from some of the latest Parisian
designs.

We have in Stock a few high-class
DRAWING ROOM OCCASIONAL CHAIRS,
which can be covered to suit purchaser's choice.

We are also prepared to estimate for and undertake
Upholstery of every description.

HERBERT, HAYNES & CO.

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ST. JOSEPH'S PRAYER BOOK

IS NOW READY.

Approved By

HIS HOLINESS THE POPE.

All Orders to J. J. CONNOR, TABLET Office, receive
prompt attention.

Commercial.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY CO., LIMITED, report for week ending March 21, as follows:—

Store Cattle.—Market less active, a few still change hands. Any lots offering in forward condition and well-grown will meet with buyers.

Store Sheep.—Large numbers are still being offered, but buyers seem as yet unsatisfied.

Sheepskins.—All offered met with good competition and realised following prices:—Country dry crossbreds, inferior to medium, brought 1s 10d to 3s 9d; do do merino, 1s 7d to 2s 8d; full-woolled crossbreds, 4s to 5s 7d; do do merino, 3s to 5s 1d; dry pelts, 3s to 1s 5d; best green crossbred pelts, 2s to 2s 5d; picked, 2s 6d to 2s 10d; medium to good, 1s 9d to 2s; green merino pelts, 1s 3d to 1s 8d; green lambskins, best, 2s 4d to 2s 8d; medium to good, 1s 9d to 2s 2d each.

Rabbitskins.—All offered met with a good demand; summer skins fetch 5d to 7d; full-furred, 8d to 10d; suckers and half-grown, to 4d per lb.

Hides.—The local demand for these continues steady for lots in good condition. Heavy, 2½d to 2½d; extra heavy, 2½d to 3d; average country hides, 1½d to 2d; light, 1½d to 1½d; interior and slippery ½d to 1d per lb.

Tallow.—Demand very good, both for export and local purposes. Best rendered mutton, 19s to 20s; medium to good, 16s to 18s 6d; inferior to medium, 13s 6d to 15s; best caul fat, 12s 6d to 13s; inferior to medium and good, 9s to 12s per cwt.

Grain.—Wheat: Deliveries of the new wheat as yet are only to a small extent, but still sufficient to meet present demand, which is not improving to any appreciable degree. Best Northern Tuscan and Velvet (the latter being in most demand), 4s to 4s 3d; medium to good, 3s 6d to 3s 10s; inferior, 2s 6d to 3s 3d; broken, 1s 6d to 2s 3d; ex store, sacks weighed in, terms. Oats: The demand is not particularly active, and sales difficult to effect except at a reduction on last week's quotations. Prime bright feed and milling, 1s 6d to 1s 6½d; medium to good, 1s 5d to 1s 6d; musty and inferior, 1s to 1s 4d; ex store, sacks extra, net, ¾d per bushel extra for b Dunedin. Barley: Best malting, 2s 10d to 3s; medium, 2s 7d to 2s 9d; feed and milling, 2s 3d to 2s 6d; ex store, sacks extra, terms.

Grass Seeds.—Demand for ryegrass seed is less active. Undressed 1s 6d to 2s 3d; extra clean, 2s 9d to 3s 3d; machine dressed, 3s 3d to 3s 9d, ex store.—Cocksfoot nominal, best, 4d to 4½d; medium, 2½d to 3½d per lb.

Potatoes.—Prime derwents are in better demand and prices firmer, say, 5s 6d to 60s; little or nothing now passing in kidneys.

Chaff.—Market bare. Consignments in consequence are easily placed, best fetches 60s to 62s 6d; new and inferior, 50s to 55s per ton.

Dairy Produce.—Factory made cheese, medium size, 4½d to 4½d; loaf shape, 4½d to 4½d; dairy made 3d to 4d per lb; prime salt butter firm at 7½d to 8d; factory, 10d to 11d per lb.

MESSES STRONACH BROS AND MORRIS report as follows for week ending March 16:—

Fat Cattle.—Bullocks to L9 10s; cows to L6 10s.

Fat Sheep.—Crossbred, 13s 6d to 15s; merino to 10s 9d.

Lambs.—Demand good, values from 7s to 12s.

Pigs.—Suckers, 7s to 9d; stores, 16s to 18s 6d; parkers, 22s to 24s; baconers, 29s to 35s.

Store Cattle.—Inquiries for well-grown bullocks fairly numerous.

Store Sheep.—All lines find buyers at full rates.

Sheepskins.—Values continue good for pelts and lambskins.

Rabbitskins.—All lots coming forward are competed for.

Hides.—No change to report.

Tallow.—All lots immediately cleared at late rates.

Grass Seed.—Ryegrass: Demand for undressed parcels is slack, buyers requiring only the cleanest of seed.

Potatoes.—45s to 50s; kidneys and inferior, 30s to 35s.

Chaff.—Best, 57s 6d to 60s; new and inferior, 40s to 55s.

DUNEDIN HORSE SALEYARDS.

MESSES. WRIGHT, STEPHENSON AND Co. report as follows:—The class of horses that have been selling best of late, and for which we have still numerous inquiries, are young upstanding light harness horses, and strong, active spring van and springcart horses. Good young draughts are also readily saleable to the town carriers. Next Saturday we shall offer consignments of upstanding hacks and harness horses from Mr W. Sibbald (Mackerzie Country); and Mr Thos. Shaw (Fairlie creek). We quote:—For first-class draughts (extra-heavy), L25 to L30; good ordinary draughts (young), L18 to L22; medium draughts, L12 to L16; aged draughts, L6 to L10; good hacks and harness horses, L12 to L16; medium hacks and harness horses, L7 to L9; light and inferior hacks and harness horses, L5 10s to L5

Mr F. MEENAN, King street, reports:—Wholesale prices.—Oats: 1s 5d to 1s 7d (bags extra), demand quiet. Wheat (easier): milling, 4s 0d to 4s 3d; fowls', 2s 6d to 3s 6d, sacks included. Chaff: Market, full supply—£2 10s 0d to £3 2s 6d; hay, oatens, £3 0s; ryegrass, £3. Bran, £3 0s. Pollard, £4 0s. Potatoes, kidneys, new, local, £2 (market bare); derwents, £2 15s 0d. Flour: roller, £12 to £12 15s; stone, £11 5s to £11 15s. Fresh butter, 8d to 10d; salt, nominal for prime, 7d. Eggs, 1s 2d. Oatmeal, £8 15s 0d in 25lbs; bulk, £8 0s.

Mgr. Falleze, Prefect Apostolic of Norway, has arrived in Rome on his visit *ad limina*. There are now ten Catholic churches in Norway and five oratories.

—For the first time since the end of the Sunderbund and the Revolution of 1848, a Catholic has been elected a member of the Swiss Federal Council.

NEW ZEALAND MEDICAL ASSOCIATION.

At the annual meeting of the above-named society, which took place last week at Wellington, the following address was delivered by the president, the Hon Dr Grace, Count of the Holy Roman Empire. The report is taken from one of the Wellington dailies:—Gentlemen—On an occasion of this kind, when we meet chiefly for the discussion of those practical objects which by improving our organisation tend to increase our general power of usefulness to society, you will not expect from me an elaborate disquisition on the drift of modern thought, on its tendency by the development of scientific knowledge to enlarge the field of our responsibilities at the cost of increased strain on our nervous systems—our real capital in life. You will, most of you, in person have experienced the truth of that axiom. "Without unbroken time there can be no consecutive thought." It is my misfortune that in the midst of reflection, or a sentence, I am liable to be called away by the call of public or private duty. This fact is sufficient to secure for me your tenderest consideration, for fellow-feeling makes men wondrous kind. Supposing, however, that I had no such excuse to tender to you, I should yet, with great hesitancy, arrogate to myself the privileges of a teacher when addressing a body of this kind. Nevertheless, as I have been a long time engaged in practice, and as I owe you the compliment of an address in recognition of your politeness in coming to hear me, and of the honour which the profession has done me, in electing me to preside on this occasion, I will venture to detain you for about 20 minutes. It is said a man never becomes old till he lives in the past. If so, medical men possess the secret of perpetual youth, for though they treasure up the learning of the past, their eyes are ever in the future, stimulated by the enthusiasm of human nature, their personal burthen of years is thrown into the shade whilst they gaze on the rising sun of those healthier, happier days to come. This is the reason why medical men are so charming in general society—their versatility is the reflex of their enthusiasm—their neglect of vulgar riches in the pursuit of active beneficence, the stamp of their moral greatness. Nevertheless there seems to me a danger in modern days of our ceasing to estimate broadness of view in medicine at its true worth—arising from the infinite subdivision of specialities. Investigation in most cases means progress by division and subdivision of the field. This is not necessarily true in medicine. It is true to say that healthy progress in medicine must be an evolution, co-ordinate with the development of science. To be able to observe with minute care all the subtle changes in the progress of disease is to hold forth promise of eminence in practice—to reason logically from these is to be a scientific practitioner. To collate from records the vast experience of the past, and reduce it in the laboratory of the mind to practical uses is to accumulate such weighty knowledge as develops the capacity for original research. The question is, how are the eminently high faculties necessary for these ends to be cultivated, not with a view to specialities but with an eye to the education of general practitioners? I venture to submit the proposition that no man who has not benefited by wide experience as a general practitioner is competent to make a first-rate specialist. What the specialist knows in addition to the knowledge of the well-taught general practitioner is very largely curious rather than important. Now, we are educating at the Dunedin School of Medicine wholly or in part a great number of general practitioners. It becomes important for us to consider what is the character of the education imparted, and to search out the most effective means by which we can strengthen the hands of the professors and clinical teachers. At the very commencement we are met by a serious difficulty in the law regulating the management of hospitals. Trustees are elected by the rate-payers and local bodies, whose duty it should be to look after the business management of the hospitals, but who exercise in addition the sole right of electing medical men to these hospitals. The consequence is there exists no guarantee to the public, whose highly-endowed State medical school is in Dunedin, that suitable clinical teachers are appointed to that hospital. How are those habits of observation to which I alluded to be fostered if competent clinical teachers chance not to be elected by a trustee, who, possibly, gives this important matter very little consideration. The New Zealand University grants a degree in medicine which by Imperial statute is recognised all over the Empire, and the Colony by its laws deprives the New Zealand University of even a voice in the selection of clinical teachers at the only authorised hospital. This absurdity requires only to be known to our practical people, whose very lives are at stake, to secure its removal. In deed no very serious alteration of the law is necessary. As the Otago people are justly jealous of interference in their local affairs, I would suggest that power under statute should be given to the Council of the Otago University to appoint suitable clinical teachers as physicians and surgeons to the Dunedin Hospital. As the Otago University is affiliated to the New Zealand University, which alone possesses the power of granting degrees, the community of interest and the watchfulness of the profession would afford guarantees to the general public for the efficiency of clinical

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EXTRAORDINARY NEWS.

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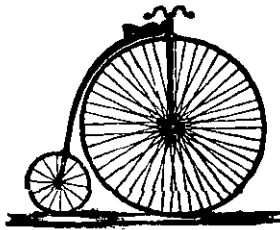
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- FOR AUCKLAND, VIA LYTTLETON WELLINGTON, NAPIER, and GISBORNE.—MARAROA, s.s., on Wednesday, March 30. Passengers from Dunedin by 2.30 p.m. train.
- FOR OAMARU, TIMARU, LYTTLETON, NAPIER, GISBOURNE, AUCKLAND.—OHAU, s.s., early.
- FOR SYDNEY, VIA LYTTLETON, WELLINGTON, NAPIER, GISBORNE, and AUCKLAND.—MARAROA, s.s., on Wednesday, March 30. Passengers from Dunedin by 2.30 p.m. train.
- FOR MELBOURNE, VIA BLUFF AND HOBART-TABAWERA, s.s., on Thursday, March 31. Passengers by 3.35 p.m. train.
- FOR SYDNEY, VIA LYTTLETON AND WELLINGTON.—WAKATIPU, s.s., about Tuesday, March 29.
- FOR WESTPORT, via TIMARU, AKAROA, LYTTLETON, AND WELLINGTON.—OMAPERE, s.s., on Friday, April 1. Passengers from Dunedin Wharf at 7 p.m. Cargo till 4 p.m.
- FOR GREYMOUTH AND HOKITIKA, VIA OAMARU, TIMARU, LYTTLETON, and WELLINGTON.—HERALD, s.s., about Saturday, April 2.
- FOR FIJI, from AUCKLAND.—OVALAU s.s., on March 25.
- FOR TONGA AND SAMOA, from AUCKLAND.—WAINUI, s.s., on Tuesday, April 13.

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teaching. The great importance of this Medical School to the Colony, the value of its landed endowment, the importance to the Colony of the character of the degrees granted by the New Zealand University, call for this reform, and will, I feel certain, justify the necessary alteration of the law. However you may differ as to means, you will agree as to the importance of clinical teaching in the Dunedin Hospital, and the urgency for some guarantee that exceptionally highly-educated men should be appointed to that hospital. I would ask you, further, to enquire whether it is not the duty of this Association to petition the Senate of the New Zealand University to frame a statute exacting that no student shall take an M.B. degree in the New Zealand University without first passing the B.A. examination. Where the State in three large provincial districts provides at great cost the necessary machinery, this surely is not too much to ask from the candidate. In France, where the system of high class education is on the same footing as ours, the degree in arts is always insisted on before a degree in medicine is given. By a recent Imperial statute, our New Zealand degrees open up the whole Empire to our graduates. Surely we ought to labour to be worthy of these great privileges, not only in our clinical teaching, but in the scholarly attainments of our graduates in medicine. Our system of medical registration is essentially faulty. That wholesome patriotism which teaches men to think of their fellows in preference to strangers should teach this Colony to take steps rigidly to exact proof from each candidate for registration of a standard of proficiency in scientific and general subjects, at least equal in range and efficiency to that required by the New Zealand University from colonists. I know that the present system fails to afford the sufficient safeguards, and I think such instances will be in the knowledge of each of you as will justify you in supporting my contention. I do not propose to detain you any longer now. I have the pleasure of welcoming you to this small but not altogether unimportant intellectual centre, and trust you will find your stay equally pleasant and profitable.

The question of the teaching at the Dunedin Hospital was considered, and several resolutions were passed to the effect that the medical training at the institution should be improved.

ST. PATRICK'S DAY AT MILTON.

(From an Occasional Correspondent.)

WHAT Charles Kickham said of the far-famed drum of Knocknagow, as to how it shook the windows of the old town of Kiltubber could be said of the Milton brass band last Thursday morning.

The windows of lovely Milton in vibrating to the melodious strains, seemed to vie with the generous bandsmen in doing honour to St Patrick's Day.

The sweet music discoursed was very much appreciated; but on this occasion by none so much as by the Irish portion of the community.

The recurrence of this day brings back to Irishmen the world over many thrilling memories—the sorrows and tears and martyrdoms and triumphs, the calvaries and crucifixions of their fathers, the undying resolutions and unparalleled success of those fathers in retaining and in handing down pure and unadulterated to their children the faith brought to themselves by Patrick—the recurrence of St Patrick's Day brings always along with it such and kindred recollections.

To us in Milton the turn out of the band this year recalled also how in city, town and hamlet of the Emerald Isle, young and old rich and poor, literate and illiterate—how all commingle in one vast train; it brought back to us a vivid recollection of the long processions that parade the streets as approaches the midnight ushering in the anniversary of Ireland's apostle, the torch lights borne here and there above the enthusiastic multitude; and how the flash of those lights is sent back from the "sonorous metal" giving forth the inspiring and pathetic strain, "St Patrick's day in the morning." Though it was not a holiday of obligation, the Catholics came in large numbers to be present at the Holy Sacrifice of the Mass. As 9 o'clock, the time announced to begin the sacred mysteries drew near, the new church of our Lady of Perpetual Succour was pretty well filled. Most of the children attending the convent school of an age to receive were among the very many communicants.

The order and decorum observed by those children in going up to receive the Blessed Sacrament, their gravity and recollection, notwithstanding the exuberance of spirits they exhibit on the playground were really wonderful, and bore the highest testimony, if such were necessary, to the genial influence and teaching power of the Nuns. As the Holy Sacrifice was ended the choir, who were in good muster for the occasion gave out the well-known hymn, "All praise to St Patrick," set to the Irish national air already mentioned, "St Patrick's day."

Among the vocalists in the choir, Mrs Hassett was heard in the high notes with a very pleasing effect. Mr Walsh played on the violin with considerable feeling and much taste the obligato. Mrs King, who has a powerful contralto voice, took the leading part in the singing, together with playing the organ

the general verdict of the congregation being that on this occasion she surpassed herself. Certainly the different sentiments contained in the grand old air were brought out most feelingly, and with grace and dignity. As the contralto and her assistant gave forth the opening versé,

"All praise to St Patrick, who brought to our mountains,
The gift of God's faith, the sweet light of his love."

and as the instrumental cadences supported and blended with the vocal strains "the very soul," to use the words of Washington Irving, "the very soul" of every one present seemed rapt away and floated upward on this swelling tide of harmony. The effect produced on the congregation was marvellous. Those present who came from the old land declared that Mrs King and her choir transported them back to the scenes of childhood, back among the mountains and glens and valleys of their youth, back among the deserted isles and the ruined abbeys, whose ivy covered tops are the faithful steadfast witnesses of the ancient glory and splendour of the Church of Holy Old Ireland. The images of Bangor, Clonmacnoise and Clonard, of Lismore and Mungret and Emly rose up before their minds, and while their hearts were overflowing with gratitude to Almighty God for having sent St Patrick with the faith to their fathers, the tears glistened in their eyes, partly because of their being so far removed from those dear scenes of other days; but principally because of the emotions excited in them by a recollection of the associations connected with the day. The performers seemed to be imbued with Horace's dictum—*Si vis me flere dolendum est primum ipsi tibi*. The hymn and the air are intensely Irish. It was rendered in a true Irish-like fashion, hence its effect on an Irish audience.

It is safe to say that never in the hall or at the festive board of either prince or priest or prelate of any of the Hy Nials of Ulster was Irish music more thoroughly appreciated than it was on the 17th March in Father O'Neil's church at Milton. The rosary and Benediction of the Blessed Sacrament brought the people together again in the evening.

The termination of those devotions brought to a close in the "city of the poets" a holy and a happy day.

THE CARDINAL AND THE JEWS.

IN the Temple Adereth Israel, East 82d street, New York, the place of worship of one of the most orthodox Jewish congregations in the city, the following high tribute was paid to the memory of the late Cardinal Manning by Rev. Dr. A. Callman:

"Before proceeding to the usual Benediction it becomes my duty and I esteem it as a privilege, to pay a deserved tribute to the departed dead. Two days ago a man—a man in the broadest, noblest sense of the word—departed this life; a man whose loss should be felt in every Jewish heart, and which should be sincerely mourned. In mourning for him our sorrow is not for one of our race or creed—a Catholic priest was he, but a priest of God—a Catholic priest true to Catholicism, and still a priest for humanity, Cardinal Manning, head of the Catholic Church in England, prince of the Church and prince of humanity. Aside from the fact that our faith and the Talmud teach us to honour, love and respect all righteous men, whatsoever their faith may be, where is the Jew or Jewess who does not honour and revere the name of our friend, Cardinal Manning? When the persecutions of our people in Russia were inaugurated by the ascent to the throne of that fiend, who to-day represents all that is hateful and shameful in government, a delegation of our brethren in London waited on the immortal Cardinal Manning to enlist his sympathy and solicit his aid against Russian tyranny, and in behalf of the suffering Jews. Never to be forgotten are the words of this superb genius, the great wisdom and the holy love of mankind displayed by this grand old man in his answer:

"I am more than gratified, I am honoured, by this living proof that my efforts are appreciated in behalf of suffering humanity. You ask my protection, my sympathy, my help. You have it. What can a poor priest do? Has not your God and my God protected His people from the time of deliverance from Egypt up to the present day, and delivered them from evil? He will rescue them from the claws of Russian tyranny. As a priest of God I will contend for you. All my strength is enlisted in your behalf.

"There are three things in this life," he continued, "which are indestructible. First, the nation and faith of Israel. Second, the Catholic faith, founded on the same. Third the world which has persecuted us both. Stand firm in the faith of your fathers, and the God to whom both you and I pray will again lighten the path of your unfortunate brethren."

"This, my devout auditors, was said, not by a Jew, but by a Catholic high priest, a man full of genius and love. Have we not then every cause to add to the name of Cardinal Manning, at every mention, the expression which we use after the death of any of our heroes: 'Remember his name as a blessing.' He truly followed the precepts of his Master. Even as you do it unto the least of these, my brethren, you do it unto Me.' He fulfilled the spirit of the prophecy, the righteous are a blessing and live forever, even after their death, in the example they have left us. Peace to his ashes and honour and love to his memory in the bosom of every true Jew. May he reap the reward of his good deeds in his everlasting home. Amen."

CLASSES for the Study of **COOKERY, DOMESTIC ECONOMY, and DRESSMAKING**, in connection with the Dominican Convent Schools, Dunedin, were opened on **SATURDAY**, the 13th inst.

Young ladies desirous of joining these classes are requested to apply, at their earliest convenience, to the Rev Mother Prioress.

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N O T I C E.

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

To insure publication in any particular issue of the paper communications must reach this office not later than Tuesday morning.

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N O T I C E.

MR E. NORTON TAYLOR, JUNR., of Christchurch, has been appointed Canvasser and Collector for the TABLET.

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J. DOUGLAS PERRETT,
ARTIST,
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CRYSTAL KEROSENE is guaranteed water white, and 30 per cent. above Government standard.

This high-test Oil is the best in the market, and each tin is fitted with latest and most improved Screw Nozzle. Waste in pouring out the Oil is thereby avoided. The tins and cases are extra strong.

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TRADE—DURABILITY—MARK.

All Goods guaranteed the finest quality and Best Workmanship.

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Good Fit,
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DUTHIE BROS.

AUTUMN, 1892 | NEW GOODS | WINTER, 1892

JUST TO HAND
Ex Doric, Pakeha, and Duke of Sutherland.

MESSRS DUTHIE BROS., in announcing the arrival of their NEW GOODS for the AUTUMN and WINTER SEASON, would draw the attention of their customers and the public generally to the fact that in view of increasing patronage bestowed on them during the past season, they have for the coming season imported on a much larger scale than usual. Customers may therefore rest assured that in patronising us they will have a selection to choose from of all the latest Styles obtainable in the English and Continental markets.

We buy direct from the manufacturers for CASH; therefore we are in a position to offer goods of sterling quality at the most moderate prices. Ladies will find our Stock of Dress Goods to comprise all the latest Materials and Shades for the Season in charming variety. Those who require a stylish, well-made and perfectly fitting costume at a reasonable price, we can confidently promise them every satisfaction.

Ladies Dress Cloths in all the fashionable colours, 9½d to 2s 11d
Fancy Tweeds, Cheviots, Kogarts, and Broche Cloths, 44in, 1s 9d, 1s 11d, 2s 6d, 2s 11d, 3s 6d
Colonial Dress Tweeds in all the latest styles
Plain and Fancy French Cashmeres, in every shade
Navy and Black Serges, newest designs, 10½d to 2s 9d per yard
Patent Velvet-finish Velveteens 1s 11d, 2s 3d, 2s 6d to 4s 6d
Feather Boas, Muffs, Collarets
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Very choice assortment trimmed Hats in Felt and Straw—Latest Bond Street Hats in Tweed and Felt to match costumes
New Braid, Gimp, Astrakan and Beaver Trimmings and Feather Edging
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Choice assortment Swiss Embroideries. New patterns marked at Low Prices.
All-wool Shirtings. Union Shirtings.
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All New Goods!

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(Within five minutes' walk of Dunedin Railway Station).

Having leased the above Hotel, I can supply Superior Accommodation for Private Families and Visitors from the country and neighbouring colonies at Moderate Charges. Plunge and Shower Baths, Billiards.

P. FAGAN ... Proprietor.

DEATH.

WILSON.—At 68 Cuba street, Wellington, James Wilson, eldest son of the late Alexander Humphrey, Bothsiphnie, Banff, Scotland, in the 60th year of his age; fortified by the rites of holy Church.—May his soul rest in peace.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MARCH 25, 1892.

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.

OUTRAGEOUS.



HE charges brought against Bishop MORAN by apologists and supporters of our system of godless education are numerous, some of them absurd, others notoriously false, and not a few ludicrous. Even whilst conceding the justice of our claim to our own money for our own schools, the grace of this admission is taken out of it by a fling at the Bishop, who is charged by the writer referred to as the cause of the godlessness of the New Zealand system of education. It is said it is he who is to blame for the exclusion of the Bible and all religious instruction from public schools, and their consequent godlessness. This is simply an outrageous calumny. Bishop MORAN has in no sense caused the exclusion of the Bible or religious instruction from schools. On the contrary, Bishop MORAN has from first to last raised his voice and used his pen to repudiate and denounce godless education, and has ever strenuously advocated Christian schools. This calumny is on a par with the many others by which he and his Church are continually assailed.

Some short time ago he was violently assailed because he dared to denounce COLLIER'S "British History," which, with the approbation of the Minister of Education, has been recommended for use in public schools, and has, in point of fact, been used in them. The Bishop, acting on information which he had received as to the use of this book in the Queenstown public school, pointed out that it was shocking that Catholics should be compelled to pay for the teaching of calumnies contained in this school-book. It happened, so at least it was said, that the Bishop was misinformed as to the Queenstown school, and believing the contradiction, the Bishop at once took back the charge and expressed his sorrow at having been misled. But this was not enough. Immediately, a host of cowards—anonymous writers—assailed him, some for his having made a false charge against the Queenstown school, some for having denied that the Pope sold indulgences, and some for, the LORD knows, how many more misdemeanours. But *iniquitas mentis est sibi*. We wonder shall the Bishop's assailants be able to translate these few Latin words. Judging from their recent manifestations, we fear not. Well, at all events, some of these writers contradict each other. One says COLLIER'S "British History" has been long ago discarded, and has long since been cast out of our public schools.

MRS. DREAVER'S

SPRING SHOW of the Latest Novelties in Summer Millinery. Dorothy Capes, Newmarket Jackets, Flowers, Feathers, Laces, &c. Ladies should see the Goods: Beautiful and very Moderate in Price
SCIENTIFIC DRESSMAKING TAUGHT.

Another writer, in a letter published immediately after the one alluded to above in the very same number of the *Evening Star*, gives the public to understand that this History is generally used in the public schools. Let them amicably settle this delicate point among themselves. But immediately on the appearance of these two letters comes to the Bishop a letter handed to us stating that he (the Bishop) had been practised upon by friends of the Queenstown public school, and that, in point of fact, COLLIER'S "British History" had been used in the Queenstown school as late, at least, as 1883. The writer of this letter, who had every opportunity of knowing the real state of case, informed the Bishop that although COLLIER'S "British History" was not the class-book for history; still, if any pupil had not this class-book, but had COLLIER'S "British History," such pupil or pupils were permitted to use COLLIER'S "British History." So we see that, after all, the Bishop's informant was not so very much astray.

The great gun of the day, however, is some fellow who hides himself behind the name "Historicus," and who is evidently one of those gentry put in the pillory by DENHAM. We said lately that if "Historicus" would sign his real name to his letter, and give the Latin text of Pope ALEXANDER'S Bull, we dared to say that Bishop MORAN would reply to him. On Monday evening, in the *Star*, "Historicus," making believe he is complying with what we intimated would probably be the Bishop's line of proceeding, makes a mighty effort to appear learned and to prove that, notwithstanding the Bishop's denial, the Pope does sell indulgences. But his mode of doing all this would certainly be peculiar, only it is according to the usual tactics of men of his kidney. When told to give his name he fears and neglects to do so. When asked to give the Latin text of Pope ALEXANDER'S Bull, he does not do so, but he gives some Latin from another document, which he does not understand in the least. When asked for the Latin words of a Bull which he wishes people to believe authorises the sale of indulgences, he gives the *Taxæ*, which he says authorise the sale of pardon of sins. "Historicus" does not know anything about the subjects on which he writes. But there is a document in English which he may be able to understand. There is an Act of the Parliament of 1583 by which the whole tax system, "all the customary dispensations, faculties, licences, and other writings wont to be sped at Rome" are transferred to Canterbury, and an order is taken "that no man suing for dispensations, etc., shall pay any more for their dispensations, faculties, licences, and other writings than shall be contained, taxed and limited, in the duplicate book of taxes." Even Dr LITTLEDALE, to whom our great scholar "Historicus" refers, in his third edition (p. 100), says, "No doubt these charges began as mere legal costs in the Ecclesiastical Courts"; so that even he, unfair and misinformed as he was, did not charge the Church with selling the pardon of crimes for money. Even he only attributes this to an abuse subsequently introduced. But even here he is totally at variance with truth. The public are also told that the Roman Catholic princes of Germany, in a document presented to the Pope, 1522, complain that pardon of sins, not only past but future, did cause all impiety and wickedness. On this we have to remark that the meeting in which this was done was not a meeting of the Roman Catholic princes, but of the German princes, in which the partisans of LUTHER constituted the most active element, and in the 1st chapter they did not charge Rome, but the local purveyors with attaching to this indulgence the promise of pardon of sin, and nowhere is there a suggestion of an absolution or licence by the Pope to commit sin in the future. "Historicus" ought to try and master the rudiments of history, Canon Law, and theology, and be cautious not to accept as truth and fact every absurdity and calumny against Catholics and the Catholic religion. He would do well also to study a little Latin before he tries to make believe he is a Latin scholar. "Historicus'" contention is, in effect, that such men as Cardinals NEWMAN and MANNING, whom the British Empire has lately mourned as the noblest and most illustrious of her sons, gave up all the world holds most dear to become members of a Church that sells indulgences and pardon of sins for money. And yet this comical writer does not perceive the absurdity of his position, nor has he wit enough to care to conceal the length of his ears. Even the *Evening Star* fails to perceive that it is equally assinine in publishing his letters.

THE mission of the Redemptorist Fathers was renewed in St Joseph's Cathedral, Dunedin, on Sunday, and has continued through

the week. The Rev Fathers have been kept busy at the altar, in the pulpit, and in the confessional, and the attendance of the laity has been numerous. On Tuesday evening the attendance was restricted to men only, and the cathedral was well filled, a congregation of fully six hundred souls being present. The Rev Father Howell delivered the missionary address, and on its conclusion requested the Bishop to speak. His Lordship, on ascending the platform, was received by the men with a mark of homage, borrowed from the confraternity of the Holy Family at Limerick, and which consists in holding up the right hand—to signify that the blessing of the particular prelate or priest is craved. The Bishop spoke on education, delivering a stirring address. He denied the charge that he had been the means of excluding the Bible from the public schools, recalling how he had summoned a public meeting of Catholics to denounce Mr Bowen's Bill and to reject the compromise offered. He denied the assertion that because the name of God occurred here and there in the school books the secular schools were improperly stigmatised as godless. It would be as well, he said, to call them pagan because the names of the heathen deities occurred in the books, as to call them Christian for the reason stated, and, in fact, he declared these schools were as much pagan as Christian. His Lordship took back the retraction he had made as to the use of Collier's history in the Queenstown public school, giving as his grounds the facts we have stated elsewhere. He asserted that he had been practised on and tricked in this matter. The most rev speaker further alluded to the teaching of Collier, that the Pope sold indulgences, and to the insistence made by correspondents of the newspapers that such was the case, and also that pardon for future sins was sold by the Church. It would be no wonder, he said, if, under such teaching the children of the public schools learned to abominate and detest their Catholic neighbours. He pointed out the gross injustice of applying money extorted from Catholics to the purpose of providing such teaching. In conclusion, his Lordship appealed to the men to use their power as electors, and to make education their one test question—to vote for no man who would not publicly pledge himself to do them justice. He asked them to give him their promise that they would do so. The response was an enthusiastic and resonant "We will"—which must have awakened the echoes of the street without. The whole scene was a most impressive one, and was well calculated, as it was intended, to unite the Catholic men of Dunedin, and to teach them their own strength. The mission will be closed on Sunday evening.

ON Friday the 18th inst, the feast of the Rev Mother Prioress was observed at the Dominican priory, Dunedin. The children of the kindergarten gave an entertainment, which passed off with great eclat, and this was followed in St Joseph's school by a similar undertaking. The classes, each in turn presented an address, every child also handing to the rev mother a pretty bouquet of flowers, and all taking part in recitations and songs. The chief event, however, was the presentation of a handsome cabinet. The Bishop, who with the Rev Fathers Lynch, Adam; O'Neil, O'Donnell (Port Chalmers) and Howl, C.S.S.R., was present, returned thanks on behalf of the Rev Mother Prioress, and expressed himself as much pleased at what he had witnessed. His Lordship referred especially to a promise given by the girls that they would be the best of good children. Their best writers, they said, had written their addresses, their best readers had read them, and they were resolved to carry out their attempt to give the best of everything in the manner mentioned. Everything was done very nicely, and a pleasant morning was spent.

ST PATRICK'S DAY was this year an extremely dull day in Dunedin. The weather was gloomy; there was no attempt of any kind at a secular celebration of the day, and a state of tranquil depression seemed to be the ruling characteristic. In the Northern towns the weather was wet, and the sports had to be postponed.

THE appointment as trustee in Dunedin of the gentleman who fills the post of Inspector for the Society for the Prevention of Cruelty to Animals, may perhaps be regarded from more than one standing point. People of settled habits and steady ways will consider it appropriate. But what will the caged truants think of it?

It appears that the denial made of Dr Moran's charge by Mr Mehahey, head teacher of the Government school at Queenstown, is not to be taken without a grain of salt. The Bishop's informant, after all, was not so completely mistaken. We have it on good authority that, although Collier's history, as Mr Mehahey states, had not been the class-book appointed for use in the school, still, any pupil having that history, and not having the appointed class-book, was permitted to use it. This revelation puts altogether a different face on Mr Mehahey's denial. Where a bold refutation appeared we now find a mere quibble.

IN addressing the New Zealand Medical Association at Wellington last week, the Hon Dr Grace, Count of the Holy Roman Empire, their president, made some pertinent proposals for raising the charac-

ter of the teaching in the Dunedin School of Medicine, and for generally improving the intellectual status of medical men trained in the colony. The proposals are such as must commend themselves to every man of understanding. The address, which is an important one, will be found elsewhere.

The withdrawal of the German Education Bill must not be taken as marking the sense of the country respecting religious teaching. The Bill was so constructed as to provide for the religious education, per force, of the children of Free-thinkers. Its provisions, further, entailed a possible expenditure that was contemplated with great alarm. On these two points we may conclude the unpopularity was based that has resulted in the failure reported.

We have seen a very beautiful chess-table, which is in the process of completion at the Dominican Convent in Dunedin, as one of the prizes in the Oamaru art-union. The Very Rev Father Mackay has been presented by Mr Reidie, of the Dresden Company, with a violin valued at fifteen guineas, which, owing to the successful sale of tickets, he will add to the list of prizes.

We record with much regret the death of Mr J. W. Humphrey, which occurred last week in Wellington. Mr Humphrey, who was a native of Scotland, was a colonist of some 30 years standing. His career was creditable, and at one time he filled the position of Mayor of Westport. He afterwards removed, as manager of a branch of the firm of Baillie and Humphrey, to Oamaru, where he resided for some years. Of late he had carried on a business in Wellington. He has left a widow and one child, a boy of six, to mourn his loss.—*R.I.P.*

The Rev Father Browne has been removed from Rangiora to Ross. On the eve of his departure the rev gentleman was presented by his late flock with an address and a purse of sovereigns.

It is announced by cable that the Bishop of Salford has been appointed as successor in the See of Westminster to the late Cardinal Manning.

At a meeting of the unions lately held at Townsville, Queensland, to oppose the reintroduction of Kanaka labour, one of the men present declared himself ready, if necessary, to make use of force. As force, or wiles, or both in combination, will certainly be employed in reintroducing the labour alluded to, perhaps it would not be inconsistent with the situation to employ force in keeping it out. By the way, talking of Townsville puts us in mind of a meeting of parsons held in Sydney some twenty-five years ago also to protest against the employment of Kanakas. The late Mr Towns was hailed as a benefactor of his race, and declared the one exception perfectly qualified to own slaves if it pleased him. The moral to be drawn seems to us obvious. The exception made, however, quite neutralised the effects of the meeting—at least in some quarters. It is to be hoped that, as things are now, no exceptions will be heard of, but that the iniquitous proposal will be strenuously and successfully opposed everywhere. For our own part, we have no interests connected with Queensland, and still less if possible, with the South Sea Islands. But everyone fit to live is interested in our common humanity.

As a piece of canting hypocrisy, we think our readers will agree with us that the following can hardly be surpassed. It is an answer lately received by a Catholic priest from a person to whom he had announced by letter that a sum of money had been handed to him for restitution to sail deponent. Addressing the rev gentleman as plain Mr—for which, however, habitual ill manners and ignorance may account, the disciple in question writes:—"I may say that it is pleasing to see persons being led to see the value of acting honestly to their fellow-man. I trust that the person who handed you the money as owing to me may not merely be exercised in conscience only about earthly things, but be led to see the value and the *Efficacy* of the precious *Blood* of Jesus Christ, which cleanseth from *all sin*."—The pious chap adds, by way of postscript: "I should be pleased if the person would give you permission to tell His name. I would really like to write Him a letter."—But was it not just as well that the person making restitution had not been converted beforehand? As one of the Lord's elect the act of retribution, or any other good work, would not have been necessary for him. Under those conditions he could have walked into heaven, so to speak, with the money snugly stowed away in his pocket. That proposed letter could now do no harm to the writer's interests. Let us hope he may be enabled to bear his word of testimony.

As we go to press a quantity of matter reaches us containing reports of St Patrick's day celebrations and other events. We regret that it is impossible for us to publish any part of it in our present issue. We would again remind our readers that, to insure publica-

tion in any particular issue, contributions should reach this office not later than Tuesday.

A PARTICULAR point in Dr Moran's address as St Joseph's on Tuesday evening was that in which he denounced the injustice of applying the money forcibly extorted from the Catholics of the Colony to pay for teaching the children of the public schools to hate and despise their Catholic neighbours. This is a point that cannot be too strongly insisted upon. None but an insane bigot can fail to perceive its force.

ANOTHER good point in Dr Moran's address at St Joseph's was that made by him in allusion to the threat of an opposing block vote. From this, he said, he was persuaded the love of fair play and sense of justice among the great body of their fellow-colonists would protect them.

ST. PATRICK'S CHURCH, SOUTH DUNEDIN.

GREAT interest attended last Sunday on the laying of the foundation-stone of the church of St Patrick, South Dunedin. The congregation has for some time worshipped in a school-chapel, which, as their numbers grew, became "small by degrees and beautifully less," until at length, and as things are, they are put to much inconvenience. The new church, however, which will occupy a site on the north side of the grounds, will console them for all. It will be, when finished, a very handsome building, in the classic style of the Roman basilica, affording seating accommodation for 1,200 people, and in size 150ft. by 50ft., with a height of 45ft. to the ceiling. Chief features will be a magnificent dome and colonnade. But, as a matter of course, to complete the building in all its perfection will be a work of years. All that is aimed at for the present is to erect it so far as to provide a suitable place, affording sufficient accommodation, for the celebration of the Divine mysteries. The plans have been prepared by Mr F. W. Petre, and as this gentleman's work, when carried out, is always even better in reality than it promises in his plans to be, we may be convinced that the church will be a striking ornament to the city. Mr D. W. Woods is the contractor, which is a sufficient guarantee that the work will be well done. The crowd on Sunday was a large one. His Lordship the Bishop, assisted by the Rev Fathers Mangan, Howell and Hegarty, O.S.S.B.; Lynch, Adm.; O'Donnell (Port Chalmers), Hunt (pastor of the district), P. O'Neil, and J. O'Neil (Milton) officiated, and the ceremonies were carried out in accordance with the directions of the *Pontificale Romanum*. The Bishop, vested in cope and mitre, with the clergy in soutanes and cottas, approached the site in procession from the school-chapel. The order was as follows:—Cross-bearer (Rev Father O'Donnell) and acolytes, boys of the Dominican Nuns schools, school girls, the members of the H.A.O.B.S., men of the Sodalties attached to the church, women of the Sodalties, acolytes preceding the Bishop and priests. The procession was enlivened by the gay banners which the school children, the Hibernians, and the sodalties carried, as well as by their respective regalia, ribbons, and scarfs—and presented a very pretty appearance. In a cavity beneath the stone were placed copies of the New Zealand TABLET, the Otago Daily Times, the Globe, and the Evening Star—in which latter paper we may remark in passing, men of a future generation may perhaps read with amazement and disgust the consistently obscene means adopted by that piously edited sheet to stamp out what it suggestively calls the *odium theologorum*. A parchment containing the following inscription was also placed beneath the stone: Hac die 20 Martii, 1891, lapidem hunc primarium Ecclesie Deo omnipotenti sub titulo et invocatione Beati Patritii, Hibernie Apostoli dedicandae, frequenti Populo Catholico, presentibus sacerdotibus Dunedinensibus, vicinisque, regnante Victoria Magnae Britanniae regina, Leonis XIII Papa Pontifice, Comite Glasgovie, Gubernatore Novae Zelandiae, Patritius Moran, Episcopus Dunedinensis, benedixit et posuit. The Bishop in his address confined himself to a few words of explanation regarding the building about to be erected. His Lordship also, as directed by the ritual, exhorted those present to come forward and place their offerings, according to their means, upon the stone. The collection amounted to £400, a devout consummation which was received by the gathering to whom it was announced with ringing cheers. The Bishop congratulated the people on their generosity, and expressed himself much pleased at the result—as, indeed, he and all concerned in the matter had good reason to be. The Rev Father Hunt, in particular, is to be congratulated on the true spirit of Catholic devotion shown by his flock. The sum already collected, we may add, as declared by the Bishop on this occasion, amounts to £1500, the total cost of the building being estimated at £5000.

Messrs Duthie Brothers, George street, Dunedin, announce the arrival of their new goods for the autumn and winter seasons. Ladies will do well to inspect the stock before making their selections elsewhere.

Messrs Brown, Ewing and Co, Princes street, Dunedin, are showing a splendid selection of novelties for the season. Country orders receive careful and prompt attention.

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JOSEPH FORD'S SCOUR AND LUNG-WORM MIXTURE FOR SHEEP (By Royal Letters Patent)

A PERFECT CURE FOR SCOUR AND LUNG-WORM.

ONE DRENCHING as per instructions will be found perfectly effectual, and instead of injuring the sheep in any way, will give both stomach and bowels a healthy tone, and increase the appetite wonderfully, so that the sheep recover and thrive right away.

PRICE PER GALLON: 17s, in 2-GAL. TINS.

Two Gallons are sufficient for 320 sheep. Shake well before using, and keep shaken during use.

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New Jackets	New Ulsters
New Millinery	New Furs
New Gloves	New Wool Wraps
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We hold Auction Sales of Fat and Store Stock every Wednesday at the Burnside Yards. Sales of Wool, Hemp, Sheepskins, Rabbitkins, Hides, and Tallow every Tuesday; and of Grain and other Farm Produce every Monday.

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FREIGHTS to England by first-class iron vessels at lowest current rates.

PROMPT Returns and Medium Charges may be relied on.

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TESTIMONIALS.

MR C. M. BROOKE, Peniarth, Penarth, 1st February, 1892.

Dear Sir,—Notwithstanding the lower price ruling for wool this season, I am pleased to inform you that I have obtained a better price for my wool this year after using your 'Perfect' Sheep Dip than I have done on any previous occasion with other dips on the same class of sheep.—Yours truly, W. H. RULE.

Millburn, Feb. 3, 1891.

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Dublin Notes.

(From the National Papers)

THE mortality among the Tory papers is something fearful. The *St. Stephen's Review* disappeared on Saturday. Within a week three prominent organs of the party have gone to their long homes—the *Anti-Jacobin*, the *New York Herald*, and the *St. Stephen's Review*. In addition to these casualties in the enemy's ranks there have been one or two desertions. It is not long since the *Whitehall Review* came over to Liberalism, and the *Newspaper Review* has since followed suit.

That inspiring orator, Mr T. D. Sullivan, calling attention at Mr Maden's first meeting at Rawtenstall to the staleness and insincerity of the threats of violence from Ulster should Home Rule become an accomplished fact, quoted a good deal of the language used by Ulstermen when the Catholic Emancipation Bill was on the carpet. "A cry of indignation," they said in effect in one of their terrible periods crowded with six-footed words, "a cry of indignation will ascend from earth to heaven, it will be echoed back from heaven to earth, and reverberate from end to end of Ulster." While the audience were applauding and laughing at these mock heroics, a slight smile and brightening of the eye told those who were sitting in the front of the hall that Mr Sullivan had had a happy idea. And, when the applause subsided, he went on to say: "You observe, ladies and gentlemen, that after heaven and earth the place which remains is Ulster."

In connection with the negotiations now for a long time pending on the Posobny Estate for an amicable settlement of the dispute between the tenants and Mr Smith-Barry, an amended offer for a settlement has just been made to the tenants by the representatives of the Land Corporation, who are in the legal possession of the property. The last proposal which was made to the tenants required the latter to pay in cash down one and a-half year's rent as arrears, so far as the judicial tenants were concerned, and the non-judicial tenants were required to pay one and a quarter year's rent in hand. The proposal was unfavourably received, and the amended offer now gives the campaigners three years to pay up the respective amounts required, and, to secure which, promissory notes will be accepted from the latter as security. A formal meeting will immediately be held to discuss the latest terms, and it is expected that the offer will be favourably received by the tenants.

The Bishop of Down and Connor, in a letter to the County Antrim Convention, held recently at Ballymoney, and attended by Mr T. D. Sullivan, M.P., Mr Cox, M.P., Mr M'Cartan, M.P., and Mr Pinkerton, M.P., wrote: "The victory at Rossendale is a new and encouraging augury of the near success of the cause which Irishmen have so long and ardently desired to see realised. There is now little doubt but the coming general election will put Mr Gladstone in a position to satisfy the aspirations of the Irish race. When that election comes it will be the duty of the constituencies to select honest representatives, who will neither betray the interests of the country nor trample on the laws of morality." The *National Press* contemplates the possible loss of Derry, West Belfast, North Fermanagh, South Dublin, and Stephen's Green Division to the Tories, and says the difficulty of re-capturing South Tyrone, South Derry, and North Tyrone is enormously increased. The Irish party, reconstituted in unity, it calculates, will be at least 76 strong. The Home Rule Bill of 1886 was beaten by 30 votes, and the eight doubtful seats in Ireland count sixteen upon a division.

The gallant fight waged by the tenants of the barony of Shelburne, county Wexford, against their evicting landlords cost poor "Jim" Ryan his life. The grave of the sturdy Campaigner will not be left unmarked. Never in the crash of battle was a patriot life more freely yielded for Ireland than was James Ryan's. In the long fight in Shelburne he took a leading part. He was of the party of defenders that grappled and overturned the first battering-ram. He faced bare bayonets and stood before the levelled rifles at Somer's Fort. His fate was similar to that of John Mandeville. Prison treatment, as applied to a Campaigner, wrecked his constitution, and he was released only to die. The lesson of his life is well remembered by his comrades. A little fund has been raised to erect a memorial in Carragh churchyard to the memory of poor Ryan. Mr John Barry, M.P., has been invited to unveil the monument, and has consented to attend. It was at first proposed to hold the demonstration in connection with the unveiling during the present month, but on the suggestion of Mr John Dillon the meeting is being arranged for Sunday, 24th April, when several members of the Irish Party will be able to attend. A convention of delegates of the National Federation branches of the district will be held in New Ross for the purpose of making preparation for the demonstration.

A gratifying proof of the strength of Nationality in the North was afforded lately by the splendid gathering of delegates at the County Antrim Convention held at Ballymoney. There is no part of Ireland where Nationalists have had a harder battle to fight

under more discouraging circumstances than in the north-east corner of Ulster, the stronghold of Orange ascendancy; but it is doubtful if there is any part of Ireland where our countrymen have shown a stronger devotion to the National cause and a greater willingness to help on the struggle, as far as lies in their power. A welcome feature of the proceedings was the large number of Protestants who were present as Nationalist delegates, giving the lie by their presence and their speeches to the trumped-up falsehoods of the Coercionists that Home Rule would lead to the oppression of the Protestant minority. Mr T. D. Sullivan, in his able address, referred to the glorious result in Rossendale, in the winning of which he had so important a share. Coming from the scene of that great election contest, he was able to tear to pieces the absurd pretences now put forward by the Coercionists that the election was not fought on the Home Rule question. We are glad to find that the County Antrim Nationalists have put forward a demand for the amelioration of the labourers' condition, which certainly affords a wide enough field for reform.

A new movement, which ought to be a great moral and material benefit to the masses of the people, has just been started in Ireland. It is called the "Apostleship of Cleanliness." It offers prizes to children who keep the neatest homes, and proposes to begin the work in convent, national, and primary schools, and, subsequently, to extend its operations more widely. Charity, philanthropy, and temperance reform will suggest many ways and means of procuring an abundance of prizes. No charity, it is pointed out, could be better applied, be more pleasing to God, more creditable to our country, or more conducive to sanitary improvement. The committee will award the prizes publicly in the schools or in some public hall. It is suggested that every convent might have a room fitted up so as to serve as a model for a poor man's room, which also serves as a kitchen. There are many good ladies who will be only too glad to aid in this practical plan of making homes happy, by sending, to the different schools in their districts, useful prizes to stimulate and enable little girls to make their homes clean, comfortable, and attractive for their parents and themselves. It will not surprise those who knew of the strenuous efforts of the Rev J. A. Callen, of Belvidere College, in the cause of temperance, to learn that he is the prime mover in this work, which must subvert in a very effective manner the larger aim of promoting sobriety among the people. It is an old saying that "cleanliness is next to godliness," and the keeping of clean, well-ordered and comfortable homes would cut at the root of drink evil which, like an ill-weed, thrives apace where dirt and squalor drive men from their cheerless firesides to the public-house.

Judge Gibson's decision in the Landed Estates Court gives Mr Balfour's Purchase Act a deadly stab. His Lordship struck, not at the mere working of the Purchase Department, but dealt, perhaps unintentionally, a reeling blow at the Act itself. He first decided that the tenants on a County Down estate which had been sold to a speculator were mere outsiders, and thus disinclined to interfere against the wishes of mortgages or mortgagors to upset what he declared to be a collusive and improper sale. The statutes which confer a special status on tenants when property is sold in the Landed Estates Court, Judge Gibson decided, had no application, and so far the judgment hit only at the rights of the tenantry. But incidentally reasons were given why the owner could not be expected to accept his tenants' offer under the purchase code, which we fancy neither Mr Balfour nor the landlord party will enjoy. They are that, first, a fifth of the price would remain locked up in the Land Commission, and second, that the price would be practically what that body fixed, and third, but most important of all, that the price would be paid, not in sovereigns, but in Mr Balfour's new Three per Cent Stock, which is *below par*. A judicial announcement of this kind on the market value of a stock in which no dealings have taken place, for there have been no sales under the new Act, and of which the entire £33,000,000 remain to be issued, knocks millions off its value to the landlords of Ireland, and must prove an additional topshammer on the working of a statute which has fallen stillborn upon the country.

An amusing anecdote, says the *Nursing Record*, is being told concerning the touching conversion of some Burmese. A zealous well-known lady missionary, in one of her tours, came to a village where cholera was raging. She had a number of bottles of a "noted pain killer" with her, which she apparently dispensed with great liberality to the stricken villagers, and, leaving a further supply for further use, went on her way. Some months afterwards she returned to the same village, and was met by the headman with the following announcement:—"Teacher, we have come over to your side; the medicine did us so much good that we have accepted your religion." The highly delighted missionary followed the man to his house, and there, in an inner room, she beheld a stately row of the pain killer bottles ranged solemnly on a shelf, and before these, all present—saying, presumably the missionary—prostrated themselves in worship. The story ends there, and is not spoiled by any account of the good lady's efforts to disentangle the simple, but logical, ideas of cause and effect in her new converts' mind. We all of us, remarks the *Record*, know how desperately attached patients in England are to good strong rousing drugs, but it has been left for the Burmese to worship the empty medicine bottles.

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BEAULIEU ON THE PAPACY AND DEMOCRACY.

THE Encyclical of Leo XIII on the Condition of Labour forms an epoch in the social developments of this latter part of the nineteenth century, and will form the basis and the starting point of all healthy change in the coming century. The noted French economist, M. Anatole Leroy Beaulieu, who certainly cannot be accused of undue leanings towards the Church, has begun a series of articles on the Papacy, Socialism and Democracy. "The nineteenth century, which we may consider as ended, had flattered itself that it had excluded the Church from the affairs of this world. It appeared to it that religion, made for heavenly matters, had no pretension to concern itself with those of earth. Liberalism, professing to respect religious liberty, had been solicitous to shut up the clergy in their churches, in their seminaries and their convents. The age had done, as those mayors and sub-prefects who, in virtue of the law, forbade Christ to show Himself in the streets. The cross should no longer be seen, except in the solitude of the cemeteries, on the tombs of the dead, or far from the eyes of the living, upon the summit of the spires and towers which are lost in the sky. To many it appeared that they were thereby serving religion. It was compromising it to let it issue forth from its double dominion—the nave of the church and the dominion of conscience. To confine it, by shutting the door of the temple upon it, was to bring it back to its mission. As in the days of Gregory VII and of Sixtus V., the Pope of to-day will say his word on human affairs, and the world is not irritated against him, and the age does not show that it is much surprised. And this, too, is a sign of the times which are coming. It appears that we are assisting at the return on the world's stage of one of the great actors of history, and upon the old theatre whence it was supposed to be banished for ever the Papacy plays a new part very different from that to which during a thousand years it has responded. Instead of dynasties consecrated with his own hands, it has in face of it the democracy—a touching meeting, certainly—but on which greatly depends the development of the drama of the immediate future. The Papacy feels this, and without getting lost in useless discussions, it addresses itself directly to the democracy; and of what does it speak? About that which it has most at heart; the social question.

"Rome," continues Leroy Beaulieu, "has declared that democracy, the republic, social reforms have nothing which frighten her. To the poor, to the workmen, to all who suffer the burden and heat of the day, the dethroned Pontiff seems by preference to address himself, and to discourse to them of that which these poor people have most at heart, of their work, of their pay, of their daily bread. . . . The increasing importance given to social questions is not a contradiction to the Church, but rather a contradiction to the Revolution or to what the Church regards as perilous, . . . to Liberalism. . . . The Revolution had pretended to establish society without God; what was there unexpected or sorrowful for the Church in the fall of the presumptuous who have obstinately refused her blessings? She never believed in the solidity of their work; she cease not to predict their fall."

The French economist, rising to the height of his theme, says that "but a little while ago it appeared as if the Ministers of monarchies believed that the Church was instituted to form a guard around the thrones or to make docile subjects for kings; the enriched bourgeois pictured it to themselves as made to watch over their money-safes and over their sideboards. . . . Behold to what the usefulness of religion was reduced by the greater part of men of the nineteenth century. Ask M. Prudhomme; it is for this that he consented to vote the budget of worship. And yet it is not for this that the Word was made flesh; that Peter of Galilee and Paul of Tarsus brought the Gospel to the nations; that the Urbans, the Sixtuses, the Hildebrands, the Alexanders struggled for ten centuries against the ancient and the modern Cæsars."

Such are a few of the thoughts that this writer expresses on the Encyclical of Leo XIII., which is destined to shake the false and unjust employers of labour who have ever in their mouths the misleading phrases of a false political economy. And the Encyclical is destined to make it way first among Catholics, who have in many cases as much if not more need of its teachings than any others, and then amongst all men. It has already been declared to be the rule of conduct in the relations between capital and labour, to which the twentieth century will be obliged to conform. As the days pass, its force and justice come home to all except the hardest hearts.—*Pilot*.

The news that there are fifty European prisoners in the South Sea revises a very slender hope that O'Donovan, the famous traveller, soldier, and war correspondent, may be alive. If so, his life will be an additional illustration of the fact that truth is stronger than fiction. Edmond O'Donovan, served through the Franco-German war on the French side, then he joined the Republican army in what is known as the Carlist War. After that he became a war correspondent, and saw a good deal of fighting in the Russo-Turkish war. Subsequently he drifted about Europe and Africa for awhile, until he went to Khiva, where he was elected a chief; then he returned to England, and went with Hicks Pasha for the *Daily News*.

MINISTER EGAN'S COURAGE.

A CABLE despatch was received at the State department from United States Minister Egan on January 12, saying that all the refugees, nine in number, who had been under the protection of the American Legation at Santiago have been transferred to the United States man-of-war, Yorktown, lying at anchor in the harbour at Valparaiso. These refugees, it is thought at the Navy Department, will be transferred from the Yorktown to some passing vessel to be landed at Callao, Peru, or if that is impracticable, the Boston, which is now at Callao, will return to Valparaiso, and the Yorktown will land the refugees at Callao.

The *Daily Nation*, of Buenos Ayres, on November 20 last, published a long letter from a former Chilean refugee at the American Legation in Santiago in defence of the American Minister in Chili. This is a translation of the letter:—

"The Press of this city published a telegram from Santiago de Chili dated October 30, 1891, in which the correspondent states that Don Eduardo Matte paid Mr Egan, the American Minister in Chili, 4,000dols for the time that an asylum was granted to him at the American Legation, and that others paid 100dols a day. Soon after our arrival in this city that telegram was shown us, and we hastened to contradict a report which is wholly false, and which can only have been sent with the deliberate purpose of injuring a most worthy gentleman, who has gained the respect and attachment of the Chileans by his noble and generous behaviour toward all who have asked him to grant them an asylum, whether they were revolutionists or adherents of the established Government.

"The most prominent leaders of the revolution found an asylum at the Legation. There were such men as Don Augustin Eduard, Don Eduardo Matte, Don Pedro Montt and others, who not only received all manner of attentions from Mr Egan, but also passports to enable them to leave the country when they considered that their presence was no longer so necessary at Santiago.

"Since the success of the revolution Mr Egan has refused asylum to nobody, notwithstanding the considerable number of refugees who have been at the Legation ever since the troubles began, and he has always manifested annoyance whenever any of them has offered to pay his board. With a view to contributing to the expenses entailed by their stay at the Legation, the refugees resolved to purchase several boxes of wine, and to place them in the pantry without Mr Egan's knowledge. As soon as Mr Egan learned of this he ordered the wine to be removed, and the refugees to be notified to take it to their rooms.

"When a mob threatened to attack the Legation, Mr Egan looked out for the safety of the refugees even before he did for that of his own family, after which he came out of the building with his wife and children, some of whom were quite small, and told the people that they should not remove the refugees without passing over the dead bodies of the members of his family, and that he would fire upon anyone that should attempt to enter his house.

"Mr Egan's firm attitude restrained the people, although it is possible that the leaders of the mob had received orders to do nothing more than frighten the Minister, so as to force him to send away the refugees, or to induce the latter to surrender voluntarily in order to save trouble to the distinguished gentleman who so generously granted them an asylum. Fortunately Mr Egan, so far from being intimidated, begged his guests not to think of abandoning their asylum, since, so long as they were covered by the American flag, he feared nothing, either for himself or for them. He added that they need not care how long they remained at the Legation, for if the Government refused to grant them passports to leave the country they might remain at the Legation for a year or more, feeling certain that he would not abandon them or diminish his attentions and good-will. We often saw him jump up from the table and give his arm to one of the refugees who had difficulty in walking, owing to his wounds. He never allowed anyone but himself to help his guests to food at the table.

"All that can be said in praise of the generous and delicate attentions received by the refugees at the Legation from Mr Egan is very far from being commensurate with what it deserved. Notwithstanding all the annoyances to which he has been subjected since the triumph of the revolution, he has not said a word that could offend the refugees or even offend their national pride.

"The writer of this was a refugee at the American Legation from the time of the revolution until quite lately, when he was able to leave the country. He consequently speaks with a perfect knowledge of the facts and as an eye-witness.

"AUBELIO COTAPOS."

Mr John H. Parnell wrote to a meeting held in County Roscommon on Sunday excusing himself for not being present on the ground that he was not a "born agitator" like his brother, and asking what had Gladstone ever done for Ireland?

The remains of an old and well-known Dublin pressman, Mr Austin Shortt, were interred at Glasnevin on Saturday. The deceased, though a Catholic, was for over twenty years the representative of the Belfast Orange organ, the *News Letter*.

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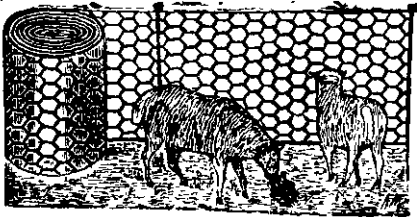
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SOLICITOR.

THE FALSE FRIEND.

(From the German of B. AVERACH.)

At the age of fifteen I was apprenticed by my father to a locksmith in the town of Munich, my native place. I was an only child, and both my parents dying soon afterward, I was left alone in the world. My master was a stern, exacting man, but just to those in his employ. When he paid me my first week's wages he said to me :

"Max, you do not need more than half of this money now. I will put the remaining half in the savings bank for you."

On the following day he went with me to the bank, where my deposit was duly registered, and a passbook given to me, on the first page of which my name was inscribed, and on the second the amount deposited, seven crowns. I remember well the childish pleasure I felt when I took it in my hands and looked at the writing on the smooth, white paper. It seemed strange that I should be the possessor of seven crowns, earned by my own labour, and even more so that people should be willing to trust the fruit of their hard toil in another man's hands, with no better security than a line written in a book.

On my way home I said to myself :

"Here is the beginning of a fortune," and I inwardly resolved to lay by each week a small sum to add to my first deposit. My desire seemed to create a feeling of avarice entirely at variance with my usual disposition. I gave up every little luxury, and in a few weeks I had five crowns more, which I carried to Mr. Menninger, the city councillor, who managed the affairs of the savings bank, a trust that he fulfilled gratuitously and with scrupulous fidelity. He praised my economical habits and encouraged me to persevere. The amount, five crowns, was credited to me and the date added.

Strange to say, my joy on this occasion was not equal to that which I had experienced on my first visit to the bank.

"This is a slow business," I thought. "A long time must elapse before I can amass a sum of any importance."

But these disquieting reflections were of short duration, and I resumed my usual cheerfulness, and went to work with fresh alacrity.

It would have been well for my future happiness had I kept my feelings and wishes to myself. Among my companions in the shop was a gay young fellow, rather wild in his habits, with whom I was often alone. Unluckily for me I took him into my confidence. He shrugged his shoulders and laughed at my simplicity.

"What do you expect to do with such a paltry sum?" he asked. "Rich people, who live in luxury, can afford to let their money lie and increase. But as for poor rogues like you and me—it is nonsense to think of such a thing."

His words gave me no concern, for I had always been strictly honest; but they made on me a certain impression, nevertheless. In every man there are two diverse natures by which he is alternately controlled. I was young and fond of pleasure. Not long after this I began to allow myself my former luxuries, with the mental excuse that life was short, and that there was no need to make myself miserable for the sake of economy. Yet I did not feel altogether so happy in the indulgence of my desires.

One Sunday evening I took my book out of my strong box and looked into it with a feeling of relief at the certainty that my deposit was still untouched. Julius Stolz, the companion of whom I have spoken, was with me. He took the little book from my hand, and tossing it up gayly over my head, exclaimed :

"There goes the fortune of the great capitalist, Max Werner!"

About a month before Christmas a large fire broke out in the part of the city where the savings bank stood, and that building, with others near it, was entirely destroyed. What was my consternation upon learning that all the books and papers belonging to the bank were lost also! Julius, to whom I spoke of this misfortune, only ridiculed my fears.

"Silly fellow!" he exclaimed. "You have no cause for alarm. The city guarantee the payment of all deposits made at the savings bank, and you have your receipt to show. Your money is all right."

His assurance comforted me, especially after closely examining my receipt he affirmed that it was strictly correct. He spent that night with me, and after we had been in bed an hour or two he woke up saying :

"Max, there is a chance for us to make money and live like other rich folks. We can invest our capital, too, and travel around the world. We can go to California and try our luck in the gold mines."

"A fine idea," I answered, "but where are we to get the money for the voyage?"

"You forget your receipt."

"Yes; but you spoke of that as a mere trifle."

"We can convert it into something better," he answered, getting up and lighting the lamp. "A lucky thought has occurred to me. Let me see your book again."

I arose, opening my box, gave him the book, with a vague feeling that my insignificant savings might yet expand into a fortune.

"Splendid!" he exclaimed after a close scrutiny of the handwriting. "No one would ever suspect it! Now you shall see what a magician I am. I am going to change these five crowns to five hundred. We shall soon have the funds to start for California!"

His words terrified me.

"No?" I cried out. "You must not do it! I will never consent to such a thing!"

"Let me alone, Max," he answered, smiling, "I only want to show you how easily it can be done."

I still objected, but a fatal curiosity took possession of me, and I said :

"Let me see how you propose to go about it. But you must take another piece of paper. I cannot have my receipt spoiled and lose the little money I have now."

All this time my mind was a prey to conflicting emotions. I hoped that he would fail, and that this would quiet the guilty promptings of avarice in my heart. Then I wished him to be successful. I trembled from head to foot.

"Be quiet!" he exclaimed, "or you will shake my hand and spoil everything!"

I said no more, but sat down opposite to him and looked on as he changed the words inscribed in my precious little book and dried the ink with his breath. He then took a small knife and erased some letters. I still trembled but I said to myself, "You are rich now, and you may be more so." I looked at his work. The words were: "Received five hundred crowns." There was no appearance of the pages being tampered with, and the bank register was burned.

We went to bed, but Julius kept me awake a long while describing the different life that we might lead in future, and already I imagined myself crossing the ocean and amassing new treasure in a foreign land. Then we both fell asleep. But my repose was short. I opened my eyes suddenly, and the whole scene I have described seemed to be again passing before me. I looked around. The moon shone brightly into the room, and I saw my passbook lying on the lid of my box. I jumped out of bed, moved by a determination to tear out the lying record.

"Better lose all," I thought, "than commit an act so vile."

But my resolution failed me when I touched the precious possession, and I crept back to bed and slept heavily until day-break.

The next day my master noticed my anxious countenance and inquired if anything had gone wrong with me. At the table I was moody and silent, and his good wife rallied me upon my loss of spirits. How guilty I felt at the thought that they imagined me honest and virtuous while I was secretly meditating a crime! I had always found it hard to keep a secret. Julius was the only person to whom I could open my heart. He only laughed when I asked him how a dishonest man could possibly live in peace, and related stories of adroit thefts that had escaped detection.

As time wore on and no one seemed to suspect me of wrong doing, I became more easy in mind. But one morning, shortly before Christmas, my master's children came running up to me, saying :

"We know a secret about you—a secret that we must not tell you."

Their innocent words cut me to the heart although I knew they were only jesting about the gift that their father designed for me. Christmas eve came. I was standing at the door of the shop late in the afternoon when a maid servant came up in great haste and said that I was wanted at Councillor Menninger's.

"Have they sent for me especially?" I inquired.

"Yes. I was told to ask for Max Werner. Come without delay and bring his tools," she added.

"I shall be ready to accompany you in a few moments," I answered.

The very mention of the councillor's name frightened me. Could my secret be known? No one had seen my book except Julius Stolz, and I did not intend presenting it at the bank for several months yet. However it was not likely that they would send a servant girl instead of a policeman to arrest me. I walked on uneasily beside the messenger. She was young and had a face expressive of honesty and good sense.

"What is your name?" I asked.

"Catherine," she replied.

It was my mother's name. I told her so, and, after a little conversation, we reached Mr. Menninger's house. I was shown into a room on the first floor. It was warm, well-lighted, and furnished with taste and elegance. I looked at the luxurious carpet, the costly paintings, the rare flowers, and whispered to myself: "This is the way rich people live."

Mr. Menninger came in soon after with a handsome jewel case in his hand. He said that the lock was broken, and requested me to open it, but, finding that I needed a particular tool to open it, and that this had been left behind, I had to return to the shop. When I got back to the councillor's he told Catherine to remain in the room with me, while he went out to speak to a messenger that was waiting to see him in the hall.

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HIGH AND BATTRAY STREETS

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"This is a fine house," I said, addressing the young girl. "You would hardly be willing to exchange it for a cottage, would you?"

"After one has lived a while with rich people," she answered, "one learns that it makes little difference whether the floor is bare or covered with a rich carpet, so far as happiness is concerned. The principal thing is to live a quiet life and to keep a clean conscience."

Her words affected me so strongly that I dropped my tools, and a mist came over my eyes. She laughed and said that I was not very skilful at my trade.

At last I succeeded in opening the casket, and my eyes were dazzled by the sight of a diamond necklace sparkling upon the blue velvet lining. Catherine advanced to the door, and called Mr Menninger, who came in immediately, but scarcely had he looked at the diamonds, when he seized me roughly by the arm, exclaiming: "There is a brooch missing—a brooch that contained the most valuable stones in the set!"

Notwithstanding my innocence, I shook like an aspen leaf. Perhaps this was only a snare to entrap me. They had found out my secret, and I was to be arrested and probably put into prison. I was about to fall upon my knees and beg for mercy when Catherine's voice roused me to defend myself.

"What!" she exclaimed. "How can you imagine such a thing possible? I have not left the room since he came."

"Be quiet!" said the councillor. "We will examine you, too. Stay where you are."

He then called his wife and told her that he had intended to present her with the diamonds, which were his mother's, as a gift, and that he had just discovered that the brooch was missing. Turning to me, he said:

"You can appeal to the law if you wish. Otherwise I will search you myself, while my wife examines Catherine."

"What!" exclaimed the astonished girl. "Do you suspect me?"

The sight of her distress made me so indignant that I abandoned my determination to confess everything about my bank book to the councillor, and submit quietly to the humiliation of an examination. My mind was filled with anger and a thirst for revenge. It seemed to me that I had sunk to the level of a slave, and my own fault seemed venial in comparison with this cruel outrage, especially when I saw Catherine suffering through me from the same odious suspicions.

Of course the search was in vain. Nothing was found upon my person nor upon Catherine's. As I left the room I said to her:

"Be patient! I will try to repay you for what you have had to endure on my account."

I went into the street almost blind with rage. The lamps were lighted all over the city, which was gay with sights and sounds of Christmas. But in my own heart all was dark and cold. Julius seemed rather to enjoy the recital of my wrongs.

"You see now, my friend, how poor wretches like ourselves are treated by the rich," he said exultingly. "What do they care for our feelings? After this I hope you will be less scrupulous about helping yourself to whatever comes in your way."

Some months later, while I was at my work in the shop one day, Catherine entered with a padlock in her hand, and requested me to fit a key to it and bring it to the councillor's. When I went on my errand Catherine was washing off the front steps. She stopped to shake hands with me, saying:

"I have good news for you. My master received a letter this morning from his sister, telling him that she had kept the brooch herself, but would send it without delay, and that she regretted the disappointment to him."

"Why did he not let me know it at once?" I asked.

"It was his intention to do so," answered Catherine "but he desires me to say to you that you are now completely cleared of the charge."

It was now the month of May, and I decided to go to the building in which the bank was established, and present my receipts. Julius urged me not to delay longer, and my scruples had vanished by this time. When I entered the office Mr Menninger was examining accounts. My first feeling of alarm at the thought of what I was about to do subsided as I looked at him and remembered all he had made me suffer.

I waited a few moments before I presented my book. He examined it carefully. No one was in the room but ourselves, and the only sound to be heard was the monotonous ticking of the clock on the mantel. My heart beat violently and a cold sweat covered my brow. At last he opened the cash box.

"You have a considerable sum," he said. "Will you have it in silver or bank notes?"

"In bank notes," I replied.

He handed me over a roll of bills and asked me to count them over while he made up the balance in coin. I could scarcely hold them. Then he laid several gold pieces upon the desk, and looking at me attentively, asked:

"Are you not the young apprentice that came to my house on Christmas Eve?"

"Yes sir," I answered.

"I am truly glad to see you again," he said, "I often reproached myself for not having sought you and asked your pardon for my injustice. You must have felt it acutely. I beg that you will forgive me, and if I can ever serve you in any way do not hesitate to let me know. But what is the matter? Are you ill?"

I can never describe what I suffered while he was speaking. There I stood, grasping the roll of bills convulsively and staring at the gold pieces before me. I had never before touched so much money. The temptation was strong to resist the voice of conscience and go away with my prize. But when I looked into the face of the man who had so nobly confessed his own error, and who had made me such a generous offer of assistance, I was completely vanquished. I fell upon my knees, crying out:

"No! I am a miserable impostor! Take back your money!"

Then I confessed everything.

The councillor had a noble heart. He saw that my grief was sincere, and assured me that my secret was in safe keeping. But he insisted upon having Julius arrested and said that he must leave Munich at once. It is not necessary to add that I destroyed my receipt before leaving the savings bank.

Mr Menninger proved a valuable friend. He lent me a sum of money sufficient to enable me to go into business on my own account, and a few years later I attained success.

TRAVELLING ALONE.

"I FEEL very uncomfortable about letting you travel alone," said Mr A—, as he put his sponse on the northward bound train at C—.

"Why, I have done it over and over again," said his wife, languidly. She was a tall, fair woman, whose pretty face bore traces of recent illness, and, as she spoke, she passed her delicate hand, laden with costly rings, over her forehead.

"It is too vexatious, too," continued her husband, noting anxiously the gesture, "that every seat in the drawing-room car is taken. Don't you think I had better ask the conductor to look after you?"

"No, please don't, Jack," answered his wife; "he would only worry me. I shall be comfortable enough, and, after all, it is only six hours ride before I arrive at B—, where I will meet the B—, Good-bye dear, and don't fret; I will wire you this evening."

After her husband left, Mrs A— gave a careless look at her fellow-passengers. In the seat across the aisle, sat a respectable-looking, ruddy-faced woman whom the invalid regarded with satisfaction. A man and woman, with a family of several children, occupied the place near the door; the rest of the car seemed empty, but, as her eyes followed the line of seats, she felt a disagreeable start on finding her gaze met by the bold, direct stare of a well-dressed, sinister-looking man who occupied the third seat in the rear. By his side sat a burly-looking giant, who, although cleanly dressed, was evidently of an inferior class. Disagreeably impressed, she knew not why, she turned around, and, opening her book, endeavoured to beguile the tedium of her journey.

After a couple of hours the express stopped at —, and here, to her regret, she saw her kind-looking neighbour leave her seat. The family party that she noticed also hurried past with children and bundles, pushing past the new people who were coming in, and it was with a feeling of positive annoyance that she saw the two men behind her leave their place, and quietly take possession of the seats the pleasant-faced woman had left vacant.

Again the train sped on. Mrs A— felt quite vexed with herself on account of the uneasy, nervous feeling that gradually stole over her, and the half dread she felt of the dark, Mephistophelian-looking man who had placed himself so near her. Several times she looked towards him, feeling instinctively that his eyes were fixed upon her, and each time she never failed to find the bold and glittering orbs staring into her face.

"How absurd I am," she said to herself, impatiently; "what harm could anyone do me in a car full of people?" and she resolutely turned her back and began to read.

But suddenly she gave a violent start and a half scream as she felt, rather than saw, the dreaded face bending over her shoulder, while he said: "We get out at the next station, madam."

Just at that moment the welcome sound of 'tickets?' was heard from the conductor, who was making his rounds before the train stopped. The man, to her great relief, left her immediately, but, to her surprise, walked up to the official, and, drawing him aside, engaged him in earnest conversation. In spite of herself, she could not help turning around to see what her persecutor was about, although she devoutly hoped to see him leave the train, thus making it unnecessary to take any notice of his behaviour. That they were talking about her was evident, for the conductor kept glancing

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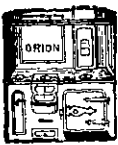
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The above was given, with TWO FIRST-CLASS AWARDS, after most thorough tests by experts, proving our CEMENT to be equal to the best the world can produce.

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.

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MILBURN LIME AND CEMENT COMPANY (LIMITED), Dunedin.
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Monuments and Tombstones erected of New Zealand Granite, Scotch Granite, and Italian and American Marble.
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Good stabling, with loose-box and paddock accommodation.

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SPRINGFIELD TO HOKITIKA—
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Return £3.

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CHRISTCHURCH.

Situate at the Junction of High, Madras and St Asaph Streets, in the business portion of the City, and Five Minutes' walk from the RAILWAY STATION.

T. B. GAFFNEY desires to thank his numerous patrons for the support so liberally bestowed on him in the past, and hopes to merit a continuance of their patronage by providing the Best Accommodation at Moderate Charges. He would remind TOURISTS, TRAVELLERS and FAMILIES that the building is quite new and has been fitted with every modern appliance necessary to comfort. Suites of elegantly-furnished rooms are set apart for families or private use.

HOT, COLD AND SHOWER BATHS.
The Cuisine is under efficient management, and the comfort of Boarders and Travellers is studied in every possible respect.

A large Stock of the best quality of Wines, Spirits and Ales is always kept in commodious cellars.

Telegrams or Letters promptly attended to. Telephonic communication provided.

This large and commodious Hotel is capitally situated for Visitors, as TRAMS to and from SUMNER, PAPANUI, &c, pass the door repeatedly.

T. B. GAFFNEY, Proprietor.

towards her as the man spoke, and to her annoyance she saw him resume his seat and begin to confer rapidly with his companion.

Resolved to save herself from further trouble, she laid her hand on the conductor's arm as he passed.

"Please bend down your head," she said to him in a low voice, "that man must be out of his senses; he has been annoying me ever since we left C—. Will you please take me to the next car?"

To her utter amazement and terror, the conductor gave her a compassionate glance and said gently: "Madam, you are under this gentleman's charge, and he is going to take you where you will be made quite well again; I am sure a lady like you will go with him quietly."

Like a flash the frightful situation dawned upon her bewildered senses. The man was pretending she was mad, and that he, with his assistant, were taking her to an asylum. In vain she attempted an explanation; terror paralysed her tongue, and made her quite incoherent. The horrible man smiled down upon her, and she felt in her weakness that a wayward fate, over which she had no control, put her in his power. Her vehement protestations and sobs were regarded by the kindly conductor as so many symptoms of her malady.

Meantime the train was stopping. A little crowd collected around the "poor mad lady" who was protesting so vainly against her fate; and so, in broad daylight, in the midst of pitying, warm-hearted people, the unfortunate woman was gently forced out of the train, put into a carriage by the two men, and driven rapidly away. More dead than alive, she finally fainted.

When she came to herself she was alone in a strange room, lying on a sofa. All the most recent dreadful occurrences rushed over her distracted mind as she came to herself. The cause for the desperate piece of villainy was not difficult to find; her costly diamond and ruby rings, her pocket-book, containing a roll of bills of several hundreds of dollars, her watch and chain, and even the little pin that held her collar—all had vanished. But, thanks to heaven, she was alone.

Tottering to her feet, she found she was in a bare, clean little room, with an open window looking out on a tranquil village street. As she opened the door and looked out into the hall, an angular, freckled-faced maiden appeared at the foot of the stairs.

"D'you feel better?" she asked, with a good-natured smile on her homely face. "Your brother, he said you'd get all right soon; he told me to tell you he'd be back this afternoon late."

The kindly voice and the comforting sense of a woman's companionship caused the distraught, terrified creature to burst into a storm of sobs and she brokenly told her story to the landlord's daughter, who "kep' house for pa." It naturally excited incredulity at first, but the good people believed her at last, and a telegram was sent to her husband from the nearest station.

Although the greatest efforts were made, no clue was ever found to the daring robbers. The man who drove the carriage said they engaged him to drive a crazy lady to the next village. She arrived in a faint, her natural weakness, probably assisted by chloroform. Her so-called "brother" explained to the landlord that she was ill, and subject to such "sinking" turns, left her to the care of the daughter, and it was all done so naturally, and apparently in such a straightforward manner, that no suspicion was engendered in the minds of anyone. Dreading the publicity, the A—a never prosecuted the matter very far, and they contrived to keep the matter very quiet; but it is well known as an actual occurrence not so very long ago.

The moral of the story is this: No delicate, nervous, and timid woman, lacking self-control and presence of mind, should be allowed to travel alone.—*New York Tribune.*

A story is told of a minister whose sermons were usually of a practical character. On entering the pulpit one Sunday, he took with him a walnut to illustrate the character of the various Christian Churches. He told the congregation that the shell was tasteless and valueless, that was the High Church; the skin was nauseous and worthless, that was the Roman Catholic Church; then he said he would show them the Protestant Church. He cracked the nut, and found it—rotten. Then he coughed violently, and the sermon came to a speedy conclusion.

The Maahonaland correspondents of South African papers have much to say about Lord Randolph Churchill's visit to that country. The correspondent of the *Johannesburg Star* says: "Lord Randolph has continued his hunting, with Lee in attendance. He doesn't worry about gold and prospects and properties. 'Hear you had a fall!' was his brisk greeting to one of his party who came up in bandages; 'was the horse hurt?' Oh, no, the horse is all right, but I broke my—'Lucky he is; you might have broken his leg or neck!' was the candid comment. There is really no harm in Lord Randolph; he is sometimes a bit impulsive, you know, but, after all, those candid, open natures, though they may err in detail, nearly always do justice in the long run. He is that way; give him time and he comes out all right on the average. Some days ago some of his oxen strayed away, and he wrote: 'I have lost my oxen. This is a God forsaken, God-forgotten, God-d—d country.' Two days later he came back beaming with triumph. 'Got an eland to-day,' he said. 'This is the finest country in the world.' No malice about him, you see. Open as the day!"

THIS WILL SETTLE THE QUESTION.

"I don't believe there is a word of truth in it."

That's the way certain foolish people talk when they hear of anything unusual or anything unusual, or outside the limits of their own observation or experience. They are of the sort who laughed at Stephenson when he introduced the railway, and at Morse when he said that we would communicate by means of electricity. Yet they don't laugh at those things now. They make use of them daily.

Some months ago the case of Mrs Mary Cuddy was first published. The great public accepted the facts, as they had every reason to do. Others, a very few (professional men perhaps) pretended to doubt, and sent emissaries to enquire of the lady herself whether her allegations had not been added to, or altered, for the sake of popular effect.

Here is her answer! She repeats what she at first said, and puts a *quietus* on all who called her words in question. It will be observed that her statement is as plain and solemn as words can make it.

[COPY.]

I, Mary Cuddy, of 28 Catherine street, Richmond, Leeds, do solemnly and sincerely declare as follows:—

Ever since I was a girl I have suffered from illness. I always had a pain both before and after eating, and never seemed able to gain and keep my strength, and felt that something was pulling me down. I had a nasty queer feeling in my stomach. Sometimes food seemed to ease it, and at other times it made me feel worse, and often I went without food, for I was afraid to eat. Commonly when food was placed before me I could not touch it, and I often fainted at the very sight of it. After a while I became so weak I could scarcely stand or walk. I thought it was consumption coming on by degrees, and I took all sorts of medicine to try and get relief, but it was of no use, and I got tired of taking physic, for I had lost all faith in it. My business was so urgent that I was compelled to be at work, otherwise I would have laid in bed, so weak had I become. With the weakness and loss of appetite there were other feelings and signs that were bad and alarmed me greatly. Among them were these:—A yellowish colour of the skin and eyes, sometimes a cold clammy perspiration, pains and aches in the sides, the chest, and back, headache, a kind of wind or gas coming up into my throat and mouth that was so sour and sickening I could scarcely bear it. Once in a while I would have a strange fluttering and palpitation that made me think my heart must be affected. My heart would thump so that I feared it would jump out of its place, and I have had to walk about for two or three hours at a time, for I could not sit or lie. The pain was so severe that I have asked my husband if he could not hear my heart thumping as I walked about. I always slept badly at night, and frequently had horrible dreams, and was so melancholy and depressed in spirits that I would sit down and cry, for I got no pleasure as time dragged wearily by. I had so little energy or strength that it was all I could do to summon courage for the labour upon which the family (at least in part) depended for support. I am a dressmaker, and it will be easily understood how hard my life was, for I didn't think it would last much longer. Not long ago (May 1887) I made up my mind to try a medicine that is advertised and known all over the country. I mean Mother Seigel's Syrup. I had no faith in it at first, for how can one believe in what one knows nothing about? I bought and tried Mother Seigel's Curative Syrup only because of its reputation. How could so many people, I asked myself, praise a medicine so much if he had no virtue. I can only say that I found what they said to be true. After beginning with the Syrup, relief soon followed. My food digested better and gave me strength, and by persevering with it, all my pains disappeared. I could eat my food with a relish, and everything agreed with me. Now and again when, through confinement and hard work, I feel a touch of my old complaint I take a dose or two of Seigel's Syrup and the trouble goes no further. Since the publication of my testimonial many persons have called at my house and asked me if all that is published about my case is true, and if the proprietor of Seigel's Syrup had made additions to my statement.

I told them all that every word was true and nothing had been added by the proprietors of the medicine, but I could add a good deal more, for no words can describe what my sufferings were during all those long years. I never expected being well again in this world. Seigel's Syrup saved my life and I desire other sufferers to know of what did so much for me. I will gladly answer enquiries.

And I make this solemn declaration conscientiously believing the same to be true, by virtue of the provisions of the Statutory Declaration Act (Will. IV., c. 62.)

(Signed) MARY CUDDY.

Declared before me at Leeds, in the County of York, by the said Mary Cuddy, on Monday, the 10th day of August, 1891.

(Signed) ALF. COOKE,
Mayor of Leeds.

Not a syllable further is needed except to say that her ailment, indigestion and dyspepsia, burdens and saddens the lives of many other women (and men also), who will read with new hope the outcome of Mrs Cuddy's case, and place a confidence which no cavilling can shake, in the remedy which restored to her the health and the happiness which Providence designs for us all.

Father Ohrwalder, who recently escaped from Omdurman, is said, a Paris correspondent states, to have written to M. Oliver Pain's widow, now a milliner at Palermo, to describe to her the death of her late husband. He was captured by the Mahdi, to whom he was charged with a secret mission, but who thought him a spy, and treated him as a prisoner. On his way under guard to Khartoum he caught a fever, but was not allowed to halt. He was hoisted on a camel, but being too ill to keep on its back, fell with his forehead to the earth. In order to escape further trouble with him the escort buried him alive.

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IRON BEDSTEDS, full size, with Spring Mattresses to fit, 55s
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Proprietor - MR. DEVAINE.
A Private Family and Commercial Hotel, five
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Apartments for Families. The Best Brands
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Moderate. Special Terms per week for
Private Families.

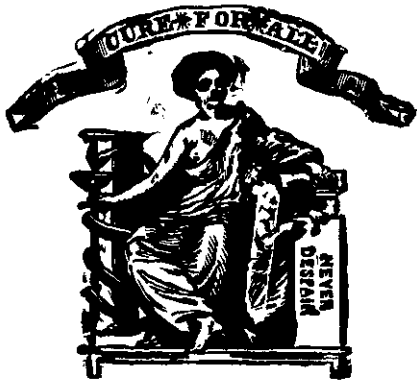
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THE GREATEST

WONDER OF MODERN TIMES!

HOLLOWAY'S PILLS

LONG experience has proved these famous remedies to be
most effectual in curing either the dangerous maladies or the
slighter complaints which are more particularly inci-
dental to the life of a miner, or to those living in the
bush.

Occasional doses of these Pills will guard the system
against those evils which so often beset the human race,
viz:—coughs, colds, and all disorders of the liver and
stomach—the frequent forerunners of fever, dysentery,
diarrhoea, and cholera.

HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds,
ulcers, rheumatism, and all skin diseases; in fact, when
used according to the printed directions, it never fails to
cure alike, deep and superficial ailments.

These Medicines may be obtained from all respectable
Druggists and Store-keepers throughout the civilised
world, with directions for use in almost every language.

They are prepared only by the Proprietor, Thomas
Holloway, 533, Oxford Street, London.

* Beware of counterfeits that may emanate from the
United States.

JOHN GILLIES,

Cabinet-maker, Upholsterer, and Under-
taker, 18 George Street, Dunedin (late Craig
and Gillies), begs to notify that the Liquidation
of the late firm is now closed.

The Business in future will be carried on by
John Gillies, who now takes this opportunity
to thank his numerous friends and the public
generally for their patronage in the past, and
respectfully solicits their future favors, when
his long practical experience in the trade will
be made use of for the benefit of his customers.

The present large stock on hand and to arrive
will be offered at sweeping reductions.

The public are heartily invited to call and
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FURNITURE, CARPETS, LINOLEUMS,
FLOORCLOTHS, BEDSTEDS,
AND BEDDING

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House Furnishing on the Time-payment
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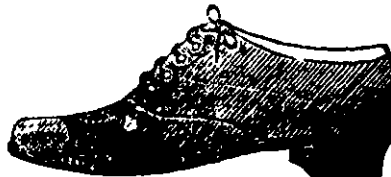
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THIS

MONSTER BOOT SALE!

CHANCE

30,000 Pairs at Bargain Prices
... (for Cash). []

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First-class Accommodation for Boarders
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Only the Best Brands of Liquors kept in
Stock.

Good Stabling, with Loose Box and
Paddock Accommodation.

One of Alcock's Prize Medal Billiard
Tables.

H. S. FISH AND SON

PAINTERS, GLAZIERS, SIGN-WRITERS
AND GENERAL HOUSE DECORATORS.

Tenders given for General Repairs.

Importers of White Lead, Oils, Paints,
Brushware, Gold Mouldings, Window Glass,
and all painters' requisites.

PRINCES STREET SOUTH, DUNEDIN.

SHAMROCK HOTEL,

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The Shamrock, which has been so long and
favourably known to the travelling public, will
still be conducted with the same care and
attention as in the past, affording the best
accommodation to be found in the Colony.

Suites of Rooms for Private Families.
Large Commercial and Sample Rooms.

W. R. BORDER,

ENGINEER, MILLWRIGHT, BOILER-
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All kinds of Engines, Boilers, and Milling
Machinery Made and Repaired.

Estimates given for Verandahs and all classes
of Iron Work.

Bicycles repaired at Reasonable Rates.

WANTED KNOWN—

THOMAS GORMAN

HORSESHOER, GENERAL BLACKSMITH,
and WHEELWRIGHT:

All kinds of Jobbing done.

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THE CLUB HOTEL.
LAMBTON QUAY, WELLINGTON.

Mr. James Condon has taken over that
well-known and spacious Hotel on Lambton
Quay, where business will be conducted in
first-class style.

Patrons can rely on the best Accommoda-
tion.

None but the best liquors kept in stock.
A splendid billiard room. Two minutes' walk
to either wharf or G. P. Office.

JAMES CONDON, PROPRIETOR.

MARK TWAIN IN LONDON.

(From the *Idler*.)

WHAT do I know about Mark Twain? Not much. Nothing that is not pleasant. I would stick to that even if I were under cross-examination. No amount of bullying should induce me to try and remember anything that is not to his credit, as a man, an author, and—a champion prevaricator. I don't know when I have liked him most—when he has been telling the truth, and when he has not. What a pleasant, tantalising little kind of stammer it is! Charles Lamb's was a real stutter—it must have been very delightful; and Travers, of New York, how captivating was his impediment.

"Why, Mr Travers," said a lady, "you stammer more in New York than you did in Baltimore."

"B—b—bigger place," stammered Travers.

"A chestnut you say? Well, what of that? There are chestnuts and chestnuts. Some men's chestnuts are better worth having than other men's newest stories. But, as I was saying, Mark Twain's is not exactly a stutter; it is a drawl; not perhaps a drawl. Is it simply that he pauses in the right place? Or has he a dialect? It is quite clear he knows the value of his peculiarity of speech whatever it is. Did you hear him lecture in London? The point that broke the general titter into a hearty laugh was when he talked about that very cold mountain out in Fiji or somewhere; "it is so cold up there that people can't speak the truth—I know, because I have been there."

When Mark Twain paid his earliest visit to London, he did me the honour once or twice to sit under my mahogany. The first time he came to my house it was to meet some thirty pleasant people at supper. It was his first entertainment in town. He was very desirous of observing the customs of the country. He came in a dress coat. That was all right. He was very glad he had put on his dress coat. He took the late Mrs Howard Paul, a very clever, charming woman, down to supper. He consulted her touching certain social customs. She was in her way quite a humorist, and in those days a bright and lively woman. Knowing that on no account did I ever permit speech-making at my table; knowing, indeed, that even in artistic society this kind of thing is never resorted to, she explained to Mark Twain that quite the contrary was the case, that if he desired really to show that he was up to all the little tricks of the great world of London he would, as the greatest stranger, if not the most important guest, rise and propose the host's health; that everybody would expect it of him, and so on. Presently, to the astonishment of everybody, Mark Twain arose, tall and gaunt, and began to drawl out in his odd if fascinating manner a series of complimentary comments upon the host, at the same time apologising for not being quite prepared with a speech, for the reason that the lady on his right had been instructing him all the night with personal stories of everybody at the table. The table squirmed a little at this. It had "no call" to squirm. It was above reproach. Genius, beauty, wealth, and even the nobility (he was a real lord if he was but a little one) were well represented; but you might have thought from his manner that Mark Twain had heard some very strange stories of his fellow-guests. It was a happy, clever, odd little speech; and both he and Mrs Paul were forgiven—he for making it, she for misleading him as to the manners and customs of the world of Upper Bohemia.

If you are a humorist you can make mistakes that are condoned as witticisms; you can even be stupid, and some one will find fun in your very stupidity. People have always half a grin on their faces ready for the professed humorist before he begins to speak. I am not a humorist. One night at Kensington Gore, when the late Mr Bateman, the Lyceum manager, lived there, Irving told to Mark Twain and half-a-dozen others a very good story about a sheep. It was a very racy story, racy of the soil, I said, the soil being Scotland. Irving told it well, dramatising some of the incidents as he went along. He was encouraged to do so by the deep interest Twain took in it. I suggested to Twain that he should make a note of it; it seemed to me that it was one of those nationally characteristic anecdotes that was worth remembering, because it was characteristic and national. Twain said, "Yes, he thought it a good idea to make a note or two of English humour—of national anecdotes in particular." He took out a small book, and quite won my heart by the modest, quiet way in which he made his memoranda about this story; I even gave him one or two points about it—fresh points. We were sitting in a corner of the room by this time, chatting in a friendly way, and Mark Twain seemed more than necessarily grateful for my suggestions. I had reason afterwards to wonder whether he thought I was chaffing him, or whether he was chaffing me. I did not know any more than Irving did that the story about the sheep was really one of Mark Twain's own stories.

I was innocent enough about it anyway, and Irving had never heard, I'll be bound, of the Hotten volume in which the narrative of the sheep and the good Samaritan had been set forth in Twain's best manner. It is quite possible that to this day Mark Twain is under the impression that I was engaged in a pleasant piece of fooling at

Bateman's that night, and believed himself to be just as pleasantly checkmating me. Of course he saw through the whole business. He pretended to fall into my little trap, which was not a trap at all. Perhaps he thought I was a humorist.

A RACE FOR LIFE.

(By J. L. MOLLOY.)

A gun is heard at the dead of night,
"Lifeboat ready!"

And every man to the signal true
Fights for the place in the eager crew
"Now, lads, steady!"

First a glance at the shuddering foam,
Now a look at the loving home,
Then together, with bated breath,
They launched their boat in the gulf of death.

Over the breakers wild,
Little they reck of weather,
But tear their way
Thro' blinding spray,
Hear the skipper cheer and say,
"Up with her, lads, and lift her
All together!"

They see the ship in a sudden flash,
Sinking ever;
And grip their oars with a deeper breath,
Now it's come to a fight with death;
Now or never!

Fifty strokes, and they're at her side,
If they live in the boiling tide,
If they last thro' the awful strife;
Ah, my lads, it's a race for life;

Over the breakers wild,
Little they reck of weather,
But tear their way
Thro' blinding spray,
Hear the skipper cheer and say,
"Up with her, lads, and lift her
All together!"

And loving hearts are on the shore
Hoping, fearing,
Till over the sea there comes a cheer,
Then the click of the oars you hear
Homeward steering.

Ne'er a thought of the danger past,
Now the lads are on land at last;
What's a storm to the gallant crew
Who race for life, and win it, too?

Over the breakers wild,
Little they reck of weather,
But tear their way
Thro' blinding spray,
Hear the skipper cheer and say,
"Up with her, lads, and lift her
All together!"

—New York Tablet.

Ask yourself these questions: In what condition am I to-day? Am I perfectly sound in body and in mind? Am I strong and vigorous, and is life a constant pleasure to me? If you can answer these questions affirmatively you are indeed lucky. If you cannot, you need assistance. If you are tired, weak, weary, or despondent, you need assistance. The trying time of the year is approaching with its dangers to physical health. Do not neglect a headache; it is a sign that your liver is deranged, and may lead to permanent disease if not attended to. If you are troubled with restless nights, neuralgia, indigestion nervousness, or constipation, don't treat such positive symptoms of approaching physical decline with contempt, or bitterly will you rue your carelessness. Such invidious foes are more dangerous and fatal than all the wars and famines that ever eventuated. Mr Charles Schott, of 94 King-street, Newtown, N. S. W., writes as under, date July 23rd:—I have much pleasure in testifying to the efficiency of CLEMENT'S TONIC in curing me of congestion of the liver. For seven years I have suffered from constant enlargement of the liver, which caused me severe pain, and was due to a sedentary life and want of exercise, my life being almost insupportable. I was listless and irritable, and at times had to consult doctors, and was at one time laid on a sick bed; but all to no purpose. Suffering in this way for many years, I resorted to the use of CLEMENT'S TONIC, and after the use of three bottles the swelling of the liver was reduced, and with its use pain disappeared. After taking five bottles I can now eat and drink anything, and smoke my pipe without that continual irritable and sleepy feeling resulting. I trust this letter will lead similar sufferers to the use of CLEMENT'S TONIC, giving it a fair trial, not merely using one bottle, and then discarding it, and I am satisfied they will derive the same benefit. Mr James Prentice, proprietor of the *Newtown* (N.S.W.) *Chronicle*, has for some time been a most acute sufferer from liver complaint, lassitude, indigestion, &c., due to business care and close application to work. He took CLEMENT'S TONIC.—For some time I have suffered considerably from lassitude and indigestion, resulting from close attention to work. To obtain relief I tried all sorts of so-called "cures" but found none that gave me any ease. I was at last induced to use CLEMENT'S TONIC, and having done so, regret not having taken it sooner. After taking only two bottles my lassitude vanished. I was able to attend to my duties with my usual energy, and also to relish my food and enjoy my rest, in a way that had been unknown for some time. I shall always recommend CLEMENT'S TONIC, believing that it only requires to be tried to be appreciated.

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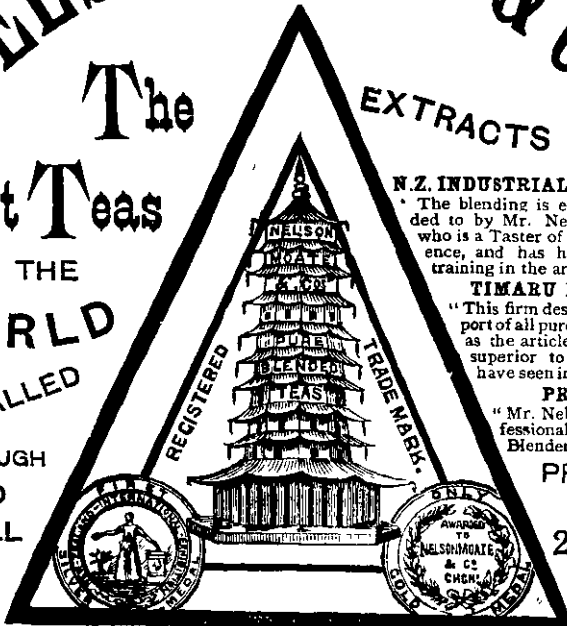
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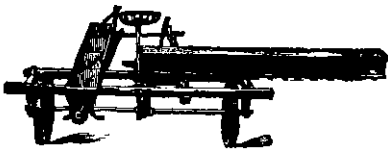
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IRON FENCING STANDARDS, PLAIN & BARBED FENCING WIRE. Sole Agents and Makers of Small's Patent Safety Carriage Attachments. Agents for Clayton and Shuttleworth's Threshing Mills and Engines.

Extract from Australasian, dated December 26, 1891:—"At a field trial of Reapers and Binders, held near Ballarat under the auspices of the Smeaton Society, on the 17th inst. the Mercer Non-Canvas Binder was the only one that opened up and came back without a stoppage, and went through its whole piece without a single choke, defeating the Mc Cormicks Woods and Brantford Machines."

J. A. BURNSIDE, ARCHITECT, RATTRAY AND VOGEL STREETS, DUNEDIN.

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'ACME' BLACKING

IS a genuine Article, and the Best in the Market. Ask your grocer for it.

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SHOULD meet with approval for Quality, Speed, and Cleanliness. Try it.

ACME MANUFACTURING COMPANY, Dunedin first manufacturers of Blacklead in the colonies, draw special attention to

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POWERFUL TONIC AND NON-EXCITING STIMULANT.

BUTLER'S QUININE AND IRON TONIC Restores the functions of the digestive organs, strengthens the mental and physical powers, relieves the dullness and drowsiness of nervous debility, and produces a general exaltation of the circulatory system, imparting increased vigour to the muscles as well as the intellect, with a feeling of satisfaction. In cases of sleeplessness from exhaustion and fatigue it is invaluable. This article is thoroughly reliable, will keep good for any length of time, and is a widely recognised Tonic Remedy.

Sold in Bottles at 2s 6d.

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For Winter Coughs and Bronchia. The Marvellous Remedy for COUGHS, COLDS, HOARSENESS, BRONCHITIS, ASTHMA, CONSUMPTION, AND ALL CHEST AFFECTIONS.

BONNINGTON'S PECTORAL OXYMEL OF CABBAGEEN or IRISH MOSS. (REGISTERED.)

Cures the worst kind of Coughs, Colds, and Hoarseness, gives immediate reliefs to Bronchitis, is the best medicine for Asthma, cures Whooping Cough, is invaluable in the early stages of Consumption, relieves Affections of the Chest, Lungs and Throat. SOLD EVERYWHERE.

GEO. BONNINGTON, CHRISTCHURCH.

[TESTIMONIAL.]

Hugo's Buffalo Minstrels, P.O., Dunedin, Sept. 14, 1887

MR. BONNINGTON.—Dear Sir,—After suffering with a severe cold in the Throat, I being unable to sing for two nights, used one bottle of your IRISH MOSS, and I am glad to say it cured me almost instantly. I shall recommend it to all my professional friends. —Yours truly, PRISCILLA VERNE.

Printed and published for the NEW ZEALAND TABLET PRINTING AND PUBLISHING COMPANY, (Limited), by J. J. OSMOR, at their Registered Printing Office, Octagon Dunedin this 25th day of March 1892

Universal Opinion says

Phoenix Jams, Peel and Marmalade

ARE THE BEST. USE NO OTHER.