

# New Zealand Tablet

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## Current Topics

AT HOME AND ABROAD.

WE do not know that Sir Charles Gavan Duffy's article in the *Contemporary Review* will have the effect that he desires, or will, in fact, persuade the Irish people that Carlyle was a lover of their country. Carlyle, indeed, in his letters writes as mildly as a sucking dove. Some traces, however, of the rugged denouncer of wrongs, as he believed them to be, and of the fierce champion of a "true thing," as he saw it, we still find in these letters. But they fully justified the young gentleman who received them in his belief that Mr Carlyle was a remarkably nice person, and they made it evident—this, perhaps, being the chief point about their publication—that Mr Carlyle looked upon Mr Duffy, and doubtless with complete justice, as a very superior young man. In those portions of the *Nation* for which Mr Duffy was personally responsible, Mr Carlyle was deeply interested—but as for the rest, the less said about it perhaps the better. Mr Mitchell, we must, however, add, was another exception to the general rule, and for him also Mr Carlyle expressed exceptional love. Mr Mitchell, it may be pertinent to recall, had certain inconsistencies in his character. He, for example, at the time of the civil war in America, expressed himself as a strong advocate of slavery. Some bond of sympathy, therefore, more or less latent, may have existed between him and Mr Carlyle. But how was the particular love of Mr Carlyle for Ireland shown? Doubtless he expressed a wish for the amelioration of her condition, not by a system of self-government, not by the success of the movement of 1848, but by her deliverance, in some way not clearly explained, out of the hands of the devil, in which, as opposed to the English Government, he roundly asserted her to be—alluding, perhaps, also to the Popery of her—not that we would dream of attempting to imitate a style possible only to one man, and needing his originality and genius to make it endurable. We cannot say we think these letters have been becomingly published by Sir Charles Gavan Duffy personally. The task might devolve more gracefully on some one who succeeded him. We do not even know that the humility with which Sir Charles quotes Mrs Carlyle's description of his personal appearance completely excuses him, but, indeed, so far as we have any experience of that lady's writings, she appears to us as consciously a very clever woman, always on the tip-toe of an attempt to say something fine or striking—and not quite incapable of "gush." Sir Charles Duffy thinks that the harm of Mr Carlyle's notes on his Irish tour that were published, consisted in their publication. We are not sure that Sir Charles' exhibition of Mr Carlyle in a better humour will neutralise their effect. Doubtless if we know nothing of how our friends back-bite us, we are not annoyed or mortified, but if we do know it, with the annoyance and mortification, there comes to us a better understanding of our friends. We fear our better understanding of Mr Carlyle had preceded that with which Sir Charles Duffy would now inspire us. It is hardly possible for us to return upon our steps. Some of the letters published are trivial and insignificant, or, rather, would be so, if it were not of interest to learn of every stir given by so famous a man—even of the places in which he had laid down his hat or his umbrella. Others of these letters, perhaps, might, with a more refined taste, have been in some respects cut short, or partially suppressed. The passages, for instance, in which allusion is made to members of Sir Charles' family are of such a kind—and yet it would be a pity to lose expressions contained in these passages, which are peculiarly distinctive of Carlyle. A "beautiful lady," in Carlyle's sense of the words was not merely one of outward charms as ordinary people understand her to be. The first Lady Duffy, nevertheless, to whom the expression is applied, was a lady of much elegance and grace. The terms, however, take a more comprehensive and a higher meaning. This is the case very markedly with regard to another lady so described. To the late Mrs Callan, the lady spoken of, Sir Charles Duffy, in a note, pays a well-deserved tribute. The letters to which we more particularly allude are those containing passages relating to O'Connell. Surely Irish patriotism would seem

more respectable in the present and more promising for the future if in the past some of its chief devotees had been less jealous or less distrustful of each other. Coming from Mr Carlyle alone these passages would not be exceptionable; given to the world by Sir Charles Gavan Duffy, and following up denunciations made in his "Young Ireland," they seem extremely invidious. But if Carlyle and Duffy have rightly judged O'Connell their judgment does credit to the discernment of men who made no pretensions to the genius of Carlyle and who had not the opportunities for personally becoming acquainted with O'Connell's character that Sir Charles Duffy possesses. We have written "enjoyed," but we retract the word. The present writer received his early impressions of O'Connell from one who had been a personal friend of D'Esterra, and to whom, therefore, everything connected with O'Connell was naturally repulsive. The person alluded to, further, owned a fragment of a letter written by the victor after the duel and in which that fatal event was lightly spoken of, and this seemed to justify the feeling of repulsion. We believe as a matter of fact that O'Connell was deeply penitent, and the circumstances under which the letter in question had been written were they known, would in all probability have explained its tone. The fragment, we may add, was published some thirty or thirty-five years ago in "Bentley's Magazine," a London periodical which, if we recollect aright, has long since been defunct. The familiar ring of these denunciations made by Sir Charles Duffy and through him by Carlyle is particularly suggestive to us. We cannot think, however, that to throw doubt on the sincerity of one who has been commonly regarded as a prince among Irish patriots, at a time when Irish patriotism is in the throes of a precarious struggle, is an act of wisdom in one desirous of seeing the struggle victorious. Nor, indeed, do we think that the publication of these letters at this particular season is to be commended. What was the reason for this publication? Motives of delicacy might be supposed of themselves to delay it. There was no particular end to be served just now by changing the minds of Irishmen with regard to Carlyle—even if it were possible to do so. The task might well await another day. Carlyle expresses himself as hostile to Home Rule, as believing the very face of nature hostile to it. He protests against the possibility of Ireland's ever being a nation—or ever anything more so than a district or parish of Great Britain. If all this has any effect at all, it must evidently be an adverse effect on the national movement of the day. There is nothing of any very great or pressing interest in these letters. They show us that Mr Carlyle could speak, without stamping and swearing, of Irish affairs—that there actually were moods in which he would not squelch the Irish people "like a rat," even if they did prove themselves a little rebellious. They show us that he had a very high opinion of Mr Duffy, and formed a very pleasant travelling companion for that gentleman on a tour in Ireland. But for all this we could still have waited some years—even a good many—without much privation. The opinions given by Mr Carlyle of some of the British poets and their works are, indeed, well worth reading, although by some of them, particularly that relating to Coleridge, we are reminded of certain unpleasantnesses—also regarded by some people as unpleasant only because of their publication—which somewhat mortified the admirers of the deceased sage when Mr Froude gave them likewise to the world. Was it, by chance, in some degree owing to Mr Duffy's tact in drawing him out and keeping him busy talking about other things than those Irish ones immediately surrounding him, that Mr Carlyle proved himself so amiable and kindly a travelling companion? We fear Mr Carlyle had too much dissembled his love in public to admit of our receiving with any great ardour a demonstration made of it by him in private—more particularly to a select one or two whom he evidently regarded as exceptional people. The article, no doubt is entertaining and curious. Any influence it may exercise seems likely to be in a direction contrary to that desired by Sir Charles Gavan Duffy.

THE following letter explains itself:—  
A COURTEOUS LETTER. March 25, 1892.—The editor of the TABLET, Dunedin.—SIR,—I have to acknowledge receipt of the copy of your paper forwarded by you, and have to thank you for the same. I write this note not for the purpose of entering on a controversy with you, but so that it may not be said that

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I treated your forwarding the copy of your paper to me with discourtesy. I do not find anything in your articles showing that the figures I gave as to the criminality of New Zealand have been attempted to be disputed. I was dealing with statistics that can easily be verified, namely, as to the religious & the criminality of New Zealand I did not enter on the wider question of how far morality requires its basis to be that of Christianity. I was meeting the statement that crime had increased since our public school system came into force. The figures quoted conclusively proved that our crime has lessened by nearly one-half. That is sufficient to meet the oft-repeated statement that secular schools inevitably lead to crime. If my figures can be met I shall be only too glad to discuss them with you. You, however, invite me to enter on the larger question—whether there can be sound morality without religion. That would require considerable debate, and I have not the time at present to enter on that controversy even were I certain that such a controversy would do any good in your columns. Our standpoints are entirely different. You believe that you have an infallible Church, whose word on faith and morals you must obey. I recognise no such infallible authority, and, starting from such different premises, it seems to me almost beating the air to begin any controversy. This, however, I affirm, and, if necessary, I can show by statistics—that the countries that are most Catholic in the world are no better from a criminal statistical point of view than countries most Protestant or the most secular. If you compare Italy or Austria with Scandinavia or Spain with Scotland you will find that my statement is correct. In making such a statement I do not mean to say that religion leads to crime, all I affirm is that religious teaching does not necessarily lead to the absence of crime. You have stated that education does not cause crime to cease, and that crime may vary, that is, that educated men may commit crimes of a different character to those committed by the uneducated, but still they are crimes. I quite admit that. I recognise that there are many causes for crime just as there are many things that tend to remove crime. I have written this simply out of courtesy to you, not expecting, however, that on either philosophical or political questions we can be found at one. I may just add that I have read works not only of English, but of many foreign writers, dealing with this subject, and some of them belong to your own Church.—I am, etc., ROBERT STOUT.

OUR REPLY. We are happy to acknowledge the courtesy of the reply with which Sir Robert Stout has honoured us. We, nevertheless, regret Sir Robert's adherence to bare figures, by which he bases his conclusions rather on shadows than on substance. If we recollect aright, the charge against secularism included immorality as well as crime, and testimony to its rank existence in the colony is abundant, although it does not enter into the statistics. A plain flaw in the argument devised by Sir Robert Stout from his figures is, however, this. During the five years quoted by him, Catholic prisoners gain nothing in proportion, but rather diminish, an effect that cannot be attributed to the influence of the secular schools, which Catholics do not frequent. It is legitimate to conclude, therefore, that secularism has not been otherwise the factor in the diminution of crime. We may also remark in passing, that the excess in minor offences is shown by Catholic prisoners, which proves that the number of criminals among the Catholic body is comparatively less, minor offences being commonly committed over and over again by the same individual, and the statistics being based on convictions. We have already, on more than one occasion, pointed out the preposterous unfairness of comparing a people heavily handicapped with people having every circumstance in their favour; but this is what is done when Irish colonists are accredited with an excess of crime. Paddy, without sixpence in his pocket or a friend in the country, is compared with Sir Robert Stout himself. The Catholic and non-Catholic stand-points of judgment with regard to crime are certainly, as Sir Robert claims, very different. Into the Catholicist, determined as Sir Robert rightly states by the infallible authority of the Church in faith and morals, there enter, for example, adultery and suicide. The facilities for divorce in Protestant countries testify to the toleration there of the one, and the other forms a subject of applause and encouragement to eminent Freethinking writers. Neither enters into the statistics of crime. We have not, within immediate reach, particulars respecting Italy, as compared with Scandinavia, but in his comparison of Spain and Scotland, according to Mr William Douglas Morrison, Sir Robert Stout errs, at least in one particular. The writer we allude to states that the crime of theft is four times more common among the Scotch than among the Spaniards. Italy, we may add, can hardly now be regarded as a purely Catholic nation. The presence there of a revolutionary and Socialistic mob effectually prevents that. As much also may be said of Austria. To the admirable character of the Italian peasant, who remains Catholic, we have such impartial testimony as that, for example, of "Ouida." The *Saturday Review*, again, when the late M. Paul Bert, some years ago, attacked the Jesuits in France, testified strongly to the virtue of the purely Catholic society in that country. Crime, nevertheless, has increased there during the last 50

years by 133 per cent. But, while we condemn the appeal to bare figures in another, we must not ourselves make use of it. It is certainly according to charity that when people cannot agree they should, at least, agree to differ. This, we think, Sir Robert Stout will, however, admit they should do on equal terms. How it is possible to do so while the one continues to enforce his philosophical and political opinions at the expense of the other, it is not very easy to explain. But this is what, to all intents and purposes, Sir Robert Stout, by continuing to insist on extorting from Catholics money for the support of the secular schools, is accountable for. In conclusion, we would respectfully suggest that Sir Robert Stout should add to his extensive and intelligent studies that of some sound works on the rendering of equal justice. We do not, of course, mean justice according to law in which we are well aware Sir Robert needs no instruction. The works alluded to will hardly be found by him to include among their recommendations the quoting of illusory figures for the perpetuation of oppression.

OH yes, to be sure. So kind of him; so thoughtful; so like that dear good old soul. There our contemporary the *Dunedin Evening Star* has for the last fortnight or three weeks been making a perfect geyser of himself to spout out the feculent mud of the Orange ditch. Now he discovers that, to quote his words, a "personal antagonism between sects whose true interest is to live in toleration and harmony with each other," is likely to be the result. Well done, Pecksniff. Try it again, old man. We all know you don't like the *odium theologium*—not a bit of you. But, after all, that quotation from H. N. Moseley, M.A., F.R.S., Fellow of Exeter College, Oxford, was enough to cap the climax. Further than that, it really would be difficult to go. What we want to know, meantime, is where now is Moseley? In the padded room of some highly respectable private lunatic asylum? In some sequestered refuge for idiots? Or is he merely still engaged in the pursuits of science, with his ordinary head stuck up in the moon, or away in a fog-bank, or somewhere else out of reach of the common perceptions and experiences of daily life? The most creditable way of explaining the matter, where Moseley is concerned, is to suppose that, the middies, or other pickles, on board ship knowing, as we ourselves from other sources know of them, of his anti-Popish proclivities and taking advantage of his scientific simplicity, thought it a good joke on their return from a day or two on shore to "cram" him with the amazing stuff, which as we are informed by a correspondent of the *Star*, he has gravely set forth in his book—"Notes by a Naturalist on the Challenger," p. 114. We do not know the book; it is not to be found in the Athenæum; and we are certainly not going to lay out some shillings and perhaps a sixpence, on purchasing it. After all, we should not be surprised to find that this correspondent had been entertaining himself by hoaxing the *Evening Star* and his readers. But here is the passage quoted from this book, or asserted to be so quoted "Papal indulgences for sins and even crimes are still sold in the Philippines by the Government at their offices all over the country at the same counters with tobacco, brandy, and lottery tickets and other articles, of which the Government retain the monopoly. The perpetual right to sell indulgences in Spain and its colonies was granted to the Spanish Crown by the Pope in 1750. In 1844-45 the Government received from this source of revenue upwards of £58,000." Well, perhaps, there is nothing like going the "whole hog" when you go it at all—and the whole hog the writer of this passage most certainly has gone. It is prodigious beyond all imagination. Verily it was time for our contemporary the *Evening Star* to remember those words of a congenial poet—

"Let dogs delight to bark and bite,"

and to bring matters to a conclusion. The *odium theologium* bade fair to become a little ridiculous. Our contemporary acted with prudence as well as with charity and kindness.

WHY, here is our "Civis" braying a possum over the THOSE DONKEYS, victory won in the *Evening Star* by those liners of the Orange ditch. Who would have expected to find our festive friend reversing the old fable of the ass in the lion's skin, and appearing in all the visible glory of long ears? Or is it himself that is in it at all? Had he not kindly lent a corner for the occasion to oblige another donkey? We are told our "Civis," unlike the *Daily Times*, in which, nevertheless, his note appears, but which published one of the most ill-humoured and intolerant leaders that has been written on the subject, can listen with good-humoured tolerance to Dr Moran's Philippic against the Education Act. And let us mark the exquisite taste with which the Bishop is nicknamed "His Eminence of St Joseph's." This is, indeed, evidence of a sharpness that may well have been begotten by a diet of thistle-toburns. As to that good-humoured tolerance, we doubt of its existence. Such a quality is not a characteristic of the Orange ditch. Even the innocuous pop-gun of our "Civis," if it be carried there, must change its tune. The mud to be discharged by it must go off with a more spiteful fizz. And so our friend is quite proud of that

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Christchurch and Dunedin.

bit of Latin. Behold, again, the elation begotten of feeding on old Scotia's boastful weed. The Bishop, seeing a glaring error of translation in a passage given as the English of a certain Bull, asked for the original Latin, asked also for the name of the assumed translator. Because, you know, there was a risk of his being put to trouble all for nothing. If that person—we always remember Carlyle's school-master—was that fatuous person the dunce, as there seemed good reason to believe he was, the Bishop would lose his time. The dunce could not possibly be taught or brought by any means to perceive the force of a correction. The revelation of the name, therefore, was necessary. Our dunces we all know by name because, being dunces, they will occasionally betray themselves in public, and cannot be got to hold their tongues. But what was the answer given to the Bishop? Why, a piece of Latin picked up at random somewhere else, ill spelled out, or misprinted, and evidently completely misunderstood by the anonymous scribe—still evidently a dunce—who had laboriously copied it letter by letter. Did our dunce really know that, as a rule, the Pope's Bulls are written in Latin, or had he not quoted from his controversial manual with the implicit belief that Her Majesty's English was the original tongue? Perhaps he thought one piece of gibberish was the same as another, and that, therefore, he might borrow his Latin indifferently. We have, for example, heard the servants in the house with a French maid declare she could not possibly herself understand what she said. It was all one to them.—Our dunce, we may add, knows history sufficiently to swallow without suspicion any whopper the historian places before him? Is it not written in a book? Surely that is enough for him. To question a writer's truth requires some modicum of intelligence. Our "Civis" tells us that the Bishop had dangling at his belt the bleached scalp of a Presbyterian divine. But a Presbyterian divine had a certain right to make a mistake. He was actually under the belief that he had studied Latin sufficiently to interpret it. People who, like these correspondents, had never seen the back of a Latin grammar, unless in a bookseller's window, should know their own qualifications and show themselves less "cheeky."—Modesty, of course, we do not expect from such men, but really they should try to refrain from "cheek." Necessarily the Bishop had taken no further notice of these people. Why should he expose himself to be pelted from behind the Orange ditch with mud while he was attempting to teach the unteachable? Our "Civis" brags on such slight grounds that he and these comrades of his have recaptured the scalp alluded to. Let them, then, have a wig made of it to cover their baldness. Scanty an article as it is, all their noddles may fit in it—and all their brains may repose conceitedly beneath its shelter. We admit, in conclusion, that the donkey is a very interesting animal. If our "Civis," in devout admiration of him, or with a warm fellow-feeling and vivid sense of brotherhood, goes the length of letting loose his bray in a corner especially devoted to his own tuneful piping, that is his affair, not ours. We wish him joy of the hee-haw.

**A WORD OF ENCOURAGEMENT.** THERE now, be good. You know you are going to do nothing of the kind. You're bad enough we know, but you are not so bad as you try to make out. That warning they are giving us about opposing us by a block vote, is, of course, a mere childish threat. They will never do anything of the sort. Even if Dr Moran's confidence in the good-will and the sense of fair play existing among our non-Catholic fellow colonists prove baseless, there are other considerations on which we may rely. What! copy the bad example of those Papists, and because the benighted beings pursue a wrong-headed and head-strong course, take up the same tactics—merely to chastise them? Why we should have the enlightened majority who so conducted themselves, sending off next to the green-grocer or the tobacconist to buy four-pence or six-pence worth of an indulgence to commit some dreadful sin. If they are going to copy the example of the Papists in one flagrant instance, why should they not follow it, as they understand it, in another? But only think of the encouragement they give us, and of the way in which they cancel their condemnation of us. They could not possibly propose to follow our example, if they really believed it to be a bad or injurious one. What, sacrifice all the interests of the Colony, and themselves act like "half-crazy faddists"! The people who make the proposal alluded to are filled with admiration of us, and, in their secret hearts, believe we are doing just what we ought to do, what they would do themselves if it were possible for them. But we are not a bit afraid. The threat to inflict an impossible punishment is a childish one—above all, it proves to us, as we have shown, that the people who make it think we are doing quite right, and with every probability of success.

**WITHOUT MONEY AND WITHOUT PRICE.** BUT what are we talking about? Our friends send out to buy indulgences? Why, they have them at home and all for nothing, of a kind, too, of which the Catholic Church is completely destitute. If all they tell us of the Catholic Church were true, instead of being, as it is, a most prodigious whopper, Catholics still would have a little trouble to encounter. They would have to pay

some money here—the prices vary; some of our Evangelical friends state them as rather high, but others make them very low—and they would have to endure purgatory hereafter. But our Evangelical friends really enjoy all these privileges scot-free. The converted man is free from sin. That does not mean that he ceases to commit sin. This he can never do. On the contrary, a constant habit of sinning remains inevitably with him; but his sin is pardoned—past, present, and future. Some Evangelists have declared that there should be no sorrow for sin, because it has been pardoned beforehand. We can understand, for example, the sanctimonious manner in which that shining light of Orangeism, Mr De Cobain, recently met the filthy accusation brought against him, and since taken as proved. There was no need for his repentance. Mr De Cobain was one of the Lord's elect, and could not fall from grace. He was endowed, like every one in the same condition, with a perpetual and plenary indulgence and pardon without money and without price. So much was included in Luther's *Pecca fortiter*; so much was put in practice openly and notably when Luther and his colleagues gave, over their own signature, a written licence to Philip of Hesse to take a second wife, his first being still alive. Philip might die in peace, unshrived, and go, not to purgatory, but straight into heaven with both these ladies, if they would peaceably suffer each other's presence, standing at the side of his bed. Why, then, should they talk of those Catholics in the Philippines. Evangelicals everywhere have more than twice their privileges. We do not say that Evangelicals anywhere, as a rule, avail themselves of these privileges. In fact, we are aware that, as a rule, they do nothing of the kind. But that is because the people are better than their creed, and cannot act logically in accordance with it, and in a manner their right feeling and common sense teach them to be monstrous. In exceptional cases they certainly do so act. Cromwell, on his death-bed, quieted his conscience by recalling his privileges as one of the elect, and William the Silent availed himself of them in a manner similar to that conceded by authority to Philip of Hesse. It is quite unnecessary, therefore, that the green-grocer or the tobacconist should be licensed to sell pardons to our Evangelical friends. Every man-Jack of them has a full stock always in his possession, and can make use of them whenever it pleases him. All that is necessary for him, in order to do so, is that he should accommodate his conscience to the full provisions and logical consequences of his religious creed.

RATHER a bad typographical error occurred last A CORRECTION, week in one of our articles. Owing to the hurry caused by the holiday, it escaped detection both in proof and revise. In the right-hand column of page 5, line 10, for "the rank nature of the language" read "the frank nature of his language." The difference of signification is very obvious and of some importance.

BUT as to that lunatic charge brought against the IRREPRESSIBLE, Catholic Church of selling indulgences to commit sin and crime, as if any man in his senses could believe such a thing consistent—to speak of nothing else—with the civilisation prevailing in Catholic countries, it is time-honoured. Dr Milner traces it back particularly to one Friar Egan, a fore-runner of the interesting Chiniquy, and other rascals, who, in our own time, have turned their apostasy to a profitable account. Egan came over from Ireland to England some time in the seventeenth century, and seems to have made some money there. He did not turn out satisfactory, however, and it was reported that he had gone back to spend his ill-gotten gains on himself purchasing forgiveness for what he had done. Dr Newman, in one of his works, deals at some length with the subject, alluding to what he calls the "Great Protestant Tradition." He quotes a passage from the *Times*, and takes it as his text. "It is the practice, as our readers are aware, in Roman Catholic countries," said the *Times* in June, 1851, "for the clergy to post up a list of all the crimes to which human frailty can be tempted, placing opposite the exact sum of money for which their perpetration will be indulged." Into the explanation given by Newman, we need not enter. Our readers know enough of the Christian doctrine to apprehend its substance. We may, nevertheless, quote a case given in illustration, and which, we may add, was published as follows in the *Evening Star*, in reply to the letter quoting Mr Moseley's book:—"The case is that of a Protestant clergyman who, at the time of the 'Popish aggression,' testified at a public meeting in England that, on paying a visit to Brussels in the year 1835, he had found affixed to the door of the Cathedral of St Gudule's a catalogue of sins, with a specification of the prices at which remission of each might be obtained. 'The good Belgians,' writes Newman, 'were surprised and indignant at what they thought no sane man would have ventured to advance.' The result was a declaration signed by the Dean of Brussels, his four assistant clergymen, the churchwardens, the judge of the High Court of Justice, two other judges, and others:—'The undersigned look upon it as a duty to come forward and protest against the allegations of the 'clergyman in question.' They declare upon their honour that such a notice as the one spoken of by the said

# 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.

Veillez 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.

Agréez, 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.

clergyman has never disgraced the entrance either of the Church of St Gudule or of any other church of Brussels or of the whole country. They further declare that they have never even suspected for one instant that permission to sin could, for any possible motive, be granted, nor that anyone could ever obtain remission of his sins for money. Such a doctrine they repudiate with indignation, as it is and always has been repudiated by the whole of the Catholic Church. 'This declaration is signed Brussels, April 2, 1851.' (Lectures on Catholicism in England, pp. 105-6)." "The exposure," says Newman in conclusion, "happened in March and April; but Protestantism is infallible, and the judgment of its doctors irreversible; accordingly in the following June, the newspaper I have mentioned thought it necessary to show that the Tradition was not injured by the blow; so out came the Tradition again, 'though brayed in a mortar,' not at all the worse for the accident, in that emphatic statement which I quoted when I opened the subject." Nor have we the slightest expectation that the "Tradition" has been silenced in Dunedin. Nay, had not the *Evening Star* charitably, as we have seen, and with a timely abhorrence of the *odium theologium*, concluded the correspondence on the publication of this reply to the quotations from Moseley, it would, no doubt, be still publicly asserting itself. But wait awhile. We shall have it all over again on the first opportunity. Whatever may be the conclusions of evolution, we may remark by way of a concluding postscript, in our time the bray of the doukey, for instance, has not altered in the least.

THERE is one disadvantage—we speak under correction—at which from her very position the CONSIDERATION Church seems to be placed in dealing with non-Catholic people. She makes her statements on her own authority, and knows of no higher tribunal to which she may appeal. If they contradict her, she can but point to her own decisions and her own doctrine as the rule by which she requires them to judge—and, if they cannot understand or will not accept these, she can do no more. Compare these accusations respecting pardons and indulgences brought by rabid Evangelicals and Free-thinkers against the Church, with some, for example, constantly brought against the Jews. The Jews, from time immemorial and up to the present moment, have been and are continually accused of killing Christians, particularly Christian children, to use their blood in certain of their ceremonies. When they deny the charge, passages from their sacred books are produced, in which unlearned and incompetent people find irrefutable proof of the truth of the charge. Moreover, murders have undeniably been committed by Jews and have been ascribed to such motives. A very notable murder of a Franciscan missionary, for instance, took place some years ago in Damascus, the late M. Crémieux being charged with defending the murderers out of religious sympathy with them. A couple of years since, again, a little boy was murdered, under very piteous circumstances, in the same town, and Jews undoubtedly were the criminals. No cause for the crime being assigned, in either case, it was concluded that it was due to the religious requirements alluded to. The Jews, however, besides their protests, and the explanation of their true doctrine, had a tribunal to appeal to—they appealed to the Pope, or to prelates of the Church. By the command of the Sovereign Pontiff their case has been more than once inquired into—the last time by Cardinal Ganganelli, afterwards Pope Clement XIV.—and on such authority they have been pronounced completely innocent. In our own days, we have heard the late Cardinal Manning pronounce strongly in their favour. For a Catholic to believe the accusation in question, therefore, would be an act on his part of presumption and disobedience. Whether the Jews acknowledge the services thus rendered them by denouncing in their turn gross charges brought against the Catholic Church—or whether, in some instances, they lend their aid to the promotion of such charges, it is not for us to say. We have quoted their case simply as an illustration, if we may venture to say so, of the disadvantage, so far, at least, as the conviction of unlearned and incapable or ill-disposed non-Catholics is concerned, at which the Church is placed in having no tribunal apart from or higher than herself, to whose decision she may refer her accusers.

RELIGION AND son's "Crime and its Causes," although we gave a tolerably copious reproduction of the writer's arguments, there was still a point or two which we were obliged, for the time at least, to pass over. Mr Morrison, for example, in referring to the comparative immunity of India from crime, with the exception of infanticide, which he gave sufficient reason for omitting, remarked as follows in a note. "For the high percentage of infanticide in England see the evidence given before the House of Lords last July (1890) by Judges Day and Wille"—a consideration we may add, which must be taken into account in relation to those assertions that crime in England is decreasing, and which Mr Morrison disproves. Mr Morrison does not enter into the religious bearings of the matter—although we may gather from his condemnation of a merely intellectual training that he is not indifferent to it. One

passage however he does give us in which the subject is mentioned and from which, perhaps, his disposition may be more clearly divined. "Some Italian writers," he says, "make much of the religiosity of delinquents; such a sentiment may be common among offenders in Italy; it is certainly rare among the same class in Great Britain (p 196)." A bigot, we know, might reply, "Behold the difference between Catholic and Protestant criminals." But what then would become of the assertion that Irish Catholics throng the prisons of England and Scotland? This assertion, as we are aware, is false and grossly misleading. The excessive proportion of Irish Catholics returned in the prison statistics of Great Britain, as well as in those of these colonies, is arrived at only by leaving out all question of everything but the number of convictions, and comparing the Irish labouring population, heavily handicapped as they are among a vast majority who constantly provoke, discountenance, and repel them—not with a population only situated like themselves, which indeed is hardly to be found, but with all the inhabitants, including the wealthy and aristocratic classes, of the several countries. As is the case in the colonies too, Irish prisoners in Great Britain certainly form the proportionate majority of minor offenders—so that, all things considered, statistics give little information as to their actual or comparative numbers. Nevertheless Irish Catholic prisoners are unfortunately common enough to afford Mr Morrison means to judge as to the state of their religious sentiments. His judgment, we see, is adverse. But who are the Italian writers who, as Mr Morrison tells us, make much of the religiosity of delinquents? Unprejudiced men on whose word we may rely? On the contrary, they are men of violent prejudices, atheists, and doctrinaires, bent on stamping out Christianity and reforming the world on the basis of their own fads. Let us take one of them, for example, that is, Signor Ferri, of whom we find special mention made elsewhere. Ferri denies the existence of such a thing as remorse among criminals, or even the possibility of it. We take our information as to all this from an article by M. Arthur Desjardins, of the Institute of France, published in the *Revue des Deux Mondes* of January 1, 1891, and to which we referred a week or two ago:—"Except delinquents carried away by a burst of passion," he says, "malefactors, by the effect of an insensibility proper to them, feel no more remorse after having committed the misdeed than they felt repugnance before committing it."—What trace of religiosity is to be found in this, we should like to know? The principle of Signor Ferri and his colleagues, however, as we have said before, is an absolute denial of free-will. Anything connected with religion they will not admit of. M. Ferri, says the writer from whom we quote, consents to recognise the existence of "psycho-anthropological" rules—but on condition of first removing the "uncertainties of theology and metaphysics"—that is to say, the soul and God.—Necessarily M. Ferri answers for it that prisoners in Italian prisons are extremely religious, but who is to answer for M. Ferri?—That he is a *savant* capable of remarkable feats of the imagination, as well as of some accommodation, we may conclude from what M. Desjardins tells us concerning certain of his speculations. He finds, for example, that in certain Italian provinces the homicide has long arms, that in others he has them short—and yet again, that there are others where he has them sometimes long and sometimes short—"Rêti, bouilli—même chose." Is it not evident that M. Ferri can discover whatever he is in search of?—We have, in a former note, alluded to the doctrine touching crime taught by M. Ferri and his colleagues—and also to the measure they propose—not reformation, not education, not intellectual or moral training, but elimination—the special proposal of M. Ferri.—We have also referred to the methods by which they would bring it about—preferably the gallows or the surgeon's knife, or the transportation of the criminals to a savage country where the natives would enslave them—but failing all this, asylums where they should be permanently shut up. M. Desjardins, an authority whose opinion deserves some consideration, in contrasting the methods adopted in civilized countries with those which these *savants* propose, allows us to gather that he has some faith in religious influences. "Humanity, he tells us, has thought it possible to organise a system of penalties, correctional as well as punitive; that is to say, of speaking to the soul of the convict, of amending while chastising him, of conquering his habits of idleness, of giving him a professional apprenticeship, and instruction both moral and religious. It has not despaired of converting him." M. Desjardins evidently recognises the place of religion in the correctional methods necessary. M. Ferri finds Italian prisoners religious, as he finds his Italian homicides long armed or short armed, or both indifferently, to suit his purposes. A scientist of the period, bent on also eliminating God and the soul, could hardly do otherwise. Mr Morrison, we have little doubt, would find Catholic prisoners in Italy as he has found them in Great Britain.

The Church of St. Columba, of Cologne, enjoys the privilege of having attached to it the oldest priest in the archdiocese, the Rev. Peter Scuter, who completed his ninetieth year on the 13th inst. He was ordained priest in 1825, and is still in the enjoyment of good health, saying Mass every morning at nine, and eleven o'clock Mass on Sundays.



**AN OUNCE OF FACT IS WORTH A TON OF FICTION.**

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—most 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 neatsfoot oil and blacking.

Yours faithfully,  
ALEX. DON,  
Chinese Missionary,  
Dunedin, February 3, 1892.

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Port Chalmers	...	Alex. Rae
Palmerston	...	Charles Crump
Pembroke	...	Robert McDougall
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## Irish News.

**Armagh.**—The tragic death of James Murphy, of Tullyvallen, a miser said to be worth £40,000, has had sad results amongst his relatives. Dying intestate, two married sisters—named Thompson and Donnelly respectively—inherited his property, and three male members of the Donnelly family are said to have become insane at the prospect of their removal from poverty to comparative wealth. One of them, Patrick, becoming dangerous, was arrested by Sergeant Coyle and subsequently committed to Armagh asylum, and it is thought that a similar course of action will be necessary in the case of his two brothers. Strange as it may appear, the deceased miser, though stinting himself to the bare necessities of life, was not what would be called a harsh landlord. He never evicted a tenant, although many were in arrears for six or seven years.

**Clare.**—County Court Judge Kelly, sitting at Kilrush Quarter Sessions, gave his decision in the processes for rent by Captain Vandaleur against his reinstated evicted tenants, wherein he held Sir Charles's award was entirely illegal, there being no submission to it, nor any written authority by Captain Vandaleur or the tenants to him to arbitrate between them in the matter of compensation. The Judge granted decrees against the tenants.

**Cork.**—Timothy Barrett of Gouganes, near Banteer, was evicted for non-payment of rent by S. Graham of Clonmeen House. Barrett refused to give up possession; then the door was immediately broken in by the bailiff and his assistant, who threw out the furniture.

George Gallagher, who joined the navy in 1811, died a few days ago in the island of Valentia. He served fifty-nine years, both as

**Kilkenny.**—Alderman John Coyle has made a presentation to the Kilkenny Workingmen's Club. It is a large handsomely-framed photographic view of Mr Parnell's grave in Glasnevin cemetery. The grave is covered with a large number of beautiful wreaths, and standing near it are Henry Parnell and Mrs and Miss Dickenson. The presentation is much appreciated by members of the club.

**King's County.**—The close of the year has seen the death of the celebrated specimen of the American aloe which completed its century of existence in the conservatory of Birr Castle last August. On that occasion the beautiful plant suddenly threw out great clusters of yellow flowers that took the prize at the recent Dublin show. On blooming—an event that only happens when the specimen reaches one hundred years of age—the plant gave a loud report like the sound of a rifle shot, and an hour later the flowers so rare were found on its stem. The peculiarity of this rarity was its abnormal height; it rose to an altitude of twenty-three feet, a point never reached out of tropical climes. The Earl of Rosse and his astronomer, both distinguished botanists, watched the progress of the plant with great diligence and made frequent observations of its development that will be an invaluable record to botanists. There are numerous specimens of the aloe in Ireland, but mostly dwarfed or stunted in growth, and no authentic information has been obtained as to their exact age. In the case of this one, its history has been traced back to the time it was planted in the castle, and its three characteristics—blooming only once in its life, living to its hundredth year, and then dying—all the traditions of its species have been verified, and can now be accepted as ascertained facts. Concurrent with its death was the growth of a group of seedlings at its base, and these have been carefully transplanted to perpetuate the memory of the interesting centenarian plant from which they sprang.

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BRANDED **STANDARD**

IT HAVING COME  
TO OUR KNOWLEDGE THAT INFERIOR  
MADE BOOTS ARE BEING SOLD FOR STANDARD MAKE PLEASE  
INSIST ON HAVING THE TRADE MARK ON THE HEEL.

naval officer and coastguard, and was guarding the great Napoleon Buonaparte in the island of St. Helena in 1820. He retired from the service twenty-two years ago, and resided since in the island of Valentia. He had a strong recollection of Napoleon's exile and life in St. Helena, and retained his mental faculties to the end.

**Donegal.**—There are 410 families, or about 2000 persons, on the brink of starvation in this County. When writing on this sad subject the highly-esteemed Father McFadden shows clearly that it is the landlord first and the Factionists next who are responsible. The split in the Irish party and the expected failure of means to support the evicted tenants "put new hope into their (the landlords') minds and fired their souls with fresh vengeance on the poor persecuted tenants." Let Irishmen who support John E. Redmond & Co. think on this.

**Fermanagh.**—It is to be hoped that North Fermanagh Nationalists are on the *qui vive*. Mr Dane, the Unionist, is pursuing an active canvass in the lower end of the Division, and a meeting in his interest will be held in Belleek on an early date.

**Kerry.**—Anyone entering the town of Cahirciveen at present must at once be struck with the beauty and grandeur of the splendid building which is in course of erection there, and every sincere and true-hearted Irishman when he learns that this beautiful church is associated with the name and memory of Daniel O'Connell, will at once feel that the work has upon his consideration a strong and undeniable claim, that he owes to it a positive and commanding duty. The idea of building an O'Connell Memorial Church in the native town of the Liberator originated a few years ago with Rev Canon Brosnan of Cahirciveen, and, applying himself to the work with that zeal and energy so characteristic of him, has succeeded in erecting the present half-made structure at a cost of over £15,000.

**Limerick.**—Francis Wright, aged 17 years, son of Mr Wright, foreman at J. P. Evans and Co., George street, Limerick, died at Mme Stevens' Hospital, Dublin, from the effects of the savage attack of a bear at the Zoological Gardens. He had just finished his education at Newtown school, Waterford. He was on a visit with some Dublin friends and visited the Zoo. In one of the cages was a bear which was apparently very docile, and the boy gave him some sweets. He was about giving the animal the last sweet, and had his arm stretched out, when he unfortunately turned round his head to see where his young brother was, when the bear seized its opportunity, grabbed his right arm, and, striking him on the left arm, smashed it and lacerated it down the wrist. The bear dragged the luckless boy up to the cage and retained his right hand in its mouth for some minutes, during which the little brother ran to some men who were working in the vicinity and informed them of what had occurred. One man came with a shovel and another took a bar out of the cage and tried to make the bear let go his hold. The animal at this time was trying to claw the boy. An official hurried up with a loaded revolver, and the moment the bear saw the weapon he let go. The unfortunate lad was conveyed to Stevens' Hospital, where he died.

**Louth.**—Planter Bridge had two loads of oats in Drogheda last market day, but failed to find a purchaser. The corn was grown on the land of evicted tenant Mull n of Newtown, Monasterboice, and whether the market is over-stocked or that the factors did not like to deal in corn grown on grabbed land, Planter Bridge couldn't get anyone to take it off his hands. After a dreary trudge in search of a purchaser, he was in the evening compelled to store the grain in Mr Leland's stores, at the Old Abbey.

**Meath.**—A pastoral letter on the subject of the new church of St. Patrick, Bome, which Most Rev Dr Nulty recently addressed

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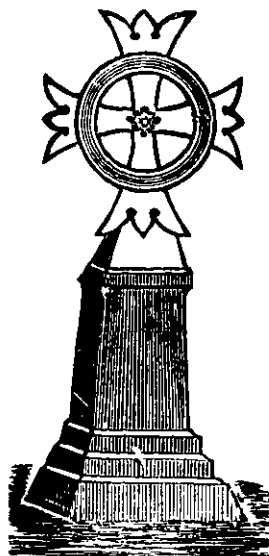
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Thomas Moodie, Esq., Walter Hislop, Esq.

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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 Awamoa Estate of Hon. M. Holmes, Oamaru, and fat Lambs from North Canterbury.—G. W.

to the priests and people of the diocese of Meath, contains the following:—The Pope, then, calls on the Irish race in its vast dispersions all over the world to carry their faith back to Rome and embody it visibly and palpably in the stones, the mortar, and other component materials of a magnificent church to be erected there for the worship of God, under the invocation of St Patrick, the National apostle. The Pope's Brief is addressed to the Irish race, not only at home, but in England, in Canada, in the United States, in South Africa, and throughout the vast continent of Australia. The mission of that church will be that of an authorised and a truthful witness of the vitality and the generosity of the faith of Irishmen now living and bearing testimony to the sacrifices made for it by their forefathers.

**Monaghan.**—Father George McMeel, Adm., presided at recent meeting of the National Federation, and those in attendance discussed the Waterford election, remarking how the Orangemen of the county rejoiced at the Factionist victory. The reverend chairman regretted the action of Waterford, but hoped it would fall into line with the rest of Ireland when the general election shall be held.

**Sligo.**—On December 30 last the first of a new series of monthly fairs was held in the thriving little town of Aclare. The organisers of the fairs were extremely pleased with the result, and sanguine about the permanent establishment of a monthly fair. The sale of pigs was very brisk and all were sold. About 200 animals, both large and small, were bought. Ballina dealers securing the largest number. Several small pigs were bought up for the Collooney pork market. There was a splendid show of cattle, but on account of the universal depression of prices in the trade very little money changed hands. The sale of sheep was fair, but prices were low.

**Tipperary.**—At Tipperary petty sessions a few days ago a number of cases were heard of the suit of Rev David Humphreys, as landlord of New Tipperary, against tenants who recently withdrew from the Smith-Barry tenants' combination for possession of houses with which they were accommodated after their eviction by Mr Smith-Barry, but which they were now overholding. All the cases were dismissed.

**Tyrone.**—Two brothers named McCann of Drumcraw, Catholics, and one of them a soldier, were attacked on the broad road, when on their way from Cookstown, by a number of Protestants, three of whose names were Girven. No arrests have been made.

**Waterford.**—The tolls of Waterford Bridge have been sold this year to an English firm for £7,000. The crazy old piece of woodwork is a disgrace to the city and a serious impediment to its commercial advancement. In no other city would it have existed for so long a period.

**Wicklow.**—John Parnell recently visited the quarries and other business on the estate, which are now idle and no prospect of a re-open. Many persons are thrown out of employment.

## Dublin Notes.

(From the National Papers.)

THE dispute between Mr Marmion and his tenants who reside on the Calf and other inlands in the neighbourhood of Schull, has now been finally and, as far as the tenants are concerned, satisfactorily arranged. These tenants some two years ago adopted the Plan of Campaign as the landlord would not give them what they considered a fair settlement. Their rents were very high, and, consequently, they were not in a position to meet the demands of the landlord. They adopted the Plan, and, under the advice and guidance of Mr William O'Brien and Mr Gilhooly, carried out the fight to a successful issue. They were provided with huts on the mainland. The terms of settlement are 14 years' purchase at the judicial rents, all arrears to be cancelled. The tenants, under Father O'Connor, P.P., Schull, have gone to Skibbereen to arrange with Mr Marmion. They are to be immediately reinstated in their holdings.

The chief ecclesiastical event of the week has been the consecration of the Most Rev B. A. Sheehan, D.D., Bishop of the united dioceses of Waterford and Lismore. The consecrating prelate was the Archbishop of Cashel, and the solemn function, which took place in the cathedral, attracted an unusually large concourse of the clergy and laity. The consecration sermon was preached by the Most Rev Dr O'Dwyer, Bishop of Limerick, and was a very thoughtful and suggestive discourse, affirming the Divine right which is of the essence of episcopal authority. "The bishop's authority," said Dr O'Dwyer, "did not come from the people in any shape or form; he was not the elected of any set of men; he was not like those popular representatives who derived their authority from those who were supposed to be below them, but were in reality their masters. Therefore, he never needed to shape himself to please anyone, because his power was from above, and was obtained from the Holy Ghost. He was placed in his position by the Spirit of God. Therefore, though he should always desire to preserve the kindest relations with his people; though he should make himself to the people all that he should be to Christ,

yet, if he was a true bishop, he would ever remember that he would be false to his God and false to his people also if he allowed their views ever to interfere with the rectitude of his duty as he saw it by the light of the grace of God. It was not a mere rank or dignity giving him a certain eminence, but he had a right, a Divine right, to rule his diocese, and with the right to rule there was a corresponding obligation on the part of his people to obey." The Most Rev Dr Sheehan, who was the recipient of numerous addresses, in replying to one from the Mayor and Corporation of Waterford, said:—"To-day I have been wedded, and wedded for ever, until death parts us, to the people of Waterford, and heart and soul, mind and strength, and every power I have, they are theirs until they leave me in death."

County Court Judge Ferguson, of the West Riding of Cork, who has just died in Dublin, was a landlord whose decisions were singularly just to the tenants. He has been known to reduce a man's rent under the Land Act from £72 a year to £22, and this decision was upheld by the Land Commission—a nice comment on West Cork landlords: The late judge's reductions always averaged 40 per cent, a remarkable fact not merely because he was a landlord, but because his court valuer was a land agent who, strange to say, has frequent disputes with the tenants over whom he is placed. It was Judge Ferguson who said, in sentencing Mr James Gilhooly, M.P., for a speech that a man to avoid the Coercion Act, under which the sentence was delivered, "should have a lawyer at his elbow." Although a foe to agitation and a great enemy of boycotting, for which he sent more than one priest to gaol, Mr Ferguson was, on the whole, an impartial judge and a great friend of the tenants.

So it was "a dirty Irishwoman" who was the inventor of public baths and washhouses. A Liverpool pulpit has lately heard her fame preached; and no finer story of a woman's heroism was ever told—though there is many an unfamed heroine of her class in the famine graves of Ireland. We glean her story from a review of the sermons of a Mr Lund, which the *Liverpool Post* has been eulogising. Mr Lund borrowed the story from Mr Bathbone. The woman's name was Katharine Wilkinson. She lived in Lower Frederick street, Liverpool, when the cholera struck the city in 1832. She could scarcely maintain herself, writes our contemporary, but she nursed the poor sufferers from cholera with unflagging energy. She found that the people had to burn the clothes of those who died because there was no means of washing them. Having an old copper in her house she begged the means for patching it up and the coals wherewith to heat it. Her little narrow house was the first public washhouse in the kingdom. When the cholera had gone she persuaded the Corporation of Liverpool to be the first municipality to raise public washhouses. "To which," says Mr Lund "were added public baths. The building of which she was the originator still remains. There was a poor man without friends, and the neighbours left him to die alone because it was so unsafe to undertake to nurse him. She announced her purpose of going, and her friends, gathering round her, assured her she was going to her death; but she broke from them saying: 'Do you think that Jonah would have got into the whale's belly if he had not run away from Nineveh?' She nursed the man till he died, and then the doctor spoke out, and said the body ought to be buried without washing, in the sheet where it lay, as the danger of contagion after death would be fatal. She assented. Then the neighbours who were prepared to let the living man die alone and uncared for clamoured round the door that the dead body should not be buried unwashed. She came forth to the door, and stood on the steps, and said 'Neighbours, I have nursed the man so long as there was life in him; he was no more to me than he was to you. If you think that his body ought to be washed, I have no doubt Mrs Bathbone will give you soap, and it is now your turn: I have still work to do amongst the living.' Then the neighbours slunk away."

## CRICKET.

THE return match between the Wellington and St. Patrick's Colleges which took place on Wednesday March 16, ended in a victory for the St. Patrick's team by 20 runs. The match was watched by a considerable number of spectators, including the pupils of the Girl's High School, who were granted a half holiday for the purpose. The scores are as follows:—Wellington College, first innings—Firth, b J. Mahar 17; Staples, b D'Ath, 3; Gilmer, b J. Mahar, 7; Lewers, c O'Sullivan b D'Ath 2; Bee, b J. Mahar, 7; M'Govern, c J. Mahar, b D'Ath, 3; Tripe, b J. Mahar, 6; McKenzie, c Hickson, b J. Mahar, 13; Kitchen c and b O'Connor, 9; M'Gowan, not out, 2; Hill, b Hanning, 0; extras, 5; total, 74. St. Patrick's College, first innings—Hickson, b Firth, 4; O'Connor, c Bee, b M'Kenzie, 29; J. Mahar, c Bee, b Firth, 4; O'Sullivan, b Tripe, 4; Hanning, c and b M'Kenzie, 24; O'Sullivan, b M'Kenzie, 0; M'Carthy, c Bee, b Firth, 13; Gallagher, b Firth 3; D'Ath, not out, 8; Fay, c M'Kenzie, b Staples, 1; O'Brien, b Gilmer, 1; extras, 3, total 94. Bowling honours for the victors fell to J. Mahar, whilst Firth and M'Kenzie trundled most successfully for the other side;—*Post*.

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# Commercial.

**THE NEW ZEALAND LOAN AND MERCANTILE AGENCY CO., LIMITED,** report for week ending March 29, as follows:—

**Store Cattle**—A moderate demand being done, odd lots from time to time being placed, but the demand is not by any means strong.

**Store Sheep**—A good demand is still experienced for mostly all classes, but the number now offering is much less. Prices for all sorts are very firm, and in some instances extreme figures are being reached, more particularly for suitable breeding ewes.

**Sheepskins**—The demand for these continue very active, and prices compared with those of last week are fully higher. Country dry crossbreds, inferior to medium, brought 1s 11d to 3s 10d; do do merino, 1s 7d to 2s 9d; full-woolled crossbreds, 4s 6d to 5s 9d; do do merino, 3s to 5s 3d; dry pelts, 2d to 1s 6d; best green crossbred pelts, 2s 3d to 2s 6d; picked, 2s 8d to 2s 11d; medium to good, 1s 4d to 2s 2d; green merino pelts, 1s 3d to 1s 9d; green lambskins, best, 2s 5d to 2s 9d; medium to good, 1s 10d to 2s 3d each.

**Rabbitskins**—These are in good demand, but owing to the absence of supplies the business transacted is necessarily small. Summer skins fetch 5d to 7d; full furred, 8d to 10d; suckers and half-grown, 1½d to 4d per lb.

**Hides**—A moderately fair demand exists, all coming forward being easily placed. Heavy, 2½d to 2½d; extra do, 65lb and over, 2½d to 3d; average prices for country hides, 1½d to 2d; light, 1½d to 1½d; inferior and shippy, ¾d to 1d per lb.

**Tallow**—The demand continues fairly good for both local requirements and export. For best rendered mutton, 19s 6d 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: Very little of the new crop has come to hand. The market still continues void of animation, and transactions during the week have been unimportant. Northern best Tuscan and velvet, 4s to 4s 3d; medium to good, 3s 3d to 3s 9d; good whole fowl wheat, 2s 9d to 3s; broken, 1s 6d to 2s 6d (ex store, sacks weighed in, terms). Oats: With a moderately fair demand on the part of both millers and shippers, prices have remained firm.—Barley: Market still continues flat, and only occasional transactions passing. Quotations nominal, say for best malting, 2s 10d to 3s; extra prime, 3s 3d; medium, 2s 7d to 2s 9d; feed and milling, 2s 3d to 2s 6d (ex store, sacks extra, terms).

**Grass Seeds**—The demand for ryegrass seed is now less active and not likely to improve until Spring—quotations unaltered.

**Potatoes**—Supply slightly heavier, which has somewhat weakened prices, being now for best derwents, 50s to 52s 6d; inferior and kidneys, 35s to 45s per ton (sacks weighed in).

**Chaff**—Supply being no more than sufficient for requirements prices have remained firm, say best 60s to 62s; new and inferior, 50s to 55s per ton.

**Dairy Produce**—Factory-made cheese has a little more inquiry, but so far buyers are not inclined to purchase at anything over late quotations, viz., 4½d to 4½d for medium size; and 4½d to 4½d for loaf-shape; dairy-made is selling at 3d to 4d per lb.—Prime salt butter is in fair demand with prices firm and slightly advancing, dairy-made is worth 7½d to 8½d; factory, 10½d to 11d per lb.

**Flax**—Best, L18 to L19, extra well got up a shade more; medium to good, L15 10s to L17 10s; inferior, L13 to L14 per ton.

**MESSESS STRONACH BROS AND MORRIS** report as follows for week ending March 29:—

**Fat Cattle**—Bidding was very slack, and prices ruled rather easier, excepting in the case of very prime cattle.

**Fat Sheep**—Prices hardened to the extent of from 1s to 1s 6d per head.

**Fat Lambs**—Medium quality only; nevertheless they sold well, realising up to 10s 3d.

**Pigs**—Buyers for both fat and store pigs are numerous and their wants are pressing.

**Store Cattle**—The demand continues good and well bred cattle find ready sale.

**Store Sheep**—Values continue to rule very much in favour of the sellers.

**Sheepskins**—Bidding spirited, catalogue consisting of nearly every description of woolled and bare skins, which sold at a slight decline on last week's values.

**Hides**—Market unchanged.

**Tallow**—Fair demand for all qualities both of rough fat and tallow.

**Grain**—Wheat: Buyers are not inclined to stock themselves, a considerable portion of the new crop has failed to find purchasers.—

**Oats**: The deliveries of the new crop have as yet been on a very limited scale. Unless Australian markets are more active than they are at present a fall in values here must be the result.

**Ryegrass**—Unless the seed offered is of exceptional quality buyers are not inclined to buy for stock.

**MESSESS DONALD REID AND Co.** report having held their usual weekly sale on Wednesday, March 29:—

**Wheat**—Considerable increase in business done, but prices are unaltered. We quote—Prime milling, 4s 1d to 4s 4d; medium, 3s 11s to 4s; inferior, 3s 6d to 3s 10d; fowl's wheat, 2s 3d to 3s.

**Oats**—Arrivals still continue small, very little business. We quote—Milling, 1s 6d to 1s 7d; bright feed, 1s 5d to 1s 5½d; discoloured, 1s 3d to 1s 4½d (sacks extra).

**Barley**—There is a good inquiry for both malting and milling, but the market is bare.

**Potatoes**—Market glutted. Best, £2 10s to £2 12 6d; ordinary £2 5s to £2 7s 6d.

**Chaff**—Well supplied. Best, £3 to £3 2s 6d; ordinary, £2 15s to £2 17s 6d.

## DUNEDIN HORSE SALEYARDS.

**MESSESS. WRIGHT, STEPHENSON AND Co.** report as follows:—A very large number of horses came forward for to-day's sale, composed of useful hacks and harness horses, and a small number of light draughts and spring cart horses. The attendance was very poor. We note a demand for young useful draught horses. 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, L2 10s to L5.

**MR F. MERRAN,** King street, reports:—Wholesale prices—Oats: 1s 4d to 1s 6½d (bags extra), demand quiet. Wheat (easier): milling, 4s 0d to 4s 3d; fowl's, 2s 6d to 3s 6d, sacks included. Chaff: Market, bare supply—£2 15s 0d to £3 2s 6d; hay, oaten, £3 0s; ryegrass, £3. Bran, £3 0s. Pollard, £4 0s. Potatoes, kidneys, new, local, £2 (market bare); derwents, £2 15s 0d. Flour: roller, £11 to £11 15s; stone, £10 5s to £10 15s. Fresh butter, 8d to 11d; salt, nominal for prime, 8d. Eggs, 1s 4d. Oatmeal, £8 15s 0d in 25lbs; bulk, £8 0s.

## ST. PATRICK'S DAY AT SHAND'S TRACK.

As your valuable paper finds its way into every Irish household and is read with delight by every Irish man and woman in this district, I send you a short account of how the Irish pioneers celebrated the feast of Ireland's glorious Apostle in this parish.

Following the advice of our esteemed and zealous pastor, the Rev. Father Halbwachs, who for weeks, nay months, previously, contemplated the celebration of St. Patrick's Day with due solemnity, both with the spirit of religion and patriotism, and to whose untiring zeal is due the success which attended our efforts, the whole congregation attended at eleven o'clock Mass, and listened with wrapt attention to a panegyric on the great Saint delivered by the Rev. Father, during the delivery of which they were moved to tears.

Owing to the inclemency of the weather the sports, which were to be held after Mass, had to be postponed. Meantime the people assembled in the schoolroom and partook of light refreshments provided by the ladies of the parish, and presided over by Mesdames Leatham and O'Neil, after which indoor innocent amusements were indulged in until Vespers in the evening, when it was fondly hoped the weather might clear up, and so give an opportunity to persons in the outlying districts to attend the banquet at night. But the wish was father to the thought, as the rain (which came down steadily all day) towards night fell in torrents; notwithstanding which about two hundred guests sat down to a most excellent repast, provided, as were the other refreshments, by our lady friends and presided over by our esteemed fellow parishioner, that genuine Irishman, Mr Thomas Leatham. The room was elaborately and beautifully decorated on the occasion by the Misses Henley, while bunches of real live shamrocks stuck out in bold relief in various parts of the room, the gift of Mr Michael O'Connor of Green Park.

Prominent amongst the guests were the Henleys, Byans, Leathams O'Connors, O'Neils, O'Grady's, Dohertys, Browns, Maguires, DoYLES McVeighs etc, etc, in short the real pioneers of Catholicity in this province. The toast list, amongst others, included "The Pope," "Our Native Land," "Our adopted country," "The day we celebrate," "The Hibernian Society," all of which were ably responded to; but the speeches of the evening were those of the Rev. Father Halbwachs in responding to "The day we celebrate" and "The Hibernian Society" During the evening some capital songs were sung and several exhibitions of Irish step dancing given. The singing "God save Ireland" and "Auld Lang Syne" brought to a close the pleasantest reunion of Catholics ever held in this parish.

## PRESENTATION TO THE REV FATHER MACMANUS.

THE Catholics of Ross sincerely regret the removal of the Rev Father Macmanus from their midst. Most zealously and well has he discharged his sacred duties during his term here—about four years. His removal is a promotion, and we certainly say that Ross's loss is Abaura's gain. The districts in the parish, one and all combined to show some tangible proof of appreciation of his services in their midst, and so in a very short time made up a feeling address and handsome testimonial. The presentation was made by Mr Bellamy after evening devotions on Sunday, the 5th March, 1892. Following is the copy of testimonial.

"Rev and Dear Father Macmanus—The occasion which calls us together is a painful one. We have come to bid good-bye to a priest who has earned our esteem and veneration, and our gratitude. You have been most zealous and unremitting in the discharge of your sacred duties. The singleness of purpose manifest in all your ministrations, the edifying example of your everyday life, and the vigilant and earnest care you have ever manifested for the spiritual and temporal advancement of our children, command our veneration and heartfelt gratitude. We have often marvelled at your energy,

**H. B. KIRK**

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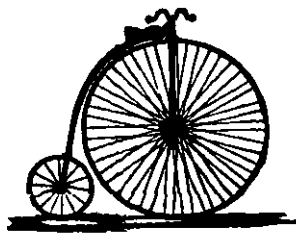
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- FOR AUCKLAND, VIA LYTTLETON WELLINGTON, NAPIER, and GISBORNE. — WAIRARAPA, s.s., on Wednesday, April 6. Passengers from Dunedin by 2.30 p.m. train.
- FOR OAMARU, TIMARU, LYTTLETON, NAPIER, GISBORNE, AUCKLAND. — OHAU, s.s., early.
- FOR SYDNEY, VIA LYTTLETON, WELLINGTON, NAPIER, GISBORNE, and AUCKLAND. — WAIRARAPA, s.s., on Wednesday, April 6. Passengers from Dunedin by 2.30 p.m. train.
- FOR MELBOURNE, VIA BLUFF. — TE ANAU, s.s. on Thursday, April 7. Passengers by 3.35 p.m. train
- FOR SYDNEY, VIA LYTTLETON AND WELLINGTON. — HAUROTO, s.s., on Monday April 11.
- FOR WESTPORT, via TIMARU, AKAROA, LYTTLETON, AND WELLINGTON. — BRUNNER, s.s., on Friday, April 8. 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., about April 22.
- FOR TONGA and SAMOA, from AUCKLAND. — WAINUI, s.s., on Tuesday, April 13.

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perseverance, and devotedness, in driving Sunday after Sunday a distance of fifteen miles, cold, weary, wet, and fasting, to say a second Mass. Nor was less energy, perseverance, and devotedness required in your frequent journeyings over the long and difficult road to Jackson's Bay. But a priest loves his people and would lay down his life for them. You have often ventured yours, crossing the dangerous rivers of South Westland, where many have been drowned, and you, to our own knowledge, have been swimming. Is it any wonder we should love such a priest, and be sorry to part with him? However, in obedience to the commands of our beloved Bishop, you are leaving for another parish, wherein we are certain that your conduct will be directed to reflect credit on yourself and honour on the priesthood. We heartily wish you God's blessing, and may your future parishioners appreciate you as we do. Please accept the accompanying purse as a slight token of our sincere regards.—Signed on behalf of the parishioners of Ross: John Crowley, Thomas McGlarry, Martin Minihan, William Ponch, Edward Bellamy, Patrick O'Raw, Timothy Markham, Michael Moys, Denis Collins, Joseph Haddock."

Father Macmanns feelingly replied, and said he thanked the people of Ross for their kind and flattering address and for their substantial testimonial. He was glad to say that he never had met with better people, and that he spent some of the happiest days in his life in Ross. Why should he not like the people, he added? They were good and virtuous, and always co-operated with the priest in all matters, and whenever that happy blending of priest and people existed, religion was sure to go ahead. He was now leaving the district and he could honestly say he was not leaving an enemy behind him. He now wished them good-bye, and assured them that they would meet with a kind friend in Father Browne, who was well-known on the West Coast, and in Canterbury, for his sterling qualities as a friend and priest.

### CHRISTCHURCH.

(From our own Correspondent.)

At a meeting of the Canterbury Agricultural and Pastoral Association held recently, it was proposed to give the new show grounds the name of Onslow Park, in honour of the late governor. The proposal, however, received considerable opposition from Mr John Grigg, who in the course of a somewhat animated speech, characterised Lord Onslow as a "Public Partisan." It would appear that Lord Onslow at his farewell banquet in Auckland took a somewhat favourable view of the Government taxation proposals, and this roused the ire of Mr Grigg, who pointed out how heavily the new taxation would press upon himself. Sir John Hall defended the much-abused Governor, and referred to the practical sympathy Lord Onslow had always shown towards the Association. Another member attempted to throw oil on the troubled waves by suggesting that the grounds be called Glasgow Park. After more discussion, it was unanimously agreed that the required name should be the Canterbury Agricultural and Pastoral Association Show Grounds.

The customary meeting of the Catholic Literary Society was held on Tuesday evening. His Lordship the Bishop presided. Quite an intellectual treat was presented to members in the shape of a well-prepared and ably-written paper by Mr Clarke on the life of Goethe. The life and characteristics of the great author were commented upon in a most exhaustive manner, his poems being ably criticised and their beauties pointed out. The paper teemed with interest, and demonstrated the speaker's thorough acquaintance with Goethe's works. His Lordship expressed himself highly edified by what he had heard, and after most members had spoken favourably of the paper, Mr Clarke was accorded a hearty vote of thanks. The Society will probably sustain a heavy loss shortly, it being rumoured that Mr J. W. Kennedy, an old and valued member, intends leaving Christchurch to try his fortune in one of the sister colonies. It is no exaggeration to say that there is no member of the Society whose absence would be more keenly deplored than that of Mr Kennedy, and it is to be hoped some steps will be taken to show the high estimation in which he is held.

A lecture to be given in the Literary Society's rooms on Tuesday evening, April 5th, by his Lordship Bishop Grimes, is looked forward to with considerable interest, the subject being "My visit to Loretto."

Wirth's circus is now in Christchurch, and is attracting large audiences. Some of the feats of horsemanship are worthy of note, but the performances of the pig are perhaps the most amusing feature of the entertainment.

Mr T. Ross, 130 Princes street, Dunedin, is showing a fine assortment of winter goods. Ladies will find their requirements provided for with the utmost taste and judgment.

Mrs M. Sheeran, George street, Dunedin, is always well supplied with a choice and excellent stock of ready-made clothing for ladies and children. Mrs Sheeran also makes up material to order, and hosiery made on the premises is especially deserving of patronage. Gentlemen's shirts of every description are also made and repaired there.

Mr A. Lee Smith has announced himself as a candidate for the representation of Bruce. His address to the constituents will be found elsewhere.

### BROTHER JOSEPH IN AUSTRALIA.

(From our Hawke's Bay Correspondent.)

I HAVE received a private note from Brother Joseph, of Christchurch, who recently went over to New South Wales for a well-earned holiday, and there is in it so much of interest regarding his doings, that I send you the following extracts for the benefit of the popular brother's innumerable friends both here and in Christchurch.

After premising that he has been impelled to neglect his correspondence, brother Joseph says, "I met Father Kickham at a concert given by the pupils of the Cathedral girl's school the day after my arrival in Sydney. He was surprised and delighted to meet me and a few days later we visited Manly Beach together. As soon as Father Prendergast (late of Hawkes Bay, C.O.) learned that I had arrived in Sydney, he wrote inviting me to come and spend a few days with him, and he spared no effort to make my visit to Bulli a pleasant one. Bulli is a mining township 42 miles south of Sydney on the sea coast, where beautiful white sand beaches stretch for miles. The mines are in the Illawarra ranges, about half a mile from the beach, the coal being obtained by tunnelling. I saw no shafts for other than ventilation purposes. The coal-laden trucks are drawn out of the main tunnels by wire cables worked by steam engines, but in the branch tunnels ponies do the haulage. It takes the miners half-an-hour to walk from the mouth of the tunnel to the pit head. In the cemetery there is a handsome granite obelisk erected by Government in memory of the 80 men who were killed by an explosion of fire-damp in the Bulli Company's mine a few years ago. The Bulli Pass is one of the sights of the colony. Our mutual friend, Father Prendergast, has been doing the work of two extensive parishes lately owing to the illness of the P.P. of Wollongong. The day before I arrived he had a sick call, sixteen miles north of Bulli, and on the following evening was called to attend a dying man who lived 3 miles in the opposite direction. He got home shortly after midnight, and had to ride off to Wollongong next morning to say mass and attend a funeral. The work is hard enough in country parishes where the population is scattered, but it is not an unmixed evil, as it furnishes variety of occupation, and relieves the monotony which would otherwise become intolerable to a young man of ardent temperament located in an isolated district.

I enclose a programme of an organ recital in the Centennial hall. The organ cost £12,000, and the price of admission to M. Wiegand's recital was sixpence, so you may judge of the efforts which are being made to cultivate a taste for really high-class music here. I have attended two of the recitals, and was enchanted. I have often been delighted at listening to Mendelssohn's "Songs without words," but after hearing Wiegand's exposition of them on this organ, I fail to see how a true conception of the great composer's work can be formed by hearing them on any other instrument than a grand organ. While the organ recitals are being given by the city organist, a splendid opera company is meeting with great success in the production of grand opera. The works are splendidly put before the public by two distinct staffs of artists playing alternate nights, which enables the musician to go two evenings in succession to the same opera and compare the two interpretations—an advantage which is obvious.

"I spent a few days at St. Joseph's college, the Institution of our Order, whose phenomenal success in the university examinations for years has surprised everyone. The college has a splendid building of which you have seen photos. The main corridors are each 280ft. in length. Apart from the main building are several two-story edifices, which are used as music rooms, museums, quarters for servants, etc. There are 250 pupils, 20 brokers, 12 men servants, and a number of visiting masters. After seeing the excellent discipline and serious earnestness in study, class, and elsewhere, one can readily understand that success must necessarily attend the pupils' efforts in the exams.

"The mention of the university in connection with the success of St. Joseph's reminds me to tell you that I spent four hours in visiting a portion of that great seat of learning. I was fortunate in meeting there a Mr Craddock, the junior Bedell, who very courteously showed us through the great hall, lecture room, and library in the main building, and explained and pointed out objects of interests in each department. We were chaperoned through the college of chemistry by Rev Broker Wilbred, one of the Marist Brothers, who has been attending the university lectures for a few years and recently passed in chemistry and some other subjects with honours. Leaving the schools of chemistry, we rejoined Mr Craddock, who took us through the medical college—a palatial building. The curator of the anatomical museum proved to be a New Zealander, and he accompanied us through his department and explained the various specimens. Then the theatres, lecture rooms, dissecting rooms, etc., were visited, but, owing to want of time, we were compelled to defer our visit to the Macleay museum. Besides building this museum at a cost of £6000 and handing over to it the most valuable collection in Australasia Sir William Macleay has endowed the department named after him."

After desiring to be remembered to all friends in New Zealand, Brother Joseph concludes a most interesting letter.

**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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## CATHOLIC INSTITUTE FOR THE DEAF AND DUMB, WARATAH, N.S.W.

CLASSES BEGIN on 29TH JANUARY, 1892.

As this Institute is far from self-supporting the **DOMINICAN NUNS** will be grateful to kind benefactors for any assistance.

**THE SUPERIOR,**  
Deaf and Dumb Institute, Waratah, N.S.W.

## NOTICE.

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

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

**STAFFORDSHIRE HOUSE, 29 George street** (next Wardell Bros.). Cheapest Crockery and Lamp House in Dunedin

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Furnishing D R A P E R Y,	Workshops and Manufactory 202 Montreal Street. Established 1867.	
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PIANOS.	Orders by Post & Telegraph promptly executed.	

## TO THE ELECTORS OF BRUCE.

GENTLEMEN,—At the request of a number of friends, I beg to offer myself as a **CANDIDATE** for the Seat in Parliament rendered vacant by the resignation of your late member, Mr J. W. Thomson, and to announce that I do so as a supporter of the present Government.

I shall take the earliest opportunity of addressing you at the various centres of population throughout the Electorate, when I will place before you my views on the Political Questions of the Day.

In my opinion the most important of these is that connected with the distribution and settlement of land. It is in this direction that we must look for a satisfactory solution of the difficulties that have arisen with regard to the employment of the people. Here, as elsewhere, the social problem of the time is how to reconcile the two interests—Capital and Labour. The tendency of modern industrial methods has been to draw population from the country into the towns. This, added to the increasing attractiveness—educational, social, and otherwise—of town life, and the absence of opportunity for easy access to land, has led to the present position, and I think we should endeavour to remedy the evil by offering every inducement for widely diffused settlement.

I believe that the Land Question is in good hands, and that, although Mr M'Kenzie may not obtain all he asks for, still, if he continues to be supported by a good majority, there is every reason to believe that immense benefits will result to the country if his vigorous policy be carried into effect.

As I purpose, during my canvass of the district, dealing at length with this and other matters connected with the Government policy, I here content myself with saying that I appeal to your suffrages, and rely upon receiving your support as a member of a party whose aims are directed towards such legislation as will promote the well-being, prosperity, and contentment of the people of this Colony.

I am, Gentleman,

Your obedient servant,

A. LEE SMITH.

**DRAWING AND PAINTING,**

**J. DOUGLAS PERRETT,**  
ARTIST,  
HAS NOW RESUMED TEACHING.

Classes and Private Tuition. Terms at Studio, Moray Place West.

**THE PRINCE OF WALES HOTEL**  
PRINCES STREET SOUTH  
(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.



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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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All Goods guaranteed the finest quality and Best Workmanship.

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The Style, Price, and Variety of our **LADIES' Boots and Shoes** are unrivalled.

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**BALMORAL HOUSE,**  
56—GEORGE STREET, DUNEDIN.—56



**DUTHIE BROS.**

AUTUMN, 1892 | NEW GOODS | WINTER, 1892

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

MESSEURS 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, 9d to 2s 11d  
Fancy Tweeds, Chevots, Rogarts, 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, 10d to 2s 9d per yard  
Patent Velvet-finish Velveteens 1s 11d, 2s 3d, 2s 6d to 4s 6d  
Feather Boas, Muffs, Collarets  
Fur Pelerines  
Ladies Mantles, Capes, Jackets  
Usters, Rainproof and Mackintosh Cloaks

All New Goods!

**MILLINERY! BONNETS**  
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  
New Buttons, Hosiery, Gloves  
New Neck Frillings  
Choice assortment Swiss Embroideries. New patterns marked at Low Prices.  
All-wool Shirtings. Union Shirtings.  
Colonial and Welsh Flannels  
Blankets—English, Continental  
Holland Diapers, Forfars, Calicoes  
All New Goods!

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DUNEDIN.

NOTICE.

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

NOTICE.

**THE DRAWING OF PRIZES**

In connection with the  
**ASHBURTON CONVENT ART UNION**

Is to take place on  
**MONDAY, 2nd MAY.**

Holders of Blocks are therefore requested to do their utmost to dispose of Tickets in the meantime, and send in returns as early as possible.

**T. ROSS** has now Opened a Magnificent Assortment of New and Seasonable Goods specially imported for the Dunedin WINTER Trade.

FURS, FURS, Boas, Capes, Victorines and Peletines in Bear, Lynx, Llama, Fox, Wolf, Skunk, etc., etc., 2s 11d to 3 guineas.

Stylish Jackets, richly trimmed with braid, astracar, or fur, 10s 9d to 49s; Rich Sealette Jackets, long shapes, 25s to 5 guineas.

Fur Edged Quilted Cloaks, in all colours, 21s to 55s; Genuine Orderless Macintoshes, handsome tweed patterns, all sizes, from 9s 11d.

Ladies' Corsets a speciality (only the best makes kept), 2s 11d to 12s 6d.

**GLOVES. GLOVES. GLOVES.** The largest, cheaper, and best stock in the city. Kid Gloves, Gauntlet Gloves, Fur Top Gloves for Ladies and Children in abundance.

**UMBELLAS.** Over 700 opened this week, stylish handles and rain-proof cloth, 1s 3d to 21s.

Stockings for Ladies and Children; all sizes, extra strong heels and knees in Cashmere, Silk, and Cotton.

Ribbons, Laces, Embroideries, Chiffons.

And every description of Fancy Drapery.

T. ROSS, Direct Importer, 130 PRINCES ST., Dunedin.

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Hosiery, Shirt, and Ladies' and Children's Underclothing  
Manufacturer,  
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MRS M. SHEERAN respectfully informs the general public that she has always on hand a large and well-assorted stock of Ladies' and Children's Ready-made Clothing, which will be sold at very Low Prices.

Ladies own Material made up.  
Gentlemen's Woollen and Whits Linen Shirts specially Made to Order or Repaired on shortest notice.

A splendid assortment of Hosiery of the very best quality, specially manufactured on the premises under Mrs Sheeran's own personal supervision, always in stock.

Orders will receive prompt and careful attention.

DEATHS.

O'LEARY—At his residence, Gillespie's Beach, Westland, on February 22nd, James O'Leary, native of County Cork, Ireland.—*R.I.P.*

O'DONNELL—On the 19th March, Gordon Road, Mosgiel, John Michael O'Donnell, aged 4 months, the loving son of James and Ellen O'Donnell.

**The New Zealand Tablet.**

FIAT JUSTITIA.

FRIDAY, APRIL 1, 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.

**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.

## C R A N K S.

HERE are not a few cranks in the world—men who believe in nothing, and claim on this very account to be philosophers, and to have a right to trample on the principles and consciences of all men. The position is, of course, absurd, and the preposterousness of it is all the greater from the fact that these would-be philosophers know, in reality, very little, and hardly anything correctly.

This community is afflicted with some such philosophers, amongst whom are to be found principally the enemies of justice to Catholics on the education question. These cranks, or, as they love to style themselves, free thinkers and philosophers, are greatly opposed to giving Catholics their own money for their own schools. In the estimation of these cranks or philosophers, to give Catholics their own money is to spend public funds for sectarian purposes, as if Catholics were in no sense a part of the public. The intellect and learning of these cranks are great, are they not? But whilst their philosophy and learning revolt from an act of justice and sound policy, they evince an insatiable thirst and an amazing capacity for falsehood. Their intellect is so keen, and their love of philosophy so ardent, that they swallow without even a grimace, any amount of lies and twaddle, particularly if they happen to be anti-Catholic and anti-Christian, and they are so wonderfully constituted that they at once assimilate these lies and twaddle, taking them into their system so absolutely that nothing can save them from, through their instrumentality, becoming the laughing stocks of men of information. But the funniest part of the thing is that these cranks wish to pose as the advocates of education.—Advocates of education! If, indeed, by the inculcation of lies is meant education, then they are advocates of education, and very zealous advocates. But there their advocacy begins and ends. Personally they never do anything for education, they never build a school, never teach in one unless for a very large pecuniary consideration, and never busy themselves about schools, except when some mischief is to be done to Catholics or Christians. Catholics who deserve, in justice, equity, and sound policy, aid for their schools from the public funds to which they contribute, must not dare to expect justice, if these gentry can help it. These gentry almost go into fits at the bare idea of their sharing in the least in public funds, so far as their schools are concerned. This would be the public supporting sectarian education, which amounts to this that a man shall be deprived of his own money simply because he happens to be a Catholic or a Christian. Well, then, we make an offer which is fair. Will the cranks accept? Let Parliament reduce the custom dues to the extent of four hundred thousand pounds, which is about the amount paid from the consolidated revenue for schools, and then enact a law compelling all denominations to provide schools for their own children. Let them, if you will, be compelled to tax themselves for sufficient schools, sufficient both in numbers and efficiency. Catholics will accept this, and thus save the crank from paying for sectarian schools. Then would appear on which side is the love for education, the spirit of sacrifice for education. We will undertake to say Catholics will not be found last in the race. But when Parliamentary support and the annual grant are withdrawn from schools, where shall the crank be found? We shall see what we shall see. Let these zealous advocates of schools, tyrants and calumniators of Catholics, show their zeal, generosity, and disinterestedness in emulating Catholics and erecting such schools as they have in every part of the Colony, and we shall feel disposed to put some faith in their pretences and claims. Meantime, we have no doubt but that they will continue to denounce Catholics as the enemies of education, and to teach in the public schools notorious lies about them, and this, in part, at the expense of the men they so shamelessly calumniate.

The Hon Mr REEVES, by some unaccountable calamity, Minister of Education, and Mr ALLAN, the coryphæus of godless education in these parts, both young, inexperienced gentlemen, just out of their teens, cannot endure the idea of an act of justice to Catholic schools, but they possess capacity enough to swallow any amount of plunder from Catholics to enable them to teach public-school children that the Pope sells indulgences—that is, that Bishop MORAN and all other Catholic ecclesiastics in New Zealand sell indulgences, for

what the Pope teaches and does, they teach, and in a measure do, and what the Pope teaches to-day and does, is just what the Church has always taught and done in accordance with circumstances. These, and such-like men, cannot endure the idea of justice to Catholics, but can, with the greatest pleasure, misappropriate our money, to teach the public calumnies concerning us, to teach the public school-children of the Colony to loathe and detest their Catholic fellow-subjects. This is the policy and practice of the cranks of to-day.

THE mission of the Redemptorist Fathers at St Joseph's Cathedral, Dunedin, came to an end on Sunday evening. The chief feature of the day was a procession of the school children which took place at 3.30 p.m. The children assembled in their several schools and marched thence—the boys under the care of the Christian Brothers, and the girls looked after by members of the Society of the Children of Mary—to the cathedral where some hymns were sung. They then left the church, headed by a cross-bearer and acolytes, who were followed immediately by the Society of the Children of Mary—the girls walking first, the boys next, and the celebrant (Rev Father O'Neil), vested for the Benediction of the Blessed Sacrament, and attended by acolytes coming last. The procession went out by the door of the nave and descending the newly erected steps in front into Smith street, turned to the right into Battray street, passing round the church on the South side and by the back of the temporary sanctuary into the grounds of the Dominican Convent; thence, through the grounds of St Joseph's school, into Dowling street and thus returned to the cathedral—where Benediction was given. The banner of the Children of Mary and those of the various schools and sodalities—of St Joseph, St Catherine, St Patrick, St Anne, the Sacred Heart, Our Lady of Perpetual Succour, and many more than we can recollect were carried each at the head of a division—adding much to the imposing nature of the scene. The results of the schools were seen to great advantage, and it was a significant, as well as an interesting, sight to see such long lines of well-dressed, fine looking, well behaved children—a sight foretelling a prosperous future for Catholicity in this city. No more striking testimony could be borne to the success of the efforts made by the Bishop to establish thoroughly efficient schools. The scene in the church also was very impressive. The organ was played by one of the Christian Brothers. The ceremonies were carried out with great solemnity. The close of the mission took place at 6.30 p.m. The preacher was the Rev Father Hegarty, and the ceremonies included the renewal of their baptismal vows by the congregation—each holding in his hand a lighted taper. The church was densely thronged. The renewed mission was extremely successful. Communicants throughout the week were numerous, and on Sunday they approached closely to 1000. On Monday the Rev Fathers Howell, Mangan, and Hegarty left Dunedin for Wellington *en route* for Sydney—to the great regret of the Catholics of this city, many of whom assembled at the railway terminus to bid them God speed and receive their parting blessing in return. Since their arrival in the diocese of Dunedin some four months ago, the Fathers had laboured incessantly and arduously. The fruits of their labours are abundant, and their reward will be secure in that better land where they are constantly engaged here below in laying up treasure for themselves.

THE drawing of prizes in the Ashburton Art-union will take place on May 2. But a short interval, therefore, remains for the disposal of tickets. Persons who hold them are requested to do their best, and to send in the blocks without delay, so that everything may be in readiness.

A PROJECT has been adopted of holding a bazaar in aid of the building fund of St Patrick's church, South Dunedin. The time spoken of is the month of November, and the suggestive title of the All Nations' Fair has been chosen for the event. No doubt charitable hands will be kept busy during the interval in making preparations for a famous success.

CERTAIN would-be wits and festive boobies have taken it upon them to "poke fun" at Dr Moran, because of his having lately demanded that the original Latin of some assumed translations from Papal Bulls should be laid before him, so that he might explain what was their true sense. Our would-be wits and festive boobies in the profoundness of their ignorance and the intolerance of their presumption suppose that any jackanapes who can decline *his hæc hæc*, with only a mistake or two, is capable of dealing with such documents. Men who know what they are about are of a very different mind. Here, for example, is the eminent French Economist, M. Anatole Leroy-Beaulieu, engaged of late in writing in the *Revue des Deux Mondes* a series of articles on the Pope's last Encyclical, who is of a very different opinion. M. Leroy-Beaulieu recalls the Italian proverb—*Traduttore traditore*—which we are warned to give in the Italian tongue. "We cannot permit anything," he says, "to be placed in the mouth of the Sovereign Pontiff that resembles a formula against which science and reason protest." "In those passages

of the Pontifical Encyclical which we have quoted we have sometimes permitted ourselves to depart from the translation called official to have recourse to the original text." The man of science and intellect sees the difficulty of the matter. The jackanapes, inflated by having passed the sixth standard, thinks it is as plain as his a, b, c. We quote the case for the benefit of would-be wits and festive boobies—not, however, with the faintest hope that it will teach them better manners. Their bray, as we have seen elsewhere, is irrepressible.

M. Anatole Leroy-Beaulieu has also a word to say that may be taken to heart by men, who, less scurrilously but quite as determinedly, are also opposing Dr Moran in his demands on behalf of Catholic education. He, at least, who is certainly entitled as an eminent man of science to an attentive hearing, has evidently no faith in the moral effects of a pure secularism. "We are thus brought back in every thing," he writes in concluding one of his articles, "to the same conclusion: there is nothing truly efficacious, nothing solid and durable for our democratic societies outside of the Gospel, outside of the Christian spirit and Christian brotherhood. The State and the law have nothing for souls."

THE following circular has been handed to us for publication:—To prevent as far as possible the confusion and delay resulting from the practice of writing to the S. Congregation of Propaganda in English, the undersigned Secretary deems it necessary to notify that according to established tradition, all communications to this S. Congregation should be written in Latin, French or Italian. Moreover such communications should be addressed not to the Secretary, but to His Eminence the Cardinal Prefect. It would be well to give extensive publicity to this notice, if needs be, through the columns of the Catholic Press. Rome from the Propaganda, 1st February, 1892. †IGNATIUS PESSICO, Archbishop of Damietta, Secretary.

WE have said, in effect elsewhere, that, although it were proved, as it has not been, that intellectual culture of itself could diminish crime, little would be gained, while the vice it could not diminish remained rampant. An article in the *Forum* for January, from the pen of Mr Warren F. Spalding, Secretary of the Massachusetts Board of Commissioners of Prisons, seems to bear us out. Mr Spalding writes to disprove an assertion made that a milder system of prison discipline in the State had led to an increase of crime. Instead of the increase being as asserted, he says, fifty per cent in fifty years it has only been seven per cent, or at a rate twice as rapid as that of the entire population. Serious crime, he states, has markedly diminished. The increase shown in the aggregates, he says, is "solely in offences against order and decency, such as adultery, night-walking, disturbing the peace, drunkenness, being idle and disorderly, violation of liquor laws, vagrancy and the like, the vices of the people or the results of their vices." "We are not becoming a nation of criminals," he says again, "but we are overwhelmed by a great tide of drunkenness and kindred vices." And yet again, "We have more than held our own as a State in the struggle against crime though we have failed to keep down the vices." Mr Spalding, moreover, bears testimony, though incidentally and unexpectantly, to the value of religious influences. Alluding to the greater proportion of crime as due to the foreign born population and their children, he says, "There has been a steady improvement in the character of our foreign population, under the influence of our institutions." We know from other sources that among this population the Catholic Church has been steadily increasing her influence, and largely by means of Catholic schools. What, again, is true of the Irish Catholic population in Great Britain, and in these colonies seems also to be true of them in Massachusetts. There, likewise, they appear to be accountable chiefly for minor offences, often committed over and over again by the same individual. "A comparatively small number," says Mr Spalding, "give a bad name to our foreign-born population." Mr Spalding's argument, as we have said, is in support of an improved and milder prison-discipline. Can nothing of the kind be adduced in explanation of the falling off in crime quoted by Sir Robert Stout for New Zealand, as proof of the superiority of the secular system? Sir Robert, we know, although we have so far accidentally omitted to acknowledge it, argues negatively, but then we understand him to mean positively. Massachusetts, therefore, though less criminal, seems rather more vicious. Has New Zealand anything in common with it?

A NEW relay of donkeys are uplifting their tuneful voices in the *Evening Star*. One of them who appropriately calls himself "Public School," the pedagoguish donkey being the most egregious of all, thinks he has found an original argument in the fag end of one threeshod out years ago. He cleverly likens the Catholic demand to that of a private citizen, who should despise the police and claim an especial night-watchman from the city. Common sense, says George Eliot, teaches men to avoid extremes. But where there is no common sense—no sense of any kind—what is to be done? Why, hold your tongue and let the fool go his own way. Our fool, however, makes a significant slip. "Most of us who keep a conscience," he

says, "have to pay for it some way or other." That is it. Freedom of conscience for the Catholics, provided they pay for it—and pay for it too in hard cash. Need we say any more?

IN a correspondence which has taken place in the *Otago Daily Times* between Sir Robert Stout and Mr Joseph Braithwaite, relative to religion and crime, and to which we shall refer at greater length in our next issue, Sir Robert gives as an instance of the insufficiency of Catholicism to restrain crime, the reign of King Henry III., when, he says, there were "more murders, rapes, and robberies, in one shire of England in one year than are now in 10 years in all England." Whether it was so or not we do not stay now to inquire. But let us set case by case. We go back to a much earlier time, and instance Ireland, while she was still the Island of Saints and Scholars. "Order and contentment and social happiness followed in the train of this just rule," writes Cardinal Moran, referring to the reign of King Brian, whose whole basis of action was his Catholic devotion, "and the annals relate, not as a matter of poetic imagery, but as a stern fact, that in those times of peace, a fair maiden decked out with precious jewels, and bearing rich treasures in her hands, could traverse the whole island, from shore to shore, without injury or insult being offered to her" (*Occasional Papers* p. 142). For the diminution in crime alluded to by Sir Robert Stout as characterising the England of the period, Italian anthropologists would, no doubt, at least in part, account by those judicial slaughters of the criminal classes carried out by Henry VIII. and Queen Elizabeth, by which the heirs of the pre-human race were thinned in the country and the criminal element in a great degree diminished. These judicial slaughters as conducive to such an end, moreover, have evoked the applause of certain of the scientists in question. We do not think, on the whole, Sir Robert Stout has much to gain from his argument as to the reign of King Henry III. Even if it were grounded on fact, it would not be altogether conclusive.

## Correspondence.

[We are not responsible for the opinions expressed by our Correspondents.]

### SIR ROBERT STOUT'S STATISTICS.

TO THE EDITOR N.Z. TABLET.

SIR,—Sir Robert Stout has written much lately about education and crime. I enclose two extracts, which you will kindly publish for his consideration. The first is from a lecture recently delivered in the Princeton Protestant Theological Seminary; the second from this morning's (*Wednesday's*) *Otago Daily Times*.

Professor Robert Ellis Thompson, S. P. D., University of Pennsylvania, in one of his lectures on the Divine order of society, and, speaking of America, says:—"Secular education is a cramped, maimed, palsied education. . . . The secularisation of instruction in the public schools is to cut off the children of the nation from contact with the deepest springs of its moral and intellectual life. It is to isolate all sciences from the fundamental science which gives them unity and perennial interest—the knowledge of God. It is to rob history of its significance as the Divine education of the race and to reduce it perilously near to Schopenhauer's estimate, that it had no more meaning than the wrangling and strife of the wild beasts of the forest. It is to deprive ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is to deprive national order of the supreme sanction which invests it with the dignity of Divine authority."

Sir Robert Stout maintains that criminality has decreased in New Zealand since the secular system was inaugurated. Why, then, the following local in the *Otago Daily Times*:—"The Commissioner of Police has addressed the following memo. to officers in charge of districts:—"The attention of the Hon. the Defence Minister has been lately called to the increase of larcinism in the various towns in the Colony, and the inefficiency of the police in dealing with this nuisance. In many towns groups of lads are permitted to collect and loiter about street corners, sitting on ladies' dresses, making use of disgusting and profane language, and even insulting passers-by, whilst others amuse themselves by breaking lamps, unhooking gates, and various other objectionable practices. The commissioner, therefore, directs officers in charge of districts to take such steps as they may deem necessary to vigorously suppress these objectionable and annoying habits, and he is assured they will receive every assistance from all respectable citizens in carrying out this duty."

An advantage to the buyer of Messrs Simon Brothers' boots and shoes is that, the firm being direct importers, no middleman comes between them and the purchaser. The latter is thus protected from paying a commission.

Mr E. Clempson's herbal remedies are growing in repute. Agents will be found in the country towns, or orders addressed to the compounder, Main street, South Dunedin, will obtain immediate attention.

Holy Week books at Mr O'Connor's, Christchurch.

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Sole Proprietor of

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.

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POSITIVELY THE SOFTEST DIP FOR THE WOOL.

—IS THE BEST OF ALL—

EFFECTUALLY KILLS TICKS, THEIR EGGS, AND LICE.

Those Sheepowners who have used this dip have each year obtained the highest prices for their Wool owing to the fact that it leaves the Wool in a bright, soft, silky condition, perfectly clean and free from stain.

Prepared in accordance with the latest advancements of chemistry as applied to the Woollen Manufacturing Industry, it is a decided improvement on the old-fashioned dips, and only requires a trial to prove its superiority. At the late Sheep-dipping Competition, conducted by the Canterbury Agricultural and Pastoral Association, the Kaipoi Woollen Co., on behalf of the Association, for wool dyeing and general manufacturing purposes awarded the First Place to BROOKE'S 'PERFECT' SHEEP DIP.

TESTIMONIALS.

MR C. M. BROOKE, Pendarves, 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.

TO MESSRS DONALD REID AND CO., Dunedin.

Dear Sirs,—We used Brooke's 'Perfect' Sheep Dip last season and it gave us great satisfaction. We have tried nearly all the dips in the market and consider Brooke's 'Perfect' Dip the best. There were no deaths through its use and at shearing the sheep were in capital condition, the wool bright, soft and glossy, free from ticks, stains, and other impurities. So long as this dip gives the same satisfaction we will not use any other. We can strongly recommend it to anyone wanting a safe, economical and effective dip. Please send us 5 drums at your earliest convenience.—Yours truly, JAMES and JOHN SUTHERLAND.

A large number of equally satisfactory reports to hand. Owing to the increased yearly sale of Brooke's Perfect Sheep Dip the price has now been reduced to 6s per gallon in 5 gallon drums only. One gallon makes 100 to 120 gallons wash. Packages Free.

Agents: South Island—Christchurch—Farmers' Co-Operative Association; Miles and Co. Timaru—Farmers' Co-Operative Association, Oamaru—N.Z. Loan and Mercantile Co., Limited, Palmerston—R. S. Raymond, Dunedin—Ronald Reid and Co. Balclutha—G. W. Hutchins. Tapanui—James Mair. Gore—B. Meredith. Invercargill—Whittingham Bros and Instone.

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C. M. BROOKE,  
OPERATIVE CHEMIST, ASHBURTON.

## ST. PATRICK'S DAY IN CHRISTCHURCH.

THE members of St Patrick's branch of the H.A.C.B.S. celebrated St Patrick's Day by a banquet. Over 200 sat down to table, and a very pleasing prospect was the large number of ladies present. The chair was occupied by the President (Bro Nelson), who was supported by Bros O'Connell and Sellars (P.D. Presidents), Curtin (P.B.), R. P. Lonargan (Trustee), and O'Shaughnessy (secretary). Bro Reidy (P.P.) occupied the vice chair.

After ample justice had been done to the good things provided, the president announced that before proceeding with the toast list they had a pleasing little ceremony to perform, viz, the unveiling of the emblem of the Society. Twelve months that evening, Bro Percival (now Agent General), in addressing the members and friends of the Society, remarked the absence of anything in the hall representative of the Society, and suggested that something should be done. The words had hardly fallen from him when Bro Rogers, jun., took the matter up, and that night his noble efforts were to be crowned. The work was artistically done, and would reflect great credit on the artist. He would now call on Bro O'Connell (one of the first presidents of the branch to unveil the emblem. Bro O'Connell, in a few well-chosen words, unveiled the emblem, described its different characteristics. The surprise was so great to all present, that it was some seconds before they could fully realise its beauties, when it was greeted with an outburst of applause, and musical honours—"St Patrick's Day."

The chairman now proposed "The Pope," "the Queen, and Royal Family," which were duly honoured.

"The Land of our Adoption." Bro O'Connor said, though he had consented to propose this toast, he would prefer substituting "The land we live in." As an Irishman he still clung to his native land and his love for the same was as green as the day he left it. For that reason he considered it a misnomer to call this the land of our adoption. New Zealand, he considered, had a great future before it, and when you looked round you and saw the happy and well kept people it could not be denied that we were a very prosperous people. The yield in wheat, oats, potatoes and other kind of cereals could not be excelled in any other part of the world, and the climate was second to none. But there was one thing that marred the content of the Catholics of the Colony, and that was the matter of education. We are being unjustly treated in that respect. If he were allowed he would propose a resolution protesting against that injustice, as he considered it most unfair that we should have to bear the burden of educating other people's children, and at the same time to have to put our hands in our pockets and support our own. We are told that we can send our children to the Government schools. Yes, that may be so; but then we believe in religious as well as secular education, and our conscience will not allow us to do it. He was pleased to notice that the Anglicans were now taking active measures to have this ungodly system of education altered, and if they would, then, the matter would be virtually settled, as the Anglicans in themselves were more than half the population of New Zealand. In conclusion he proposed "The land we live in," which was duly drunk with musical honours.

Mr W. Hoban, in responding to the toast, said as a colonial, he was proud of his country. As a rich and fertile country it could not be excelled. Its wonders of hot water springs and streams of cold water running side by side was the theme of admiration of everyone that witnessed them. Its mineral and other wealth was unbounded, and its climatic influences were so great that no wonder when men left its shores for fatherland that they returned. That reminded him of the good old song—"Home, sweet home, there is no place like home," and the suitability of the toast "The land of our adoption."

Bro B. P. Lonargan, proposing the toast of the day we celebrate, said:—Mr Chairman, ladies and gentlemen—I regret that owing to the unavoidable absence of Rev Father O'Donnell I have been called upon at so short a notice to propose the toast of the evening. In his hands ample justice would have been done to it. You will therefore excuse me if, at the last moment, I fail to satisfy you in all you wish to have said on it. However, there are feelings which, with the rapidity of the lightning-flash, are called forth at the mention of the day consecrated as the anniversary for honouring the memory of the patron saint of Ireland. These same feelings to-night swell the breasts of every gathering of Irishmen met for the same purpose all the world over. Turn to what land you will; look throughout the length and breadth of that great continent of America, look even at the backwoods of Canada, or at Africa or India, or the great extent of our own Australasia and you will find that the magic of the name. St Patrick's Day collects the children of the sea-divided Gael to express in joyous festivity their sentiments on the many happy memories connected with the dear old land. How fitting then that we, of Christchurch, should be no exception to the rule. As the Irishman's faith is so closely allied with his nationality, all of us will doubtless miss faces from the board which we should love to honour amongst us. Though the absence to-night is one of our misfortunes, let us trust that at the recurring festival we shall secure their presence to

assist to make more complete the celebration of this glorious anniversary to which the Irish race through ages of unexampled persecution has faithfully clung.

Mr Mahalm, in responding, said:—Mr Lonargan, in proposing this toast, made happy reference to the many endearing sentiments which the name of this day we celebrate brings to the mind of Irishmen all the world over, and commented on the proud fact that throughout the wide extent of Australasia gatherings similar to this are being held to-night to do honour to this great day, and keep alive the glorious memories connected with it. Considering the circumstances surrounding life in these new countries so far removed from the home of our race, all wishing to keep alive its best traditions must earnestly wish that the custom shall never cease, nor the spirit which animates us here to-night flag. How many incidents came almost daily under the notice of most of us which should teach the necessity for this periodical amassing of our people, for those reunions which keep the spirit of Irish nationality from being chilled and from growing apathetic by those old forces which are not yet played out nor spent. I refer to those forces of calumny and misrepresentation which have followed us down through the whole dark long line of 700 year's history, since the day when Henry II., the murderer of two Archbishops and saints, said that he came on a special mission from Rome to teach the Irish people how to live in peace and order. It is those forces which have to be fought against, for they work silently but effectually in any community where the barriers to their progress are weak. Let me give you two incidents which will illustrate what I mean. A short time since, in the hands of a Christchurch student, I came across a book called a "Universal History," which, on the title page, said it was "designed" for families and "schools." It contained about 200 chapters, and out of that gave one brief one to Ireland. I suspect you will say "quite enough too," when I give you a sentence or two from it. It opens thus: "The history of Ireland, or "Green Erin" as it is called, is full of very interesting matter, and I am sorry I can only bestow on it one chapter." "The first inhabitants of Ireland were hard-fisted Kelts, who fought with clubs, and seemed to love fighting better than feasting." After a dozen lines about the Christian missionary which it called Patrick, it said, "When he was gone the people told wonderful stories about him, and finally they considered him more holy than other men and called him a saint. To this day they consider St Patrick as in Heaven watching over the interests of Ireland. They pray to him and do him honour. They set apart one day in the year for going to church and breaking each others heads with clubs." After some spicy anecdotes it wound up with glowing lines on the conquest. It breathes a reference to Ireland's being ill-governed, but that King James I. did something about improving the condition of the people, "but neither he nor any subsequent king has been able to get St Patrick out of their heads." Then in all solemnity it tells us that St Patrick was a Roman Catholic, and most of the people of Ireland are Catholics to this day. Ladies and gentlemen, we have heard of a bird's-eye-view of Irish history; to designate this would be difficult; it is, at all events, the low view of some crawling creature akin to the snakes that St Patrick banished. The other incident I give you is the outcome of the work of such writers, but it is none the less instructive for us. In a Christchurch morning paper, about a couple of months ago, I saw a paragraph announcing that a play had been acted under the auspices of a severely select set of Christian young men. The paper said—"If this be a faithful representation of Irish court procedure, that procedure differs considerably from what we are accustomed to here. Counsel turn their backs on judge and jury; cross-examination is conducted on somewhat curious lines. The judge allows counsel to abuse the laws he sits to administer, and it is not contrary to rule for persons in the body of the court to speak to jurymen." I am not especially concerned about defending the Irish judicial dignity, but it does strike one as strange that neither the Welsh, nor the Scotch nor the English courts are selected for the lofty burlesque of these especially designated young Christians. The answer is evident; the old spirit of viewing all things Irish has not yet died out amongst our neighbours, and these incidents I have given are straws which show how the wind blows in Christchurch; and God alone knows how many live out their lives getting their spirit gradually crushed within them by the daily influence of that prejudice. It is to counteract that, to cheer and animate and revive old spirits that these gatherings are useful—to make us recollect what we are and whence we sprung—to turn our minds back on the chequered roll of history and to recollect that for 700 years our people have struggled on steadily for a principle, and when we notice to-day the patronising airs of a people who in the past were benefitted by our superiority—our superior customs, laws, and manners—we can recollect that when our neighbours were not out of the jungle of barbarism—we had laws and government superior to any country of Western Europe outside the very heart of the Roman Empire. We had, in fact, a system of land laws which modern thinkers are striving to-day to obtain for the benefit of mankind. The right of each to the soil was duly recognised by all. St Patrick found amongst us no class distinctions. The head of the sept or clan was allied by birth to his humblest follower. The chief who on his

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Moir's Fresh do, 7d per tin—6s 9d per doz; Cutting's Salmon, 8d  
per tin—7s 6d per doz; Cocktail do, 11d—10s 6d per doz; Herrings  
in Tomato Sauce, 11d—10s 9d per doz; do do Shrimp do, 10d—9s 6d  
per doz; Mackerel in Sauce, 1s 2d—13s 6d per doz.

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He now wishes to inform them that, for the convenience of customers  
he has removed to more central and extensive premises,

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where he has added to the manufacture of Hosiery that of  
CHILDREN'S AND LADIES' UNDERCLOTHING, &c.  
and by giving a real good article at a moderate price, hopes to be  
favoured with your esteemed orders, which will always receive care-  
ful and prompt attention.—Yours truly,

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horse proudly led to battle was allied by blood to the humblest gal-  
lowglass who fought in the ranks. We knew nothing of feudalism—  
we had no such slavery. But cursed Norman feudalism changed all  
this. That system flourished in England where there was the great  
feudal lord and his dependent vassal. What history has brighter  
pages than the 300 years which followed the landing of St Patrick?  
Then again the 300 years of struggle against the incursions of the  
Danes—300 years of warfare with the bravest people of Europe pro-  
duced their demoralising effect on the country and its institutions,  
and allowed Henry II. and his successors to impose upon us those  
Norman customs which England herself to this very day is struggling  
to get rid of. Thirty years Wars of the Roses so demoralised the  
English people as to have made them fit for weak submission to the  
tyranny of Henry VIII. and the new doctrines which his immediate  
followers imposed on them. What then if 300 years produced those  
dissensions amongst the chiefs of the people. It is not to be won-  
dered at and no cause of shame. But their national characteristics  
their spirit and love for freedom never left them—and as we look  
along the blood reddened vista of years we can see them clinging to  
that hope—the accomplishment of which we here to-night believe is  
not far in the distance, that of national freedom. There have been  
periods when black despair seemed to have settled on the people—  
when after some flickering success apathy more profound seemed to  
have reigned—but when the leaders had spent their human energy  
and had gone down to the grave apparently without hope a new  
generation took up the cause and carried it further along. It was so  
after Grattan, it was so after O'Connell, it was so after Butt, and will  
be so after Parnell. These are memories which, floating across the  
mind at a gathering like this make glow afresh any smouldering  
embers of Irish nationality, and give a significance to the sentiment  
"The day we celebrate."

The "Hibernian Society" was proposed by Mr Kennedy. He  
said he did not know much about the Society, as he was not a member,  
but at the same time he was aware that it had done an immense  
amount of good, and that it was a wise precaution taken by persons  
who belonged to it to secure themselves against sickness and death.  
Their Benevolent Fund, too, was a great boon to distressed brothers.  
He had no doubt the gentleman who was to respond would be able to  
throw more light on its advantages than he could, and he would content  
himself by asking them to drink to the Society in a bumper. The  
toast was drunk with musical honours.

Bro Sellars (D.P.P.), in responding, said:—On behalf of the  
officers and members of the Society I thank you very much for the  
very kind way in which you have toasted the Society, and thank the  
proposer for the very kind words and good wishes he expressed  
towards it. The thought that pervaded my mind in listening to the  
advantages that such a society as ours give, so eloquently portrayed  
by our friend Mr Kennedy, is that more of our young men and others  
do not join the Society. The promoters of our Society, feeling the  
want of such an institution as ours that would enhance mutual good  
to all, by enabling them to assist each other in the hour of need and  
adversity by the relief of sickness, in'erment of the dead, care of the  
widow, and protection of the orphans of deceased members, seek to  
render these wants by this organisation so as to afford each member  
an opportunity, by the payment of a small weekly sum, to have an  
allowance during sickness and a decent interment when dead. The  
care of the widow and orphan is a noble aspiration, and well worthy  
the consideration of every sensible man. To prove that these noble  
aspirations have been fully realised, I propose to lay before you the  
amount of money expended in sick allowance and medical attendance  
and medicine by this branch from its inception (1873), up to the end  
of last year. Before doing this, however, I propose to refer to the  
constitution of the society. The parent, known as the executive of  
the Society, is located in Melbourne, and has branches in all the  
principal town of Australia and New Zealand. A person joining any  
particular branch, as a matter of fact, becomes a member of the  
Society, and by providing himself with a clearance card, will be recog-  
nised as a brother in any of the other branches. The laws provide  
for the establishment of districts, as by this means it has been proved  
that the Society can be worked more satisfactorily and economically  
than would be the case if worked as a whole and from one centre.  
We have one district for New Zealand, and, with one exception, the  
whole of the branches belong to it. It is located in Auckland, and  
has an executive of four officers. The branches pay their funeral  
money into the district, and have the right of representation at the  
annual and half-annual meetings of the district. The total number  
of members in the Society is 10,421, and it has a funeral fund of  
£16,586; sick fund of £38,000; incidental fund of £5,500; benevo-  
lent fund of £973; other funds £876, making a total to the credit of  
the Society of the handsome amount of £61,935. The composition of  
the Society is Irish, and properly so, seeing that they predominate.  
Whilst this is so, it must be understood that the Society is open to all  
nationalities. As a matter of fact, we have in our ranks members  
of different nations, and while in Auckland, representing the branch,  
I had the pleasure of shaking hands with a Maori brother. He was  
proud of the fact, and during a conversation, exclaimed—"The  
Hibernian, all the same as Irishman; Maori likes kumara (potato);

Irishman likes spuds." The aims and objects of the society are so  
good and laudable that it has always been a mystery to me that more  
of our people have not embraced its advantages. As an instance, for  
the payment of the small sum of one shilling weekly, in case of sick-  
ness, a member would receive 20s per week for 26 weeks; 15s for 13  
weeks, and 10s per week for a further 13 weeks, and medical atten-  
dance and medicine. And in case of death £20 for a member, and  
£10 for a members' wife. At one time in the early stages of the  
Society it was looked on as a secret society, and the members were all  
looked on as Fenians. I think that idea is exploded, as by registra-  
tion and taking up our proper position with kindred societies it is  
almost generally admitted that we are purely a friendly benefit  
society. Consequently weak-kneed Irishmen and others need  
have no fear, by joining the Society, that they will suffer  
in a worldly point of view. We find that scenes of disorder take  
place in assemblies of high repute, such as the Anglican Synod,  
Houses of Parliament, and that the legislators of that most polished  
nation—France—disagree, and go so far as to smite each other in  
their anger. Yet we very rarely hear of those places stigmatised as  
not fit for decent people to belong to. Members of our society some-  
times, in their zeal, get heated—hence the society is condemned.  
From what I know of other societies the discussion that take place  
in ours is mere child's play to what transpires at their meetings;  
still you don't hear them condemned. The reason to my mind is  
that other societies are cosmopolitan in their constitution, while we  
can compare ourselves to a large family—having one common bond  
in religious and national feelings—hence anything that transpires  
out of the common must go through the family circle, and in its tran-  
sit is considerably magnified. My advice to non-members is to  
receive such statements with the proverbial grain of salt, join the  
society, and satisfy themselves as to the falsity of such statements.  
As promised, I will now give the amounts expended for sick allow-  
ance, medical attendance and medicine, together with the amounts  
to the credit of the Branch at the present time. Amount expended:  
—Sick allowance, £1139 11s 2d; medical attendance, £1638 11s 6d  
funeralage, £160; benevolence, £139 6s 6d. Total, £3077 9s 2d.  
Amount in hand:—Sick fund, £790 10s 5½d; funeral fund  
£429 10s 6d; benevolence, £10 4s 6d. Total, £1230 4s 11½d. The  
total amount paid into the branch since its formation (including  
management expenses) is £5307. The benevolent fund was only  
instituted in 1884, and has disbursed since then the sum of £139 6s 6d.  
The membership of this branch is about 100. I think it will be  
admitted from the above facts that the society has done a certain  
amount of good, and, instead of being repulsed and hampered in  
almost every place it exists, it ought, on the contrary, to receive the  
moral support of the clergy and laymen of the Church. Take the  
Christchurch branch as an instance: In the short time it has been  
in existence, it has expended in sick pay, etc, over £3000. Surely  
by the expenditure of this sum, it must be admitted that the Church  
has been relieved of a good deal of responsibility. Of my own know-  
ledge I can honestly assert, if it hadn't been for the Society, a large  
number of distressed cases would have had to be met by the clergy.  
Consequently I consider the members of the Society have every reason  
to congratulate themselves for the good they have done, and be an  
incentive to continue in their good work. In conclusion, ladies and  
gentlemen, allow me to thank you most heartily for the manner in  
which you received the toast of the society.

"The clergy," proposed by Brother Lonergan in well-chosen  
language; "Kindred Societies," proposed by Brother W. O'Shaugh-  
nessy, and responded to by Bros J. Clark (P.P.G. of the Oddfellow),  
and O'Connor (President of the Druids), and the "Chairman,"  
brought a most enjoyable evening to a conclusion.

Mrs J. P. Kelly, Miss Bryant, Mr Hoban, and others contributed  
songs during the evening.

## THE NEXT POPE.

(From the *New York Sun*.)

(Continued.)

THE attitude of the Holy Father and of the Sacred College in regard  
to the place of meeting of the Conclave has lately assumed a char-  
acter of unusual decision. It is incontestible that the Vatican feels  
that any reconciliation with the kingdom of Italy is a beautiful  
chimera. The house of Savoy and sectarianism are not willing to  
restore Rome, the international city, to the Pope, and never will be.  
Therefore on both sides they are sharpening their weapons for the  
final struggle for existence.

The longer the *status quo* lasts, the more the chances of the  
Italian kingdom are multiplied. Each day it wins a moral and intel-  
lectual battle, because each day it accustoms the people more and  
more to the present situation. Leo XIII. is convinced that the longer  
it remains in Rome the more precarious and difficult is the position  
of the Vatican. When the Holy See sees no hope of change, and  
knows that the *status quo* may last forever; that the general order  
of Europe can only be modified slowly, and that every appearance

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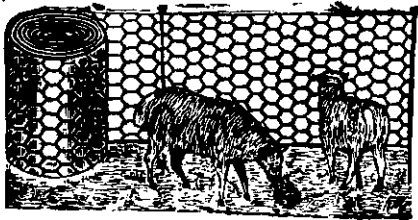
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Oamaru	6d	9d	1s 0d	1s 6d	2s 0d	3s 6d
Timaru	6d	1s 0d	1s 6d	2s 9d	4s 0d	4s 6d

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Well'ng't'n } to 9lb, 3d. { 2s 6d 3s 6d 4s 0d

And upwards at slight increase.  
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of amelioration is vanishing, would it not seem desirable to move voluntarily out of a false and painful situation? The reasons of moral security weigh heavily in the sanctuary of the Pontifical conscience. Tradition, the age of the Cardinals, and the fear of the unknown, play a considerable part in this evolution of the Holy See; but there comes a time when the question of existence overbalances all questions of opportunity and convenience, when the custom of centuries stands aside and vanishes before the need of living, breathing, and developing. The law of existence is the first law of all.

The Italian Government has measured the whole scope of this eventuality. Although it affects a serenity that is not in its heart, it fears an exodus. Since 1879 it has been concentrating a large proportion of its thoughts round this pivot of internal and general policy. In its judgment, to interfere with the existing conditions of the Conclave would be to lay hands upon one of the bases of its life and organism. When Pius IX. reached the decline of his Pontificate, loaded with years, M. Depretis made a whole campaign in the European capitals to force the Sacred College to elect the new Pope in Rome. In his successive notes he multiplied promises to the different Cabinets, and guaranteed, as he said, the absolute liberty of the Conclave. He took the Vatican under his guardianship, so that no power might favour the current in the direction of a possible exodus of the Conclave.

If in 1878 the Government dreaded a departure of the Papacy its fear has become greater since. Grave faults have been committed. The situation has grown worse. The two Powers, from adversaries that might be reconciled, have become two irreconcilable forces. The atmosphere of the Vatican has been renewed. They breathe there already the air of the future. On the heights of the Holy See there is felt something like the sensation of a new earth, the precursory breezes of another climatic season for the Papacy. That is the reason why the Quirinal has increased its efforts and will still increase them to hold the Vatican in its present state of immobility. At the commencement of the year 1890 M. Crispi opened negotiations with the allied Cabinets for the purpose of preparing the Conclave, forcing it to remain in Rome, and bringing about the election of a Pope who would not be too redoubtable. M. Rudini has continued this work. It has even been said that the Consulta included in its conditions for the renewal of the Triple Alliance a restrictive clause, a sort of agreement about the Conclave. In fact, this thing was attempted, but Mgr. Galimberti, becoming aware of it in time, was able to foil the manoeuvre. Yet it is certain that the Consulta delivered to the Emperor, through the intermediary of M. de Revertzen, the Austro-Hungarian Ambassador to the Holy See, a confidential note, in which it specified what it desired. It is also said that the Emperor was painfully affected by this communication, because his position as Chief of State and the traditions of the house of Hapsburg tormented him to favour too much the selfish projects of the Quirinal against the Pope, and therefore against the Catholics of his empire.

The reasons for this intervention are plain enough. An Italian ministry could never, without committing suicide or without absolute abdication, give to the Conclave and the Pope liberty to leave the Italian soil. The future of the house of Savoy and the life of its Government are based upon the *status quo*. The day that a departure should be accomplished the Italian State would be thrown off the track. The Roman question is the knot of the policy, the main spring of the Italian unitary mechanism. A change, a modification, or a transposition of factors, however slight that transposition might be, would bring about a dislocation and endanger all the solidity of the improvised State. The Conclave away from Rome, the exodus of the Papacy would be not only the overthrow of the order now established; it would be, with brief delay, a revolution in Italy. It would be the triumph of the republic. Bonghi said only the other day: "If the Pope quits Rome through the Via Flaminian, the King will be obliged to flee through the Porta Pia." Never under normal conditions has such an agitation been possible as that which would follow the departure of the Sacred College. What, then, would it be in our painful and difficult condition, at the time when the least shock is liable to produce an earthquake in the order of Europe? It would not only be the cause of the Pope opened up with *eclat*, but it would be a peril for the concert of the allied Powers. It would be the signal for new combinations and the prelude to extraordinary complexities.

Consequently the Powers, with Italy at the head of them, are interested in the unfolding of this historical episode. At no period in history has the Papacy had such mighty influence upon the march of international destinies. M. de Maistre once prophesied: "The days are approaching when we shall have in the world the visible presence of the Papacy." That time has now arrived. The Vatican has entered into the public conscience, into the calculations of States as the principal, the pivotal, factor in European order. Many statesmen regret that they did not take up their positions in 1870 in this great affair, in order to bring about an amicable arrangement between the two powers that together occupy the city of Rome. At that time an arrangement would not have met with the resistance that is offered to-day to any *entente cordiale*. On the one side as on the other minds have become embittered: the situation has become spoiled. There has been accumulated on the two heights of the Capitol and of St. Peter's

such an enormous amount of misunderstanding, disagreement and conflict that it would require a great stroke of Providence to bring things back again to their natural order. Therefore the eventuality of the Conclave interests the leaders of the nations. It is beyond doubt to-day that the whole quadruple force of Italy, Germany, Austria, and England, is combined against any innovation in the choice of a successor to Leo XIII. It would be excessive, it seems to me, to characterise closely the controlling inspiration of this attitude. The departure of the Sacred College would unquestionably be the most tremendous blow that could be directed against the Quirinal, the most fatal event, full of the gravest consequences. Now the Triple Alliance has need of Italy, and therefore it fears this mysterious exodus quite as much as does the Consulta.

From Madrid and Lisbon we find similar influences proceeding. The relationship of the two Queens with the houses of Savoy and Hapsburg render the diplomacy of these two countries very malleable for the wishes of the Quirinal. All who know the political soil of Rome, that soil so multiform, so difficult to understand, made of a combination of mystery and subsoil, a delicate domain reserved for the *elite* of politics, are not ignorant of the fact that the Ambassadors of Madrid and Lisbon to the Pope have received orders to assist the moral effects of the Triple Alliance, and to influence ecclesiastical opinion in Rome against the probability of an exodus of the Sacred College.

But will these combined efforts succeed? If the Quirinal has such a strong interest in maintaining the present state of affairs ought the Vatican to favour its rival by remaining in expectation and inaction? Is it not evident to every impartial observer that opposing interests must bring about a diversity of conduct? If the entire existence of the Italian State is linked with the *status quo*, ought the Pope to fasten himself to a waiting policy? If every day, standing with folded arms, he finds himself losing ground; and if the removal of the Sacred College puts in question all the work of the Italian revolution, is it possible to hesitate and not have recourse to such a convenient weapon? Objections are made on the difficulties of removal, that black cloud in the international horizon, and the uncertainty of a return. But what the Vatican will not do at an inopportune moment and of its own accord, it may be forced to do the day when the revolution considers itself strong enough to enter the arena for the last battle. Everything that is great in history has its thorns. Whatever has an influence upon human destiny may make the most courageous tremble, and cause the most creative minds to falter. But extraordinary situations demand extraordinary acts. The Papacy has faith in the Divine force. It rests upon the Infinite and upon the moral miracle. As an historical power, as a human contingency, it has its modesty and its timidity. It knows the calculations and the hesitations of political bodies. It is anxious and is not afraid. It takes refuge in worldly prudence. But when it is not alone its human side that is at stake, but all its pastoral ministry: when all its religious mission and all its social and amphictyonic arbitrage are threatened, how can we refuse to admit that Leo XIII. and his counsellors should discuss the reasons in favour of an exile necessarily temporary? Has not the Sacred College several times been in session abroad? And have not these extraordinary sessions been followed by a marvellous rejuvenation of the moderating and pacifying power of the Holy See? But I do not wish to enter upon an argument. My intention is simply to be the sincere interpreter of the reality, a witness of facts. And is it not strange that when one weighs the reasons for and against, we are brought infallibly to the conclusion that an exodus alone will bring about a solution worthy of the Pope, of Italy, and of the civilised world?

(To be concluded.)

In one of its recent issues the *Moniteur de Rome* gives expression to an opinion that a very remarkable article which recently appeared in the *Grahsanine*, a journal of considerable influence in St. Petersburg, has not received all the notice which it deserves. According to the Russian authority, the incidents of the second of last October ought to have opened the eyes of all friends of the Pope to the seriousness of the situation in which his Holiness is placed. The Italian Radicals have given the world clearly to understand that on the very day on which war may chance to be declared they will at once set fire to the Vatican; while there are to be found not a few among the lower ranks of this party who are but little disposed to wait for the declaration of war before carrying their design into effect. The *Grahsanine* declares that it can well understand the apprehensions which fill the mind of the Pontiff and his fears lest the date of his departure from Rome may be hastened. The same paper asks what hopes there are that liberty of action will be allowed to the next Conclave which shall assemble for the election of a Pope, and adds that the only chance of a favourable issue to the present crisis is to be found in the united action of Catholics in all parts of the world.

We notice in a London paper that the Pope has conferred a notable distinction on Mr. Clement Scott, the well-known Catholic litterateur of London. The honour referred to consists of the Papal blessing inscribed on a document signed and sealed at the Vatican, and enclosed in a magnificent casket of lacquer and Damascene steel. This favour is intended as a recognition of Mr. Scott's eloquent protests against the atheism of the current dramatic literature. Mr. Scott is the son of a Protestant clergyman. He became a Catholic when quite a young man. Amongst the other distinguished literary men of London, who are also known as practical Catholics, may be mentioned Mr. F. C. Burnand, editor of the famous comic paper, *Punch*.

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## CARDINAL MANNING'S SUCCESSOR.

(Liverpool Catholic Times.)

The daily Press teems with conjectures as to the appointment of the new Archbishop of Westminster. The interest which the question excites is natural. The appointment is not only of the highest importance to the Catholics of this country, but also closely concerns the general population—for the late Cardinal proved during his tenure of the See how admirably the position may lend itself to the promotion of the public weal. But the position will not make the man. Rather will it be the duty of the man to enlarge and extend the influence which the position affords. It is thus the wise ecclesiastical ruler who has been taken from us won increased dignity and power for his office and set an example which his successor, no matter how highly gifted he may be, can scarcely hope to equal. There was nothing of the *fainéant* about Cardinal Manning. Every opportunity at his disposal he utilised to the best possible advantage, and with such exquisite tact that in the long course of his episcopate not a single serious mistake can be credited to him. He was a great figure, and his greatness arose from a marvellous combination of qualities. Whether he appeared in the pulpit, on the platform, in the drawing room, amongst the legislators of the country, or amidst the ranks of the poor, his many-sided ability and his attractive force of character were ever conspicuous. The Church was always the gainer by the admiration which his bold, but at the same time prudent, policy excited. Difficult, indeed, will it be for his successor to act fully up to the standards which he has laid down, and to preserve in all its phases the almost magically potent influence which he acquired.

Looking back on the life of the prelate which we have just lost, and searching for the secret of his power, we think it is mainly to be found in the breadth and depth of his sympathies. Here is a quality which his successor must display in an eminent degree. Sympathy with the people of all classes and creeds, and especially with the poor and suffering was the key-note of Manning's character. If we turn to the beautiful and singularly unanimous eulogies paid to him by the Press, we see that the tenderest chords were touched by his abounding charity for the struggling masses. It was for this that non-Catholics revered him, and, considering this, they eagerly wished that their own spiritual guides were like unto him. "He allied himself with the masses," says the *Christian World*, "from the general impulse of his heart. He loved the people and they knew it. He was the people's Cardinal. Our working-men, who care nothing for the Vatican controversies, as they pressed reverently forward to see the ascetic face, set in the calm dignity of death, saw there not the ecclesiastic or the theologian, but the man who toiled for the suffering poor, who strove for education, who sought by his example and ceaseless advocacy to save their homes from the drink fiend, who on labour's great crisis at the East End fought the docker's battle and secured for them the victory. Amid a multitude of reflexions two stand out from the rest. The first is the example that Rome has been privileged to give to other communions in England during these later years in the character and conduct of her leaders. Anglicanism has devoted men amongst its clergy, but the difference between it and its rival has been that while the dignitaries of the English Church, have, by the wealth and luxury with which they have surrounded themselves, by their devotion to the aristocracy and their stiff aloofness from the poor and from popular movements, widened the gulf between religion and democracy. Rome has in her two great Cardinals given us the impressive spectacle of spiritual chiefs who, dowered with the highest intellectual gifts and of princely rank in the Church, lived the life of ascetics, and of their wealth kept nothing for themselves, giving their possessions and their enthusiasm to the cause of the poor. The other lesson is England's possibilities with regard to Ireland. When we show his feeling towards our Irish brethren the victory will be ours." We have quoted the *Christian World* at some length, because in this passage the writer not merely gives happy expression to the esteem in which the Cardinal was held by non-Catholics, but also emphasises a point which the Cardinal's successor must lay to heart. The old order has changed, and a new order has arisen. The people are now-a-days the judges and arbiters of the destinies of Churches as well as of political parties, and if a bishop who occupies a commanding position is to crown his career with success, he must be an energetic social force. The wants and troubles of the toilers and the poor, the problems of daily life, the cry of the heart-sore and suffering, must excite his compassion and active interest. He must be a father not only to the members of his own flock, but to all of every creed who seek his advice and assistance. And he must not fear to take his part in the vanguard of any well-directed movement for reform. The late Cardinal never hesitated to speak out resolutely at the opportune moment on public schemes, and his clear, decisive views showed how closely he was in touch with popular aspirations.

As to the selection of the Cardinal's successor the speculation in private conversation as well as in the Press is, of course, endless. There can be no doubt that if the decision lay wholly with the

clergy of Westminster it would be well nigh unanimously in favour of Mgr. Gilbert. The choice of the people, almost without exception, would be the Bishop of Salford were it not for what the majority of the Catholic body in these islands consider a grievous political mistake. The *Tablet*, which has voiced the sentiments not of the masses but of a small section of the population, has alienated from him the Episcopate and people of Ireland and many of their friends and allies. More than once did the damaging character of the work which the *Tablet* has endeavoured to perform wring from the broad-minded, charitable prelate now in his grave the remark, "The *Tablet* is a wicked paper." Had it not been for the feeling the paper has generated amongst the Irish clergy and people, both the one and the other would unquestionably deem Bishop Vaughan far and away the best fitted to fill the See of Westminster, for he is unselfish and apostolic in his zeal, has the singular wisdom to utilise all the forces that are around him, and instead of putting his hand on the drag, gives men of sterling merit scope for the exercise of their energies. A writer in one of the daily journals has asserted that his Lordship is hard upon his priests and unpopular with them. It would be well if a little more editorial vigilance were exercised in our newspapers, and if it were not so easy for gossip-mongers to make them the mediums of spreading abroad very false reports. The Bishop of Salford is an ecclesiastic of such sterling qualities, and has so high a sense of his sacred vocation that we feel certain personal proclivities or preconceived ideas in politics would give way to a sense of enlarged responsibilities; and we are very much mistaken if he would not rise to the demands of any position in which God may place him.

## WAITAHUNA.

(From an Occasional Correspondent.)

March 22nd 1892

On St Patrick's Day sports were as usual held in Lawrence, and the weather being favourable, were very successful. The number of people, owing to the pressure of harvest work, was not as great as was anticipated, the farmers about this time being up to their eyes in business. The concert to be held in the evening was looked forward to with pleasurable anticipation. The performers coming from town promised a treat rarely enjoyed by up country folks, and appreciated to the full, as was shown by the Volunteer Hall being crowded to the very doors. Needless to say the concert surpassed even the high expectations formed of it and was enjoyed to the full by every one present.

Mass was celebrated in Waitahuna on Sunday. The Bishop's Lenten Pastoral was read from the altar, a collection taken up for the Seminary fund, and sample pages of the *TABLET* distributed. The Stations of the Cross were put up at the conclusion of the mission (given here recently) by the Rev Father Hegarty assisted by the Very Rev Father O'Leary, and it has since been decided to expend the balance of the money subscribed for the pictures in procuring a statue of the Blessed Virgin for the church. Father O'Leary urged on the parents the necessity of inciting by every means in their power the devotion of their children to the Mother of God, and also impressed upon the people the necessity of following the Bishop's advice with reference to matters political. I notice that Mr Thompson, M.H.R., has sent in his resignation, so that the opportunity will soon offer when the Catholics of the Bruce electorate will be enabled through the grace of God to stand shoulder to shoulder, to put aside the ignoble thought of their own petty advantages and strike out nobly for the welfare of their children.

I am glad to say that Mr Gardiner and his wife, whose cause you so ably advocated in your columns have been allowed 5s per week by the Charitable Aid Board, a trying pittance, truly, for two old people to exist upon; but one must be thankful for small mercies, and half a loaf, though woefully inadequate at times, is better than no bread. The weather is extremely wet and cold, putting a stop to work.

## AUCKLAND.

(From our own Correspondent.)

March 21, 1892.

No day is looked forward to with so much interest by the Catholic children of Auckland as the feast of St Patrick; and one can imagine, therefore, the disappointment which the poor little ones felt on Thursday morning last, when they awoke to find rain falling and the morning very gloomy. As the weather was very unfavourable, it was decided to postpone the annual *fete* until Saturday. The children of St Benedict's and Surrey Hills, and those of Parnell had monster house parties, celebrating St Patrick's Day under roof, and persuading themselves that they were enjoying it. I looked in at the hall where the Newton children were, near St Benedict's Church, and saw 300 gathered there, some of them singing with the greatest good-will, others playing, and all walking about on a very muddy floor in a

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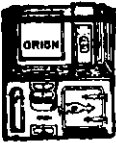
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remarkably damp atmosphere. The rain of Thursday was certainly a great disappointment. It is told that one little boy had polished his boots the evening before and had got his best clothes ready, with a harp on the breast of his coat, but awoke through the night to hear the rain falling, when he burst out crying.

On Saturday, though the weather was still gloomy, the children of St Patrick's schools assembled at the Cathedral, where Mass was celebrated at nine o'clock by the Rev Father Hackett, who gave a brief address, principally a sketch of the life of St Patrick, who, he believes, was born in Scotland. The orphans of St Mary's and the children of the Ponsonby schools marched to the Cathedral, preceded by Mr Hunter's band, who then took a place at the head of the general procession, which walked through Hobson, Wellesley, and Symonds streets to the Domain, banners and bannerettes flying, and music sounding, the children wearing green rosettes, harps, and sashes. The St Patrick's schools were under the charge of the Rev Fathers Hackett and Doyle, the Marist Brothers, Misses Steehan, Gough, O'Neill, Harkins, Carrigan, Donovan, Messrs P. Dignan, Garlick, Martin, Amodeo, and others. The Rev Fathers Gillan and Egan, Misses Darby, Maguire, Lanigan and Martin, and Messrs Maguire and Harkins superintended the Ponsonby schools. In the Domain, ample food supplies were given to the children, who then ran races and had various sports, returning to town shortly after five o'clock. The Very Rev Monsignor McDonald was on the ground during the day, and so was the Mayor of Auckland, Mr Crowther, who distributed a large quantity of lollies to the children. In the afternoon, the St Benedict's and Surrey Hills children appeared on the grounds with the Rev Father Gregory and their teachers.

The Rev Father O'Gara left for London by the Kaikoura on Saturday, when many of his friends, including the Rev Fathers Downey, Egan, and Lenihan, Dr Bakewell, Mr and Mrs E. Mahony, Mrs Connolly, Mr P. Darby, and others went to say good-bye.

On St Patrick's night, a splendid concert was given in St James' Hall, the programme almost entirely comprising Irish melodies, rendered by capable musicians. Mr Morath, a tenor heard for the first time here, sang with a good deal of success, while Misses Knight, Quinn, Donovan, Corrigan, Mesdames Tutcha and Simpson, Dr Egan, Messrs T. M. Jackson, Williamson, Tapper, Simpson, and W. H. George also gave vocal solos. A violin solo, an arrangement of the "Last Rose of Summer," was rendered with taste by Miss Julia Moran, for whom Miss Moran played the pianoforte accompaniment with most charming effect. In Thalberg's "Home, Sweet Home," a pianoforte solo, Miss Lynch achieved great success.

Before Father O'Gara left Hamilton, where he has lived for many years, he received an address from the people and a handsome morocco dressing-case from the children. In reply he said he would always remember his Waikato parish and people wherever he went.

## ST. JOSEPH'S DAY FESTIVAL AT TEMUKA.

(From an occasional correspondent.)

Temuka, March 21, 1892.

THE day of days for the children attending the Convent schools at Temuka and Kerrytown was looked forward to with as much interest as on any previous year. For several days preceding Saturday rain kept constantly falling, and on Friday night the outlook was just the same. But this parish is under the protection of the great patron Saint of the Roman Catholic Church, and special favours obtained through his intercession are still fresh in our memory. Then those interested had recourse to St Joseph, and, strange but nevertheless true, the rain held off until the day's programme had been gone through. Since the arrival of the Sisters some eight years ago, the day for their treat has always been propitious. First Mass was celebrated by the Rev Father Le Peti at half-past six. At nine o'clock High Mass was chanted by the Rev Father Fauvel, S.M., the congregation being large. There were over 300 children present, besides a large number of adults. The church presented its usual beautiful appearance, the altars being dressed out very pleasingly by the Sisters of St Joseph, that dedicated to the patron saint being principally adorned with natural flowers. It is usual for the children to receive their first Communion on this day, and during the service a large number availed themselves of this opportunity. The boys wore a broad red sash and the girls were dressed in white, elaborately veiled. Besides the first Communicants about 50 other children received Communion. The choir had been specially trained for the occasion, and their portion of the service was excellently rendered, Miss Quinn presiding at the harmonium. Before Mass was sung "Te Joseph Celebrent" (Rev A. Police), "Est's Mass" (Butler) was rendered, and at the offertory Miss Quinn played a voluntary by Mozart. After Mass the hymn "Holy Joseph" was sung. When special prayer had been offered by the children, they were marched into the school, where a sumptuous breakfast had been prepared for them, this being the annual treat in connection with the Temuka and Kerrytown Convent Schools. The schoolroom was tastefully decorated with evergreens, while on the tables, five in number, which well nigh quaked beneath the abundance of delicacies of all kinds, was a profusion of flowers, which imparted to the whole a very

pleasant appearance. By half-past ten the children were all seated round the tables, numbering some 300, when the Rev Father Fauvel arrived, and grace before meals was said. Then an onslaught was made by the children on the good things which the Sisters had prepared for them. The good behaviour of the children reflected great credit on the Sisters. After breakfast a prayer of thanksgiving was offered, and the children adjourned into the two paddocks adjoining the school grounds—the boys in one and the girls in the other—to enjoy themselves in all kinds of sports. The tables were then re-laid for the adults, and the large assemblage partook of the good things before them as heartily as the previous guests. The Sisters were assisted in getting up the spread by contributions from several ladies of the parish. Mr D. McCaskill catered for the remainder of the provisions. Those who assisted the Sisters at the tables were:—Mrs O'Mara, Misses Demuth, Gillespie, Quinn (3), A. Brosnahan, Connolly (2), G. Wareing, M. Burke, E. Burke, Lavery (4), Fitzgerald (2), M. Brosnahan, and Clark, who were very attentive to the wants of the guests.

The sports for the girls and younger boys were supervised by the Sisters, who were untiring in creating amusement for the children. Races, etc, for the senior boys were arranged by Messrs Gillespie, R. J. Lavery, H. Hoare, and Polaschek, and a long list of events was gone through without a hitch, the principal ones being:—Races: St Joseph's Day Handicap,  $\frac{1}{4}$  mile, J. Lavery 1, S. Coughlan 2; over 13 J. Moore 1, J. Connell 2; over 12 and under 13, J. Barry 1, B. Burke, 2; 10 and 12, J. Flaherty 1, D. Horrigan 2; 9 and 11, L. Archer 1, S. Coughlan 2; do, M. Demuth and D. McAuliffe 1; under 9, S. Connolly 1, J. Hannifin 2; consolations, No 1, M. Brosnahan 1, T. Brosnahan 2; No 2, P. Hamilton 1, P. McAuliffe 2; No 3, R. Goldstone 1, M. Connolly 2, Three-legged races: Over 11, Fleming and Bracy 1, Stack and Kelly 2; under 11, Connell (3) 1, Hoare and Coughlan 2; under 10, Goldstone and Healey 1, Wareing and Melvin 2. Walking: Over 12, M. Brosnahan 1, B. Goldstone 2, J. Brosnahan 4; under 12, R. Burke 1, J. Kelly 2. Jockey races: Over 13, J. Connell (Horrigan) 1, J. Stack (Tangney) 2; under 12, J. Kelly (Horrigan) 1, W. Moore (Bari) 2. Wheelbarrow race, Stack and Kelly 1, Goldstone and Burke 2. Wrestling: Over 14, J. Moore 1, Jas. Hoare 2; under 14, Paul 1, Stack 2; under 11, M. Connolly 1, M. Melvin 2; Jumping: High jump, J. Kelly 1, J. Moore 2; hop, step, and jump, M. Connolly 1, B. Horrigan 2; long jump, M. Demuth 1, J. Moore 2; vaulting, B. Horrigan 1, M. Demuth and J. Moore 2. The prizes consisted of toys of every description, books, etc, and were in abundant supply. Refreshments were plentiful throughout the day. Amongst the large number present was the Rev Father Fauvel, who evinced great interest in the sports.

At about a quarter to three the children were drawn up into line, and marched to the church to be present at the Benediction of the Blessed Sacrament. The Benediction service rendered by the choir was a choice one composed in three parts. The hymn "Holy Patron" brought a very enjoyable gathering to a close.

Shortly after rain again commenced to fall, and it continued raining heavily until late this evening.

## WHAT PEOPLE SAY.

Mrs M. L. Morgan, Clifton, Aratapu, Auckland, N. Z., under date 24rd January, 1892, writes:—

Dear Sir—Some two years ago, having previously enjoyed fairly good health, I was taken seriously ill, and found it very difficult to get relief. At first I treated myself, thinking that I should soon be well again; but my illness grew upon me and I was completely prostrated, and unable to do anything. I sought medical advice from our local doctor, and he prescribed for me. My ailment was described as black jaundice and gall-stones, and at times I suffered much pain. Our doctor's treatment did not do me much good, as the attacks were frequent and very severe. Some months passed, and I felt that I was becoming hopelessly ill. My friends were shocked at my sallow and changed appearance, and more than one has told me since that they never expected to see me well again. I went to Auckland for change of air and scene, and to seek further medical advice. I got it, and for time seemed to improve, the change evidently doing me good; but it was not tonic enough, for after a week or so I was again laid up.

All the medical advice I got in Auckland seemed unavailing, and I returned home with very little to hope for. Here I suffered several attacks, and had to lay up repeatedly. My husband had a very poor opinion of patent medicine, but seeing Clement's Tonic advertised as of such wonderful effect in serious cases, and being quite at a loss to suggest any other untried remedy, he brought me home a bottle, and we determined to try it. At the same time we resolved to say nothing of the medicine we were using until fully satisfied of its effects. The first dose did me good, and I improved rapidly. Friends who would not have been surprised to hear of my death were really astonished at my rapid recovery. I was soon satisfied as to the value of Clement's Tonic, and gladly recommended it to others, and so did my husband. The storekeeper spoke to him one day, and asked him if he had been recommending Clement's Tonic, for he was almost sold out, and had only one bottle left. "Give it to me," said my husband: "I wouldn't be without it for anything." By the time I had taken one bottle I was able to get about my work again. Friends thought the improvement only temporary, but I am thankful to say that such has not been the case. Every dose did its work, and after a fortnight I only took one dose a day, in the early morning. I have used only three bottles, and have the fourth in the house. I do not take it regularly, but fly to it on the least symptom of anything being wrong, and I have many times proved it to a good preventive of returning sickness. It is now eight or nine months since I recovered, and Clement's Tonic has kept me in good health all through. I can again get on with my house and dairy with comfort and pleasure. I am pleased to be able to recommend Clement's Tonic, for I have found it a true friend, and am convinced that it will give health to many now suffering if they will only give it a trial.—I am, Sir, yours gratefully, M. L. Morgan

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of the late firm is now closed.

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generally for their patronage in the past, and  
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J. HOLLAND ... PROPRIETOR.

First-class Accommodation for Boarders  
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Suites of Rooms for Private Families.  
Large Commercial and Sample Rooms.

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Six years Foreman for Scott Bros.,  
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ENGINEER, MILLWRIGHT, BOILER-  
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All kinds of Engines, Boilers, and Milling  
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All kinds of Jobbing done.

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Mr. James Condon has taken over that  
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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  
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viz.—coughs, colds, and all disorders of the liver and  
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## HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds,  
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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.

A D D I N G T O N .

(From an Occasional Correspondent.)

A VERY interesting and commemorative meeting of Catholics took place recently in connection with the Addington school-chapel, which was suitably decorated with evergreens and lit up with chandeliers for the occasion. The dark and hazy night, the lights within the chapel, and the numerous gathering made the scene somewhat romantic, and reminded vividly the Rev Father Cummings, V.G., of a dear little country church which he used to attend in the venerated land of his birth and early manhood. The children, under the care of their teacher, Miss M. Milner, were arranged in line on each side of the pathway that leads to the chapel. About 8 p.m. his Lordship and the Rev Father Cummings arrived and entered the building. This was his Lordship's first visit to the chapel. When seated in front of the altar, Mr P. A. Pope, supported by Messrs J. Keane and W. Delaney, read a short address, beautifully framed, and has been illuminated by the Sisters of the Sacred Heart, Christchurch. The reading concluded, two children advanced and presented his Lordship with the address, which is as follows:—

"To the Right Rev Dr Grimes, S.M., D.D., Bishop of Christchurch.—May it please your Lordship,—We, your humble children of Addington, tender you a true and a hearty welcome to this part of your diocese. With sorrow and joy we greet you—sorrow that we cannot receive you as we could wish, and joy that you have favoured us with your presence. We offer you, my Lord, in return for this favour, our love, sympathy, and gratitude—our love because Almighty God has appointed you our bishop, and a prince of His Holy Church; our sympathy for all the sufferings that you have endured from ill-health, and from a separation for a time from your children, and our gratitude for this visit. We pray, my Lord, that Almighty God may accord you a long life and good health to guide us in the ways of Holy Church, and to obtain this favour as loving and obedient children, we ask your Lordship's blessing upon ourselves and families.—Signed, on behalf of the Catholics of Addington—J. Bennell, J. C. Chase, W. Delaney, D. Campbell, J. Barrett, P. A. Pope."

His Lordship, in reply, very feelingly and eloquently dwelt on the terms love, sympathy, and gratitude that occur in the address. He spoke of the necessity of making sacrifices to support Catholic schools, and of giving children a thorough Christian education. The present godless system, he said, could never lead to salvation or to anything good. He was pleased to see what efforts and sacrifice Addingtonians make to maintain their little church, and he encouraged them to continue in the good work. He reminded them of Mr O'Connell's famous maxim, "Agitate, agitate," and advised them never to cease to agitate until the Legislature of New Zealand granted their just and necessary demands. He expressed his thanks for the kind reception given to him, and said what pleasure he felt to come among the people of Addington, and to bestow upon them and their families his Episcopal benediction.

Meanwhile, in the Oddfellows' Hall, in another part of the township, Mesdames Pope, Bennell, Mooreland, Hynds, Delaney, Misses Murphy, Havahan, O'Carney, and other ladies were arranging flowers and viands, and preparing a banquet. When his Lordship arrived at the Hall, and was conducted to the head of a table, he was amazed, and said:—"Father Cummings invited me to meet my people in Addington, but I never thought that I should be brought here and made into an Oddfellow." Everyone, save the children, adjourned from the chapel to the hall, and more than one hundred persons were seated around the tables. But before the rare and savoury edibles thereon received rather serious attention, Mr Pope, the chairman of the past year's school committee, also the presiding chairman, read a balance-sheet, which showed a fair margin, notwithstanding the unusually heavy expense of the late year. He next read a long, interesting, and often humorous report, which was nothing less than a historic sketch of the school from its inception to the present time. During the evening songs were sung, and the following toasts were duly honoured:—"His Lordship Dr Grimes," "The Vicar-General," who when replying made especial and kind mention of the late teachers, Miss Flavahan and Mr J. C. Chase; "The late Committee and the Ladies," coupled with the names of Messrs B. P. and T. Lonargan, and M. Namara. The gathering ended with the election for the ensuing year of a new committee, the chairman and treasurer whereof is Mr Bennell, and the secretary Mr F. Milner. On the following Saturday the children attending the school were entertained with a picnic in the grounds whereon the school is situated.

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

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

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 *quieten* 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.

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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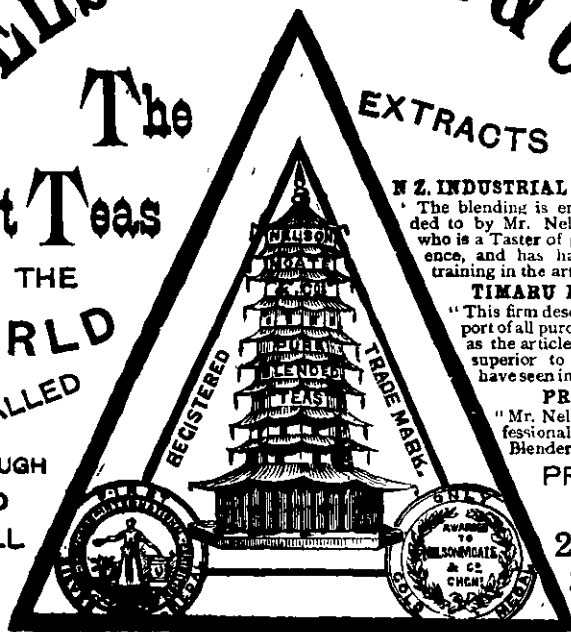
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The blending is entirely attended to by Mr. Nelson himself, who is a Taster of great experience, and has had a special training in the art.

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"This firm deserves the support of all purchasers of Tea as the article they offer is superior to anything we have seen in this Colony."

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PRICES:

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per lb.

**PURE BLENDED TEAS.**

AUCKLAND, WELLINGTON, CHRISTCHURCH, DUNEDIN.

AGENTS EVERYWHERE.



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SOLE AGENTS FOR NEW ZEALAND

FOR THE **MERCER "NON CANVAS" BINDER.**

THIS MACHINE is what farmers have long wished for, and is now ready for inspection and delivery. Sample machines on view at all our branches. Specially adapted for heavy tangled crops, having three times the elevating capacity of any other binder in the market. BINDING TWINE, all kinds at Lowest Prices.

CHILLED DIGGING PLOUGHS with Patent Reversible Points, Land Edge and Front-Lifting Levers. First Prize Southland Champion Ploughing Matches, 1890 and 1891.

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Sole Agents and Makers of Smalls' 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 7th 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,

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35 VICTORIA STREET,  
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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

THEIR "A ME" BLUE

POWERFUL TONIC  
AND  
NON-EXCITING STIMULANT.

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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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To be obtained from

GEO. BONNINGTON.

For Winter Coughs and Bronchia.

The Marvellous Remedy for  
COUGHS, COLDS, HOARSENESS, BRONCHITIS, ASTHMA, CONSUMPTION,  
AND ALL CHEST AFFECTIONS.

BONNINGTON'S

PECTORAL OXYMEL OF CARRAGEEN or  
IRISH MOSS. IRISH MOSS.  
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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. CONNOR, at their Registered Printing Office, Octagon, Dunedin this 1st day of April 1892.

Universal Opinion says

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