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Current Topics

AT HOME AND ABROAD.

MEAN
MANŒUVRES.

THE sight of the Catholic Church seems to produce something of the same effect on our festive friend "Civis" that the sight of an angel produces on Balaam's ass. The difference is, however, that that ass talked sense. Whenever "Civis" turns his eye on the Church forthwith he begins to talk nonsense. But was our festive friend perhaps hard up for a topic? Had he, for example, exhausted his stock of classic learning? Was there really no more of the morality of Cicero to which he could treat his dazzled readers; or had the immorality of Ovid completely failed him? Had not every uncleanly-minded undergraduate in the community cocked his ears in the eager anticipation of learning the meaning of expurgated editions? Nay, possibly the naughtier kind of schoolboys were turning over the leaves of the Latin dictionary in preparation for the feast. Let the prurient, nevertheless, keep up their hopes. Some one else may put our pundit's learning to the test,

"And faith he'll prent it."

Meantime, is it really for want of a better theme, or, at least, for want of something with which he may more excusably meddle, that our "Civis" bestows his attention on the collection made the other Sunday in aid of the building fund of St Patrick's Church, South Dunedin? Or is it in pursuance of the astute departure of the *Otago Daily Times* in making an indirect appeal to the no-Popery cry preparatory to the approaching elections. As much, indeed, seems implied in the forced allusion made by our clever friend to the Catholic education claims:—"Roman Catholics are the happy possessors of a grievance; they imagine themselves robbed by the Education Act and persecuted by the heretical Legislature that maintains that Act in force. Hence their exemplary unity, zeal, energy, public spirit." Can anything be more stupid than such a sneer, made, save the mark, in explanation of the every-day fact that Catholics have subscribed towards the building of a church? Verily, there is a difference: when Balaam's ass saw an angel, as we have said, the beast talked sense. Is it thought necessary, therefore, to smooth betimes the path for the feet of Mr No-Popery Allen, or some other favourite? "Bishop Moran has not lost the art of extracting money from his people." The feeble giggle that follows this offensively-worded sentence does nothing to excuse it. The matter, however, is hardly worthy of notice, except in so far as it throws light on the not very creditable tactics for which the editor of our contemporary, the *Otago Daily Times*, seems to make himself accountable. Surely, whatever be the exigencies of the political situation, the respectability of his columns is in some degree compromised by his throwing them open to remarks that are insulting to Dr Moran personally.

IMPERFECT
TIDINGS.

FIGHTING has occurred at Samoa between the followers of Malietoa and those of Malafa. The latter seem to have got decidedly the worst of it, and the chief himself has been removed in custody from the island. As to the rights and wrongs of the matter, we know nothing of them as yet, and the chances are that we shall never hear them correctly stated. The question of religion seems to enter into the matter and that may settle it. Indeed, we are given to understand that one of the French missionaries, on applying to the consuls in the island with a view to obtaining conditions of peace for the Catholic chief, was snubbed by those officials, who accused the missionaries of neglect in permitting the outbreak, if not of a positive part in provoking it. This, however, says nothing as to the true state of the case, such accusations coming easily from non-Catholic or anti-Catholic sources. We all know that Protestant accounts as to anything in which Catholic priests are concerned must be received with some reserve. Fortunately cases sometimes occur in which we obtain Protestant testimony as to the doings of Protestant missionaries, and this may give us a clue to the general course of affairs. Recently, for example, a Blue-book has been published by

the Imperial Government, containing the results of an inquiry made into the Kanaka recruiting system, and from this we learn a good deal that is interesting and instructive. Among the rest it is stated, on the evidence of non-Catholic traders, that some of the missionaries carry on a brisk business in supplying the contending tribes of natives with ammunition for one another's destruction. On the other hand, non-Catholic witnesses speak highly of the sincere devotion of the French missionaries, to whom, however, they mistakenly allude, as Jesuits. The Marist Fathers, as we all know, are the missionaries in whose hands the islands of the South Seas have been placed. That the Fathers have no fear of smelling powder when the necessity arises we are well aware. The records of the Maori War, for instance, furnish sufficient proof of that. But brave men, and particularly brave priests, are the most earnest in their efforts to preserve peace, and we may be convinced that in the present case also, whoever is in fault, the French missionaries are not to blame. Unfortunately, for our purpose, Samoa is not included in the Kanaka recruiting grounds, and hence there is no likelihood there of a falling out of thieves, which might lead to a wholesome unveiling of the truth. We must, therefore, chiefly depend on adverse sources for our information, and, as we have said, the possibility is that we may be left, not in doubt, for we have no doubt on the subject, but without a fair statement of the matter.

THAT is a crusher! We allude to a pamphlet, **LOYAL ULSTER**, which we have received from Melbourne, and which, under the title, "The truth about Ulster," gives us the substance of two lectures recently delivered, respectively, at Northcote and Brunswick, by the Rev Philip O'Doherty, M.R.I.A., a priest belonging to Derry, but now on a visit to Victoria. The pamphlet simply leaves not another word to be said on the subject. It is as clear, conclusive, and pitiless, for instance, one of Father Tom Burke's lectures in reply to Mr Froude. The writer begins with the plantation under James I., making us acquainted with the nature and the motives of the men by whom it was carried out, as well as with the character of the immigrants settled by them on the plundered lands. "Time and again," he goes on to say, "it has been asserted that Ulster is the most wealthy, most religious, most tolerant, and most crimeless of the four provinces of Ireland." These four assertions, the writer considers in detail, more than effectually disposing of every one of them. As to the wealth of the province, he deals with a statement made by Mr Goschen in the Home Rule Debate of '86. He takes the country under all the income tax assessments, and shows irrefutably that Ulster occupies an inferior place. For example, "Taking Ireland county by county under all the income tax assessments you will find Meath leading with its £12 7s 10d per head, and Down, the first Ulster county on the list, occupying only fifteenth place, with its £6 1s 10d assessment per head." "Again county by county under Mr Goschen's schedule (representing professions and trades), you will find Dublin leading with its £10 14s 4d per head, and Antrim, Londonderry, Down, and Armagh—Mr Goschen's predominantly loyal Ulster—occupying respectively second, seventh, twelfth, and seventeenth places." As to the condition of the farmers of the province, the writer quotes from the address delivered last March by the Rev Mr Armour of Ballymoney, County Antrim before the General Assembly of the Presbyterian Church—a report of which we published. With regard to education he quotes from the Census Report of 1891. "A table," he says, "gives the progress in each decade since 1841. In that year Ulster, naturally, as having been so largely favoured, was in advance of the other provinces, but it is now out-distanced by Leinster and Munster, and if Connaught remains true to its past record, it will be ahead of Ulster at the next census." The second assertion is that Ulster is the most religious province in Ireland. "If religion consist in smashing opponents' heads," answers the writer, "I do not dispute the pre-eminence of Ulster." He cites abundant proof to establish the claim. The third assertion is that of the tolerance of the province, and here also the writer refutes the statement. Last, but not least, comes the fourth assertion, that of the crimelessness of the province. "Ulster," says the writer, "had for generations the protection of a legalised tenant-right, which, till 1870, was unknown in the other provinces, and by reason of that protection it has been largely free

from agrarian outrages. Still the statement of Lord Londonderry's agent before the Devon Commission (1843-5) has been often verified. 'You would have a Tipperary in Down, if you attempted to carry out a curtailment of tenant-right.' There had been Oak Boys and Hearts of Steel, and the Presbyterian farmers had also objected to the payment of tithes and Grand Jury exactions. "Mr Barry O'Brien, in his 'Fifty Years of Concessions to Ireland' (vol II, pp. 68-9), told from official records what happened when an absentee proprietor, the Marquis of Donegal, had refused to renew expiring leases unless fines to the amount of £100,000 were paid. The tenants being unable to pay, were ruthlessly evicted, when they formed themselves into insurrectionary bands, maiming and hamstringing cattle, burning and firing into houses, extorting money and arms, and not stopping even at murder in their riotous career." The writer also quotes more recent evidence to a similar state of things; for example:—"In 1852 the County of Armagh was described before a Committee on Outrages as terrorized by a 'system of intimidation, which made it almost impossible to get evidence, a regular sworn system being amongst the people to obey the agrarian code of laws.'" Mr Hamilton, Crown solicitor for the Northern Eastern circuit, the writer adds, gave evidence before the Committee that "murders were almost invariably committed in the broad day-light," owing to the "sympathy" felt with the assassins, and the consciousness that "nobody dare inform against them." Lord Roden, again speaking in the House of Lords in 1852 relative to Monaghan, Armagh, and Down said that there had existed for a long time a confederacy of the people which "recently broke forth into some of the most cruel acts which have ever stained the history of any country." In the Queen's speech, too, of March 15, 1852 certain portions of the counties Armagh, Monaghan, and Louth were mentioned as "marked by the commission of outrages of the most serious description." The writer goes on, in reference to a claim as to the law-abiding condition of Ulster, recently made at the Albert Hall meeting in London, by Dr Alexander, Anglican Bishop of Derry, to quote a list of outrages committed at the Bishop's own door. "An organised attack on the City Hall, necessitating the calling out of the military, when Mr Dowse was addressing the electors, who subsequently returned him by an overwhelming majority; loosening coping-stones on City Walls in anticipation of a Catholic procession passing through the street immediately underneath; placing a large jar of gun-powder, with a fuse attached to it in St Augustine's graveyard timed for an explosion when a Catholic procession would be passing that part of the city; throwing a bomb-shell amongst a Catholic party holding a social re-union in a hall immediately adjoining the Protestant cathedral grounds; and seizing and holding by armed force the City Hall after the usual deposit money was paid by the Nationalists, who had invited Mr Dawson, Lord Mayor of Dublin to lecture on the franchise; dynamite explosion which, occurring on St Patrick's night, was charged against the Nationalists, but was afterwards traced home to a Unionist registration agent who fled the country," "And," adds the writer, "there is the astounding fact that for this long catalogue of deadliest crimes only one person was brought to justice. In fact, the magistrates and police had looked on calmly whilst the assassins in the City Hall were dealing out death to the Catholic crowds beneath." But we have quoted sufficient to show our readers the value of Father O'Doherty's pamphlet. Everyone should read it, and make himself acquainted with what the cry is as to the perfections and merits of loyal Ulster is worth. The writer concludes as follows:—"I am an Ulsterman to the spine, marrow. I am proud of my native province, because it is the province of Hugh O'Neill, Red Hugh O'Donnell, and magnificent Owen Roe; and is the province as well, of the Protestant patriots, the United Irishmen, and of John Mitchell, John Martin, and Isaac Butt. The influence that made the Normans more Irish than the Irish themselves still survives. The spirit of the Volunteers is not dead but sleeping, and Ulster will be yet, as it was of old, the strong right arm of Ireland. But with all my love for that old Northern land, and all my hopes for its future, I cannot admit, for the facts are too eloquent against, its claim to a monopoly of wealth, religion tolerance, and crimelessness."

MR SEDDON seems to have taken up the gauntlet flung down by Sir Robert Stout. His motion, at least, on Wednesday night, to report progress for the purpose of delaying Sir Robert Stout's Bill until the Bill he himself promised had been introduced seems to have had such a meaning. The Bill proposed by the Government, we understand, is not of so extreme a nature as that of Sir Robert Stout—which, in turn, is supposed to be some modification of the direct veto. Mr Seddon's pledge, however, that it would give general satisfaction was somewhat rash. Had he qualified his statement by limiting it to rational people, no doubt he would be safe but he seemed to lose sight of the wild contingent, whose restless and unreasoning energy makes them so formidable, and on whom Sir Robert Stout relies almost wholly for success. Sir Robert Stout, we need hardly say, makes use of this prohibition cry to advance his particular interests. Of the value of his arguments generally we find a fair instance in the debate in question. "They were told," he said,

"that if the Bill were carried they would lose £60,000 a year in licence fees, but 2½ millions were spent and absolutely wasted every year in the degradation of the people." But did Sir Robert Stout really mean to say that the whole of these two millions and a quarter came out of the pockets of drunkards? If so, he must look on drunkenness as rather closely allied with ready money. Still let us admit that, under the circumstances, a statement of the kind comes fitly from the lips of the speaker. Is he not, in fact, busy in hatching on, for the pattern of mankind the "soaring human boy," and must he not be permitted to do a little clucking over the job? To make a mere nothing of £60,000, besides, is consistent in Sir Robert. "D—the expense," has always been his motto. Indeed, it was conspicuous also in that glorious peroration. "I exceedingly regret," he said, "that in a former Parliament Ministers' salaries were so much reduced,"—and again—"You will have to put men in the Civil Service, the best all round that the colony can produce, and to pay them well." Evidently Sir Robert can find use for even a considerable portion of those two and a quarter millions to be saved by prohibition—considering, too, that he insists upon enlarging the functions of the State, and consequently increasing proportionally the number of the well paid civil servants. He, besides, who himself aspires to head the Ministry, should know what a Minister's services are worth. Further, has he not been instrumental in the appointment of several of the civil servants, the best, in their way, no doubt, that the colony could produce, and well paid also, if we understand aright? Certainly Sir Robert Stout did not perorate, however brilliantly quite without meaning. All his effort was not spent in clucking over the incubation of a superior race.

"What," he asked, "will make the name of this colony great? It will be its breed of men and women!" Truly the policy of the State is to be as Sir Robert describes it, a policy of "experiments." But are the grounds on which Sir Robert Stout bases his claim to make such a change quite beyond the reach of dispute? "We stand," he says "in many ways in the front rank of nations, and for this reason: that we are not encumbered with privileges, we are not encumbered by prejudices, and we are, therefore, free to make experiments." What, nevertheless, of the privilege of which the speaker was even then availing himself—that is the privilege to talk rank nonsense? Such a privilege, we should say, would form a very great encumbrance in making any experiment likely to have a useful result. As for prejudices, how, for example, can these be disclaimed by a community among whom a shameful prejudice is made use of in plundering and oppressing one-seventh of the population? It is barefaced impudence to deny, not indeed the existence, but the prominence of prejudices in a community, where, for example, every now and then, particular ends are sought and gained by raising the No-Popery cry. No privileges! No prejudices! Was the speaker perorating brilliantly or openly laughing in the faces of his hearers?

Sir Robert, however, as we have said, has some ideas that are not purely philosophic. While awaiting the arrival of that superior breed—those swans to be produced, by his particular system of incubation, from goose eggs—he takes rather a common-place view of things and does not quite despise the ordinary shrewdness of the unimproved species. Even in his glorious peroration, traces, as we have seen, are quite apparent that, in his character of aspiring Premier and actual patron and protector of civil servants, Sir Robert has method in his motto of "D—the expense."

It is ominous, meantime, though in makes Mr Seddon's boldness all the more marked, that the Government had so small a majority—two only—in the division on the Premier's motion, fourteen of their followers having voted against them. Where, in fact, are the wits of the Liberal party? Was not the pronounced support given in this matter by Mr Scobie Mackenzie to Sir Robert Stout as against Mr Seddon of itself sufficient? Mr Mackenzie, we are told, declared that, being a "rebel" himself—and if the word were "trickster" we should admit its truth—of the two Premiers he favoured Sir Robert Stout. Necessarily he did and does. Had he not, indeed, heard that glorious peroration, and what man with an ounce of wit could fail to perceive its meaning? Mr Mackenzie's smartness nobody can question. Of course he perceives that the country would speedily fathom the meaning of a Government of experiment having for its far off end the production of a superior race, of swans from goose-eggs, as a pattern to the world, but for its immediate means the higher payment of Ministers, and the increase and higher payment also of the civil servants. The Conservatives would have a walk-over in no time. Necessarily Mr Scobie Mackenzie prefers Sir Robert Stout. Sir Robert has all but accomplished the wreck of the Ministry, and that of the Liberal party will be his task ere long.

Mr O'Connor has got so far with his scheme for the abolition of party Government as to have the second reading of his Bill for the Referendum rejected by no very great majority. The Referendum, we may explain for the benefit of the uninitiated, means that on the decision of a stated majority of the House any given Bill should be referred to the people for their direct vote.

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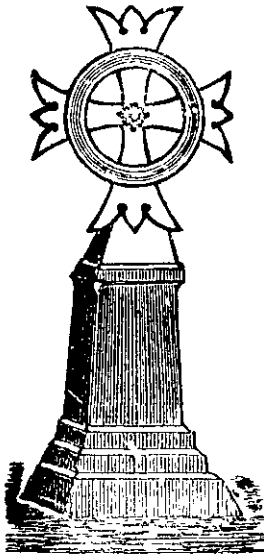
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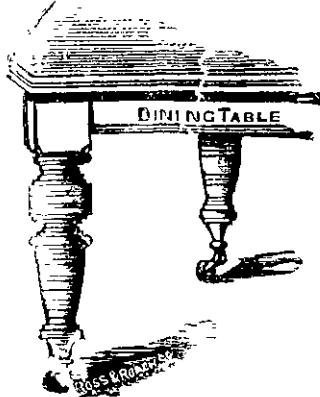
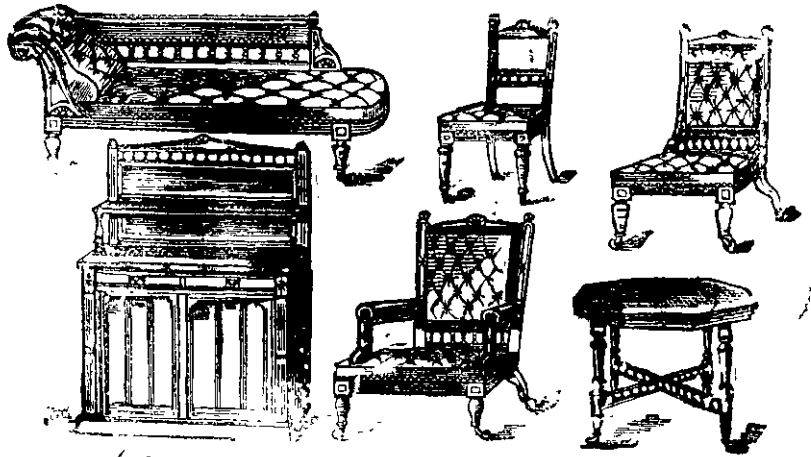
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not only with our local bodies, but also with joint-stock companies. In Switzerland, however, it is an institution of the State, and Mr O'Connor claims we believe with truth, that it works there admirably.

We do not know, as we write, whether Mr O'Connor had the support of Sir Robert Stout. If not, he showed himself but little grateful for the services rendered him in Inangahua. There, indeed, Sir Robert was served by the lion as no man ever had been served before since the days of the far-famed Androcles. But would it be consistent in the author of the glorious peroration to try back to any old world State for means to be used in doing the work of the patent incubator? Does not New Zealand stand in the first rank of nations, the mother of a vigorous race *par excellence*, a whole people of "soaring human boys," the pattern of mankind? Is not the clucking of her great incubator, Sir Robert Stout, in short, sufficient for her?

Here, at least, is a suggestion as to an aspect of politics in Switzerland, that Sir Robert Stout, notwithstanding his unprejudiced condition, can by no means consistently approve of. We quote from a chapter in which the historian Freeman speaks of the delight with which he had personally witnessed the assembly of the people of the Catholic canton of Uri to frame their laws and appoint their magistrates for the year. The chosen day was Sunday. "But deem not," says the writer, "that, because the day of Christian worship is chosen for the great yearly assembly of a Christian commonwealth, the more direct sacred duties of the day are forgotten. Before we, in our luxurious island, have lifted ourselves from our beds, the men of the mountains, Catholic and Protestant alike, have already paid the morning's worship in God's temple. They have heard the Mass of the priest, or they have listened to the sermon of the pastor. Before some of us have awakened to the fact that the morn of the holy day has come. And when I saw men thronging the crowded church, or kneeling, for want of space within, on the bare ground beside the open door, and when I saw them marching thence to do the highest duties of men and citizens, I could hardly forbear thinking of the saying of Holy Writ, that 'Where the Spirit of the Lord is, there is liberty.'" Decidedly there are privileges and prejudices among this

thing to atone for, in connection with the controversies of the past six years; but it is not to be forgotten that it was by the Unionists that this most un-English and unjustifiable method of conducting a public controversy was introduced."

A propos of a statement recently made to the effect that Scottish sympathy with Home Rule was due to the feeling of enmity entertained against the Establishment by the members of the Free Church the following protest uttered a little time ago at a meeting of ministers of the Established Church seems suggestive. The speaker was the Rev C. C. Macdonald of St Clement's, Aberdeen. "They had no evidence or proof," he said, "that the Roman Catholic Church would establish a religious ascendancy and dominate the members of Parliament in the House of Commons in the Legislative House—If they looked to France—if they looked to Italy itself—did they find that the Roman Catholic Church had the power to dominate the legislators of the country? He believed that it was beyond a doubt that the very act of Mr Gladstone in giving Home Rule to Ireland would do more to bring Roman Catholicism into accord with the spirit of the times than any other action they could possibly conceive." Mr Macdonald's sentiments, moreover, were hailed with applause by a considerable section of the Press.

As the construction of railways is just now a very important question of the internal policy of New Zealand, any plan by which such works may be carried out must be of interest to us. A letter therefore, recently published by the London Star, and in which Sir Thomas H. Grattan Esmonde gives a graphic sketch of such a plan, contains valuable information for us. It also incidentally throws light on the manner in which the government of Ireland is generally carried out under the existing state of things. Let our readers consider how such conditions, whether as applied to the construction of railways or the management otherwise of public affairs, would suit the people of New Zealand. The railway is a light railway, and the correspondent gives it as a typical case of an abuse which he and several of his colleagues have been unsuccessfully trying to amend:—"It is named 'The Tralee and Dingle Light Railway.' It runs from

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Swiss people of which Sir Robert Stout could not at all approve. But, as we have said, we do not yet know whether or not he gave Mr O'Connor his support.

The Electoral Bill has passed the Lower Chamber and now remains to be dealt with by the Council. It contains a clause giving the franchise to women, and there the doubt comes in. It is feared, in short, that the Council may still be guided by the common sense that has thrice saved the Colony from this mischievous "experiment." It is even suspected that some five or six of the newly appointed Councillors may help to swell the adverse majority. An attempt has further been made to implicate the Ministry, Mr Seddon being accused of insincerity in the matter, and of an intention that the Bill shall be thrown out.

Mr W. Hutchison wants to know what right the newly appointed Members of the Legislative Council have to their seats except that of doing what they are told. That, however, should hardly seem a difficult matter to an hon Member whose guiding motive of political life is to do what it pays him to do.

IRISH GLEANINGS. ACCORDING to the *Speaker* the fracas in the House of Commons was merely a manifestation of the spirit that had been abroad for some time. The testimony of the *Speaker*, moreover, is all the more valuable since it was given beforehand. "The bad temper of Unionist speakers and newspapers," he says, "the bad temper of Unionist drawing rooms and dinner-tables, and, we fear we must add, the bad temper of some Unionist ladies are distinct phenomena of the time which certainly call for observation and criticism. It must be humiliating enough to the Unionist party to recall the fact that for years its fortunes were founded upon fraud, forgery, and slander of the most outrageous kind. But we must recall the fact to its recollection, because it was during that period of hallucination, that the reign of ill-temper, of bitter and violent language, of venomous insinuation and accusation, began. We do not say that the ill-temper has been confined to one side. It would have been impossible thus to confine it. Both parties have something to regret."

Tralee to Dingle, a distance of some 39 miles, through a picturesque mountain region, a region hitherto unknown to tourists, though by no means unworthy of their attention; for, if sportsmen, there are streams tumbling from the mountains to the sea, in which very good fishing is to be had; or, if of an aquatic turn of mind, the district is rich in archaeological wealth—from the beehive cells and the oratory of Gallerus—a wondrous stone edifice built some 1,300 years ago and absolutely perfect to this day—to the ogham stones, the ancient crosses, and the graceful ruins of the early Christian monastery of Kilmachadar. From the gloomy fortress overlooking Smerwick Harbour, with its tragic memories of the Spanish wars, to the field of Coos-a-Wudigh, whence—as the legend has it—St Brendan sailed to the discovery of America centuries before Columbus. The Atlantic bathes the rock-bound coast. Its waters teem with fish. But the local fishermen are too poor to fit out boats large enough and strong enough to reap the ocean's harvest, and that famous institution, the Irish Congested Districts Board, is too busy doing nothing to help them." This line, built under the Tramways Act of 1883, the writer explains, has a capital of £120,000, paying an interest of 4 per cent, of which one half is guaranteed by the Treasury, so long as the line keeps running, but otherwise to fall on the ratepayers, by whom the other half is guaranteed in perpetuity. The line, therefore, pays its shareholders and its officials, but not its working expenses. The explanation, says the correspondent, is that the ratepayers, who have guaranteed the 2 per cent, interest, on the paid up capital of the Company, are also bound to make good any loss incurred in working the line, the result being an annual tax of some 2s 3d in the £ on their poor law valuation. In addition there are law expenses and compensation for injuries, and when damages are granted, the ratepayers, not the Company, must pay them. Such, in fact, are the effects of a law that "no Parliament would possibly pass for any country except an English Parliament legislating for Ireland." "But I may be told," adds Sir Thomas Esmonde, "that the ratepayers are responsible for this state of things. They chose to have the railway made, they guaranteed the interest upon it, and having had the railway made it is their business to see that it is properly managed.

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To this I answer that the ratepayers, as a body, have had no more to say in the making of this railway through their baronies than they would have had to the making of light railways in the moon, and that they have little more—if anything, less—to say to the management of this railway than to the management of that other one in Uganda. The Tralee and Dingle Light Railway is the child of the Irish Board of Works and of the County Kerry Grand Jury. These august bodies between them planned the line, passed the line, or had it passed, and pledged the credit of the West Kerry ratepayers to pay for it." Here, then, is a case which we recommend, first, as an example to those districts of New Zealand which are particularly interested in the construction of railways. Let us say, for instance, Central Otago. We recommend it also as an illustration of the state of things generally existing in Ireland, and for struggling against whose continuance some people look upon Irishmen as perverse and unreasonable.

ODDS AND ENDS.

OUR contemporary the *Mariborough Daily Times* of the 3rd inst has rather a remarkable leader on the fracas in the House of Commons. First, we remark that our contemporary looks upon English fair play as hardly in accordance with bonny play. "The closure," he says, "does not suit the English mind, and when a measure has to be forced through by its aid no success can be anticipated." When, nevertheless, a measure had to be shut out by its aid, it suited the English mind perfectly and its success was admirable. The closure was introduced to make a weak body, struggling for justice, still weaker. If, as applied to better ends, to overcome a powerful opposition against justice, it does not suit the English mind, the fault would seem to be in the mind and not in the measure. The conclusion, in fact, would seem to be that the mind referred to had something in its nature of the bully. We may hope, nevertheless, that it is the Unionist, rather than the English, mind that is so affected. Our contemporary goes on to give some particulars of some of the Members named in the cablegrams, giving a chief place to Mr T. P. O'Connor, "Tay Pay," as they nickname him, although no Irish-

freely turned upon his adversaries in the midst of a speech in itself powerful. All seemed against him to a man, including his own party the Members of the Extreme Left, while the President of the Chamber was only able to feebly call to order his interruptors Deroulède and Millevoys, knowing that if he had recourse to more stringent measures the spirit of the Chamber would have been against him. To the fierce Clemenceau, who professes to accept the Revolution of 1793 *en bloc*, the "unkindest cut of all" the other day was that M. Deroulède, after insulting him, refused to fight with him. The questors of the Chamber were in waiting at the foot of the Tribunal in the event of these excitable Frenchmen being led to do each other bodily harm."

Monsignor Satolli, in recently congratulating the Rev D. S. Whelan, editor of the *Western Watchman*, of St Louis, on the silver jubilee of his paper and of his editorship, spoke a word also with respect to the Catholic Press generally:—"May the well-deserved honour and just pride of the anniversary," wrote his Grace, "be an encouragement to yourself to continue in coming years the noble work to which you have consecrated your pen, an encouragement to your colleagues of Catholic journalism to persevere in the hard but glorious path where you lead. Though the divinely-ordained means of bringing truth to the minds of men is the ministry of oral teaching, yet the Press is another way vouchsafed in these latter centuries by Providence, not less universal, and scarcely less potent. It has, perhaps, this advantage over the pulpit, that the journalist addresses a wider audience than the priest, and through the printed word reaches thousands who seldom or never come within sound of the spoken word. Moreover, the Press speaks a language always accommodated to the mind of the day; subject matter and place do not impose on it the restraints that hedge in the pulpit; yet the preacher, too, with all respect for the divine truth he handles, may speak to the living century so as to be understood."

The article on the French army, from which we gave rather copious quotations a week or two ago, told us nothing of the religious dispositions of the soldiers. The writer, however, being known as a good Catholic, the feeling expressed by him towards

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man in the world pronounces either of the letters in such a manner. But, on the whole, there is nothing to find fault with in the account given, partly by quotation, of Mr O'Connor. Our contemporary, however, began by an implied rebuke to the English mind; he ends by one expressed to the Irish temper. Mr Gladstone, he says, may find that the "Irish have got to learn and govern their individual tempers before they govern a nation." The conclusion, as we see, is an easy one, for it is always easy to talk nonsense, but it is not contained in the premises, in which not only the Irish but the English and Scotch element is also included. As their apology to the House has proved, Mr Logan, the Scotch Member for Harborough, and Mr Fisher, the English Member for Fulham, were the chief offenders, and, in fact, the *Times* mentions both of them. Our contemporary, moreover, makes a comparison that plainly shows the folly of his conclusion. "The whole of the proceedings," he says, were more fitted for the N.S.W. Parliament than for any other that exists in a civilised country." Our contemporary, we may remark in passing, apparently never heard, for example, of certain Continental Parliaments. But how would the proposal sound to deprive New South Wales of self-government because of the tempers of her legislators? Our contemporary's leader, therefore, as we have said, is rather a remarkable one, but not because of the soundness of its arguments.

In fact there was a lively scene in the French Parliament a few weeks before the row in the House of Commons occurred. It did not, indeed, this time quite arrive at fist-cuffs, but that seems to have been a fortunate accident. The balderdash of accusing any people of being too hot tempered to govern themselves is manifest. Here, in fact, is the account of the matter as given by the Paris correspondent of the *Liverpool Catholic Times* of June 23:—"As soon as it was known that M. Clemenceau was to speak on Monday afternoon the *couloirs* of the Palais-Bourbon became deserted, and the Chamber filled rapidly. It was a packed assembly, notwithstanding the degree of tropical heat with which Paris was afflicted that day. Those outside were hoping that a storm would break and clear the air. It broke inside instead, and over the head of M. Clemenceau. He was assailed by MM. Deroulède and Millevoys with epithets such as "liar," "coward," and "charlatan," epithets which, by the way, he

his brothers in the ranks seemed suggestive, and we might, therefore, gather that, at least, no pronounced hostility to religion was general. Probably the presence of the seminarists may also not be without its wholesome effect. We find, besides, that in a town in Britany, on the Feast of Corpus Christi, several young soldiers took part in the procession of the Most Holy Sacrament, and in incensing the Altar of Repose. It is, meantime, reported that the Archbishop of Aix has uttered a protest against the present Government, not, indeed, against the Republic as such, in whose favour the Pope has again expressed himself, but against the manner in which the country is actually being governed. The Archbishop is represented especially as demanding a change of the military laws. Some of the public functionaries are said to have been indignant at the action of the soldiers referred to, and their attitude possibly gives us a clue to the situation.

We do not suppose there is any use in our trying to warn the people of the colony as a whole, and, nevertheless, they are narrowly concerned in the matter. It behoves us, however, once more to remind our Catholic readers of the true source of the godless schools as now established in this colony, that is the secret societies of Continental Europe, in whose Lodges such schools were chosen as the sure means of destroying Christianity throughout the world. Of the fruits of the education to be given by such schools a striking instance has just occurred in Italy, where the director of a bank has been sentenced to ten years' penal servitude for misappropriation of the money entrusted to his care. The bank in question is the Bank of Naples, and the defaulter was the manager of its Roman branch. The significant feature of the matter is, however, that the unhappy man, as transpired on his trial, had been merely the tool of others, and those others, whom he carefully screened from justice, are confidently stated to be members also of the secret sects. "This," says the *Liverpool Catholic Times* in alluding to the matter, "is no mere prejudiced speculation of a Catholic journal, but a simple fact which may be found stated in any of the London papers having an Italian correspondent." "The Pope," continues our contemporary, "solemnly warned the whole world years ago of this secret, anti-social, financial, and anti-religious confederacy, and even acute Benjamin Disraeli

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declared that Europe was honeycombed with secret associations which were an imminent danger to society. Both spoke with ripe knowledge." But one of the chief of these societies, that is the Grand Orient of France, is openly established among us, and, as we have said, their chosen engine, the godless school, is in full play carrying out the work for which they intended it. To cry this aloud to the colony is to speak to deaf ears, but Catholics, at any rate, should be fully on their guard.

A very serious rumour prevails with regard to a verdict returned at Sydney, in a case in which a man had been kicked to death by a band of young roughs, known, in local slang, as a "push." The verdict was one of manslaughter, the jury being said to have been prevented by the fear of reprisals on the part of the "pushes" from returning one of murder. But such a notion as this, if it gain ground, must tend to anything rather than to make the town in question a safe place of residence. Jurors, in short, giving way to such a fear would deserve the severest reprobation. For the credit of the citizens, it is to be hoped the rumour is not well grounded.

The education vote in Queensland, we perceive, has been cut down by something over £40,000. The claims of godlessness, nevertheless, are quite as noisily upheld in that colony as they are among ourselves. Statesmen, however, if they are not wiser, are at least more hardly pushed. Still we do not know that the promise of prosperity, said to be marked just now in New Zealand, will authorise the advance that certain zealots advocate. Indeed we suspect that here also retrenchment must sooner or later be adopted.

We see from a Western Australian paper that the Catholics of Perth have held a meeting to protest against any interference with their schools by an amendment which it is proposed to make to the Education Act. For 22 years, it is stated, they have been in receipt of aid from the Government, and the results are declared to be most satisfactory. Jealousy of their schools, indeed, is attributed as a motive for the proposal for a change. We perceive also that the state of things in the colony alluded to contradicts that argument advanced among ourselves against the Catholic claims, to the effect that a grant to our schools would set all the other denominations moving in the same direction. It seems that in Western Australia, notwithstanding that the Catholics have received Government aid for 22 years, the other denominations have remained contented with the Government schools, doing little or nothing at their own expense. A strong stand will be made by the Catholics of the colony in support of the existing system of payment by results.

The Auckland *Herald*, we perceive, has also taken advantage of the row in the House of Commons to air his notions of British fair play. A correspondent signing himself "Justice," pertinently replies to him as follows:—"The *fracas* you attribute to the introduction of the cloture, which you say is a 'wrong procedure.' When this 'gag' was applied by the late Government to pass a Coercion Act for Ireland, robbing her of her constitutional rights and liberties, you did not aver it was a 'wrong procedure.' Again, like Lord Salisbury, you will persist in making this Home Rule question a religious one. It is not so. The majority in Ireland carrying it on is certainly Catholic; on the other hand, Salisbury finds strong support from the English Catholics, whose influence at Rome he and his party use for party purposes. The Unionists, through Norfolk and Co, seek the aid of Rome, and then in the most bare-faced fashion rouse the Protestants of the North by warning them against Rome. Compared with this Punic perfidy is child's play."—As to private individuals who take the opportunity of gaining a little additional notoriety and to one or other of whom the correspondent also refers, we should be inclined to let them have their say without interference. It pleases them and it can do nobody else any possible harm.—*Verbum sap.*

A DOG'S WISDOM

A FAITHFUL dog, the property of a medical man (Dr C—), was in the habit every night at 10 o'clock of coming to his master to tell him it was time to retire to rest. Dr C's brother suggested that the clock should be stopped, in order to know how the dog knew the hour. The animal appeared very restless when the clock should have struck. He ran to his master, tapped him on the knee, and would not be satisfied till he followed him to the clock to be convinced that all was not right. The dog was accustomed to go round the house in the evening to ascertain that every place was properly secured. A window shutter was purposely left unclosed in order to test the accuracy of his eye. The faithful animal passed the whole of the night in that room, evidently for the purpose of guarding it. When his master was confined to his bed for some time with a severe illness, the attached dog refused to eat, and at length the doctor was obliged to get up and appear well, lest the dog should be starved to death. How many people have the wisdom of this dog? He knew the danger, but mankind rarely pay attention to the early symptoms of disease, headaches, neuralgia, and that tired feeling is neglected till serious disease sets in, such carelessness is criminal, and leads to such results as that experienced by Mrs J. Bruce, 4 Victoria Terrace, Pymont Bridge road, Glebe, New South Wales, who writes:—"For the last forty years I have suffered excruciating agony with toothache, bilious headache, indigestion, etc. Although having a sound set of teeth I have had toothache for a fortnight at a time. I could not touch solid food; the only nourishment I could get was through taking beef tea, etc, and sucking it through a straw. I could not get up till late in the day, and then it was only for a short time, and I had to lie down again. As for trying to do my domestic duties, it was simply an impossibility; it even seemed too great a trouble for me to dress myself, so languid and ill I felt. A short time ago I was persuaded to take Clements' Tonic. The effect was miraculous; the toothache, headache, and tired feeling disappeared after taking a couple of bottles. Now I do all my house work, although over sixty years old, and work seems a pleasure. I advise everyone that suffers as I did to take it, as it certainly cured me; and I cannot thank the proprietor enough for the benefit I derived from it.—I am, yours gratefully, Mrs J. Bruce, 4 Victoria Terrace, Pymont Bridge road, Glebe, New South Wales.

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Lexicographers of other days were notoriously at fault with their derivations, and an amusing instance is afforded in the new volume of the late Bishop Wordworth's "Annals of My Life" (published by Longmans), with which plausible etymologies may be concocted. The learned Porson was staying, it appears, at one time with a well-known Canon of Ely named Jeremiah King. One day at dinner, when they had got into discussion upon questions of etymology, Porson gave a derivation which King considered to be so far-fetched as to be quite ridiculous. "You might as well say," said King, "that my name is connected with cucumber." Possibly there was a cucumber on the table. "And so it is," said Porson. "How so?" asked King. "Why, thus: Jeremiah King, by contraction in Jerry King; Jerry King, by contraction and metathesis, Gherkin, and gherkin, we know, is a cucumber pickled." Porson's definition of the meaning of the word gherkin is almost as erroneous, it will be observed, as his playful derivation, since a gherkin is not a pickled cucumber, but a small cucumber of a particular variety commonly used for pickling.

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Irish News.

Antrim.—John M. Carte, left Falavee, near Cushendale, County Antrim, for New Zealand, 30 years ago; last heard of going to Queensland, sought for by his sister. Reply to the office of the Dublin *Freeman*.

Cork.—Mr J. H. Parnell arrived in Queenstown a few days since, and left next day for London.

Mrs Mary Hicks, (maiden name Twomey), left Cork 30 years ago; last heard of 13 years ago at Melbourne; sought for by her sister. Reply to the office of the Dublin *Freeman*.

Dan Sullivan of Templemartin, County Cork; also John Carroll and Denis Murphy, of the same place; last heard of 15 years ago at Bucksfort, Maine State, North America; sought for by his father. Reply to the office of the Dublin *Freeman*.

Derry.—A Protestant named John Houston, of Turmeil, has been arrested, charged with having smashed the windows of the Episcopal and Presbyterian churches, Dungivin, the night of Lord Salisbury's recent arrival in Derry.

A young man named Adam Magill, son of the Rev Mr Magill, Presbyterian minister at Scriggat, near Dungivin, on being remonstrated with by his friends for having attended the Salisbury demonstration in Derry, a few nights ago, drew a revolver from his pocket and discharged it into his breast, inflicting a terrible wound. His condition is precarious.

Down.—Recently, at the age of 100 years, John Brannen died at Downpatrick, leaving 21 grandchildren and 33 great-grandchildren, all living in John street Downpatrick.

John and Thomas Kyne, of Kilkeel, Headford, County Galway, went to Australia 34 years ago; last heard of at Queensland in 1872; sought for by their brother. Reply to the office of the Dublin *Freeman*.

Kildare.—Several household articles and a lot of farm stock, the property of Rev S. G. Cotton, have been seized and are offered for sale at Naas to satisfy the payment of a fine of £400, imposed upon him some time ago for cruelty to children at the Carogh Orphanage. Among the articles mentioned are four revolvers and two policies of assurance for £150 and £200.

Kilkenny.—The Irish are certainly a missionary race. Another martyr to the charitable zeal characteristic of the children of St Patrick has gone to receive her reward. On the 15th of April at the Bridgine Convent of Our Lady of Perpetual Succour, Wangaratta, Victoria (a convent which she helped to establish), Mother Mary Dominic Joseph passed away. The deceased lady entered the novitiate of the Bridgine Convent, Goresbridge, County Kilkenny, on Rosary Sunday, 1833, was professed May 6th, 1836, and in September, 1837, with two other nuns of the community, offered herself as volunteer for the foundation of a convent in Australia. The Bishop of Sandhurst, seeing the necessity for a high-class educational establishment for the daughters of Australian Catholics of the wealthy and respectable classes in his diocese, naturally turned towards Ireland for educated and cultured ladies to whom he might entrust the carrying out of so noble a scheme. He offered to the Bridgine nuns of Goresbridge, County Kilkenny, a foundation in Wangaratta, and with a generous zeal they all volunteered. Out of the number Dr Lynch, Bishop of Kildare and Leighlin, selected four.

Leitrim.—Mr Francis La Touche, J. P., Dromahair, who has for nearly thirty years been agent of the Lane-Fox and Cullen estates in South Leitrim, has retired from the management of those properties. The immediate cause of Mr La Touche's withdrawal was

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Dublin.—A Scotchman named McDowell has been appointed to the office of Comptroller of the Irish Stamps and Taxes Branch of the Inland Revenue.

On Friday evening the usual yearly contingent of Connaught harvest men arrived in Dublin for the purpose of crossing over to England for the harvest season. A very large number of them missed the early boat, and subsequently formed themselves into procession and marched to the Mansion house, where it is said an amount of money was distributed amongst those hard and earnest toilers. As is usual in Dublin a considerable number of spectators followed the visitors, whose big sticks with varied coloured handkerchiefs containing wearing apparel excited considerable wonderment among many of the citizens.

James Byrne, left Gallanstown, County Dublin, about 4 years ago for America; last heard of in Tube works, Oil City, Pennsylvania, 12 months ago; sought for by his sister. Reply to the office of the Dublin *Freeman*.

Anne Nolan left Dublin in 1891 for Southampton, and sailed from thence to Rockhampton, Brisbane; sought for by her mother. Reply to the office of the Dublin *Freeman*.

Galway.—Most Rev Dr Flood, O.P., Archbishop of Trinidad, who has been for some months travelling in the Holy Land and in the East, accompanied by His Grace's Secretary, the Very Rev Father O'Farrell, O.P., visited Galway recently. Dr Flood and Father O'Farrell were both popular clergymen at the West Convent, Galway, for several years, and both were welcomed by a large number of friends, both cleric and lay, on revisiting the scenes of their former ministrations.

Dominick Flynn, of Galway, went to America in 1888; last heard of in San Francisco 8 years ago; sought for by his father. Reply to the office of the Dublin *Freeman*.

the death of his only brother—the last of six—and the necessity of his looking after the property left to him in County Wick'ow. As agents went, Mr La Touche was not unpopular with the tenantry over whom he ruled, and many of them will bear him in kindly remembrance. For one act of his the Catholics of Drumlease parish feel grateful, and that was the obtaining for them the site of the present elegant little church, which the energy of Rev Cormack M'Sharry, and the zeal and generosity of his congregation, have caused to be erected. Mr La Touche has been succeeded by Mr Wilton Vaughn, who has now the management of three properties, Lord Massey's Mr Lane-Fox's and Cullen's.

Anne Fox, of Lisdarush, Ballaghneeban, County Leitrim, went to America 22 years ago; last heard of in 1873 at Grandet House, Central City, Colorado, Gilpen County; sought for by her mother. Reply to the office of the Dublin *Freeman*.

Limerick.—Deep regret is expressed throughout Limerick at the recent death of a veteran Nationalist, Mr Michael MacDonagh, Athlunkard street, Limerick. Deceased was the oldest compositor in the city, and his kindness of manner, his general affability, and never-failing courtesy won him the warm respect of all parties. He was born in Greencastles, County Donegal, in 1822, served his apprenticeship in Derry, and went to Limerick forty-five years ago. He was overseer for many years of the *Munster News*, and subsequently of the *Limerick Reporter*. Mr MacDonagh was a man of great literary attainments, and in 1882 he published a volume of verse entitled "Lays of Erin," which amply showed the intellectual bent of his mind. Three of his sons have been very successful in journalism. Michael, formerly of the *Freeman's Journal*, is now a member of the Parliamentary Debates Staff; Frank is private secretary to Sir

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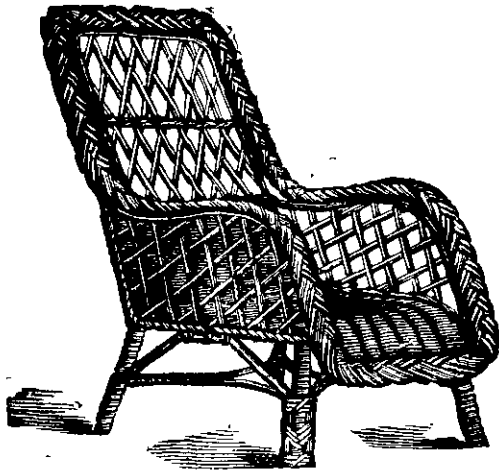
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Charles Gavan Duffy, who is now in London, and George is editor of the *Kildare Observer*, Naas. Mr MacDonagh is also included in Mr D. J. O'Donoghue's famous "Dictionary of Irish Poets."

Louth.—Very Rev Father Martin, Superior-General of the Society of Mary, is at present visiting Ireland, and is stopping at St Mary's College, Dundalk.

Patrick Connolly, of Duleek Gate, Drogheda; last heard of in Philadelphia in 1876; supposed to have gone to Chicago; sought for by his sister. Reply to the office of the *Dublin Freeman*.

Meath.—Mr Fulham has been served with a bankruptcy notice for non-payment of the cos's of the election petition contest, in which he was unseated for North Meath.

Monaghan.—For the past few days an abnormal heat prevailed in Monaghan and district. On Monday morning at ten o'clock the glass registered 103 in the sun, and at noon it had advanced several degrees. It is anticipated that should the intense heat and drought continue for any time the crops will suffer much in consequence. Two officers of the Royal Irish Fusiliers—Lieutenant Strickland and Lieutenant Madden—up for the annual training, and encamped under canvas a short distance from the town of Monaghan, have been prostrated by sunstroke. Lieutenant Strickland, upon the attack pronouncing itself, was conveyed to the residence of J. O. Hall, Esq., M.B., where he received medical treatment at the hands of that gentleman. Lieutenant Madden was taken to quarters in the Western Arms Hotel, and treated by the same eminent physician. Both gentlemen are progressing favourably. To-day the sun is as strong as on former days of the abnormal heat but the temperature is somewhat modified by a prevailing breeze.

Roscommon.—The zealous pastor of the parish of Elphin, Rev Patrick Mannion, P.P., is going to erect what will practically be a new church. There are few parish churches more ancient than

BREAKING DOWN.

(Melbourne *Advocate*, July 29.)

THE educational optimists of 1872, when the free, secular, and compulsory Act was passed, have now become pessimists. At least they are singing a very different tune to that in which they delighted in those days. Nothing in the way of theologies and isms was then too good or too costly for the Victorian boy and girl. Everything of the kind they were to have of the best, and if anyone ventured to demur to those extravagant notions the reply was, hang the cost, the colony could well afford it, and the money could not be put to better account, and we should so rear up a generation of truly good citizens whose minds would be attuned to all gentle and ennobling arts, and whose manners, tastes, and conduct would be truly edifying. We housed the dear children in palatial edifices, supplied them with drawing and singing masters, afforded them ample opportunities for physical training, taught them how to cook puddings, pies, and tarts, and only forgot to teach them how to cook a plain joint or a potato. In fact, no expense was spared on their education, and larrikinism, gaol returns, and maternity statistics show what return the State has got for its expenditure. Possibly, if public instruction had not been made free, secular education would not be as widely diffused as it is now, but the moral tone of those who have passed through the State schools would not be as low as it unquestionably is. That is our greatest loss as a community, but the consequences financially are also very serious. There are shrewd people who attribute our financial collapse to our extravagance on public education, and as they can show that since 1872 we have spent about fourteen millions on our hobby, and that a large proportion of that sum was got out of borrowed money, and was spent on unproductive public works—i.e., on

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that of Elphin. Many centuries have rolled by since Prince Ono made an offering of his house to the Apostle of Ireland about A.D. 433, "where St Patrick built his cathedral near a little river that flows from two fountains." As cathedral or parish church, for it served both purposes, St Patrick's has undergone many vicissitudes. The existing structure was erected at the beginning of the present century.

Waterford.—John Murphy of Carrickbeg, County Waterford, went to Queensland 9 years ago; when last heard of, two years ago, going from Hanramo Gap to Rockhampton; sought for by his brother. Reply to the office of the *Dublin Freeman*.

Wicklow.—Thomas M'Govern left Aurora, County Wicklow in 1886; last heard of in Troy, New York State, U. S. A.; sought for by his parents. Reply to the office of the *Dublin Freeman*.

Patrick Beardon of Glen Immael, Knockanarrigan, County Wicklow; last heard of 5 years ago in the employment of George Gadd Wilson, Australia; sought for by his nephew. Reply to the office of the *Dublin Freeman*.

It transpires that among the signers of the anti-Home Rule petition from Derry were the inmates, male and female, of the Lunatic Asylum in that city. This is funny enough, but it is outdone by the action of the Board of Governors of the asylum, who gravely discussed the matter and voted that it was all right! The lunatics of Derry evidently are not all in confinement.—*Pilot*.

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school buildings—their assertion cannot be considered wholly groundless. After the department rushed into an extravagant expenditure it was foretold that the system would ultimately break down, and that prediction is now very nearly, if not entirely, fulfilled. In his Year Book for 1874 the Government Statist gave the cost of public instruction, science, etc., at £537,758 16s 4d, and in this sum was included the grant to the University, the subsidies to mechanics' institutes, and all votes that could be brought under the classification. There has not been an increase of 300,000 in the population since that year; the expenditure on palatial school buildings has been stopped, or very nearly so, and yet the *Age* in its issue of Tuesday makes this startling acknowledgment:—"It would seem that the popularity of the national system of education enabled the department to run up its cost to an unreasonable amount. It reached £835,000 in 1890-91, without reckoning the cost of new buildings or the interest on the capital expended on others in previous years. The total cost for that year may be set down as not less than £1,000,000, or about £1 a head for every man, woman, and child in the colony. That was an excessive expenditure on primary education, as everyone will admit; and although reductions have been made, the expenditure is still greater by far than the Government should be compelled to make. It is becoming apparent that when the colony declared for free, secular, and compulsory education, a gigantic bureaucratic system, such as has been raised, was not dreamed of by its authors, as Mr Langton, indeed, positively declares. The error into which the Legislature fell when it passed the Education Act was that it annihilated local responsibility and control." Our contemporary's conversion to sound views on the subject is rather late, but even so it is welcome, for though it is now impossible to escape the consequences of past folly, it may be hoped that its continuance will be avoided. That, however, cannot be under the present bureaucratic system, for it is in its nature costly, and could hardly be as efficient as one of a municipal character.

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H E R B E R T , H A Y N E S A N D C O .

CHRISTCHURCH.

(From our own Correspondent.)

A COMPLIMENTARY social took place at the Catholic Literary Society's rooms on Tuesday evening last in honour of Mr B. Dobbin, who is about to leave for Dunedin to fill a responsible position in an insurance office of the firm which he has long served in this city. Mr Dobbin has for some time back been the president of the Catholic Literary Society, and the large number of members and their friends who assembled to bid him farewell, and the complimentary remarks made testified to the high esteem wherein he is held. As a further mark of friendship and appreciation of his long and various services during a sojourn of over ten years in the parish, he was presented with a handsome and suitably-engraved salad bowl. In the unavoidable absence of the Right Rev Dr Grimes, from whom an apology was received, the Very Rev Father Cummings occupied the chair, and the tables were laid with an excellent variety of light refreshments. A number of toasts were proposed and honoured. The very rev chairman proposed the two first, "His Holiness the Pope," and "Her Gracious Majesty the Queen." Mr Kitchen proposed "Our Bishop and clergy," and this toast was responded to by the Rev Father Maruane, who spoke, at the conclusion of his speech, in great praise of Mr Dobbin, and regretted his departure from the city. Mr Norton Taylor proposed, in a very able speech, "Catholic education," and the Rev Brother Joseph, who responded, defined education as a moral and intellectual discipline by which the human faculties are trained and unfolded in subordination to a certain end. If no end or object be proposed beyond making the most of a pupil's faculties, one does not educate but merely instructs. The end for which man was created being to know, love, and serve God here, and to enjoy Him eternally hereafter, it is obvious that this must be the prime end of education to which all others must be subordinate. Dogmatic religion, with clearly-defined articles, easily taught and readily remembered, is unquestionably the essential foundation stone of the educational fabric. Vague generalities, mis-called religion, may possibly exercise some restraint over the best-disposed members of highly cultivated and prosperous classes, but they will never keep children or the masses from sin. Children and the poor have no inclination for intellectual subtleties. Intellectual and moral truths must be presented to them in concrete form to penetrate their minds. Now the State rejects concrete religion as the foundation of the educational structure. We look for some lawfully constituted authority, some qualified artificer, and this we find in the Catholic Church, to whom the mission "to teach all nations" was entrusted by her Divine Founder. She has never relinquished and can never surrender her divine and irrefragable right to control schools in which her children are educated. Acting under her guidance and co-operating with her, parents have to discharge their responsibilities in regard to the education of their offspring. The office of the State is to afford facilities for the discharging of the duties which these responsibilities impose, not to usurp pastoral or parental rights, nor to rashly assume an office which it is incompetent to fulfil. The rev speaker here reviewed the manner in which the Church has discharged her mission, the labours of monastic Orders to keep alive the lamp of learning in troublous times, the great scholastic institutions of Ireland, Great Britain, and the Continent of Europe, the monuments of architecture, painting, and science raised under the fostering care of the Church. Coming to more recent times, he pointed out the success that has attended Catholic schools in the home countries and in the Australian colonies, and adduced weighty non-Catholic authorities in support of his arguments. He concluded by expressing a hope that the disabilities under which Catholics laboured in being obliged to support, by taxation, the godless system of education which obtains in this colony would be soon removed. He urged Catholics, who claimed a fair share of the money paid by them for educational purposes, to persevere in that noble cause undeterred by opposition or gloomy prospects, and reminded them that the great reforms of the century were effected by persistence in spite of prejudice, and in the face of uninviting look outs. Mr E. O'Connor, who made the presentation, proposed "The guest of the evening, our ex-president," to which Mr Dobbin suitably replied. Mr O'Connor referred in proposing the toast to Mr Dobbin's career for some years as principal of St Leo's high school, as an Irishman, and especially as the able and devoted president of the Catholic Literary Society, whose members regret his going away, but at the same time wish him and Mrs Dobbin every success in the future. The president, the Rev Father Briand, in the course of a splendid speech, proposed the "Canterbury Catholic Literary Society," and the other toasts were "The Society's Spiritual Director, the Rev Father Bell," "Christchurch Catholic Societies," "Old Members—absent and present," "The Ladies," "The Press," and "The Very Rev Chairman." Mr C. A. Oakes presided at the piano, and during the evening some capital songs were well rendered by Messrs J. P. Young, J. Hynes, J. P. Kelly, E. M. Carr, and W. and R. Hayward, and excellent recitations given in good style by Messrs J. P. Kelly and F. Cooper. Messrs W. and R. Hayward executed the vocal duet, "What are the wild waves say-

ing?" in a very finished and pleasing manner, and the gathering ended with the singing in chorus of "Auld Lang Syne."

A very well-attended and successful pictorial concert of a sacred and secular character took place on Wednesday evening last in the Oddfellow's Hall, Lichfield street, in aid of St Mary's Church choir fund. A number of the clergy and the Right Rev Dr Grimes, under whose patronage the concert took place, were present. Every item was illustrated with a series of oxide ether lantern views which were skillfully manipulated by Mr E. W. Seager. The organist at St Mary's, Mrs W. Cronin, who presided at the piano, opened the proceedings with playing in good style the overture, "La dame de Trefle," and Mr G. Cronin rendered with much taste the bass solo, "Nazareth." Miss E. Gamble and Mr G. Cronin sang admirably the duet, "What are the wild waves saying?" which was followed by the recitation, "Jane Conquest," which Miss Seager rendered in capital style. On account of the non-attendance of several persons who were to take part in the programme, and as the views could not be displayed unless the selection incidental to them was executed, Mr G. Cronin was constrained to undertake more than one part which others had engaged to perform, and the "Village Blacksmith," which he took up under these circumstances, was executed with his usual success. Many of the views were very beautiful, and those shown to illustrate the two last items were not only beautiful but complete as to number. Miss A. Hayward sang "Alas! those chimneys," Mr C. Reed, "Ora pro nobis"; and Mr G. Cronin, "Oh, hear the wild winds blow." These three solos were well rendered and were succeeded by the "Angelus," which was admirably executed in chorus by the company. Miss Evans gave with much taste a pianoforte selection and Mr L. J. Blake rendered in capital style the pleasing song "They all love Jack," for which he received and responded to an encore. Mrs J. P. Kelly sang with much taste and pathos the soprano solo, "He shall feed His flock like a shepherd," and "Killarney." Mr C. Reed sang "Only once more," and in company with Mr G. Cronin, the duet, "The moon hath raised," in good style. In the same manner Miss A. Hayward rendered "The better land," and Miss E. Gamble, "Let me dream again." The views, illustrating the programme, were generously contributed by Mr Seager.

The ceremony of making the religious profession in connection with the Order of the Sisters of Mercy, and of receiving the white habit, worn during the novitiate, took place at Port Lyttelton on Sunday last. The two young ladies admitted are Miss Mary Hartnett, of Hokitika, and Miss Florence Davies, of Kumara. The former, who was finally received into the Order, will now be known in religion as Sister Mary Berkman, and the latter, who was very beautifully attired as a bride in a white satin dress with a long flowing veil and a wreath, as Sister Mary Joseph. The church was tastefully decorated for the occasion, and a large congregation, which included a number of officers of the Spanish warship now in the Port, the Nautilus, assembled to witness the interesting rite. Miss O'Brien presided at the organ, and a good choir rendered admirably the beautiful music incidental to the ceremony. The Right Rev Dr Grimes officiated, and the chaplain of the Nautilus, the Rev Father José Gonzalez, who was assisted by the Rev Father Goutenoire, also by the Rev Father Salvador, parish priest of the Port, said Mass. The Bishop was presented on the occasion with an address, which was read on behalf of the Catholics in the Port by Mr M. M. Cleary. The address welcomed the Bishop to that part of his diocese, and referred with grateful acknowledgement to his multiplication of religious teachers, and bore testimony to the zeal, devotedness, and skill of the Sisters of Mercy at the Port. It expressed also how greatly the Catholics in this place venerate and appreciate Father Salvador, who is making great progress in reducing a debt on the Lyttelton parish. The Bishop, in reply, returned thanks for the very handsome address, and expressed his gratification at what had been done to liquidate the debt on the parish. He was pleased at the great and good work done in the matter of education by the Sisters of Mercy, who permeated secular instruction with a thorough knowledge and the practice of religion, and he was pleased to see that their efforts were appreciated. He asked his listeners to make every effort in the cause of education. They must agitate, but agitate lawfully and legally, in order to obtain a fair share of the public money spent on education. Catholics would never accept the present godless system, and in asking for State aid, since they pay taxes, they are simply demanding their just rights. He showed that the State cannot teach religion, that it has a right to see that children are educated, but not to dictate as to the matter of education. In conclusion, he requested Catholics not to support any political candidate unless he would promise to see that justice was done to them by the State in educational matters. There was a large congregation at Vespers and the Bishop preached a splendid sermon on the mercy of God. Father Gonzalez was celebrant, and the Very Rev Father Cummings and the Rev Brother Joseph were present.

The goods sent out by the City Boot Palace, George street, Dunedin, continue to defy rivalry. They combine the best qualities with the lowest prices.

J. WILSON
PAINTER AND PAPERHANGER,
CORNER ARCADE & BURNETT STREET,
ASHBURTON.

W. R. BORDER,
Six years Foreman for Scott Bros.,
Christchurch,
ENGINEER, MILLWRIGHT, BOILER-
SMITH, &c.
All kinds of Engines, Boilers, and Milling
Machinery Made and Repaired.
Estimates given for Verandahs and all classes
of Iron Work.
Bicycles repaired at Reasonable Rates.

S. MURPHY
(Opposite Wood's Boot Factory),
ROYAL ARCADE, DUNEDIN,
Begg to intimate to the Travelling and
General Public that she makes
GENTLEMEN'S SHIRTS, NIGHT-
SHIRTS, &c.

Ladies' and Children's Underclothing, Pina-
fores, etc., of Every Variety.
Orders promptly attended to.—Prices
Moderate.

29 ROYAL ARCADE,
DUNEDIN.
H. H. BAILEY,
PRACTICAL WATCHMAKER
AND JEWELLER.
A splendid assortment of Eight-
Day Striking American Clocks from
17s 6d. Watches and Clocks of every descrip-
tion. Watches cleaned, 4s 6d—guaranteed 18
months. Main-springs, 4s. Jewellery neatly
and promptly repaired. Country orders
promptly.

MESSAGERIES MARITIMES.
DUNEDIN, SYDNEY, or MELBOURNE
to LONDON.
Overland from MARSEILLES via PARIS,
Steamers under Postal Contract with the
Government of France.
Calling at MELBOURNE, ADELAIDE,
KING GEORGE'S SOUND, MAHE, SUEZ,
and PORT SAID.
Passengers Booked to BOMBAY, REUNION,
MAURITIUS, & EAST COAST OF AFRICA

Steamers	Tons	Leave Sydney	Leave Mel- bourne	Leave Ade- laide
Australien ...	6128	Aug 27	Aug 31	Sept 2
Ville de la Ciotat	6537	Sept 27	Oct 1	Oct 3
Polynesian ...	6128	Oct 27	Nov 1	Nov 3


PASSENGERS BOOKED THROUGH
FROM DUNEDIN.
Rates of passage money to Marseilles, from
£24 to £65, including table wines and Suez
Canal dues on passengers.
RETURN TICKETS issued at the follow-
ing rates:—

	1st Class	2nd Class	3rd Class
Available nine months	£105	£70	£42

Saloon Passengers booked through to Lon-
don, via Paris. Best railway accommodation,
luggage conveyed free, and a fortnight allowed
from Marseilles en route. First-class, £70;
Second-class, £50.

By special arrangement an ENGLISH
INTERPRETER will attend on board upon
arrival of steamer at Marseilles, to give
passengers every assistance in disembarking,
passing their luggage through the Customs,
&c. He will also accompany them in the
train to Paris and Calais.
NEILL & CO., LIMITED,
Agents, Dunedin.

NORDDEUTSCHER - LLOYD
IMPERIAL GERMAN MAIL.

 SYDNEY, MELBOURNE
and ADELAIDE to
SOUTHAMPTON,
AMSTERDAM, and BREMEN,
Via Colombo and Suez Canal,
Taking Passengers for London,
Connecting from Alexandria by Direct Mail
and Passenger Line
To BRINDISI and GENOA.

Will be despatched as follows (if practic-
able):—

Steamers	Tons	Leave Sydney	Leave Mel- bourne	Leave Ade- laide
Hapsburg ...	3090	Aug 15	Aug 19	Aug 23
Kaiserliche ...	5347	Sept 12	Sept 16	Sept 20
Salier ...	5349	Oct 1	Oct 11	Oct 18

And thereafter every four weeks.
Passage from Dunedin to Southampton, Am-
sterdam, and Bremen ... £18 to £67 10s.
SPECIAL RETURN TICKETS TO EUROPE
The Steamers land Passengers at South-
ampton.
Passages from Europe can be prepaid in
the colonies.
For freight or passage apply to

NEILL & CO., LIMITED,
Agents, Dunedin.

J. HARRISON
BOOT MANUFACTURER & IMPORTER,
81 Victoria Street (opposite Trent's Mill),
CHRISTCHURCH.

N.B.—My Spring Goods just arrived, and
Remarkably Cheap.

J. RHODES & CO.
DUNEDIN
STEAM DYEING & CLEANING WORK
116 George Street, Dunedin.
We would respectfully solicit orders for
Dyeing and Cleaning. Every description of
Damask, Tapestries, Lace, Ladies' and Gen-
tlemen's Wearing Apparel, Feathers, &c.,
Cleaned or Dyed carefully and well. Terms
moderate. Goods to be dyed Black for
Mourning receive prompt attention.

SANITARY PIPE AND STONEWARE
FACTORY, KENSINGTON.

THE undersigned having purchased
the above Work is prepared to sell at Lowest
Current Rates
J. H. LAMBERT.

NORTH-EAST VALLEY AND KENSINGTON


SCOTCH STORES HOTEL.
S. CHARLES GOLDSMITH (Formerly
proprietor of Lancashire Park Hotel, Christ-
church) begs to thank his friends and patrons
for the very liberal patronage he has received
since entering into possession of the above
stores. Visitors can always rely on receiving
every attention. Best Wines, Spirits, and
Ales. Medical Wines supplied.
CHARLES GOLDSMITH ... Proprietor.

 **UNION STEAM SHIP
COMPANY OF NEW
ZEALAND, LIMITED.**

The above Company will despatch steamers
as under:—

FOR LYTELTON, WELLINGTON. —
FLORA, s. s., on Monday, August 21.
Passengers from Dunedin wharf at 3 p.m.
Cargo till noon.
**NELSON VIA LYTELTON, WELLING-
TON. —** (Transhipping at Wellington)
FLORA, s. s., on Monday, August 21.
Passengers from Dunedin Wharf at 3
p.m. Cargo till noon.
**FOR AUCKLAND, VIA LYTELTON
WELLINGTON, NAPIER, and GIS-
BORNE. —** MANAPOURI, s. s., on Thurs-
day, August 24. Passengers from Dunedin
Wharf at 3 p.m.
**FOR NAPIER WHARF, VIA OAMARU,
TIMARU & LYTELTON. —** KAWATIRI,
s. s., about August 20.
**FOR SYDNEY, VIA LYTELTON, WELL-
INGTON, NAPIER, GISBORNE, and
AUCKLAND. —** TARAWERA, s. s., on
Thursday, August 31. Passengers by 2.30
p.m. train.
**FOR MELBOURNE, VIA BLUFF AND
HOBART. —** TALUNE, s. s., on Thurs-
day, August 31. Passengers from Dunedin
by 2.30 p.m. train.
**FOR SYDNEY, VIA LYTELTON AND
WELLINGTON. —** HAUKOTO, s. s., about
Saturday, August 26. Passengers from Dune-
din Wharf.
**FOR WESTPORT, via TIMARU, AKAROA,
LYTELTON, and WELLINGTON. —**
BUUNNER, s. s., on Friday, August 25.
Passengers from Dunedin Wharf at 5 p.m.
Cargo till noon.
**FOR GREYMOUTH AND HOKITIKA, VIA
OAMARU, TIMARU, LYTELTON, and
WELLINGTON. —** HERALD, s. s., on
Saturday, August 26. Passengers from
Dunedin Wharf at mid-night. Cargo till
1 p.m.
FOR FIJI, from AUCKLAND. — TAVIUNI,
s. s., about Thursday, September 7.
**FOR TONGA and SAMOA, from AUCK-
LAND. —** UPOLU, s. s., about Monday,
September 11.

OFFICES:
Corner Vogel, Water, and Cumberland street

 **MR. T. S. LAMBERT**
(Late of Christchurch & Dunedin).
Architect & Building Surveyor,
Has Commenced Business
IN WESTMINSTER CHAMBERS,
36, LAMETON QUAY,
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Consultations
Free.

WATCH THIS SPACE
For Announcement
By
KERR AND BARNETT
STANMORE NURSERY
CHRISTCHURCH.

PATENT BREAD.
NO MORE INDIGESTION
MONTGOMERIE'S PATENT EXTRACT
OF MALE.

DIGESTIVE BREAD, BISCUITS, AND
RUSKS.

AWARDED GOLD MEDAL,
Glasgow and Edinburgh Exhibitions.

Highly recommended by the Medical Faculty.

See Circulars.

W. M. WRIGHT
Having purchased the Patent Rights to
Manufacture and Sell the Bread,
Biscuits, and Rusks,
is the
SOLE MAKER IN DUNEDIN.

See that the Bread is stamped
"W. WRIGHT, PATENT."

To be obtained from all principal Grocers
and at

WM WRIGHT'S
GLASGOW BREAD & BISCUIT FACTORY
KING AND UNION STREETS.

Commercial.

A. TODD, on behalf of the THE NEW ZEALAND LAND ASSOCIATION-LIMITED, report for week ending August 16, as follows:—

Store Cattle—A very fair demand exists. All sorts are inquired for, and any lots for sale would realise prices quite in sympathy with the high rates now ruling for fat stock.

Store Sheep—The business done in these now is very much less extensive, confined mostly to the small mixed lots usually changing hands at this season of the year.

Wool—By the San Francisco mail to hand this week we are in possession of priced catalogues of the last series of wool sales in London down to the 7th of July. Greasy and scoured merino, superior and scoured merino, medium and inferior, 1d to 1½d per lb decline; greasy merino, medium and inferior, ¾d to 1d decline; greasy crossbred, fine and medium, ¾d to 1d decline; greasy crossbred, coarse, ¾d decline; scoured and washed crossbred, medium and coarse, ¾d to 1d decline; greasy lambs, crossbred, ¾d decline. There is nothing doing in the local market beyond the placing of fell-monger's get up, and for which there are buyers leaving but little margin to the purchaser.

Sheepskins—Moderately fair supplies came forward for the weekly sales on Tuesday. Best green crossbreds fetch 5s to 5s 3d; choice, 5s 6d; medium to good, 3s 10d to 4s 10d; green merinos, 2s 9d to 4s 3d; country dry crossbreds, inferior to medium, 1s 9d to 3s 9d; do do merino, 1s 6d to 2s 7d; full woolled crossbreds, good, 4s to 4s 10d; best do, 5s to 6s 3d; do do merino, good, 2s 9d to 3s 8d; best 3s 9d to 5s 6d; dry pelts, 2d to 1s 5d each.

Rabbitskins—A good demand continues to exist for these, but buyers lately have been operating with more caution. Best winter greys brought 1s 3½d to 1s 4d; picked does, ¾d per lb more; mixed bucks and does, 1s 3d to 1s 3½d; medium, 1s 1d to 1s 2½d; autumn, 10d to 1s; summer, 8d to 9d, suckers, half grown, and inferior, 3d to 7½d per lb.

Hides—There is no alteration to note in the position of this market. Late quotations remain unchanged, at which there is a fair amount of business being done, say for heavy sorts, 2d to 2½d; extra do, 2½d to 3d; medium, 1½d to 1¾d; inferior and medium, 1d to 1½d per lb.

Tallow—In this product also there is no change to report but all lots coming forward are readily disposed of at prices equal to previous quotations for prime rendered mutton 21s 6d to 22s 6d; medium to good, 18s 6d to 20s 6d; inferior to medium 14s 6d to 17s 6d; rough fat, best fresh caul, 14s to 14s 6d; medium to good, 12s 6d to 13s 9d; inferior to medium, 11s to 12s 3d per cwt, ex store.

Wheat—The aspect of the market so far as this staple is concerned is not very encouraging to holders, latest cablegrams from Home continue to report unfavourably on the position there. Quotations for prime milling, Tuscan, 3s to 3s 1d; do do velvet, 2s 11d to 3s; medium to good, 2s 10d to 2s 11d; inferior to medium, 2s 7d to 2s 9d; broken and thin, 2s 2d to 2s 6d, ex store sacks weighed in terms.

Oats—The market remains comparatively steady. The demand is not exceedingly brisk, but still sufficiently strong to absorb all offering, doubtless because the quantity for disposal is not excessive, and for the general run of both milling and feed sorts prices this week are much about the same as those ruling the previous week. Best stout, bright millhog, 2s 1d to 2s 2½; best short, bright feed, 2s 1d to 2s 1½d; medium to good, 1s 11d to 2s 0½; inferior to medium, 1s 9d to 1s 11d; black and long tartarians, when pure, 2s 2½ to 2s 3½; ex store, sacks extra, net.

Barley—Market is almost at a standstill. Quotations for prime malting, nominally, 4s to 4s 3d; medium, 3s 6d to 3s 9d; milling, 3s to 3s 6d; feed, 2s to 2s 6d; ex store, sacks extra, terms.

Grass Seeds—Business in these is slightly increasing and late quotation firms, which are for best-dressed ryegrass seed, 4s to 4s 3d; choice, 4s 6d to 4s 9d; medium, 3s 9d to 4s; cocksfoot, best dressed, 4½d to 4s 4d; medium to good, 3d to 4d per lb, ex store.

Potatoes—The arrivals keep pretty well in touch with requirements, prices in consequence remain steady. Best derwents, L5 to L5 5s; extra lots, a little more; kidneys for seed, L4 15s to L5 10s, ex store, sacks weighed in, net.

Chaff—A fuller supply has been on the market during the past week, in consequence only really good parcels reach last week's high prices. Best, 67s 6d to 72s 6d; medium, 45s to 55s; inferior, 27s 6d to 35s per ton, ex truck, sacks extra, net.

Dairy Produce—Prime salt butter, dairy made, slow sale at 6d to 7d; medium, 4d to 5½; factory, 10d to 11d per lb. Factory cheese, medium size and loaf respectively, 5d and 5½; dairy made, 2d to 4d per lb.

MESSRS STRONACH BROS. AND MORRIS report as follows:—

Rabbitskins—Market unchanged. Good competition. Best winter grey does, 16½d; others in proportion.

Sheepskins—Values somewhat easier owing to the reports of pelt market at home.

Wool—Advices to hand report a loss of about 5 per cent for all sorts of merino at third series opening on June 20.

Wheat unchanged; market depressed. Best milling 1s 11d.

Oats demand good prices. Firm up to 2s 2d for prime milling.

Chaff—Supply short. Prime, £3 12s 6d per ton.

Fat Cattle—Scarce. Best bullocks to £12 2s 6d.

Fat Sheep—Burnside well supplied. Best crossbred wethers to 18s 6d.

MESSRS DONALD REID AND Co. report as follows:—

Sheep—Small entry. Ewes, in low condition, 3s 11d; merino wethers at 5s 11d.

Sheepskins—Large catalogue. Buyers were not keen to operate and prices all round showed a decline of 1d to 6d a skin.

Rabbitskins—Competition exceedingly brisk, all descriptions of skins meeting a good sale.

Hides—No quotable change.

Tallow—Prices firm at late quotations.

Wheat—Fowls' wheat is scarce and commands a ready sale. We quote—Prime milling, 2s 10d to 3s; inferior, 2s 8d to 2s 9d; fowl wheat, 2s 3d to 2s 7d.

Oats—Seed qualities, 2s 2½d to 3s 3d (in lines); bright short oats, 2s 1d to 3s 2d; discoloured, 1s 11d to 2s; inferior, 1s 9d to 1s 10d.

DUNEDIN HORSE SALEYARDS.

MESSRS. WRIGHT, STEPHENSON AND Co. report as follows:— The entry of horses for our Saturday's sale was a small one, and comprised all descriptions. The demand to-day was again confined chiefly to draught horses, for which plenty of buyers were present, and when reasonable prices were asked sales were easily effected. Very few hacks were entered, and those that were of a wrong sort to meet with much attention. We wish to draw attention to the sale of Messrs D. and J. Bacon's carriage pairs next Saturday. The horses were all imported from Australia, and are, without doubt, one of the choicest lots ever offered in Dunedin. We quote:—For first-class draughts (extra heavy), L25 to L30; good ordinary do (young), L18 to L22; medium do, L12 to L16; avel do, L6 to L10; good hacks and harness horses, L12 to L16; medium, L7 to L9; light and inferior, L2 10s to L5.

MR F. MEENAN, King street, reports:— Wholesale price—Oats: 1s 10d to 2s 2d (bags extra). Wheat (sacks included): Milling, 2s 9d to 3s 0d, demand fair; fowls', 2s 0d to 2s 7d. Chaff: Inferior to medium, good supply, demand dull, £1 10s 0d to £2 5s 0d; prime up to £3 10s 0d, good demand; hay, eaten, quality new, good, demand dull, £2 15s to £3 0s; ryegrass, £2 15s to £3 0s, of good quality. Potatoes, kidneys, £4 10s 0d; derwents; £5 0s 0d, market bare. Flour: Roller, £7 15s to £8 5s; stone, £7 0s to £7 10s, demand quiet. Oatmeal, bulk, £10 0s; 25lbs, £10 10s. Butter, fresh, 8d to 11d; potted, demand easier, 7d for prime, eggs, 9d per dozen.

DUNEDIN CATHOLIC LITERARY SOCIETY.

The weekly meeting was held on Wednesday evening the 9th August, and the attendance of members was slightly below the average. The chair was occupied by the rev president.

The minutes of the previous meetings were read and confirmed.

Mr H. Griffen was elected a working member of the Society, and Mr O'Driscoll was nominated by Messrs M. Rogers and J. Ford.

A portion of the *Phoenix* (the journal of the Society)—viz, an article entitled "An important consideration," addressed to the members of the Dunedin Catholic Literary Society, by J. F. Perrin, Esq. was read by Mr John Connor, junr. The writer professed anxiety in penning an article to be laid before what he was pleased to term a critical and learned Society. The subject considered was "criticism," and quoting the well-known proverb, "Manners make the man," he said honourable feeling, kindness, honesty, and a courteous bearing are qualities that no true man can dispense with. Dangers were to be avoided as well as advantages to be sought after in a society such as ours. "Kissing the blarney stone" was a homely form of expression but fraught with a deep and time-honoured meaning. The meaning of the well-known phrase "Mutual admiration society" was also generally understood. In his concluding sentences he strongly urged members to let every man have his due, and to withhold nothing. Criticism should be fair, candid, and kindly. He was in doubt as to which was the more harmful, a flattering and deceitful criticism or a rough and rude one. The chief value of our Society in his eyes was its tendency to develop and perfect the character of the true man and the gentleman.

Mr Henry McCruick, for his first attempt as an essayist, read a paper entitled "Irishmen as soldiers," and treated it in a creditable manner. Many remarkable exploits and deeds of daring were recalled, and the noble heroism displayed by the sons of Erin on many a hard-fought field was pictured in enthusiastic language.

Mr C. E. Haughton said he desired to correct an error which had arisen during the recent debate with regard to the system of government prevailing in Switzerland. There were, since 1874, two Legislative Chambers (and not one only, as some members had asserted)—viz, a State Council and a National Council. These had received the general sanction of the people in that year, and the constitution could not be altered without the direct vote of the people.

A vote of thanks was passed to these gentlemen, and the following members criticised—Messrs J. Marlow, T. D. Waters, J. P. Eagar, J. Goerin, P. Hally, M. Miller, T. J. Lynch, A. Queleb, W. E. Davis, K. Fergusson, P. Smith, M. Rogers, and T. McCormack.

The secretary was instructed, on the motion of Mr T. J. Lynch, to convey to the Christian Brothers the Society's good wishes for the success of the concert on the 28th inst, and to offer the services of members at the concert.

A lecture on "Astronomy" (illustrated by limelight views) will be given by Mr J. P. Eagar at next meeting.

The customary compliment to the chair concluded the business.

Messrs G. and T. Young, jewellers and watchmakers, Princes street, Dunedin, have just received from London a fine new stock of goods. The firm's repairing department is under the care of highly skilled workmen, and their charges are extremely moderate.

THE ART UNION OF THE DAY!

WANTED AN OWNER
For a
GRAND PAINTING,
Or (should the Winner wish to Sell it) its approximate value,
£100!
Claims One Shilling Each.

On the greater number of the "claims," or tickets, are found a letter and a number. The letter is the literal co-efficient of the number: they are inseparable. Duplicate numbers, or duplicate letter and number, are marked on each block and "claim." The block is forwarded as soon as possible to THE MOTHER PRIORRESS, DOMINICAN CONVENT, DUNEDIN, and the purchaser keeps the claim. Great care is requisite when separating the tickets not to damage the number or letter.

The claim to the winning number, or to the winning letter and number, will be proved by presenting the duplicate in due form within three months of publication of same.

Rival claims will be adjudicated on the Art Union principle, on the 24th May, 1894, a date fixed to avoid any necessity for postponement by giving full time for return of all the blocks.

NO POSTPONEMENT.

Money receipts acknowledged each week in TABLET. Money can be sent by P.O. Order or stamps, or as cash in Registered Letter.

As the competition promises to become formidable, and as the number of blocks is limited, it is requested that persons requiring "claims" will send their name and address clearly, so as to avoid errors.

Successful claimant to present his number after publication of such in TABLET and Dunedin dailies.

£100 FOR ONE SHILLING.

The Dominican Nuns gratefully acknowledge blocks and remittances from Rev Father Kirk, Miss Staunton (2), Mr Gourley; per Rev Father Lynch.

YALUMBA WINE'S

(As originally imported by Mr A. B. PRESTON) always in stock
MR PRESTON is now on my staff, and all orders addressed to him will receive my prompt attention.

F. C. B. BISHOP,
WINE AND SPIRIT MERCHANT,
184 ARMAGH STREET, CHRISTCHURCH.

RIVERTON ART UNION.

GRAND DRAWING OF PRIZES, VALUE £500.

As the time for the Drawing of the Riverton Art Union is fast approaching, all holders of Books are urgently requested to forward them, sold or otherwise, as soon as possible, so as to enable the Committee to make due arrangements for the drawing at the specified time, 13th SEPTEMBER. No further postponement.

The Committee desire to acknowledge with many thanks the receipt of blocks and remittances from the following:—Messrs I Woolf, J Gardner, J Macalister, B Savage, Rev Mother Bertrand, Miss K Geary, Rev Mother Raymond, Mrs Penfold, Messrs B Gibbon, J Whelan, J Kirk, I Woolf, Jas Hortsonge junr, M Whelan, L Flannagan, B Foster, Very Rev P O'Leary, Mrs Crooks, Mrs McCoy, Messrs B Savage, M O'Donnell, F Langford, Wm Todd, C Shine, Mrs F McLean, Mrs Burke, Sister Dominick, Miss Loredo, Messrs I Woolf, Louis Beichel, A Beichel, J L Field, P Curtain, D A Cameron, J Staunton, Thos Mee, M J Monkman, A Shaw, P Fitzpatrick, T Dwyer, J Corkery, T Lampert, S H Edmonds, Jas Herlity, B Savage, J McCawe, B S Tripp, W McLutosh, M Foohey, R Murchison, D Murchison, Mrs Deegan, Mrs M B Maloney, Sister M Albertus Elizabeth McCluskey.

N.B.—Acknowledgments continued in future issues.

J. GEARY, Hon. Sec.

GAWNE & CO.'S Worcester Sauce supplied to public at a price that no Worcester Sauce was ever before offered.
FOR Meat, Fish, or Fowl, **GAWNE'S** Worcester Sauce is the most appetising in the market.

WE CHALLENGE COMPETITION.

WRIGHT, RANISH, AND CO.,
161, CUBA STREET, WELLINGTON,

BILLIARD TABLE MAKERS AND IVORY TURNERS.

Sole Manufacturers of the Registered, Cold Resisting,

LOW "EXCELSIOR" CUSHIONS.

Set of Registered, Cold-resisting, Low "Excelsior" Cushions, fitted on wood-work sent to us, and covered in Superfine Billiard Cloth, £15 15s.

LEESTON CATHOLIC CHURCH

I beg to acknowledge with thanks the following (paid) Subscriptions towards the building of the new Church at Leeston.

J. C. CHERVIER.

	£	s.	d.		£	s.	d.
Mr John Fay	100	0	0	Miss E Grenery	8	0	0
" P McEvedy	70	0	0	" M Campbell	8	0	0
" W Gellios	50	0	0	Misses Lacey	3	0	0
" P O'Boyle	50	0	0	Mr J Blattery	3	0	0
" F O'Boyle	50	0	0	" J Kilbride	3	0	0
" J O'Boyle	50	0	0	" J Farrell, Geraldine	3	0	0
" M Nedham	50	0	0	" J Kerin, Cromwell	3	0	0
" T Greenan	25	0	0	" J Gallagher, Ellesmere	2	0	0
" C Campbell	25	0	0	" P Duggan	2	0	0
" P McCabe	15	0	0	" P Connors	2	0	0
" M O'Neill	15	0	0	" T McGrath	2	0	0
" E Gorman	10	0	0	" P Kennedy	2	0	0
" J Young	10	0	0	" D Scott, Brookside	2	0	0
" W McGuire	10	0	0	" W Watson, snr	1	0	0
" F Jameson	5	0	0	" C Withell	1	0	0
" J Flannagan	5	0	0	" J Lockhead	1	0	0
" J Byrne	5	0	0	" B Lockhead	1	0	0
" J Campbell	5	0	0	" B Kennedy	1	0	0
Mrs O'Rourke	5	0	0	" David Aiken	1	0	0
Miss B Higgins	5	0	0	" J Monkman, Dunedin	1	0	0

Names of other subscribers will follow in due time.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, AUGUST 18, 1893.

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.

THE NEW TYRANNY, AND THE WORST OF ALL.



HE pages of history tell us much about the tyrannies of the past ages, but nothing is found in them comparable to this new tyranny. In the past tyrants were generally cultured, learned, and able men, who, whilst exercising tyranny over those immediately about them, or employed in high office, took good care to promote the happiness and prosperity of the mass of the people. Thus, when there were tyrants in Greece, the arts and sciences flourished, literature was encouraged, the various states were illustrious in war and peace, and agriculture thrrove.

MRS. DREAVAR'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.**

It was so in Egypt, and in ancient Rome, where, notwithstanding tyranny and the fearful persecution of Christians, the most perfect system of jurisprudence was built up, and the great body of the people enjoyed much personal liberty and a large share of well-being, and unless in exceptional cases, private property and rights were held sacred. But what is the state of things under the new tyranny? Now, ignorance and inexperience have obtruded themselves everywhere, and assumed the right to dictate to everyone how each is to conduct his business, when shops must be closed, holidays taken, the amount of wages to be paid, how people shall educate their children, and what they shall all drink. The tyranny has not yet prescribed the quality and amount of food each one shall use, but this is coming, and will be with us immediately, for we are in the hands of great philosophers, who boast of the greatness of their philosophy, solely because they have the hardihood to deny the existence of God and responsibility to any authority or principle outside themselves. We know from this they are, after all, only fools, and what folly may not there be expected from them? Platforms as to politics and education are placed before the public, whilst they are simply ridiculous on account of their absurdity, are for their stupid wickedness enough to make even angels weep. The affectation of philosophical knowledge and political economy on the part of men who know nothing about either is the characteristic and bane of this century. And the most striking point in relation to these is the universal contempt of these wise statesmen, the utter contempt with which they treat the Lord and Master of the universe, and their Creator and Judge. In fact the claim now is that the greater the infidel the sounder the philosopher. To use a vulgar phrase, the world is to be run now on purely secular principles, as if God and religion had nothing whatever to do with secular affairs or education, and as if man had no responsibilities towards the Creator and Lord at all. The less a man has to do with religion the wiser and more philosophical he claims to be. What shallowness and what folly! Not so thought a real philosopher. What, for example, does the great Bacon say? Here are his words:—"The superficial philosopher is generally an irreligious man, whereas the real philosopher entertains the profoundest respect for religion." Our superficial philosophers and unlettered politicians are always and at all times in direct antagonism to religious education, and the loud-mouthed, unreflecting advocates of what they triumphantly proclaim as secular education. Why, every scholar and philosopher knows, that is every real scholar and philosopher, that there is not, and cannot be such a thing in existence as secular education. There is, to be sure, such a thing as secular instruction, but secular education is a misnomer. Education necessarily includes religion as being the first, most important and all-pervading, of science, and it is an utter absurdity to speak of secular education. No really well-educated man would do so. But our new tyrants think it is quite philosophical to advocate free and secular education from the primary school to the university. Heaven help the country. Another of their philosophical absurdities is that it is no theft or robbery to plunder Catholics as they constitute only the minority, whereas the majority must rule. How ridiculous. This means, of course, that the majority, because it is a majority, may lawfully commit any species of crime and tyranny against a helpless minority, simply because it is helpless. Whence did the majority derive such power? We are simple enough to be persuaded that no individual or number of individuals has any right from reason, nature, or God, to do a wrong, to commit a crime, or to injure, not only a minority, but even one person. And here we hold, and have ever held, that the conduct of the majority in this country, in wringing from Catholics money to support their godless schools, is as low and mean a theft, or robbery, if you will, as would be knocking each of us down and extracting our purses from our pockets. But what is the result even now of the thoughtless and ridiculous policy of philosophers and statesmen—the new tyrants? In consequence of the minute and petty interference of these gentry with private rights, there are less employment and lower wages than have ever been known to exist in New Zealand before. And we think there is no immediate prospect of any improvement in these respects. On the contrary, it is not improbable that what is now taking place in Colorado, may come to pass here. Men will not long submit to the tyranny of idiots. They will either clear

out, as in Colorado, to some reasonably and justly-governed country, or sensible men, combining in self-defence and in defence of truth and justice, will put their feet upon this new tyranny and stamp it out. These new tyrants seem determined, if they can, that none shall obtain any employment or enjoy the means of existence except themselves, Employers, according to this new tyranny, must on no account employ any but unionists, and none shall have any education except what is ridiculously called secular.

WITH this week's issue we present our subscribers each with a picture of the Holy Family. Our intention is to comply with the wishes of the Pope, by doing something towards the spread of the devotion, and also, in the best way possible, to mark our gratitude for the kind support given us by those who take our paper.

ON Sunday at the three Dunedin churches the congregation was respectively presented with a very nicely-executed lithograph of the Holy Family. The picture is a copy of one lately received from Rome, and which has been hung in St Joseph's Cathedral. It represents the Holy Child standing, a little in advance and with his arms outstretched, between the Blessed Virgin and St Joseph, the Holy Ghost, under the form of a dove, appearing above. The copy, on a diminished scale, has been executed in Dunedin, and, to mark its New Zealand origin, on its border have been placed some clusters of the native olea and fern. The intention of the presentation in the Dunedin churches was, first, the desire of his Lordship the Bishop to promote the devotion for which the Holy Father has recently expressed himself so anxious, and, secondly, to acknowledge the kindness of his people during his illness, as manifested in their unceasing solicitude and prayers for his recovery. The picture had been blessed by the Bishop and will be treasured in Catholic homes.

THE obstruction offered to the third reading of the Home Rule Bill may possibly have appeared to some of us not quite easy to understand—particularly as it must delay the Bill in going to the Lords, who have pledged themselves to reject it. The *Dublin Freeman*, however, of July 8th makes the matter a little clearer. "The Lords (it says) will, it is probable, throw out the Bill, and the struggle against them with regard to this matter will be postponed to next year, when the Bill will be sent up again. Meanwhile English legislation (which Mr Chamberlain and the Tories dread) will take the stage. If the Tories could only succeed in showing that the Liberals blocked the whole of a Parliament with Home Rule to the exclusion of any English measures, no doubt they would thereby gain much support in the country. They feel, however, that if the Government carry out their programme of useful legislation, especially in the nature of electoral reform the game of Unionism is lost. When the Home Rule Bill has passed the House of Commons the Liberals will be able to attack these measures, and the Tories dare not obstruct them, and the House of Lords dare not throw them out." The policy is, therefore, the proverbial one of killing two birds with one stone. The intention is to hinder English legislation, of which they are afraid, and at the same time, to make it appear to the English people that such legislation is blocked by the Bill. The device, no doubt, is a cunning one, but we may trust Mr Gladstone to thwart it.

WE are promised all sorts of splendid things for the coming man in the Colony—as the consequence of an experimental policy guided by a clucking philosophy. We shall not, meantime, commit ourselves to any statement as to the boy who is with us. He is human, we suppose, and perhaps he may be capable of soaring. From a perfectly unsuspecting source, nevertheless, we take a sketch of the boy, and also of the youth, as they exist in the neighbouring Colonies. It would seem that a brand new incubator is very necessary there also, where, nevertheless, secularism has been at work, trying to improve the breed, for more than twenty years. It is the people's paper, the *Sydney Worker* that gives us the following pictures. "The average Australian boy is a cheeky brat with a leaning towards larrikinism, a craving for cigarettes, and no ambition beyond the cricket and football field; he regards his parents with contempt, takes it for granted that his mother mostly talks nonsense or 'rot' when she talks to him—and he doesn't always hesitate to tell her so. The average Australian youth is a weedy individual with a weak, dirty, and contemptible vocabulary, and a cramped mind devoted to sport; his god is a two-legged brute with unnaturally developed muscles and no brains. The average Australian intelligence gives a Searle, the rower, the burial of a hero, and doesn't know the name of Gordon or Kendall from that of Adam, it thinks more about Carbine than one man one vote." Let us hope that the goose-eggs from which our own swans are to be produced are a little less added. A horrid thought will, however, intrude itself, to the effect that a similar strain runs through the young colonial everywhere. So at least teaches our personal experience of four colonies. But, of course,

to hatch swans from goose-eggs that are added will reflect a higher glory on the incubator.

THE following passage from a reply made by the Bishop of Meath to an address presented to him on July 4, in the parish of Donore near Drogheda, seems particularly deserving of quotation:—"A fact," he said, "that brings the decline of the population forcibly to my mind is that now I have only thirty-five children to confirm where formerly I remember having five hundred—indeed I think at the present day I have that and more in the King's County, where the land is far inferior to this, and which will not produce anything but by labour, and the people who toil were allowed to remain on it. We have a great many other grievances, but the fundamental grievance of the country is that of the land. There are other grievances too, and in the matter of education we are wronged, and we claim our full educational rights; but after all what are the educational rights of the people compared with the right to live? We must first live before we can be educated, and if we have other grievances, I say they are nothing when compared to the grievances of the land question. I hope that the Parliament of England will settle this question. I confess I would much rather see the land question settled by the English Parliament than at home. When the English people understand the injustice under which you labour they will break up the monopoly which the landlords have appropriated in the land, and when they set about making a settlement of a question in England they do it radically and completely." Dr Nulty, nevertheless, as we all know, is an ardent Home Ruler.

A BIBLE-READING in schools meeting, presided over by the Rev Dr Stuart, and at which the Right Rev Dr Nevill, the Ven Archdeacons Edwards and Fenton, and several other representatives of the mixed Protestant community were present, was held in Dunedin on Tuesday. A resolution was carried to the effect that measures should be taken to assimilate the New Zealand Education Act to the English Act, in those clauses that relate to religious instruction. The Rev A. B. Fitchett and Mr E. B. Cargill spoke each in favour of the Catholic claims, and Dr Nevill seemed to signify, in an indefinite manner, that, at least, he would not oppose them. Mr Fitchett said, "It might be thought that if a grant to Roman Catholics was conceded other denominations would claim some concession, but he believed that that was quite impossible to any appreciable extent, because the schools must meet the demands of the syllabus and submit to Government inspection." The Rev Dr Stuart was strictly non-committal. "It seemed to him," he said, "that they should leave Parliament to do what it liked with the Roman Catholics or any others who approached it." Mr Cargill said he personally approved of grants to Roman Catholics. "If the Catholics were to disband their schools to-morrow and send their children to the national schools, it would be necessary to build new schools in Dunedin to accommodate them." The Right Rev Dr Nevill called attention to the fact that the English Act of 1870 allowed grants from the public funds to other schools than the Board schools, provided they answered the demands of Government inspection. His Lordship afterwards said that he did not see why they should be "cribbed, cabined, and confined" in this Colony on a question on which there was free liberty in the mother country. The stupid speaker of the occasion was the Rev Mr North, who talked a farrago of nonsense from beginning to end. Compare, for example, the following passages:—"He disagreed totally from any attempt to extract moneys from the Treasury of the Colony for denominational purposes." "He was very much afraid of any departure from right principle, and he was very much afraid of the infliction on any man of any measure of injustice." Surely no man in his right mind can fail to see the absurdity of this, if he considers how Catholics are dealt with in the matter. Another silly body seems to be the Rev W. Ready, who expressed himself as "deadly opposed to denominationalism." On the whole, however, the meeting contented themselves with very little, the religious teaching given in English board schools being of the slightest and most doubtful character possible, where it is not positively rationalistic.

WE find that our interpretation of the Pope's letter on the American school question was quite in accordance with that of American Catholic contemporaries to hand by the mail. The *Pilot*, for instance, says:—"While sustaining the Delegate's propositions, the Holy Father repudiates those false interpretations of them which enemies of Catholic education made so freely and scattered so widely among the people. . . . The rule remains—the Christian school for the Christian child."

WE are requested by the Rev Father Craddock, P.P., Castlegar, County Galway, to acknowledge most gratefully on his behalf the following donations towards the repairs of his churches:—Mr John Casserly, £1; Mr John Silk, £1; Mr Pat Cody, 10s; bazaar tickets sold by Mr John Casserly, £1.

As an instance of the queer customers with whom the police have occasionally to deal, we may mention the case of a doctor at

Kawakawa who has written to the force at Dunedin to stop his paper for him. Does our medico, for example, call for the aid of the local constable in making his patients swallow his physic?

THE drawing of the Riverton art-union will take place on September 13. The holders of books are, therefore, requested to be prompt in making their returns so as to permit of all being in readiness. No further postponement is to take place.

THE Auckland Education Board, as was to be expected, have rejected Dr Luck's renewed application, mentioned by our Auckland correspondent, for the inspection of his schools. Whether they have done so with a repetition of their impertinence we cannot say, but, no doubt, they have in all respects been true to themselves.

THE obstructionists to the Home Rule Bill seem to have overdone their work. Even the *London Times* appears to complain and call for the closure. It asserts that otherwise the discussion will last for more than a month. But how much of the protest we are to attribute to justice and how much to sport may remain doubtful.

PRESSURE on our space obliges us to hold over to next week several interesting articles—chief among which are a paper, read at the meeting of the Canterbury Literary Society, by the Rev Father Briand, on the late Mother St Gabriel, and a letter from a Greymouth correspondent.

THE HOLY FAMILY OF NAZARETH.

AT St Joseph's Cathedral on Tuesday evening, the Feast of the Assumption, a short discourse was given by the Rev Father Lynch, Adm, on the association of the Holy Family of Nazareth, which is so warmly recommended by Leo XIII. The Holy Father has made it clear that he wishes this confraternity to be established, as soon as possible, in every parish throughout the Church. This is pre-eminently the age of association. Men are banded together for almost every conceivable object. Some unions are praiseworthy and to the benefit of society. Many are injurious to religion and opposed to the Catholic Church. The more openly the enemies of religion unite, the more sedulously the bonds of union among the faithful should be fostered, the more closely Christian people should be drawn together. Anti-Christian organisation should be met by more perfect Christian union. Therefore does the vigilant watchman on the Towers of Israel sound the alarm and call on the people to rally round a common standard and mutually support each other. The most rational Socialist of his age, anxious to provide a true and efficacious remedy for the evils of humanity, has called into active operation an institution which, by sanctifying family life, will conduce most powerfully to the renovation of society. Leo XIII, with his keenly, practical eye, notes the great value of *pious associations*. They are of benefit to the individual members and to the whole community. They are, in the words of St Alphonsus Liguori, "so many Noah's arks, in which poor seculars find a refuge from the deluge of temptations and sins which inundate the world." Confraternities do incalculable good. The reason, according to the same holy Doctor, is that in them "the members acquire many weapons of defence against hell, and put in practice the requisite means of preserving the grace of God, which are seldom made use of by seculars who are not members of these confraternities." Such associations are usually enriched with singular privileges, and are especially blessed by the Church. Hence St Francis de Sales wrote "Enter gladly into the confraternities established in the place in which you live. In doing so you will practice a kind of obedience which is very pleasing to God; for though to join a confraternity is not commanded, yet it is recommended by the Holy Church, and to induce many to enrol themselves, she grants to the brethren great privileges and indulgences. Besides it is always a very great act of charity to co-operate with others in their good designs. And though it is possible to perform our exercises as well alone as with the brethren of a confraternity, and perhaps we might experience more devotion in what we do apart by ourselves, still God is more glorified by the union we make of our good deeds with those of our brethren and neighbours." The Holy Father re-echoes the words of wisdom of the saints, and walks in the footsteps of illustrious predecessors, when he inaugurates and praises the *association of Christian families*. If the family be as it ought to be the nation will be as it should exist. On the cultivation of domestic virtue depends the health of national life. The youthhood, whence comes the manhood of a people and stability of a state, is guided by parental influence. The several families are so many roots whence sustenance and character are given to the nation. The sound tone and religious feeling of a people depend upon the domestic virtues of Christian families. To secure healthy tone, whether there be question of social, family, or individual life, it is necessary to have a high ideal and to work up to it. We are familiar with received notions of an ideal state where the dominant note is the brotherhood

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of man. This ideal state, Utopian in its perfection, can only be approached when the families composing it reach the recognised condition of domestic perfection. Now the Christian finds his true exemplar at Nazareth, and ideals of individual perfection in the three members of the Holy Family. The more closely the lives of Jesus, Mary, and Joseph are followed, the more perfect will be the individual life, the family life, and the consequent national life. To study for purpose of imitation the daily life of these three most illustrious persons, various societies have been approved of and in many ways encouraged. Notably the association first organised by Henry Bellefleur, a non-commissioned officer of Liège in Belgium, and established in different parts of the world by the Redemptorist Fathers under the name of the Arch-confraternity of the Holy Family, has done, and is doing much service to Christian people. "If men are not organised, I am afraid they will go wrong," said Cardinal Manning, "right and left. Catholic men will be scattered, they will fall into sin of one kind or another, and they will wreck their homes and families." The Confraternity of the Holy Family, which will continue to flourish, has saved hundreds of thousands—but it is a *Society of individual members*. To be sure it affects for good in a wonderful manner the family life, but it is not so wide in its scope or general in its influence as the newly-formed Society of Christian Families, which the Vicar of Christ wishes to bring into universal existence. The full title of the confraternity of consecrated families is the *Universal pious Association of Families Consecrated to the Holy Family at Nazareth*. The object of the association is clearly and succinctly stated in statute 1 of the official document. "The scope of the pious association is that Christian families may consecrate themselves to the Holy Family of Nazareth, placing it before them for veneration and imitation, offering up in its honour every day prayers before its image, and practising in their lives the sublime virtues which the Holy Family offered for imitation to every grade of society, especially to the working class." The management of the Association is under the control of the Cardinal-Vicar of Rome, who, assisted by three prelates and secretary, will act as president general, and direct the association. To the central office the number of Catholic families enrolled throughout the world are to be forwarded. Members of religious houses being a religious family may be enrolled and consecrated in the ordinary manner. *The enrolment of families* is made in every case by the parish priest or his delegate. On the day of enrolment and consecration a plenary indulgence may be gained. It is recommended that the consecration take place in the church, and that a number of families at a suitable time be associated in the solemn act. The inscribing in a parochial register of the names of families is essential to membership. The formula of consecration has been prescribed by Leo XIII. The following is the authorised translation:

"O Jesus, our most loving Redeemer, who didst come down from Heaven to enlighten the world by Thy teaching and example, and who didst deign to pass the greater part of thy mortal life in the holy home of Nazareth, in humble submission to Mary and Joseph, and didst thus sanctify the family which was to be the model of all Christian families, graciously receive this family which consecrates itself to thee this day, protect it, and watch over it, and strengthen it in the holy fear of God, and in the peace and concord of Christian love; that following the living example of thy family we may all be worthy of everlasting happiness." "O Mary, most loving mother of Jesus Christ, and our mother, in thy goodness and clemency make this consecration of ours acceptable to Jesus, and obtain for us His graces and blessings. O Joseph, most saintly guardian of Jesus and Mary, assist us by thy prayers in our spiritual and temporal necessities, that with Mary and with thee we may give eternal thanks and praise to our Divine Redeemer, Jesus Christ."

While the devotional exercises recommended by the Holy See do not bind under pain of sin, members are exhorted to perform constantly therewith very little that is prescribed to be done. Each family will assemble at least once a day and pray in common before a picture of the Holy Family of Nazareth. This picture must be in harmony with the peculiar idea of the Association, and represent our Lord Jesus Christ in the hidden life which He led with Mary and Joseph. One of the statutes of the association deals fully with this matter. "The picture of the Holy Family ought to be in the homes of every family enrolled. The members of the family shall offer at least once a day, if possible in the evening, prayers in common, in presence of this picture. The formula of prayers appointed by our Holy Father Leo XIII. is recommended especially for that purpose, as well as the frequent use of the well-known ejaculations:—*Jesus, Mary, and Joseph, I give you my heart and my soul; Jesus, Mary, and Joseph assist me in my last agony; Jesus, Mary and Joseph may I breathe forth my soul in peace with you.* A short prayer has been compiled by authority and translated into English. It will be advantageously recited every night. *Prayer for recitation before a picture of the Holy Family.*

"O most loving Jesus, who by Thy ineffable virtues and by the example of Thy domestic life didst consecrate the family which Thou didst choose on earth, in Thy clemency look down upon this household humbly prostrate before Thee and imploring Thy mercy. Remem-

ber that this family belongs to Thee, for to Thee we have in a special way dedicated and devoted ourselves. Look upon us in Thy loving kindness, preserve us from every danger, give us help in the time of need, and grant us the grace to persevere to the end in the imitation of Thy Holy Family; that, having revered and loved Thee faithfully on earth, we may bless and praise Thee eternally in heaven. O Mary, most sweet Mother, to thy intercession we have recourse, knowing that thy divine Son will hear thy prayers. And thou, O glorious patriarch St Joseph, assist us by thy powerful mediation, and offer by the hands of Mary, our prayers to Jesus."

Daily recitation of the Rosary of the Blessed Virgin, which is so common a family prayer at home, is specially commended by the Cardinal Vicar. *Numerous and great indulgences* are granted to associates. Plenary indulgences may be gained on the day of enrolment, frequently during the year and at the hour of death. Partial indulgences are attached to the various exercises performed by members. Needless to say that frequentation of the sacraments upon which depends the stability of Christian life, is specially fostered. The feast of the association is the Sunday within the octave of the Epiphany.

T I M A R U.

(From an occasional Correspondent.)

DEATH has again visited this parish and has taken a kind and familiar face from amongst us. On Wednesday, the 9th inst, Mrs Humphrey Geaney died at the early age of 34 years, leaving a family of three young children, her husband, and her father and mother to mourn her premature death. The greatest sympathy is felt throughout the district for Mr Geaney by his numerous friends, and also for Mr and Mrs Nicholas Quino, the parents of the deceased. Mrs Geaney was educated at the Christchurch and Dunedin convents and has resided in Timaru since the date of her marriage in 1884. She has at all times previous to her illness taken an active and prominent part in parochial matters, and has always responded with true generosity to the various calls made for charitable or deserving objects. Her truly kind and charitable nature, gentle and unobtrusive manners won for her a large circle of friends, who sincerely regret her early death. The last few months of her illness were months of suffering, which she bore with great fortitude, being attended by her mother, who nursed her unceasingly and with an amount of unwearied attention and care, which only a fond mother can bestow. Living a truly pious and Catholic life, she died a calm and peaceful death surrounded by her family and fortified by all the rites of the Church. The Rev Fathers Hurlin and Tubman were frequent visitors at the sick room, ministering the consolations of holy religion to the dying patient. On Friday the body was removed to the church of the Sacred Heart, where a solemn *Requiem* Mass was celebrated by Father Tubman, Father Bagnault (Waimate), being deacon, and Father Le Petit (Temuka), sub-deacon. At two o'clock the funeral left for the cemetery—the organ playing the Dead March in "Saul" as the body was being removed from the church. The members of the Hibernian Society marched in regalia at the funeral, which was a remarkably large one, friends of deceased being present from Waimate, Makikihi, Temuka, and the surrounding districts. Father Hurlin officiated at the grave, the responses being given by Fathers Tubman and Bagnault. The coffin was strewn with choice floral wreaths and crosses, the last tribute of respect to one who during her life made no enemies but many friends.—*R I P.*

DIPSOMANIA.

Why is it that most people consider Dipsomaniacs incurable? Simply because they have so often seen all personal efforts fail, promises, resolutions, and the most sacred vows broken. This is not to be wondered at considering the nature of the disease; it is not a taste for liquors, but an uncontrollable craving of the whole system for stimulants. B. T. Booth's Golden Remedy No 1 does what nothing else can do: it absolutely destroys the appetite for strong drink, does away with all desire for opium and tobacco. John McCann writing January 30, 1893, says:—"I only took two bottles of Golden Remedy No 1, and now, thank God, I am a non-drinker and a non-smoker." Thousands of bottles of the remedies have been sold in New Zealand, and there is but one verdict—it is a national blessing. At all chemists.

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CATHOLIC NEWS.

(From the Liverpool Catholic Times.)

TWENTY-FOUR adult coloured converts were confirmed recently by Archbishop Ireland in St Peter Claver's Church, St Paul, Minnesota.

The *Voca Cattolica* of Trent announces that Baron Schleinitz, of Mertenburg, has abjured Protestantism and entered the Catholic Church. The new convert is one of the most distinguished writers in Germany.

The latest nomination of Cardinals has raised the existing number of members in the Sacred College to sixty-three. Of the Cardinals thirty-four are Italians, seven French, five Austrian, five German, four Spanish, two Portuguese, two American (Taschereau and Gibbons) one English, one Irish, one Australian, and one Belgian.

There are two hundred and fifty Catholic students at Harvard University in the United States. They have followed the example of the Catholic students of Yale and organised a Catholic club, of which a descendant of Thomas Addis Emmet was elected President.

The founder and honorary secretary of the Society for the Prevention of Cruelty to Children is, says the *Harvest*, the Rev Benjamin Waugh, a Nonconformist minister and editor of the *Sunday Magazine*. It is interesting to note that his son, who a few years ago was received into the Church, was recently ordained priest by the Bishop of Leeds. Is not this a reward from the Divine Hand for Mr Waugh's love for little children?

The Trappist Fathers are about repossessing the ancient monastery of Montafaro, near Corunna, having secured a large tract of territory adjoining. Their presence in this part of Galicia is very opportune, and will do much to starve out the Socialistic propaganda which has been very active for some time past amongst the simple inhabitants of this mountainous region. This will be their third foundation in the Peninsula—one in the suburbs of Madrid, and another, also recent, near the railway station of Venta Banos, in New Castilla.

It is possible that several priests will take their seats in the Palais-Bourbon after the General Elections. Ecclesiastics to the front who have all but consented to pose as candidates are the Abbé Nordez, Director of the Conferences of St Genevieve, and the Abbé Garnier. This is the fifteenth time that the Abbé Garnier has been asked to allow himself to be made a Deputy, and until now he has refused. Other priests, less well-known, have already entered the lists. The Abbé Patureau, Vicar, of Montreuil-sous-Bois, is of these.

The Most Rev Dr O'Donnell, the Bishop of Raphoe, who presided over the committee of shareholders which has recommended the retirement of Mr Healy and Mr Dillon from the Board of the *Freeman's Journal*, is the youngest Bishop in Ireland, and was known for some time after his consecration as "the boy Bishop." He is a deep scholar, his chief attainments being in the region of theology, Celtic literature and archaeology.

A secret Consistory was held on Monday, June 3, when the following prelates were created Cardinals:—Monsignor Lecot, Archbishop of Bordeaux; Monsignor Graniello, Archbishop of Cesarea Del Ponti; Monsignor Bourret, Bishop of Rodée; Monsignor Schlauch, Bishop of Groswarden; and Monsignor Sarto Bishop of Mantua. The last named was simultaneously nominated Patriarch of Venice. The Holy Father also provided for several vacant Episcopal Sees, and delivered an allocution. Yesterday was fixed for the public Consistory.

His Eminence Cardinal Moran quitted Rome on Thursday, June 15, en route for Ireland, via Naples, in hopes that the second sea voyage may restore him to complete health. As we said in last week's letter, although much benefited by his stay at Frascati, his Eminence is still very weak. Overwork is partly the cause of his poor health, for night and day before leaving for Rome, and even on board ship, we are told, he worked constantly at a history of Australia, which is now in the Press, and which will be a brilliant proof of the distinguished Churchman's erudition.

Here is an abbreviated list of the expenses which newly-created Cardinals have to incur when in the Eternal City. A printed list is delivered, the amount of which—comprising the Bull, offerings, and amounts to different employees of the Pontifical Court—is 722,223 lire (or francs). To the domestics of the Secretary of State 485fr 94c is duly offered and accepted. Upon the delivery of the hat 3,630fr 65c; for the Cardinal's ring the sum of 3,630fr 65c must be given to the Propaganda Fide Congregation to be used for charitable purposes. Consequently the total amount which a new Cardinal must expend is 14,008fr 82c. There are other expenses which may be called concomitant, such as the purchase of furniture, chapel ornaments, carriages, horses, etc; so that a Cardinal *de Curia* finds himself obliged of necessity to spend at least 50,000 lire at Rome.

In the current issue of the *Idler* is published an interview in which M. Zola recounts the impressions made upon him by his visit to Lourdes. He had not realised the hopes of some fervent French Catholics by becoming a convert to the miraculous efficacy of the water, but it is evident that he has returned from the shrine in a reverent, not a scoffing spirit. He acknowledges that he received the kindest assistance from the clergy, who allowed him to consult every

document in their possession. "Contrary to what one is made to expect," said he, "I did not find among them aggressive and ostentatious proselytism. Everything is conducted in a dignified and unassuming manner." He saw extraordinary cures effected, and he attributes them to the power of faith, but in a natural rather than a supernatural sense. In his book he intends to trace how, owing to disappointments with the scientific development of our time, men have returned with greater conviction to the belief in the existence of something more powerful than science. In other words, if not an actual believer, he appears to have cast aside scepticism. But we are not reassured as to his future by the announcement that he is preparing novels on "Neo-Catholicism" in Rome and corruption in Paris. Surely M. Zola as a novelist has dabbled enough in vice, and ought now, at least, to abandon his efforts to out-herod Eugene Sue and Paul de Kock.

Dom Sautou, of the Benedictine monastery of Ligugé, is now pursuing certain studies in the Paris hospitals. He wears secular dress, and enjoys the title of doctor, having studied in these hospitals and obtained his diploma from the medical faculty of Paris before entering upon his novitiate at the Benedictine Abbey of Solesmes. All this is for a purpose. The true monk is there, and the missionary, and perhaps a hero after the pattern of the heroic Father Damien. His life is to be spent as an apostle among the lepers, and as a doctor also, armed with the latest discoveries of medical science. Hence his reappearance in the Paris hospitals. He speaks with enthusiasm of Father Damien, and also of an American lady, Miss Kate Marsden, who recently went to Siberia to tend lepers there who, driven from every civilised centre, had sought refuge in woods. "I will," he says, "with God's help do what this hero has done and what this heroine is doing; but I will do it differently. I will go out to the lepers as a doctor as well as a missionary." Dom Sautou has received the Papal blessing on his work and an indult accrediting him to the ecclesiastical authorities of the entire world. He leaves France accompanied by his brother, now vicar of Nogent-le-Rotrou. From him we learn that leprosy is not as extinct in France as is generally supposed. There are at the present time some leper patients at the Paris hospital of Saint Louis.

A few details concerning the cause of canonisation of St Margaret Queen of Scotland, whose feast was celebrated on Saturday, June 10th, 1893. Some writers have considered it an error to assert that Pope Innocent had canonised St Margaret in the year 1251, for in reality the canonisation did not take place then, since at the end of the fifteenth century we find the Scotch petitioning Pope Innocent VIII. to proceed with the cause, and that Pontiff ordering that all the customary evidence should be taken. This we learn from Brinaldi, in his *Ecclesiastical Annals* for the year 1487—not 1426. The name of St Margaret was afterwards placed in the Roman martyrology. Her feast which was first celebrated *ad libitum* with simple ritual or semi-double ritual, by a decree of Pope Innocent XI., dated February 1st, 1679, was transferred to July 8th. It is to Pope Innocent XII. that we owe *equipollent* canonisation—that is, a canonisation without ceremonies, but equivalent to one with ceremonial. On September 15th, 1691, Innocent XII. ordered that the Office and Mass of St Margaret be celebrated throughout the Church *di Precetto*, and with semi-double ritual. By another decree on February 21st, 1693, he ordered that the *fête* be celebrated henceforth on July 10th, with the same semi-double ritual, and the name of St Margaret was then placed on the martyrology for that day. Finally, by decrees on the 27th of March, and May 15, 1624, the Holy Father granted double ritual on the saint's day in certain countries, Scotland especially.

Mr Charles Goldsmith's Scotch Stores Hotel, Christchurch, offers admirable accommodation to visitors. The manner, indeed, in which the house is frequented proves how highly and deservedly it is appreciated.

Messrs Brown, Ewing and Co, Dunedin, are now opening their first shipment of spring goods. A special shipment has also been received by the firm of Irish napery which is offered at extremely low prices.

It should be welcome news to people of weak digestion that digestive bread made according to Montgomery's patent malt process is now to be had in Dunedin. It may be ordered in any quantity of Mr W. Wright, King and Union streets. The bread in question is pure wheaten bread, inviting in appearance and most agreeable to the palate—an immense improvement in every way on the brown bread so far produced. The highest recommendation, nevertheless, that the article possesses is its health-preserving qualities. Biscuits and rusks are to be had also containing as well the patent extract of malt in which the virtue lies. Mr Wright, who has purchased the patent rights, is the sole maker in the city.

Housewives and others will be pleased to know that an excellent cement (Bock's Fireproof Cement), for the mending of glassware, china, and metal articles, may be obtained in the city at a very small cost. The cement is sold in bottles at a shilling each, and has been tested, with most satisfactory results. Ask your tradesmen for it, or apply to R. Bock, sole agent for New Zealand, No 82, Tovy street. Ready for immediate use. Resists both fire and water.—Adv't.

A statistician who has been looking into the matter of divorce has found that the proportion of divorces to population is least in Ireland—only one divorce to 400,000 inhabitants. In the United States the proportion of divorces is ominously large, 88.71 to every 100,000 population, the largest known, in fact, save in Japan, the figures for that happy empire being 608.43 divorces to 100,000 population.—*Edinburgh Catholic Herald*.

Dublin Notes.

(From the *Weekly Freeman*, June 24)

The *Daily News* gives currency to the following:— Privately approached by a Conservative member, the Chancellor of the Exchequer was on Tuesday asked when he thought the Home Rule Bill would have passed the House of Commons. 'Some time before the 31st of December,' he answered. 'As much earlier as your friends like to make it. But the House will certainly sit till the Bill is through.'

The loss of Linnithgowshire was not unforeseen, though in the excitement of the struggle the Home Rulers appear to have lost sight of the importance of the Church question in the contest. When the resignation of Mr M'Lagan was first mentioned it was predicted that the seat would be carried by the aid of the Catholic party, as he had always been a supporter of the Established Church. The event has proved that the temper of the constituency was accurately gauged. The Church question was the main reliance of Captain Hope, and though, as the increased poll shows, the Home Rulers made a grand rally, the Church party was too strong for them. The loss of the seat is to be regretted, but it cannot be said to reflect the least change of feeling about Home Rule.

Mr Sexton, on behalf of the Irish Party, has made an effective protest against the tendency of the Government to whittle away the Home Rule Bill in the fatuous endeavour to conciliate its dishonest and malignant opponents. The division showed that the Irish Party has many sympathisers among the supporters of the Government in resisting a line of action on the part of the Government that can do no good, and may cause serious injury to the Bill. In the lobby the English Home Rulers were quite as vigorous as the Irish in the expression of their disapproval of the conduct of the Government in regard to these amendments. The Unionists, of course, represent Mr Sexton's speech as a threat. It was nothing of the kind, and it was not accepted in that spirit by the Government or its supporters. The necessity had arisen to remind Ministers that the Bill was the minimum that the Irish nation could accept, and that it would not stand the process of cutting and carving to which it was being subjected at the suggestion of the Unionists.

The unopposed return of the Liberal for Swansea shows that in "gallant little Wales" the forces on the side of Home Rule and religious equality are solid as the rock. There had been great preparations for a Tory onset, and after a prolonged search a champion of ascendancy and coercion had been found. But when the moment came the gallant knight was missing. Nor did the Labour Party challenge the candidate of the Liberal Association. While the Government is fighting the Lords over the Railway Servants' Bill and preparing to force the Employers' Liability through, it would be rather hard to be attacked in the rear because they were not orthodox enough for Alderman Tillett. When the Labour Members have exhausted the Newcastle programme it will be time enough to resort to such tactics. Meantime they will best serve the cause of labour by helping the Ministry to place on the Statute Book those measures that are essential preliminary conditions to the Labour Party becoming a power in the land.

The following communication "from a Unionist delegate" is published in the *Belfast News-Letter*—it is too good to be lost as it beautifully illustrates the temper and the intelligence in which Unionism is rooted among the few British workers who support it:— '15 Frazer street, Workington, June 13, 1893. Madam,—I received the paper you kindly sent me, for which I thank you, and in return send you four of our local papers containing the report of a Unionist and Conservative meeting held at Workington last week, at which Mr Trimble, an Irishman, spoke on the Home Rule Bill, and so great was his sincerity that Mr G. Stuart, the reporter for the *West Cumberland Times*, and an ardent Home Ruler, was converted, and many others shaken in their faith, and brought to think as I have done for a long time, that it is but a production of Rome brought forward under another name by the great Jesuit, W. E. Gladstone, under the control of the whip of Tim Healy and Co, to ruin Ireland, and destroy the purity of the British Empire. However, we are determined to use all our powers to unseat the present Government at the next election, and put in one that will preserve the Protestant faith. My visit to Ireland in March was very pleasant, for I found the Protestants had ever in their memory the remembrance of Bidley and others who died in the faith by the murderous (*sic*) hands of the ancestors of some of those who are trying by the subtle measure to destroy the Christian growth and commercial welfare of thrifty Irishmen. In conclusion I may say I will never forget the look of joy and pleasure that was pictured in the loyal Irish faces at the knowledge of the English delegates being amongst them, for, like the heroes of Lucknow, they believed that relief had come, and so it has, for even the Radical contingent are shaken in their faith of the Home Rule Bill, and many of which will do their best to stem its progress. You will learn a little of what I am doing myself from

the papers I send you.—With kindest love to Uster, yourself, and all friends, I remain yours respectfully, STEPHEN CARMICHAEL (Pro T. Carmichael). Mrs Francis." Was "T. Carmichael" too intelligent to write himself?

Mr Gladstone's patience is not yet exhausted. On Monday he was questioned by a follower who was anxious to learn if the Prime Minister had yet been convinced that the late lamented Mr Smith was a good exemplar, and whether he would not consent to use the weapon which the Tories had invented to quicken the pace of public business. In reply Mr Gladstone gave expression to the wish that someone would place in his hands a weapon that might be becomingly used to push on the Home Rule Bill. We are to take it, therefore, that the gentlemen who are working to destroy the Bill or to make it more detestable have not yet, in Mr Gladstone's opinion, gone to such lengths as would justify resort to the happy and expeditious methods by which Mr Smith succeeded in placing so many Tory measures upon the statute book. There may be good policy in this exceeding great tolerance shown by Mr Gladstone. But his followers are confessedly puzzled by the exhibition. On Monday seven of the amendments to clause 4, only four of which were debated, disappeared from the notice paper, and on Wednesday a whole page. There remain forty-three to be disposed of. At the rate made clause 4 will occupy the House until the end of next week, and it will require a hundred more sittings to get the entire Bill through committee. It is not surprising, therefore, to find Mr Gladstone's friends pressing him to have resort to a weapon expressly framed by Parliament to meet such a situation as has now been created by Tory obstruction. Unless it is to be confessed that a minority in the House of Commons can prevent the will of the country from being carried into effect, some means must be taken to expedite public business. The right of the majority to have its decision prevail is even greater than the right of the minority to discuss that decision. Sacred Tory authority can be quoted on the side of making Government by the majority a reality. Liberals ought to be at least as good guardians of the efficiency of democratic institutions. Up to the present, however, the expressed wishes of the majority have been flouted with strange success. Had they declared for the destruction of all representative government in Ireland, how much more expeditiously would the declaration have produced its results! The friends of freedom ought to be as zealous, and, if need be, as "unbecoming," as its opponents.

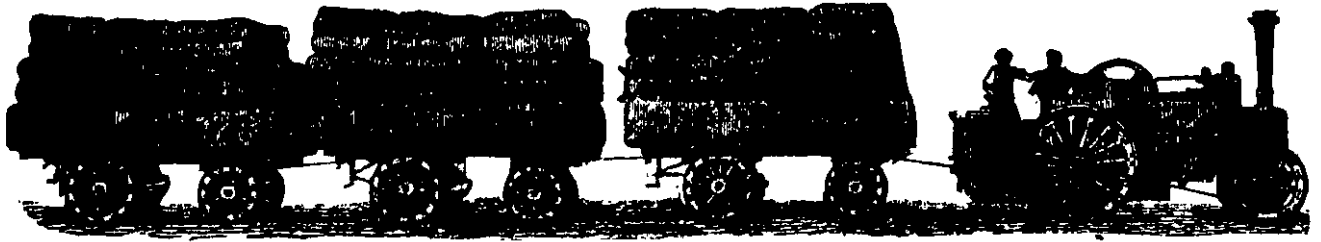
Sir Charles Gavan Duffy has come back again with the summer to give the final push to the new Irish literary movement, and launch it on what we hope will be a successful career. A year ago he laid before his countrymen the project of renewing the attempt, or perhaps we should say continuing the good work, which he and his comrades began fifty golden years ago to give Ireland a literature racy of the soil. It was suggested that a limited liability company should be formed to publish a series of books which might, allowing for changes of circumstances and time, promote the same good purposes that the authors of the famous little "Library of Ireland" had in view. This idea, however, Sir Charles Gavan Duffy stated in his lecture to the Irish Literary Society on Saturday, has been abandoned. The main difficulties were not, we believe, financial, but managerial. Debates on these matters delayed the project, but we are glad to see that they have been conquered. A spirited publisher, who has already helped several Irishmen and Irishwomen, that had something worth reading to vend, to find their market, has offered to do the publishing if Sir Charles Gavan Duffy and his helpers provide the books. That they have had no difficulty in beginning. In fact some of the books were already there. Meantime Sir Charles Gavan Duffy appeals for help for his generous efforts to every Irishman who wishes "to make our Celtic people all they are fit to become." He himself has always had a high, but at the same time a practical, ideal for them. "For my part," he says, repeating an old preference, "I would rather see our people developed according to their special gifts than to see them masters of limitless territory or inexhaustible gold reefs. A Celtic people, trained to become all that nature desired them to be—humane, joyous, and generous, living diligent, tranquil lives in their own land, and sending out from time to time, as of old, men whose gifts and faculties fitted them to become benefactors of mankind—that is the destiny I desire for my country." This may sound dreamy, but it is the dream of a patriot and a statesman, who knows that men must walk with their feet on the ground and be keen for their footing, even though they do cry "Excelsior!" His literary feast is not to be all poetry and romance. The main dishes are to be blue-books—not cooked, but made savoury all the same—and history. "Ireland, know thyself," is his maxim. It is a business principle as well as a moral one. "Self-knowledge, self-reverence, self-control" are the old patriot's specifics. "Self-knowledge" is a condition of good house-keeping, as well as of moral triumph. He means his advice in that sense. His books, if he can get them all written, will teach Irishmen what they must know if they are to make Ireland a going concern as well as a nation worthy of respect. The ringing old Gaelic ballad will be heard again, but so also will lectures on the problem of Swift the patriot, how to make two blades of grass grow where only

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one grew before. Sir Charles may not achieve all his intents. But he has laid his lines where all parties can help, and if he gives us even ten good books with an Irish heart in them he will have done a good work for Ireland.

A REMARKABLE TRIAL.

(From the *Century*.)

IN a difficulty arising out of politics, two prominent American citizens became involved, and one killed the other. He was arrested and indicted for murder. His friends employed Edward D. Baker to defend him.

Baker was just coming to the front as a great criminal advocate, was young, ambitious.

Lamborn was prosecutor, and he, too, was young and ambitious, and felt that Baker was a foeman worthy of his steel.

The author of this sketch—Judge Matheny—was then studying law with Baker, and was somewhat skilled in the preparation of defences and selection of juries, and at Baker's request went with him to the trial.

The whole county was intensely excited. The trial had assumed a political aspect. The man on trial was a Whig, and the man killed was a Democrat, the party lines were closely drawn, and the friends of the dead man were clamorous for the blood of the man who had killed him.

The court was held in a large frame building used as a Baptist church, and on the day of the trial it was crowded to its utmost capacity. The jury were empanelled, and the evidence taken. The killing was admitted, and the defence was "justifiable homicide."

Lamborn and Baker were both strangers to the people and jurors, neither having visited that county before, and each determined to win a victory. Lamborn rose to open the case for the prosecution.

He was a tall, slim man, with a most singularly musical voice, and the strangest tawny complexion imaginable. His whole countenance was utterly emotionless. Over his voice he had complete control. He simply read the indictment, and then, in a few unimpassioned words, asked a conviction of the defendant.

Everybody was astonished and disappointed. I was watching him intently. I knew the man so well that I was looking for something extraordinary, but his sudden abandonment of the case surprised me greatly.

Baker arose for the defence. He was a handsome man—one of the handsomest men I ever knew. Beneath the magic power of his burning eloquence all hearers were subdued, all angry passions were hushed, the fierce cry for blood was stilled, and it could be plainly seen that from every bosom in that vast audience went up the earnest prayer, "Let him go free!"

During Baker's wonderful defence I was watching Lamborn. He sat perfectly still, seeming totally unconscious of the time and place.

When Baker sat down and the murmuring ripple of approval had ceased, Lamborn arose in a weary and listless manner, and asked the court to take a recess until after supper, stating that he did not feel well, and needed a little time to prepare his answer to the powerful defence made by Baker. The Court adjourned until seven o'clock. After the people had gone Lamborn came to me and asked me to go with him to the sheriff.

The sheriff came to the front door, and invited us in. Lamborn declined, but said—

"I am not well, and my eyes are so exceedingly weak that I cannot bear the light. Now I want you to do this for me. When you open the court-room to-night I don't want any light in the room but one candle, and I want that placed on the little stand in front of the jury."

The sheriff replied, "Will the judge permit that? It will leave the room so very dark."

Lamborn said, "I will speak to the judge. It will be all right. Baker made a strong defence and I must answer it, for that man is a murderer and must be hanged, and I can't successfully answer it unless you do as I want you to."

"All right—all right," said the sheriff.

Seven o'clock approached, and Lamborn took my arm, and we made our way slowly to the court room. As soon as I entered the door I comprehended it all.

The house was completely filled, and the one solitary candle, casting its weird, ghostly shadow throughout the room, sent a shivering chill over me, and casting my eyes over the faces of the jurors, I could plainly see that the same effect was produced upon them as upon me.

Gone were the beaming eyes and joyous countenances as they gleamed and glowed beneath Baker's glorious eloquence; gone the pulsations of mercy that then thrilled every bosom.

Lamborn slowly and deliberately arose in front of the jury, that one candle casting its faint light upon his cold and pulseless face.

Half bent he stood, leaning upon a chair in front of him; and thus he stood for fifteen or twenty seconds utterly motionless. Every

eye was upon him. Then with a cold and passionless sepulchral voice he said:

"Who so sheddeth man's blood, by man shall his blood be shed."

He partly straightened himself, pausing for perhaps half a minute, the ghostly shadows seeming to grow darker around him, when again came the fearful words:

"Who so sheddeth man's blood, by man shall his blood be shed."

By this time the silence in the room had become absolutely appalling; men ceased to breathe, and their very hearts stood still. He raised himself to his full height, stood perfectly motionless for perhaps a minute, then in words as cold and passionless as death came again the awful denunciation: "Who so sheddeth man's blood by man shall his blood be shed."

Then pointing his quivering fingers at the jury, and with a voice that rang like a trumpet, he exclaimed:

"Such is God Almighty's awful decree. Dare you disobey it?"

He ceased. It was enough, the work was done; a verdict of guilty followed, and the unfortunate victim passed on to his fate.

NATIONAL UNITY.

IN replying to an address presented to him at Omagh on Sunday, June 18, Cardinal Logue spoke as follows:—

You mention the fact that our country has had many evils to bear, has been subjected to suffering, persecution, and bad treatment, and, indeed, if you said very bad treatment I think it would be much nearer the mark. I agree fully with what you have put forward in your address in regard to this matter. We have been very badly treated in the past, but still we should not recall the bad treatment of the past for the purpose of exciting ill-feeling. We should rather regard it in a spirit of Christian charity. Forget the past; look more to the future. Perhaps it has been good for us to have received this hard treatment at the hands of those who had authority over us. We might have been a more prosperous people from a worldly point of view, if we had not been persecuted and oppressed and harassed, and numbers of our people driven out of the country; but we might at the same time fall far short of that standard of virtue and Christian feeling and lively faith, which are the characteristics of Catholic Ireland at present. We may, therefore, leave "the dead past to bury its dead," but I can tell you this, that if we are oppressed in the future it will be our own fault. We have the way open for us now, and if we suffer persecution and oppression in the future it will simply arise from a serious defect on our own part. If we keep united, and march shoulder to shoulder, struggling on for our rights, all the power of the British Empire cannot oppress us in the future. In this nineteenth century there can be no return to the pitchcap or triangle or to the quartering of yeomen on the people, or any of those means by which people have been harassed in this country in the past. Public opinion is too strong for that, and the light of the nineteenth century is a very bright light. Nothing can be done in holes and corners, and hence, if we take every legitimate means—remember, I speak of legitimate means—and stick together and work for the measure of freedom and self-government which I believe to be our due, I say again the whole power of the British Empire cannot deprive us of it. Some of the statesmen of England may look back with longing eyes to the day, two or three hundred years ago, when the people were driven to the mountains, and English and Scotch planters were sent over here to take their places. They may take pride out of the fact that they in those days established a garrison to fight "the Irish enemy." But all these longings and that sentiment of pride were mere academic things. Let them try it in practice, and they are sure to find that there is only one thing that can deprive us from that freedom, legitimate freedom, constitutional freedom, and that is division among the people. That is the one rock on which the Irish have split from the beginning, keeping up factions and parties, sometimes very unreasonable factions and parties, losing sight of the main object which should interest us as Irishmen and followers after side issues. That has been a very serious obstacle to the Irish securing for themselves their just rights in the past, and, if they fail to secure their just rights in the future it will be altogether due to that cause—for it is a curse—of division amongst the people. We should, therefore, let nothing divide the ranks of Irishmen, and, when I speak of Irishmen, I speak not of Irishmen of a particular faith or class. I think we should be all interested in the welfare of the country, and, while retaining our private views, which do not concern the public welfare of the country, we should all endeavour to work for what is the real interest of the country, and once we discover what is good for the country we should all join together and labour for it. Unfortunately it is very hard to keep up this union. There are many causes tending to destroy it. There is one cause at the present day, and it is a very serious cause. Perhaps it is hardly fair to speak about it; but I think it is well to warn the people of it. I believe that the newspapers, that the Press of the country,

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These Seeds having been selected with the
greatest care from the principal London
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them to those who purpose sowing down this
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Plans furnished and executed for all kinds of
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Marble Baths, Busts and Medallions cut from
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The best quality of Oamaru Stone supplied
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Stocks on hand
Inspection invited. The Trade supplied.



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Parcels, Packages, &c., delivered at any
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Timaru	... 6d	1s 0d	1s 6d	2s 9d	4s 0d	4s 6d
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And upwards at slight increase.
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Having entered into Partnership this day,
have secured the premises lately occupied
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With a speciality in Colonial-grown and Im-
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Wholesale and Retail, which shall be known
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Having Agents in every part of the Austral-
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SHIP ON OWNERS' ACCOUNT
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Expert to the Government, and has gained
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A Trial Order kindly solicited.

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DIP, POWDER DIP, LIQUID DIP,
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Cheap, Safe, Reliable, and Handy.

In the GRAIN and PRODUCE DEPART-
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tleman who has had over twenty years'
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We have entered into numerous engage-
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And it is hoped we will obtain a fair share
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whether for their own interests or not, I believe they are keeping up this division among the people, and I think it should be discouraged. You find newspaper fighting against newspaper, and trying, when there is some chance of healing division, to open up wounds again. You should make the gentlemen at the head of the papers feel that we have an interest above all their petty wranglings, that we have the interests of Ireland to struggle for, and that we will neither let their interests nor the interests of any other class, whether great or small, whether literate or illiterate, stand between us and the efforts we are making for the welfare of the country. Keep wide of division. I have a reason for speaking about that on this very ground, that you have had divisions among you, though not so bad as in other places. I know that some of those who in the not very distant past laboured hard and effectually for the interests of the country were led aside by division and faction. Some of the energetic men in your own neighbourhood got on the wrong track, and once men get on the wrong track, there are various obstacles to their getting back again. There is pride, the reluctance a person naturally has if he finds he is wrong to acknowledge that he is wrong, and there is the mistaken judgment, and other causes. But still I think the people, if they looked into the matter as they ought, would be prepared to sink all these differences. If they remembered the important, the all important interests which may be ruined by their divisions and their petty dissensions, I am sure they would end them at once. I trust now that there seems to be a brighter future opening up for the country, that the fate of the country, as it were, if I may be allowed to use the word, will be helped on by the sons of the country, and you will not have your work to be done by Englishmen or Scotchmen, no matter how friendly they may be. You must help the old cause, and the best help you can give it is to move on as one man to work for your country, and work united with all classes of the people. Co-operate with them as far as they show good intentions and good will, and co-operate with every one who legitimately helps you in working out the welfare of our country. I am sorry that I detained you so long laying stress on these topics. I referred to this matter, because it is a matter on which I feel very strongly, and when it does turn up, as it did in the words of your address, I am perhaps likely to say more on the subject than I ought to say. I felt strongly for two or three years past that perhaps the only opportunity Ireland had for a century might be lost because of the cursed division amongst the people. I believe, gentlemen, that if the people stood together and kept one simple object in view, one end before them—that is the best interest of the country and the welfare of its people—it would be impossible for any statesman or succession of a statesmen to defeat the effort made for bettering the condition of Ireland. The Home Rule Bill may be thrown out by the House of Commons or the House of Lords, and it may be thrown out again and again—not once but twice, or even three or four times—aye, or half a dozen times; but there is one thing that is immortal, that they can never kill, and that is the aspiration of the people towards freedom and their determination to obtain their just rights. No matter how things may go, you simply keep on quietly within the law, acting with prudence but with perseverance—labouring for the welfare of the country, but always confining your efforts to the limits allowed by the law of God, the law of morality, and within the law of the land, and you are sure to attain all that you are justly entitled to. There is plenty of room, and to spare, to carry on your struggle within the four corners of the constitution of the country. You have the electoral franchise, a weapon by which, if properly used, you may be certain of securing for your country her rights and justice for the people, and all that you can lawfully lay claim to. We do not want anything extravagant. We do not want to realise any wild dreams. All we want is a rational share of liberty—to give us to some extent at least the working out of our own destinies. All that, I have no doubt, we shall have, if it be not the fault of the people themselves. I think I have now said enough on that subject. I did not intend to refer to these matters, but, having heard the paragraph in your address, I thought it might do some good in the interests of the people to direct their attention to the great interest at stake, and to induce them, for the sake of these great interests, to forget their petty dissensions and divisions, and at the same time to have the wisdom not to be led astray from the high road into mere side paths either by writers in the public Press or speakers on the public platform. I would ask the people to reason a little for themselves, to keep before them

above all things, as the principal object of their struggle, the welfare of the country. If this be done, there is not so much danger of that division among the people which would be sure to work the ruin of the country. Remember that your fathers and your grandfathers, that all those who have gone before you, have never ceased struggling to bring the interests of the country to the position in which they are found at present. With you now, in the words of the old ballad, "It is only one stroke more." Just one stroke, and one stroke more, and you are sure to succeed. Keep away dissensions and divisions. I think if I were speaking to you for a week I could not give you any better advice than when I say to you—keep out of divisions, keep away these dissensions, and, if anyone tries to keep up divisions, look upon him as the enemy of the country. Keep clear of him, and, if you do, you will be sure to succeed.

AUCKLAND.

(From our own Correspondent.)

August 10, 1893.

In my last letter I stated that his Lordship the Bishop had made arrangements to obtain more Maori missionaries for this diocese through Cardinal Moran. This was a mistake; it should have been Cardinal Vaughan.

His Lordship the Bishop preached at St Patrick's last Sunday evening on the subject of education, and the obligation of Catholic parents thereto. He referred to his application to the Education Board, and subsequently to the Minister of Education, eulogised the action of Father Hackett, and then spoke straight to those Catholics who ever pose as fault-finders with our Catholic schools, and offer it as an excuse for their not sending their children to them. In scathing terms he alluded to the individual or individuals who, according to the local papers, dubbed themselves "leading Catholics," and who were about to resent this priestly intolerance. "Alas," said the Bishop, "for the Catholicism of these people." He then read from the address of the Australasian bishops that portion dealing with education. The whole of the discourse was timely, and produced, I feel certain, the desired effect upon those for whom it was intended. His Lordship promised that he would return at an early date to this vital question.

On last Sunday a well attended meeting of the Devonport Catholics, presided over by Father Hackett, at Devonport, in order to consider the proposed erection of the new church. The committee appointed at the last meeting sent in their report. The church of St Francis de Sales, in Newton, was now to be had. Several sites were submitted, which led to an animated discussion, and it was finally decided that the committee be instructed to make a further report on next Sunday. It is to be hoped that a site will be at once chosen and the much-needed church erected thereon.

In my last communication I referred to our Bishop's request to the local Education Board for the services of an inspector for the Catholic schools of the district. The Board refused to comply, whereat his Lordship appealed to the Minister of Education, informing him of the refusal of the local Board to grant an inspector for the Catholic schools. The Hon W. P. Reeves, through his secretary, has replied to the Right Rev Dr Luck. It is a very carefully-worded document. It admits the correctness of the Bishop's interpretation of the Education Act of 1877 when he says: "The Board has full power to authorise the inspection for which you have applied, and if the Board were willing, it could, without running counter to the Act, comply with your request." And further, the Minister "thinks that no danger to the maintenance of the public school system would be involved in such compliance." This is very nice and plausible, saying much, but meaning nothing, for the hon gentleman adds, "On the other hand it appears equally clear that the Act gives the Board discretion in this matter, and that I have no power to coerce the Board in either direction." "Discretion in this matter," indeed there is no discretion but downright bigotry. Gratuitous advice is then given by the Minister to the effect that the Supreme Court would be tribunal to settle it." His Lordship has sent this Ministerial epistle to the Board, with an accompanying note reiterating his request for an inspector. There the matter stands at present, but from my knowledge of the composition of this Board it is like whistling jigs to missionaries. There are other and more effectual means yet remaining which, if properly and judiciously used, will secure justice to us.

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Having purchased the SAW MILLS and BUSINESS Of

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And having also secured the adjoining PREMISES in ST. ANDREW STREET

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A SASH, DOOR, & TURNERY FACTORY is now being erected, where Joiners' work, to suit the requirements of Contractors, will also be done.

TIMBER delivered from the BUSH MILLS direct, Along the Line of Railway North and South AT MILL PRICES, Railway freight only added.

A large stock of SEASONED TIMBER, Both New Zealand and Foreign, Will be kept in the Dunedin Yards. Also the best brands of

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ROSS PLACE, LAWRENCE. JOHN LAFFEY ... PROPRIETOR (Late of Havelock Hotel.)

J. L. begs to intimate that he has purchased the above well-known Hostelry, and hopes, by strict attention to the comfort of travellers and the public generally, to meet with a fair share of patronage.

The Railway is one of the best appointed Hotels outside of Dunedin. Under J.L.'s management the comfort of patrons will be made a special feature, and no effort will be spared to give every satisfaction.

The best brands of Wines, Spirits, and Ales always kept in stock.

First-class Stabling Accommodation.

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I have been instructed to invite applications for loans of not less than \$200, on freehold security.

I have also several small sums awaiting investment on freehold or other security.

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Families waited upon daily for Orders. The Cheapest Shop in Town for Prime Ox Beef, Wether Mutton, Dairy fed Pork, Beautiful Lamb, Fat Veal, etc.

Small Goods a Specialty—Fresh Daily.

Cooked Mince Beef, Cooked Hams, Cooked Ox Tongues got ready on the shortest notice for Picnics and Parties.

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White Lead, Paints, Dry Colors, Lubricating Oils, Methyd. Spirits, Varnishes, Glue, Aniline Colors, Hessian and Scrim, Artists' Materials, Window and Mirror Glass, Gilt Mouldings, &c. SMITH & SMITH, Dunedin.

PRESERVED SHEEPS' AND LAMBS' TONGUES.

St George Brand. New Season.

WE ARE NOW TINNING the OUTPUT of the Burnside and Oamaru Freezing Works, Needless to say these are the selected SHEEP for export, the TONGUES of which are much preferable to the ordinary run of this article.

Prepared under a new process, which gives a finer Flavour and more Jelly.

Retail Price: 1s per tin.

To be had from the Trade generally; or from

IRVINE AND STEVENSON, 69, 70 George street, DUNEDIN.

EUROPEAN HOTEL

(late Carroll's), GEORGE STREET (near Octagon), DUNEDIN.

P. DWYER ... Proprietor.

Mr Dwyer desires to inform the Public that he has leased the above well-known, commodious, and centrally situated Hotel (three minutes' walk from Railway Station), and is now in a position to offer First-class Accommodation to Travellers and Boarders.

HOT, COLD, & SHOWER BATHS.

PRIVATE ROOMS FOR FAMILIES.

All Liquors kept in stock are of the very Best procurable Brands.

EXTRAORDINARY TESTIMONY.

(Copy of letter received)

Owaka, Catlin's River.—Mr T. JOHNSTONE, Chemist, Manse street, Dunedin.

Dear Sir,—I write to let you know of the benefit I have received from your SYRUP OF SACRED BARK. I had been suffering for about four years from indigestion and pains after eating, and tried numbers of remedies without success, but one bottle of Sacred Bark has completely cured me. It has also cured a number of others I have recommended it to.—I am, yours, etc., JOSEPH BEANY

(late of the Globe Hotel).

SYRUP OF SACRED BARK sent, post free, on receipt of 1s 6d in stamps. Medicines delivered Free of postage in town or country.

THOMAS JOHNSTONE,

PHARMAEUTICAL CHEMIST (by Examination, Licentiate of the Pharmaceutical Society of Ireland), MANSE STREET, DUNEDIN.

Jameson Anderson & Coys
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 Pure Seas Air Unequalled
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NOONDAY OIL.

BRIGHT, CLEAR, STEADY LIGHT, Free from fumes.

BEST LIGHT FOR READING,

Being Cool and Steady,

PRESERVES HEALTH AND EYESIGHT.

Put up in strong tins and cases to avoid leakage. Fitted with improved oil faucet. Costs very little more than ordinary oils.

INSIST UPON HAVING "NOONDAY."

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PALMERSTON NORTH, (Next Theatre Royal).

MAURICE CRONIN, late of Wellington, has just taken over the well-known Central Hotel, where he intends conducting business in First-class Style. The Best Accommodation provided for Patrons. The Liquors kept in stock are of the Best Brands.

A Good Billiard Table, Night Porter specially engaged.

MAURICE CRONIN ... PROPRIETOR.

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- If you want to sell or let your hotel
- If you want to purchase an hotel
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As a result of the stand taken by Father Hackett, Sister Mary Borgia has assured me that the attendance at the Hobson streets schools has been and is steadily increasing. The same good news is told me of the Marist school. Firmness was necessary.

I with some friends from the South, were shown over St Mary's Orphanage, Ponsonby, on one day last week by Father Hackett and the Sister in charge. The home is a model of cleanliness and reflects the highest credit on the good Sisters and Father Lenihan, the manager. The children's ages run from eighteen months to fifteen years, and we were all particularly struck with the healthy and happy appearance of the children. What a flood of recollections and thoughts surge through one's mind in going through this place, and gazing upon the babies some of them. To look upon these little waifs would melt the heart of a stone. Surely those who devote their lives to the happiness of these little ones will be amply rewarded by Him who said "suffer little children to come unto me." A sad and sympathetic scene took place during our visit. Father Hackett made his way in the school to one of the girls whom he found writing a letter to her brother in the Catholic Home at Stoke, Nelson. The good priest had the day previous received word of the death of that brother and had come to tell the sad news to the Sister. The letter remained unfinished on the desk, the good Sister removed the sobbing child, and everyone present was affected by the touching incident.

The bye-election has ended by a great victory for Mr Cadman. To everyone the large majority, 751, was a surprise. Had the contest taken place immediately after the Napier trial the verdict would not have been so pronounced. The fact is, that Mr Rees killed himself, he talked too much, and too often. He slashed out right and left, wherever a head appeared he struck at it, and made bitter opponents of quondam friends. Mr Cadman was the antithesis of all this, and by a few speeches—so few compared to his antagonist—and personal intercourse with the electors he made hosts of friends and won a great victory. It is said that Mr Cadman is again likely to become Native Minister. That he was much maligned I believe, at the same time a Minister ought, like Caesar's wife, to be above suspicion. For the future he should avoid sharp-edged tools.

A great nuisance during the late Cadman-Rees contest was the professional tout. These gentry, like the swallows, come and go. They injure those whom they seek to serve. 'Tis a pity they are employed at such work, and employed they certainly are, for it is not patriotism that moves them. Oh! dear, no.

At the Police Court last week a man was charged under the Vagrancy Act with having no lawful or visible means of support. To the surprise of the Bench, but not of the police, he produced £25 in notes. His astute lawyer compared him to the hero in Victor Hugo's "Les Misérables," who was hounded down by the police and driven into crime. The money and the oration secured his acquittal. Comparisons, it is often said, are odious, and in this instance the French author's hero suffered beyond measure.

The late *fracas* in the House of Commons afforded a great opportunity to our Tory organ to have a fling at the Irish Party and people. It concluded at once that the Irishmen were the aggressors, but subsequent cables proved otherwise, when the over-sanguine writer had once more to eat the leek.

We have had a most unprecedented rain-fall in this district during the last three weeks. It has averaged six inches more than the average fall of previous seasons. Passenger trains alone run to the Waikato; the goods trains remain idle in consequence of the floods. A passenger who came down from Waikato two days ago assured me that at several places *en route* the water almost approached the floor of the carriage in which he travelled. Serious damage will ensue if the rain continues.

At the last meeting, on Tuesday night, of the Auckland Catholic Literary Society, Mr McPherson, M.A., of Edinburgh University, read a splendid paper entitled "Looking forward 100 years." The reader described the wonderful changes likely to take place 100 years hence. The application of science to mechanics would work wonders; dynasties rise and fall, political changes of a sweeping nature; but in the midst of this chaos the Catholic Church would alone remain unchanged and unchangeable. Father Hackett and several members spoke in high terms of the paper.

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NOTES OF A JOURNEY.

THE following is a paper read at the Mutual Improvement Society, Coromandel, July 31st, 1893, by the Rev J. Golden:—

Some two and half years ago I made a journey from the Thames, via Tauranga, to Rotorua. The fare to Tauranga is 30s, the distance 84 miles, and the time 12 hours. We started at 6 a.m., and reached Hikutaia two hours later. Halting here for breakfast, we found a plentiful board at host Corbett's. Hikutaia has some patches of splendid land, and will yet become a prosperous settlement. Twenty years ago it was proclaimed a goldfield, but the "rush" was a complete failure, and the prospectors saved their lives by a timely flight. However, some gold has been discovered at Hikutaia, and the promising "new find" lies between this settlement and Waibi. A pleasant Jehu is Mr Bradley, with a good team and a smart whip. While he beguiles the way by anecdote and information, he takes care to make his team look alive. Soon we arrive at Paeroa, at the junction of the Waibou and Ohinemuri rivers, a situation commanding at once an extensive prospect and considerable commerce. Paeroa has direct water communication with Auckland via Thames, besides overland routes to Waikato, Thames, and Tauranga. The new Bank of New Zealand, an imposing two-storey building, indicates a belief in the future progress of the place. The railway extension from Te Aroha will soon be an accomplished fact, and the further extension to the Thames will connect that town by rail with Auckland. Paeroa wears the appearance of ordinary prosperity, though it has taken some 16 years to grow into a passable township. But the way is long, so we must shift the scene. The bugle's note, sharp and significant, puts us on the alert, and we hasten to resume our places. Just a parting glance from a knoll above the town, over the great valley of the Thames, the sluggish mazes of the Waibou, the fine bush-clad ranges right and left, so as to place some land-marks in the chambers of the memory, and we plunge into the gorge beyond. This is Karangahake, where the road is as dangerous as the scenery is bold and striking. The rapids with the eddying pool beneath; the luxuriant growth of nikau and punga on the opposite margin; the heavy bush up the broadsides of the ranges; the narrow road stealing round the steep bluff that projects over the foaming waters—these are the salient points of that fine gorge. It is precisely at the angle of the bluff overhanging the pool that the engineer contrived to leave space for two vehicles to pass each other. For many a chain on either side the road affords room for one vehicle only. Just here under the perpendicular rock the coach drew up, while a dray from the opposite direction passed round the giddy margin outside. Safe ourselves, we trembled for the driver and his team, but by deft manipulation he managed to get safe by the dangerous precipice. Our way now is through Karangahake, Waitekawi and Waibi, mining centres of much importance. The Crown, the Waitekauri, and the Waibi are the leading companies. The Waibi is equipped with a splendid battery of 60 head of stampers, worked by abundant water-power. This field has already yielded a large return of precious metal, and promises to be permanent. But the long theme urges us onward. The brown and dreary plains of Waibi and the undulating hills further on are now in the rear, and we are at Kati Kati on the East Coast, in view of the ocean's billows and in hearing of its boom. Over twenty years ago Kati Kati was established as a special settlement, but it has not been a success. Many of the homesteads have long since been abandoned, owing mainly to the poverty of the soil. Manuka and briar and fern have left but few traces of the plough, the harrow, and the spade. Goldsmith's "Deserted Village" has here a counter part, though the cause has been very different. Good land, however, and energetic colonists are not wanting to Kati Kati, a pleasing fact abundantly manifest from verdant valley and smiling cottage. At the only hotel in the place, Mr Barney McDonald's, we halted for dinner and change of horses. Now Barney, a genial son of the land of shamrocks, keeps a capital table, and tells some racy anecdotes respecting his travels in England, France, Germany, and America. The following, at which I beg you not to take scandal, is a fair specimen. Says Barney:—"Have you heard the story concerning Mrs O'Flaherty and the matches?" "No, Mr McDonald," was the reply. "Well, then, if you were to lose the coach ten times over, you must hear it now. Mrs O'Flaherty, a decent countrywoman of ours, resided in the backwoods of America, the nearest store being 30 miles distant. Three or four times a year she went to the village for supplies. After one of her ordinary journeys an extraordinary incident fell out, though she tried box after box of the matches just fetched home, to her great surprise and mortification not a match would ignite. So having laid them carefully aside, she fetched them back on the occasion of her next visit to the store. There she deliberately placed them on the counter, called the attention of the storekeeper to them, and in severe accents complained of her hard treatment—to her mind it was a clear case of imposition. The storekeeper, having expressed his deep sorrow and amazement, opened one of the boxes, took out a match, rubbed it briskly on the rear of his pants, and struck fire immediately. 'Now, Madam,' says he, holding up the burning match in triumph before her, 'you

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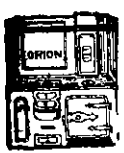
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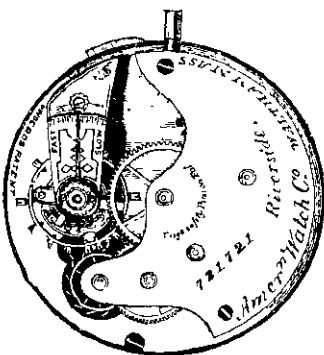
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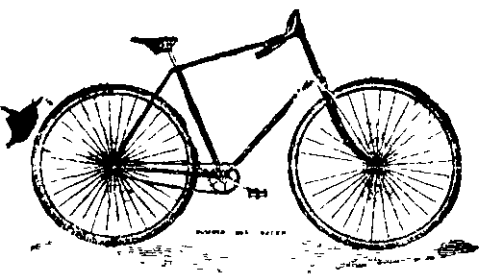
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see it is your own fault.' But madam was equal to the occasion. Drawing herself up to her full height, and she was tall and stately, she let out at him as follows:—'Musha, the devil fly away with you, you spalpeen. Do you imagine that whenever I have to light a fire, I must come 30 miles of a bad road to strike a match on the seat of your rotten old breeches?' From Kati Kati to Tauranga the distance is under 30 miles, and we reached our journey's end about 6 p.m., a fine summer's evening. Tauranga, a pleasant and picturesque town, stands on a spit of land jutting into the bay, which is sheltered by headlands and islands. The streets of the town are rectangular, well planted, and formed of white shells from the adjacent beach. For health and scenery Tauranga is surely a desirable place of residence; but the Oxford-Waikato railway has robbed it of its tourist trade to the hot springs. We found very comfortable quarters at the Star, a fine and well-managed hotel. Next morning we made an early start for Rotorua; distance, 43 miles; fare 25s, a large figure for the mileage. We soon reached the famous Gate Pah, where whilom were heard the clang of trumpets, the wacry of the natives, the shout of fierce battle, the crash of steel, the groans of the wounded and the dying. That Pah was the scene of brave defence and fierce assault, and heavy was the loss of the Imperial troops, naval and military. It is now a mere ruin, but no history of New Zealand would be complete without a record of the heroic stand the Maoris made there for their native land. Beyond the Pah commences the 18 mile bush, in the heart of which we get change of horses and grateful refreshments. In the midst of the "forest primeval," at the junction of two fine crystal creeks, we come upon a gorge of great beauty. A long zigzag of easy grade leads down the "meeting of the waters," which evoke sweet memories of the past. There is no bridge, but the coach passes gaily over a smooth bed of stone, polished by the ever-flowing waters. The sides of the pass are sometimes perpendicular, and high above stands out the noble forest in bold relief against the horizon. The abundance here of every variety of fern and underwood is simply astonishing. Verily here, if anywhere, is a fairy palace of luxuriant botany. Emerging from the bush we gain a vantage-ground, which affords a splendid view of distant Tarawera, the scene of the memorable explosion, in 1886. Over intervening lake and hill Tarawera's shattered broadside rises up in great majesty. The beams of the unclouded sun help to present its features in brighter and bolder relief. Most impressive indeed is the view of the disrupted mount from this standpoint! We are now descending the open and undulating hills to Lake Rotorua, wherein cold and hot springs commingle their waters. Near the road, at the foot of the hills there is a strong river of limpid water, whose swift tide rushes out from a cave to lose itself in the great lake. Some miles further down, the driver assured us, are other and larger springs of a similar nature. Evidently these subterranean streams are the drainage of the plateau we had traversed, and afford a solution of the reason why water is so scarce along that fine region, the scarcity, no doubt, retarding its settlement. It is satisfactory to find that the Government have in hand a scheme to open this district and supply it with water. The bush is a belt of splendid country, whose value will be greatly enhanced by the new railway which intersects it. Ohinemutu, which we have now reached, has a mixed population, the natives occupying the lower part on the margin of the lake, the Europeans the higher situation up the hill. The rival Government township of Rotorua is a mile further on down the valley, deriving its importance from the famous sanatorium. In point of situation, Ohinemutu is many degrees superior to Rotorua, and Europeans are very slow to settle on the dull flat. Strolling along these townships, or busy at their several avocations, may be seen "all sorts and conditions of men," while the toils and sorrows of the human race are also witnessed there. This is the centre of a region famous for marvellous wonders. All around are boiling and tepid springs "thick as leaves in Vallombrosa," steam issuing forth in every direction, even from the creeks and gutters. The fantastic costume of the natives as they loiter about, imparts a variety and piquancy to the scene. Beside Ohinemutu there is a fine old redoubt where I took down some notes, after having visited the chief centres of attraction within a radius of 20 miles. These notes are the basis of the following pages. It is difficult, within brief limits, to observe order where a great variety of topics challenges attention. That comely island out in the bosom of the placid lake is Mokoia, famed in song and story for the adventures of Hinemoa, and for shape and situation well fitted for the glamour of romance. Three miles across the valley

to the right is Whakarewarewa, of which more hereafter. Nearward of Whakarewarewa is the high range called Tikitapu, whose forest was destroyed by the great eruption, the tall dead trunks, standing up against the horizon, bearing testimony to its former existence and the fury of the tempest that laid it low. A considerable portion of Tarawera is seen towering up behind Tikitapu. Apart from its terrors, how sublime the scene over there on the night of the great explosion! The darkness made visible by the lurid flames that shot forth at every fresh eruption! The earthquake shocks reverberating long and loud! The people who witnessed this from Ohinemutu must have realised almost the terrors of the last day! Nearward of the redoubt the scene shifts alternately from shapely hill to dreary plain, the latter somewhat relieved by patches of cultivation and steaming pools. Delightful is the aspect of the broad lake with the mellow sunbeams of evening dancing on its waves, and abounding in legend is Mokoia; but we must direct our gaze beyond these and learn something of Tikitere, the "Inferno" of the whole district. From Tikitere rises up forever a dark cloud of vapour, clearly visible from our stand point, and distant 10 or 12 miles across the lake. Dante's Inferno should be read in connection with a visit to Tikitere, and indeed the whole area of this wonderland. The illustrious Florentine has ten Bolgias or circles, varying in extent and horrors. An equal number of weird circles it would be easy to count up in the hot lake region. But Tikitere answers best to the Inferno. The place is simply bristling with horrors. Listen to the unharmonious sounds. Look down that big black mud-hole, a vortex grim and ghastly, exerting itself with terrible energy, and beating round in a half-circle against the unyielding bank. Behold the sable lake in a frezy with heat, emitting volumes of vapour that darken the air and charge it with sulphur. But there are in this valley of death two such lakes, and it requires strong nerve and much caution to pass over the uncertain ground dividing them. What is steam? A promising youth is credited with the following answer—"Steam is a bucket of water in a tremendous perspiration." That boy had never seen mud-holes and lakes of muddy water in a tremendous perspiration. Examine the abysses and crevices, which threaten to engulf one at every step, and tell me, is not the place fiendish? Look at that fumerole steaming for ever from the brow of the steep hill, acting as a safety valve, without which that hill would have been blown away like Tarawera. Toil up the rugged bed of the cascading creek and you shall find a second Bolgia, not so awful as the lower but yet very weird and dreary. A heavy shower added much to the unspeakable wildness and desolation of these sickening circles. Glancing at both together from a point by the smoking funnel they present a panorama of surpassing ugliness and terror. In very strong contrast is the scene some few miles away to the left, where you get a glimpse of the beautiful blue waters of Roto Iti, which receives the outflow of Rotorua and discharges it into other lakes beyond, Roto Ma and Roto Ehu, for instance. These lakes, greatly admired for their blue waters, impart a very pleasing feature to the district, and to eye and mind are a great relief after Tikitere. But I would not miss Tikitere for a thousand such landscapes. I think Dante saw it in vision. Anyhow it is unique in ghastliness, and has a most just claim to the title of inferno. We hereby challenge the "wild and woody west" of America, with all its boasted marvels, to show anything equal to Tikitere. Branching off from the sanatorium, on the shores of Rotorua, are two highways, one conducting by the lake to Tikitere, the other to Whakarewarewa, thence to Waiotapu and Taupo. Each road intersects the Bolgia, known as Sodom and Gomorrah, where sulphur springs and sulphur quarries abound; a dreary region, indeed with its suffocating odour; but not unprofitable, as it supplies the Auckland market with abundance of sulphur-stone. Hard by is Whakarewarewa, another circle of deep interest. The Native village here derives its support mainly from *backsheesh* levied on tourists. But the guides give value by conducting safely along the pitfalls, which, like a tangled web, beset and bewilder the unskilled tourists. Better pay the tariff than run the risk of perishing in some treacherous pitfall.

'But woe betide the wandering wight,
That treads its circle in the night.'

Had Scott seen the circles of our wonderland, his caution would have included the broad daylight as well as the night. The *backsheesh* is not paid in vain, either here or in any of the other different Bolgias. The most striking features of Whakarewarewa are the

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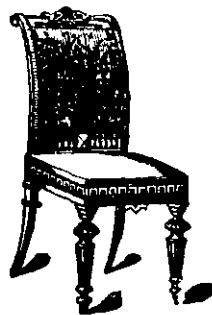
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great geysers Pohutu, Waikite, and Wairoa. Of this trio Pohutu is the most remarkable, its magnificent waterspout sometimes reaching a height of 80 or 90 feet. Its play is intermittent, and at intervals it indulges in a dense volume of steam. It favoured us with a performance of each kind, and then subsided into a less vicious mood, affording an opportunity to run and view the huge Caldron; but a vivid sense of danger will render vigilant even the most daring explorer. What is that boom one constantly hears at short intervals? It is the Torpedo, or loud explosion in a deep pool of the creek, under a rocky cliff. The report is audible all round, the pool violently agitated, and the waters rendered turbid for a while. Not to any of his demons or condemned souls does Dante assign a perpetual punishment so curious as exploding under a pool. In this circle are also the Porridge Pot, a deep and terrible hole of boiling mud; the Brain Bath, a small boiling pool wherein the survivors cooked the brains of the vanquished; the Coffee Pot, so called from the colour of the water; and other wonders too numerous to detail.

(To be concluded.)

CRIME IN IRELAND.

The *Irish World* of a recent date, in reference to a charge of lawlessness and crime brought by Mr Balfour against Ireland, publishes the following:

Let us glance at some official statistics by way of illustration. Thom's "Official Directory of the United Kingdom" gives the number of criminals convicted during the year 1890 as follows:—

England	...	...	...	...	9240
Scotland	...	...	...	...	1825
Ireland	...	...	...	...	1193

That is to say that the proportion of convictions to population was nearly fifty per cent. greater in England than in Ireland, and more than twice as great in Scotland as in Ireland.

If we look at the character of the offences it will give us a still better understanding of the relative prevalence of crime in Ireland. The offences are classified by the same authority as follows:—

	Eng-land	Scot-land	Ire-land
Against the person	1728	568	430
Against property, with violence	1380	431	117
Against property, without violence	5137	740	477
Malicious offences against property	217	26	23
Forgery and offences against the currency	237	20	22
Other offences	541	40	124
	9240	1825	1193

It requires but a glance at these official statistics to show that the Irish have nothing to fear from a comparison with their neighbours, not only as to the relative number of all crimes, but also as to the crimes of *malice* as distinguished from crimes of *impulse*.

The same authority reports the following sentences of death and execution in the United Kingdom for the same year:—

	Sentenced	Committed	Executed
England	24	9	15
Scotland	5	4	1
Ireland	1	None	1

In view of the above, how absurd it must seem to those familiar with the facts to hear Tory Coercionists howling themselves hoarse in the House of Commons over the "appalling prevalence of crime in Ireland."

It might be interesting to the Anglo-maniacs in this country, who betray the same prejudice against the Irish people, to make a comparison between the annual number of executions for murder in Ireland and the United States. Placed in statistical form for the purpose of careful and elaborate comparison it would stand thus:—

	No. Executed
Ireland	1
United States	318

Of these 818 executions, as reported by the *Chicago Tribune* and the *World Almanac*, 123 were executed by law and 195 executed by lynching. We think the Irish can stand the ordeal of comparison with a fair degree of complacency when they are treated to dissertations on the prevalence of "Crime in Ireland."

So it is in the reports we hear of the proneness of the Irish people to drunkenness, about which much malevolent nonsense is indulged in by the enemies of Ireland. Let us make a few comparisons (again). In a recently published statement the Rev Doctor Dawson Burns, of London, of the United Kingdom Alliance, whose name is familiar on both sides of the Atlantic as a standard authority on matters relating to temperance, put down the amount of liquor consumed as follows:—

	Gallons.
England	81,023,325
Scotland	10,892,830
Ireland	8,728,287

The quantity is surely more than it ought to be, all round; but we must admit that Ireland bows to the best advantage of the three. Doctor Burns goes further, and gives the amount of money spent for liquor in the three counties as follows:—

	...	...	£117,472,491
England	...	...	12,928,073
Scotland	...	...	10,465,698
Ireland	...	...

In other words, the Irish spend in the year about 11 dolrs per capita, while the Scotch spend 15.14 dolrs, and the English 19.16 per capita for liquor.

Be it remembered that the laws have been administered in Ireland by the enemies of the people and not by their friends, as in England and Scotland. Be it remembered, too, that although a more friendly administration has recently come into power, the system is still unchanged, and offenders are shown little mercy either by the police in making arrests or by the courts in passing sentence; yet with all these disadvantages Ireland can well afford to challenge comparison with her critics, and appeal to the official records of an alien and unfriendly administration for the verdict.

DOWN THE MOUNTAIN TO DEATH.

At four o'clock on the morning of November 8th, 1875, an express train on the Lehigh Valley Railway, in America, was on the top of a mountain, eighteen miles above the city of Wilkesbarre. Among the passengers were the President of the United States and several members of his Cabinet, in a special coach. From this point the grade was very steep, and the road full of curves. It was the custom to keep the brakes set all the way down. If they failed, disaster was sure to follow. Within a minute after the train started, the driver noticed that something had suddenly gone wrong with the brakes. The train kept pushing the engine. He reversed, but without checking the speed. Seeing this, the guard and one or two other train men jumped, and escaped with only slight injuries. The train now ran faster and faster, and a horrible death seemed waiting for all on board. The driver blew the whistle continuously to warn trains at the foot of the mountain of his approach. When the runaway passed Nescopeck station it was going at the rate of nearly seventy miles an hour, and the faithful driver stood at his post, bareheaded, holding on, and still blowing the whistle. At the foot of the mountain all the trains had got out of the way except the rear end of a coal train which was just shunting. Into this the passenger train dashed with a crash that was heard for miles around, knocking the coal cars in all directions. The passengers were badly shaken, and some were bruised, but none were killed. But where was the brave driver? From under the wreck of the overturned engine he was taken an hour afterwards, crushed and dying, but still able to speak. "Is the President safe?" he gasped. "Yes, and everybody else," was the answer. "Thank God for that," he said, and never spoke again.

A splendid deed, truly, yet there is not a driver in a hundred who would not have stood to his duty with the same fidelity. Exposed to all sorts of weather, to constant danger, and laden with responsibility, the engine drivers have a commendable record, and deserve higher appreciation both by the companies and by the public.

"I am an engine driver," says Edward Roberts, "and have been for eleven years. My health was always good until July, 1885. Then something came over me that I couldn't account for. I felt tired, sleepy, and languid. My stomach felt sour and cold, my mouth tasted awfully bad, and my tongue was thickly coated. A disagreeable fluid came up into my mouth, and my appetite failed. No food, however light, agreed with me, and I had great pain after eating anything at all. In ten minutes my stomach would be all in a ferment, and swell like a balloon does when the gas is running into it. I had also a miserable tightness around my chest and sides. Later on I had awful pain in my kidneys. I could not rest at night; I had dreadful dreams, and would turn and turn in bed but found no ease.

"As time went on I got weaker and weaker until I could scarcely crawl to my work, but having a large family to support I struggled on as best I could, when many another would have been confined to bed. As it was, my suffering was so great that I went to bed as soon as I returned from my work. For over four years I went on in this fashion, about half alive and half dead, obtaining no relief from the medicines the doctors gave me. I took six bottles of pepaine, but it did no good, neither did the seven bottles of a medicine we sent over and got from Dublin.

"In May, 1890, a lady who called at my house, told me of a medicine called Mother Seigel's Syrup, and recommended me to try it; so I got a bottle from Mr Wilson, at Drug Hall, Holyhead, and began taking it. In a week I felt better, my stomach was easier, and my food digested, and I gradually gained strength. By the time I had taken six bottles I was strong as ever. I could eat anything and have kept well ever since. I have told of my recovery everywhere, and many of my friends have used the Syrup with benefit. I wish my experience to be published, and will reply to inquiries about my case.

(Signed) "EDWARD ROBERTS,
"No 9, Tyn Pwll Road, Holyhead."

What originally brought on this wretched attack of indigestion and dyspepsia—which through lack of the proper remedy became chronic—Mr Roberts does not say, even if he knows. Probably the cause was exposure, and a hasty and irregular habit of eating. At all events he was fortunate in learning of Mother Seigel's Syrup before it was too late. We congratulate him on this point, and are confident his frank statement will be of use to others of his honourable and responsible calling.

For one, the writer of these lines never lies comfortably back on the cushions of a first-class carriage on the excellent North-Western Railway without hoping (selfish enough, to be sure) that all is well in mind and body with the man who drives the iron horse.

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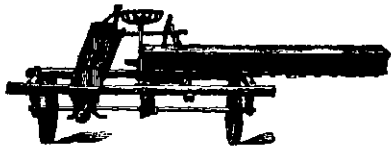
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