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## Current Topics

### AT HOME AND ABROAD.

#### CATHOLIC SCHOOLS.

THE *Weekly Freeman* of September 23, in an analysis of the prize lists of the Intermediate Examinations, testifies highly to the success of the Catholic schools, which gives evidence also of a steady growth. "The first and second places in the Senior, Middle, and Junior Grades and the first place in the Preparatory Grade have been taken by students of Catholic schools and colleges. All the medals in the Senior Grade, three out of five in the Middle, and four out of five in the Junior—the sixth being from a private address—have been also won by Catholic students." The three first places in the order of merit, as having won exhibitions, are taken by Catholic schools, which also figure largely throughout the list. The Christian Brothers' schools at Cork come first with an unprecedented total of 30 exhibitions. Their schools at North Richmond street, Dublin, are second, with a total of 17 exhibitions, the Jesuits' College of Clongowes Wood being third with 14 exhibitions. "It would be impossible to exaggerate the importance of the educational work performed by the Christian Brothers, not only in such centres as Cork and Dublin, but in scattered country districts where promising students would be debarred from a high class education but for their untiring efforts. We note with pleasure that in addition to his long list of exhibitions Brother Swan has succeeded in crediting North Richmond street with all four commercial prizes awarded in the Middle Grade. The commercial subjects have hitherto attracted but little attention; but this success of the Christian Schools, North Richmond street, is most remarkable, and may do something to stimulate this branch of education." As an instance of the comparative results we may take the following:—In the Senior Grade 58 prizes were won by Catholics, and 23 by non-Catholics; in the Middle Grade Catholics won 89 prizes and non-Catholics 37; in the Junior Grade the numbers were respectively 166 and 105; and in the Preparatory Grade, 184 and 56. In all grades Catholics won 495 prizes, and non-Catholics 221. Out of a money value of £7,399 Catholic students won £4,859. "The Christian Brothers' College, Cork has specially signalled itself in the wonderful success of its pupil, Andrew Ryan—first in Senior Grade, and winner of Gold Medals in Classics and Mathematics—an unequalled record that proves the merit of the college lately established by the Brothers. "The great bulk of the successes of these schools are won, however, in the Preparatory and Junior Grades, in which their work mainly lies. Their boys cannot afford to stay so long at school as the more fortunate pupils of the great colleges. While the Christian Brothers have the boys, however, their record this year, as in previous years, shows that they do for them all that can be done." "The Modern Language Medals in the Middle and Junior Grades, respectively, have been awarded to students of Christian Schools, in the Middle to James J. McCormack, of North Richmond street, the winner of the similar medal in the Junior Grade in 1892; that in the Junior Grade to Thomas M'Kernan, of the Christian Schools, Newry—schools long famous for their teaching of modern languages." We may add that where the Christian Brothers are concerned the results of the Intermediate Examinations will bear out the testimony borne by Colonel Nolan recently in the House of Commons. In calling the attention of the Chief Secretary for Ireland to their schools with the object of recommending them for a Government grant, the hon. Member said:—"The Christian Brothers had established a system of primary education which was so good that some people called the Christian Brothers' schools secondary schools."—In all these details, meantime, we find evidence that cannot be gainsaid to the excellence of the Catholic systems of education. They can be opposed only by bigots determined to destroy the Catholic religion, or all Christianity, and ready to sacrifice to this the interests of the education in secular subjects they pretend to champion. When, moreover, the argument is used, as, strange to say, it often is, that rivalry with the godless schools must not be encouraged, we may understand that the reasoner prefers indifferent secular teaching under godless conditions, to good secular teaching marred by the accompaniment of religion. The

lesson to be learned from these results of the Intermediate Examinations is palpable, as well as comprehensive.

#### FURTHER TESTIMONY.

IN the speech on religious instruction delivered last week by Canon Howell at the Anglican Synod of Dunedin, the following notable passages occurred:—"Attention was directed to the great efforts which were made by the Roman Catholics in the matter of religious instruction, and to the magnitude of the work which was being carried on by the Christian Brothers in connection with that Church. The Rev. Canon Howell detailed the history of the foundation of the Christian Brothers, whose founder died in France in 1719. The school, established by the Christian Brothers in France were upon such a footing that they withstood the shock of the great revolution in that country and subsequent persecutions against them. The example of the Christian Brothers in France was followed by that noble nation, the Irish—for they were a noble nation—and now almost in every town in Ireland there existed a branch of the Christian Brothers' Society. The system had also extended to all the colonies, and in Adelaide the scholars attending the Christian Brothers' school carried off all the prizes at a certain competition in that city."

IT would appear that the spirit of the age, which is so desirous of amusement, intrudes itself also into religious matters. At least, if we are to judge by certain passages in the respective reports of the Presbyterian and Anglican Synods now sitting in Dunedin such is the case. In the report of the committee appointed to inquire into the state of religion read in the Presbyterian synod, for example, we find it suggested that the services of the church should be made more attractive. One suggestion is that good solo singing, if "done to edification," might be introduced. The suggestion, however, that seat rents should be done away with has possibly more to say to profit than pleasure. In the Anglican Church, meantime, we learn that entertainment already holds quite an established place. The Rev. Canon Howell it was who called attention to the matter and protested against it. Archdeacon Edwards, indeed, led to the discussion by some remarks which the venerable gentleman made as to the relations between the synod and an All Saints' Day celebration in All Saints' church. In reply to this the Rev. A. R. Fitchett gave the lucid explanation that All Saints' Day had existed for centuries before the meeting of any synod—any Anglican synod of course—had taken place. The rev. gentleman, nevertheless, was not quite so lucid in his explanation as to what part ever-song was to have in the celebration. Here he fell back on his dignity and protested it was unbecoming that he should be catechised as to whether he was going to conduct the services of his church with propriety. Still more doubtful remained an inquiry as to whether, on an occasion when two ladies, who had been invited to sing in St. Paul's church, did not come, a substitute for their singing had been found in a cornet solo. That inquiry was checked by a reminder from a synodsmen that another question was before the synod, and by the declaration of Archdeacon Edwards that he considered Canon Howell's remarks insulting. But what would you have? A light and frivolous generation will not pay its worship solemnly. Solo singing 'done to edification,' doubtful cornets, and celebrations that existed, at least in fancy, for centuries before synods, must, therefore, be provided for.

WHAT section of the Greeks was it that, when an old man came into the theatre, said somebody should give him a seat, and what section was it that, without saying anything, jumped up and gave it to him? The Rev. A. R. Fitchett is like that Greek section that knew what should be done; but, so far as we have yet seen, the like of the other Greek section does not exist in the synod. Mr. Fitchett, however, though he sees well enough what ought to be done, offers to settle down into a kind of cheating the devil in the dark. He sees the faults of the secular system, though, perhaps, not to their whole extent. He tells us it tends to form a machine-made product of one uniform type, "as like one another as peas in a pot." But there are two kinds of peas in a pot. The one kind is an ornament, and of sweet savour, the other is palat-

able and wholesome. The uniform product of the godless schools will be neither the one nor the other. The Rev Dr Belcher also, we may remark in passing, who professes himself otherwise, a devoted admirer of the schools, admits this faulty uniformity. But the type will be neither ornamental nor wholesome. It will be the freethinking prig, and there will, moreover, be variety, perhaps in a majority of cases, that is the larrikin, or the freethinking prig with his decency and manners left out. Mr Fitchett recognises that the conscience of the country is ill at ease. His proposal is that a future failure should be substituted for a past failure—the teaching of ministers within school hours for their teaching out of hours. Of this latter, he says, he made for two years a wholly unsuccessful trial. But another of the rev synodmen, the Rev H. G. Gould, condemns the proposed teaching of the ministers. There would be a large number of schools, he says, that could not be visited by the clergy, and some of the clergy have not the gift of teaching the young. The Rev Mr Dodds, meantime, made a pertinent allusion to the teaching that was actually taking place. "They were," he said, "getting false doctrine under cover of secular education, and especially false historical information. As an instance of this, he mentioned one school where the children were taught that the Pope was the head of the Roman Catholic Church, the Queen the head of the Church of England, and Christ the head of the dissenting bodies." At this, we are told, the synod laughed. The matter, nevertheless, is grave enough, betraying, as it does, the spirit of the system, and the sectarian bigotry and unscrupulousness by which, in truth, it is permeated. We have something, moreover, to remark as to the manner in which Mr Fitchett offers his compromise. He, in fact, throws up the sponge with an apology, explaining that denominationalism would not be granted, and that, if it were, the Church of England could not and would not avail herself of it. "They would have to comply with Government school inspection, have highly organised schools, and have a large capital to begin with," he said; "but he did not see where that was to come from. He did not believe that there would be any enthusiasm amongst the laity in subscribing to a fund required for erecting school buildings; so he was persuaded that in this diocese, at least, they would not be able to avail themselves of grants-in-aid, even if offered to them." This certainly gives an authoritative support to an argument that we ourselves have frequently adduced, and should go far towards silencing the cry that to grant the Catholic claim must break up the system. Finally, the recommendation quoted by Mr Fitchett as to the adoption of a Bible text-book, that its use had been agreed to by the Anglicans and the Roman Catholics, is false. No such agreement was ever made by Catholics. As we have already explained, Archbishop Murray of Dublin, in a moment of weakness, gave his consent to such a book, but his action was at once met by a protest on the part of all the other members of the Irish hierarchy, and was without delay condemned at Rome. Compromises in religious matters may be lawful to Anglican clergymen of the Rev A. R. Fitchett's calibre. Among Catholics they are impossible.

IF there are people who flatter themselves that the rejection by the House of Lords of the Home Rule Bill has been received with acquiescence by the country—and we perceive that, for example, our festive friend "Civis" actually does make a feeble

expression of such a belief—they are vastly mistaken. The country bides its time with a very stern resolution, and an assurance of power that effects a calm. The rejection of the Bill, in fact, has been largely received with something like rejoicing, as bringing within reach the question of abolition which had been long in the air. The cheer of the trades-union congress at Belfast, where close upon a million of workmen were represented, and where there was no question of Home Rule, at mention of the abolition of the House testifies as to the state of feeling. A more significant cheer still was that with which, when Mr Gladstone spoke at Newcastle two years ago, his warning was received, that, if the necessity arose, he would give the question of abolition precedence over all other questions. There an immense assemblage, representing every part of Great Britain and all classes of society, rose to their feet and cheered with enthusiasm. The National Liberal Federation, in a manifesto, now recall this warning, and declare that the time for its fulfilment is close at hand. But not alone in the manifesto of the Federation; in popular publications of many kinds and in many utterances of influential men, the question of abolition is uppermost, and the impediments opposed by the Lords, not only to Home Rule, but to almost every measure ever proposed for the amelioration of the condition of the people, are recounted. The Lords, besides, are condemned as having been, as the old saying has it, too clever by half. The great majority, by which they hoped to create so weighty an effect, and the shortness of the time they took in coming to their decision, are pointed to as notable marks of worthlessness. It is asserted that they did not care to discuss or examine the Bill, but that their majority voted in ignorance and in accordance with unworthy prejudices and the unjust interests of their class. And whence were the majority summoned?

One hundred and twenty of their number came into the House for the first time, never before having set a foot there or cared to avail themselves of their privileges, or to exercise their duties as hereditary legislators. One Peer is said to have come from a private lunatic asylum, where he is a patient, being sane enough, no doubt, to vote as he was directed by a brother Peer, undertaking for the time the part of his keeper. Hints as to the quarters whence other members of the majority came are plain enough, and much that has recently taken place in high life makes them completely credible. On every side too their notion that they could force a dissolution is ridiculed. "For the present," says the National Liberal Federation, "we entirely reject the pretensions of the Peers to the right to force a dissolution and we look with confidence to the Government to go forward with those reforms for which the country is waiting." No one—hardly even the Lords themselves—doubts the power of the country to bring them to their senses. No one can mistake the tone of the organs of popular opinion, or fail to see that not even their acceptance of Home Rule can long stave off the evil day which they have earned for themselves, or repress the demand for their abolition. Our "Civis" then—whose idea of Ireland and the Irish people, by the way, has evidently been gained from the stage of a transpontine theatre, or perhaps, from the nursery tales of a facetious Mrs Gamp; at any rate from some vulgarly jocular and not remarkably fresh source, misreads the situation. The country is not so disposed as his aristocratic tastes—and associations, no doubt—would flatter him.

HERE is an astounding passage. We take it from the address delivered by the Rev Dr Dunlop on his assuming the Moderator's chair at the opening of Presbyterian synod of Dunedin, on Tuesday night, October 31. We have not read any more of the address. This passage accidentally caught our eye—and it is quite enough. It speaks eloquently of all the rest. Here it is:—"The Church of Rome is the standing proof that over-belief inevitably induces unbelief. In France, for example, belief vibrates between ultramontism and infidelity, and this fact has its significance for us, as well as the Church of Rome."

We leave the rev Moderator to discuss his over and under by the light of his peculiar philosophy. An Arian pundit, for example, would probably agree with Dr Dunlop that the professed belief of his Church in the divinity of Christ must lead some blasphemers to the conclusion that He was not only a mere man, but also an impostor. It was not, however, from beyond the Alps, as the Moderator vainly imagines, but from beyond the channel—not from Rome, but from England—that infidelity was introduced into France. Voltaire, who introduced it there, was the disciple of Bolingbroke. Mr John Morley, we may add, in his *Rousseau*, tells us that it was Voltaire who brought the genius of the Reformation into his native country. Whatever his peculiar philosophy may teach the rev Moderator, he ought at least to have some acquaintance with historical facts. *Cucullus non facit monachum*. The learned chair evidently does not create the scholar.

SENSIBLE WORDS.

THERE was, nevertheless, a word or two of good sense spoken in the Presbyterian synod. Mr P. Fraser, for example, in seconding Dr Copland's motion for the adoption of the report recommend-

ing Bible-reading in the schools, had something to say that was very much to the point. Dr Copland, as a matter of course, was strong on the narrow question. We should, however, like to ask him whether, since, as he explains, an infringement of the law forbidding religious teaching is now tolerated, an infringement of the conscience clause he proposes might not also be tolerated, and for the same reason, "because it was not expedient to remove it." We fancy that expediency would often be found a sufficient excuse for the attempted proselytism of Catholic children. But Mr Fraser's words are worth quoting. Here they are as we find them reported in the *Otago Daily Times*:—"He did not think they were entitled to legislate on the theory that the Catholics ought to come to the State schools, when in point of fact they did not come. They ought to deal with Catholics as fellow-citizens, and to say to them—'We will give you grants for your schools provided they are conducted entirely like the national schools plus your religion; while our schools are conducted as they are, plus our religion.' This would at once bring to their side the vast machinery in favour of the Catholic claims, which was at present being used in the various electorates principally to demoralise the electorate, because you could hardly ask who was to be the successful candidate here or there before you were asked, 'Who has the Catholic vote?' If for no other purpose than to remove this demoralisation of politics they ought to recognise existing facts and treat the Catholics as citizens by giving them equal rights to educate their children." Mr Fraser expressed a well deserved scorn of the opposition offered by the *Daily Times* to the Catholic claim. "It had opposed every reform that had been carried," he said, "and he believed it was a good omen for this reform that it was opposed by the *Otago Daily Times*. He would not have anything to do with denominationalism, but was prepared to treat the Catholics fairly in this matter since they alone had shown that they were unable to take

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advantage of the State system." The Rev W. Will gave it as his opinion that a collapse of the secular system, preparatory to a reconstruction, would be a very good thing, asserting also that a great many people were resolved that, rather than it should continue, they would support denominationalism, with the end in view he had spoken of. The Rev Mr Gibb quoted the authority of Mr D. R. White, one of the ablest teachers, he said, in the Colony, as to the mischief which the system was doing, where the imagination and perceptive faculties of the children were concerned. Mr Gibb spoke of the system as a "fish." "He had," he added, "been again and again dismayed to find the condition of dense ignorance in which school children were, and to see how little those who had left school really cared for literature. An education which neglected the moral part of children's nature, and which was not even giving a satisfactory culture to their minds, was not an educational system that they should labour to preserve." Mr Gibb also gave a certain conditional support to the Catholic claim. Mr E. B. Cargill expressed himself in favour of granting aid to Catholics "as was done in England and Scotland without any evil effect."

**PALAVER AND CALUMNY.** BUT there was again a word or two of anything rather than good sense spoken in the Presbyterian synod. There were, for example, the words of Mr W. Hutchison, M.H.B., Mr Hutchison declared himself under a necessity of being true to his convictions, and we admit his plea. Mr Hutchison's convictions, for the time being, are that he is bound to behave himself as the chosen candidate of the Labour party, a selfish and tyrannous body struggling not for the legitimate object of the Labour cause, that the workmen may live in reasonable and frugal comfort, but at best for an impossible equality based on conceit and presumption, or otherwise for a plundering change of places with the owners of property. Mr W. Hutchison represents the Sir Pertinax McSycophant of the *canaille*. But why should we waste time in quoting the words of Mr W. Hutchison. They are those of the humbug who unscrupulously pursues his own interests, with a word of palaver all round. We fancy Catholics can

leader, published in the Hokitika *Guardian* of October 25, and which, for presumption and ignorance combined—a common combination—can hardly be surpassed. The writer actually confounds the Bishop of Dunedin with the Cardinal Archbishop of Sydney and speaks of his lordship as the "Cardinal." He undertakes to interpret to the "Cardinal" the mind and action of the Pope, and holds up to him the awful examples of Dr McGlynn and Monsignor Satelli. Now a great many years ago, when the writer of this note was a little boy attending a school in a Dublin suburb, there was frequent among vulgar little boys generally a vulgar saying, repeated for the benefit of any "cove" among them who happened to be looked upon as particularly impudent. It was, saving the presence of our more refined readers, "Go and teach your granny to milk ducks." Many years afterwards, on the banks of an Australian river, we found some echo of this very vulgar old saying, in one prevalent there among a similar class of individuals—"Go and fish a duck-egg." Let us recommend either occupation to the leader writer of the Hokitika *Guardian*, who will find it much more suited to his abilities than an explanation to Catholic prelates and Catholic people of matters concerning which he, the said leader writer, is just as ignorant as a pig.—A letter in the Christchurch *Press*, under date November 1st, and signed "R. Y.," we may add, is an extreme example of correspondence. Its particular line is lying misrepresentation. If the correspondent, as he seems to imply, has read the *TABLET* and the pastorals of the Catholic bishops, he must know very well that the State is not called upon by Catholics to support any religion—much less what he calls "a religion opposed to the State and of a very large majority of our population." If he has not read the *TABLET* and the pastorals, he is guilty of wilful falsehood in referring to them. Which horn of the dilemma does the correspondent prefer? Meantime, has secularism in Hokitika been uniformly of such a nature as to deserve in its support a Papal condemnation of "Cardinal Moran"—or even so feeble a thing as the support of a local rag? Take the following suggestions, which we quote from the letter of his West Coast correspondent recently published by the *Otago Daily Times*:—"The full particulars have not yet seen day-

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dispense with the "chivalrous" admiration of their consistency and sacrifices which Mr W. Hutchison proffers them. But Mr W. Hutchison is no fool; he knows perfectly well that in giving a grant to Catholic schools the State would not, as he says it would, be paying for religious teaching. Mr W. Hutchison, however, must be true to his convictions. Let us leave him to them. A baser utterance than even that of Mr W. Hutchison, M.H.B., was that of the divine, who is known to fame as the Rev W. Bannerman. In this worthy, as we know of old, we have a representative of the extreme element of Sandie row and kindred localities. The Rev Bannerman evidently judges of others by himself; and he suggests that Catholic ecclesiastics could not be trusted to make an honest use of the money granted by the Government. Here is a specimen of the pious minister's piety:—"The Roman Catholics had never done anything to primary education in any part of the world, except when they could not help themselves; and then they erected schools to keep their children apart from other children. What was the condition of Ireland? The proportion of voters in Scotland who could not read the names on the ballot papers was 1 in 74, in England 1 in 81, and in Ireland 1 in 5, which showed the extent of the interest the Roman Catholic Church had taken in primary education in Ireland, where they had the fullest scope for carrying on their educational projects." All this, we need hardly explain is evolved out of the inner consciousness of the Rev W. Bannerman—that is, out of a maelstrom of envy, hatred, malice, and all uncharitableness, excused, perhaps, in some slight degree by a crass and grovelling ignorance. If, however, ignorance was a characteristic, as we have seen that it was, of the elaborate address of the Moderator, we need not be surprised to find it flagrant in the impromptu remarks of an ordinary member, or a member, perhaps, rather below the general level. Let us charitably make the excuse possible for the Rev W. Bannerman.

WE cannot by any means undertake to notice, even **EXTREME CASES**, in the most cursory manner, the allusions made in our secular contemporaries to the education question. The papers are full of them in one shape or another. We can only pick out here and there an extreme case. Take, for example, a

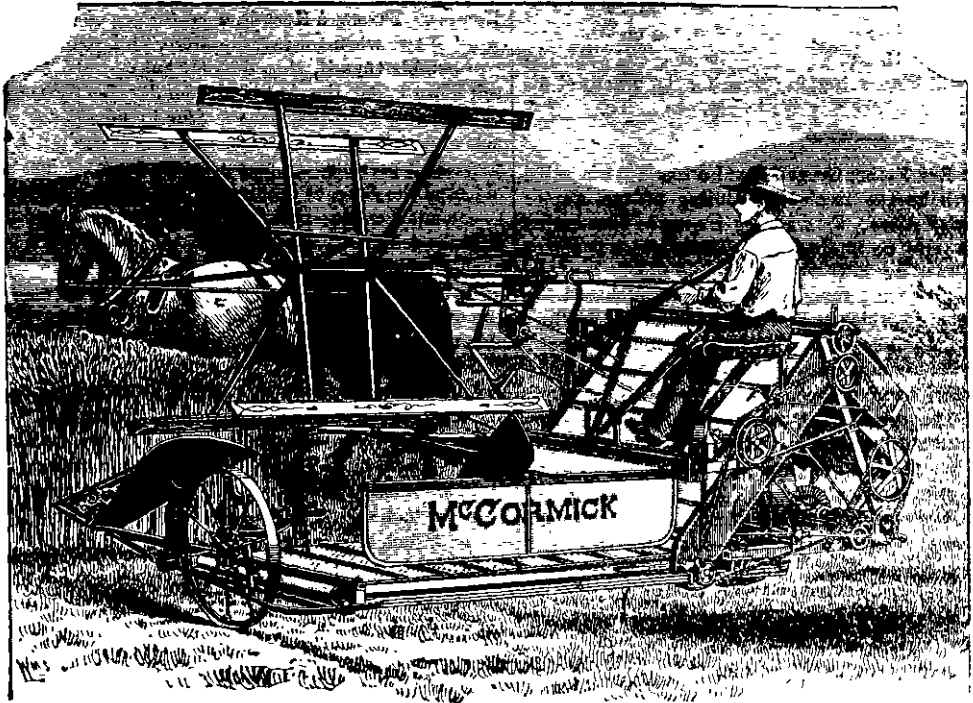
light, but one of the most disgraceful scandals in connection with a teacher of the Hokitika High School and a girl of tender years attending that institution has already become public talk. The teacher in question sent a letter to the school committee resigning his position, but the committee refused to recommend its acceptance to the Westland Board of Education, but instead of that they sent a letter to that body recommending them to dismiss the teacher. In this recommendation the rector of the District High School, in a letter to the local committee, acquiesced. The board has given effect to the recommendations, and the teacher has flown to parts unknown, leaving behind him the scandal and his unfortunate victim to bear the brunt of it.

THE Dunedin *Evening Star*, in effect, recognises as **ANOTHER UNSCRUPULOUS AND IGNORAMUS** worthy of inclusion in the unholy alliance in Saan's leading-strings of the Evangelical stump and the worse section of the Synagogue, the preacher known as the Rev W. Ready. We may explain for the special benefit of our "Nemo," whom we challenge to quote in italics our explanation, by way of a postscript to his note of Saturday, that we owe our information as to the worse section of the Synagogue, to a writer who recently wrote, in the *Revue des Deux Mondes*, an able defence of the Jews. He, while clearing from enmity against Christianity the religious section of the Synagogue, admitted that its atheistic section was virulently at the head of every anti-Christian movement of the day. The *Star*, which has omitted from its report of the Presbyterian Synod every remark in favour of the Catholic claim, draws special attention to the ignorant jargon on the subject of the Rev W. Ready. These remarks, it says, were, "specially well received." Here they are, the jargon, as we have said, of an unscrupulous ignorant man, speaking on his own unsupported authority. "We are charged by Bishop Moran with trying to keep their children in ignorance. This is not so. The national money is spent as freely on Catholic children as well as Protestants. Our teachers will teach Catholic children reading, writing, and arithmetic as readily as Protestants. What have those countries done

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for the young where Roman Catholics have had a free hand in dealing with their schools? Are the people conspicuous for their intelligence? No. Outside Protestant lands Romanism takes a very limited interest in the general education of the young. The ignorance of the adult population of such countries as Italy, Mexico, Austria, and Spain conspicuously illustrates this fact. From 70 to 90 per cent of those people can neither read nor write. Now, at the present time the Roman Catholics are trying to destroy a system of education which, like God's sunshine, is free to themselves as well as others."—"What is the motive of this agitation?" asks this respectable divine. "I have no hesitation in saying," he answers, "that they want money from the Government not to teach the three R's, but to advance the particular doctrines of their church. I trust that the past history of our nation and of the church will teach you that it is for the glorification of Christ our Saviour and His kingdom that His church should discountenance State aid in connection with religion. Let us continue to be 'faddists,' and maintain such a grand and impartial system of education for our boys and girls in this country." Of course not, rev sir. You have no hesitation, no scruple whatever in lying "like a black," when it suits your book. And lied like a black you have now in your impudent accusations and inventions—with an accompaniment of cant, proving yourself most worthy of admission into the unholy alliance. In conclusion, we present these remarks to our "Nemo," with our best compliments, and our most polite request that he will kindly italicise them for the benefit of his readers—especially for that of the Rev W. Ready.

#### ODDS AND ENDS.

THE Rev Father Grogan has also found it advisable to rebuke the insolent meddling of the Napier *Evening News*. Father Grogan's words have called out a reply on the part of the *News* which is one of

the best things of the kind we have read for a long time. Nothing so fine has been seen since Thackeray's reporter, Jims, published his protest against the manner in which he had been interfered with when performing his duty to the public—in prying into the affairs of a run-away couple. But we have already referred to the inordinate idea our contemporary has of his own importance. It is unnecessary for us to repeat the reference. The magnifying powers of his looking-glass must be enormous. Catholics, on the contrary, we fancy, will hold the mirror up to truth, and find their prelates men of a higher stature.

Woman's franchise has done one mighty work. It has created a poet. He hails from Aborima, Oamaru, and he pours forth his rhapsodies in the columns of the *Sydney Worker*. The poet—his name is David Will M. Burn—has been thrown into a complete state of ecstasy. Indeed, we remember once an old lady in her dotage asking us whether it was the sun she saw setting or the moon rising, and the lyre of David Will M. Burn also gives an uncertain sound on the theme of these heavenly bodies. He describes the "golden stair of progress"—constructed of course out of the purest nuggets by the female franchise—as leading to the sun. Sensible people, not thrown into an ecstasy, might hold that the matter had more to say to the moon. But moonstruck hands possibly erred by laying the stair in the wrong direction. Even, however, though a man and a poet may be in an ecstasy, he may still act honestly by his neighbours. It is nothing short of robbery to hail New Zealand as the land where Woman first was freed. There is the State of Wyoming in America, which had preceded New Zealand in the matter by many years. But "Woman" there, perhaps, is spelt with a little "w." David Will M. Burn spells it with a big "W," and that may make a difference. At any rate we know of no other excuse that can be urged for the poet. Let him, then, rouse himself from his ecstasy and give everyone his due. Let him recognise the precedence of our Yankee friends—and plant the golden stair in the right direction.

But, perhaps, it would be just as well if that mistake of our extatic poet could be really brought into play. If there were actually a stair, golden or otherwise, erected to the sun, and our emancipated women progressed up it at top speed, it might not prove such a mistake after all. A stair to the moon would not do because—at least, according to Jules Verne—not to speak of a person possibly more to the point—the old woman tossed up in a blanket to sweep the cobwebs off the sky of whom the nursery-rhyme sings—people can get up very near the moon, and still come back again. From the immediate neighbourhood of the sun there would be no return. And, if we may judge from recent meetings of the fair emancipated, their permanent departure from this sublunary sphere might possibly subserve to the comfort and peace of those left behind. There were some very suggestive hints given, for example, at a meeting of their League held in Dunedin on the evening of Thursday, the 2nd inst. One lady laid down the law to the effect that it was the duty of the League to maintain purity in every branch in the community—and we all know what that means on the part of the sex. Another had recourse to the "Book," and insisted that the methods of the League's proceedings were to be sought for there. We also know the meaning that contains. In fact, we have already witnessed quite enough to show us the fulfilment of our expectations, that, in the enfranchisement of the female, a very doubtful element has been introduced into

public affairs, and one from which much that is foolish and mischievous may be derived.

The Good Templars have issued a political manifesto in which they advise a block vote in favour of prohibition. We have, for our own part, every sympathy with the cause of temperance, and desire to see it proceed and prosper to the utmost extent. Before we give in our adhesion to prohibition, nevertheless, it must be proved to our satisfaction that under it a still worse state of things than that now existing would not obtain. Prohibition, too, is discredited by the character of the people who are its principal advocates. Many of them we have long known as people incapable of anything but what was foolish or fanatical. In this case, however, no outcry will be raised against the block vote and no condemnation will fall on those by whom it is proposed. An outward show of respect for their cause is payable.

There is our "Nemo" quite assisting us. He actually quotes in *italics* almost every word we wanted everyone to hear. He also agrees, with us that that unholy alliance, of which in our last issue we again made mention, is a very hateful affair. Of course our "Nemo" must think so when he finds even the passage in which we allude to it hateful. But our "Nemo" is all for Christian charity and Thomas à Kempis. Thomas à Kempis, nevertheless, could himself speak a plain word or two when the necessity arose. "Learn," he says, for example "to humble thyself, thou that art but dirt and mire, and to cast thyself down under the feet of all men." Surely the *TABLET* did not more plainly than that put the *Star* in mind of what he was. It is also often incumbent on Christian charity to tell a plain truth, and prevent, if possible, the perpetration of an attempted crime, and the object of the *Star*, as openly revealed by the letter of "Ulysses," is to commit a crime—that of stamping out by means of secularism the Catholic religion. What, besides, we should like to know, was there uncharitable in our suggesting that the letter of "Ulysses" was most probably written in Bond street? At the worst it was but six or one and half-a-dozen of the other, for, if our suggestion was uncharitable towards Dunedin, it was charitable towards Keokuk. But our "Nemo" turns quite sentimental over us. He thinks we have need of Lady Clara Vere de Vere's human heart to contemplate that unholy alliance. We have been contemplating it this long time and the heart we have is good enough for the purpose. If we hadn't a heart at all, in fact, but a gizzard, like a Gilleroe trout, as they say in Ireland, we should have just the right organ for the job. Meantime, a keen eye and a plain tongue are what are principally needed in dealing with such alliances. We have to thank our "Nemo" for the kind assistance he has given us.

Yes, we agree with Mr George Aldridge (see *Thames Star*, October 31). He has a right as a Protestant to speak on the Catholic claims. But not even as a Protestant has either an Aldridge, or a Ready, or a Bannerman, a right to lie like a black concerning these claims—and, indeed, we question the privilege of the black himself. Here is Mr Aldridge's effort, and we admit it to be a most successful one:—"There is something more behind the demands of the Roman Catholic Church—she did not really desire to educate—her maxim being 'ignorance is the mother of devotion,' it meant putting the teaching in the hands of a body of men not interested in the status of the people as citizens, of a body under the dominion of Rome; Rome was always opposed to freedom." Mr George Aldridge, of the *Thames*, as our readers will perceive, is also fit to run with our friends, unholy Moses and Stiggins, in the leading-strings of Satan, P.S.—"Nemo" please italicise.

Dr. Luck, also, has touched the Napier urchin on the raw. Had the Bishop's words been uttered with a special view to the case, they could not be more applicable to it. Here they are:—"Let me caution you against the evil influence of a bigoted and unfair press. Editors are but men, and sometimes men of very fallacious views or crooked ends. The daily papers are, of course, political organs that grind the tune which they are set. Take no heed of their occasional commendations of Catholic men and claims, and treat with manly scorn their too frequent abuse or sneers. Especially at this period of election campaign, let us bear in mind that these utterances are valueless, because their articles are not the result of conscientious principle or even of intellectual conviction, but emanate from other sources too vile or ignoble to be followed up." And here is how our urchin pokes out his tongue at the Bishop's words:—"When the editors read the words, we have no doubt they will seize the ink-pot, drain it to the dregs, place upon their heads the dear old waste-paper basket, wrap themselves up in a shroud of exchanges, crawl under the editorial table and expire."

Our contemporary, the *Bay of Plenty Times*, in an article commenting very fairly on our standing leader, refers as follows to the education question:—"On the face of it there seems to be, as claimed by our contemporary, an injustice here; with two equally efficient educational systems running side by side, it appears hard on one set of people to ask them to pay for both. The Government has a right to demand that the other system be proved to be as good as its own, and when satisfied of this it seems reasonable to consider that its responsibility in the matter has ceased; this appears to be

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the view held by our Roman Catholic friends, and they have an amount of reason on their side which entitles them to a patient and impartial hearing. The present educational position seems to require to be amended, and the question is how? No doubt all who are seeking the suffrages of the electors at the present time will have something to say on this matter."

A correspondent of the *Wellington Post*, who writes over the misnomer of "Anti-Fanatic," quotes statistics to prove the moral superiority of secularised New Zealand. He compares, for example, the convicted prisoners, a most fallacious standard, in this Colony with those of other colonies, finding results favourable to New Zealand. The proportion of serious crime, nevertheless, was greater in New Zealand than in some of those colonies with which this correspondent favourably compares her. Take, for example, the cases of Tasmania and Victoria. The average committed for trial for serious crime during the last five years was, per 10,000 persons, in New Zealand 9.1, in Victoria 8.8, and in Tasmania 6.9. In Tasmania, moreover, there is denominational education. Our figures are taken from the *Tasmanian Official Record* for 1892 (p. 408). The statistics of deaths from violence for a series of years, according to Hayter's *Victorian Year Book* 1890-91, show similar results. The proportion per 100,000 living is, New Zealand 95.7, Victoria 94.6, Tasmania 74.5. In suicides, again, New Zealand exceeds Tasmania, the figures being respectively 9.0 and 5.3. Where illegitimacy is concerned, this Colony, indeed, according to figures, holds a comparatively creditable place, but let us not lose sight of the fact that her birth rate, generally, is diminishing. In a reckoning of public morality this must be taken into account. "Anti-Fanatic" promises, in a future letter, to deal with the religion of criminals. We may venture to predict that he will be hardly more fortunate in his conclusions.

### LINES FOR LITTLE FOLK.

MAY HARRISON was a little girl whose history was so touching that I know nothing more pathetic in the lives of the saints. My readers will, I am sure, thank me for bringing so edifying a narrative under their notice. Though an only and comely child, May was not spoiled by her parents, who are both of them good practical Catholics. She was very carefully trained at home and was clever at school, being in the third standard, a year, if not two, before the average run of children. Picture to yourself a bright child of 8½ years of age, fair, with long golden hair falling in natural tresses on her shoulders and back; her eyes large, of a deep violet blue, and always serious as if meditating on something very important. Though precocious and intellectually in advance of her years, May was so winning and so lovable as to be the pet of all. Still, I repeat, May was not a spoiled child; no, her parents were far too sensible to allow anything of the kind. The dear little one was very fond of sacred pictures, especially those representing our Divine Lord as an Infant. To any one who would speak to her about the Holy Child, she would sit listening for hours, occasionally asking a question when she did not understand. There was one picture she was specially fond of. It was a picture representing Our Blessed Lady sitting among flowers, her foot crushing the serpent's head; by her side stands the Holy Child presenting to His Mother a little girl who is frightened of the serpent, and, after the manner of frightened children, is pressing and hiding her face against our Blessed Lady's garments.

Last Christmas Day fell on a Sunday. On the previous Tuesday as May, in the full enjoyment of seemingly robust health, was conversing in her usual serious way with her mother about the approaching festival, she said, "Mamma, will they put the Infant Jesus in the stable in the church before Saturday" (Christmas Eve)? The mother replied that she could not tell, and asked why did May want to know. "Because," added the little one, "if the crib is not in the church before Saturday, May will not see it." "Perhaps they'll put it in on Friday," said the mother. "Friday will not be soon enough for May to see it," remarked the child. "May will not live to see Christmas on earth this year; May will die and keep her Christmas with the angels." The mother pretended not to notice the prophecy and changed the conversation. On the following day, Wednesday, the child was seized with atrophy (consumption). At once the dear little creature said to her mother, "Mamma, mamma, May is going to die, May is going to heaven." As she kept repeating the same, a priest was sent for. The little one received the last sacraments with a faith and a fervour rarely witnessed, and which surprised even the priest himself. Then she lay still for a time as if communing with Him who had come to be her Guide, her Strength, and her Companion to the golden gates of the City of Eternal Rest. Afterwards, suddenly sitting up in bed, and uniting in spirit with the angels, whose melodies filled the mid-night air at Bethlehem at the first Christmas, she twice sang the "Gloria in Excelsis" through, made the sign of the cross on herself, and with a sweet smile on her face died without a struggle. Her illness lasted exactly thirty-three hours, being an hour for every year the God man spent on earth. I don't know what my readers opinion will be of so angelic a girl and so remarkable a death, but

for my part, I must confess, I feel much more inclined to ask May Harrison's intercession than to pray for repose of her soul, as I have been requested to do.—AUNT BESSIE in the *Glasgow Observer*.

A father had three sons; one day he called them and said:—

"Dear children, I have divided all my property in three parts. Death may come now when it will, and my affairs are regulated, and there need be no dispute between you for a few pieces of gold. But there remains one thing which cannot be divided. It is a beautiful diamond. If heaven had given me the happiness of having a daughter, it would have made a beautiful ornament for her. God has not so ordained it, may His holy name be blessed. Yes, this beautiful stone is something which cannot be divided; therefore, I have resolved that it shall be given at the end of a year to the one, who, during that time, has performed the most praiseworthy action." The three boys departed, satisfied with the justice of their father's decision.

Time passed, the year was at an end. The three sons came into the presence of their father who waited their recital of what had transpired during the year with great anticipation.

"Oh, my father," said the eldest, "since the day on which you informed us of your resolve this has occurred to me: A rich stranger, travelling, and afraid of robbers, entrusted to me a bag of gold for safe keeping, and took no receipt for the treasure. He died. I might have kept it, if I had chosen to do so, but I faithfully returned the bag of gold to his widow."

The father replied: "True, my son, thou hast performed a good action, but it was, after all, only a duty. He who retains the goods of another is a dishonest man."

Said the second: "One day as I was passing by the lake I saw a child about to drown. I rushed through the crowd who were afraid to take the risk, and, jumping into the water, saved the life of the child."

"The action, my son," said the father, "was most praiseworthy, but you hast only done that which the Lord Jesus counselled when he said, 'Help one another.'"

The third one said: "One day I saw my enemy, he who once reviled and belied me, on the brink of a precipice, fast asleep. One movement, and he would have been precipitated into the abyss. I saved him, even at the risk of afterwards suffering through his malice."

"My dear son," exclaimed the father, "embrace me, for the jewel is thine. To serve one's enemies is indeed a supreme virtue. To return good for evil is to imitate God himself."—*The Poor Souls' Advocate*.

You have enjoyed, many times, perhaps, a nice cup of chocolate without thinking how or where the tree grows that furnished you the drink for breakfast. Some of the most interesting essays I ever heard were from pupils on the topic: "What I had for breakfast," giving a full description of each article. There were not any two breakfasts just alike, so there was variety enough to entertain any listener.

The cacao tree is an evergreen, growing to about thirty feet in height, and resembling most a black-heart cherry tree. Fruit and flowers may be seen on the branches throughout the year. The fruit looks like a short, thick cucumber, from five to six inches long and three and one-half inches in diameter. These bean-pods are a bright yellow, red, or purple, according to the state of ripeness. Each pod contains from twenty to forty beans. These grow in a pulp of pinkish-white colour, in five different rows. The beans are taken from the pulp and dried, and then ready for market. The Mexicans call cacao *chocolat*, and from that we get our English word, chocolate.—*Home and School Visitor*.

Commenting on Mr Walsh's removal from the Strangers' Gallery in the Commons because he applauded a speech of Tim Healy's, a contemporary recalls the fact that the Duke of York clapped his hands vigorously at the conclusion of Mr Gladstone's speech on the Second Reading of the Home Rule Bill. Is the Duke a Home Ruler, then? It does not matter much, but it looks as if he were. He is sensible and good natured, and takes not a few of his traits from his mother the Princess of Wales, who is looked upon as being sympathetic towards Irish claims.

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Those interested we would like to inform that Bock and Co, Manufacturing Chemists, have opened a depot at 82 Tory street, Wellington, and appointed P. Bock their agent for New Zealand. The following are a few of their preparations, which have been tested with most satisfactory results:—Fire and Waterproof Cement, for the mending of glassware, china and metal articles, etc. This cement resists both hot water and fire. Price, 1s.—Non-mercurial Plating Fluid, to renew electro-plateware. Price, 1s 6d.—Camphylene Balls, to keep moths out of clothes. Price, 1s.—Herb Extract, an infallible cure for toothache, 1s 6d per bottle.—German cure for corns and warts.—A trial solicited.—[ADVT].

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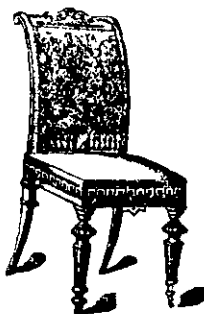
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# Irish News.

(From Irish and American contemporaries.)

**Antrim.**—The greatest enthusiasm was displayed in Belfast when the result on the division on the third reading of the Home Rule Bill became known. On Carrick Hill tar barrels were lighted, and rejoicings were maintained up to an early hour this morning. Messrs John Burke, J.P., and Gregg, J.P., were on duty keeping order during the greater part of the night with a force of police and detective, but there was no occasion for the intervention of the authorities, the crowds being perfectly orderly and good-natured.

A serious outbreak of insubordination took place in the Malone Protestant Reformatory, near Belfast on the night of July 24. The inmates, incensed by what they allege to have been unjust punishment inflicted on one of their comrades, mutinied and started to break the windows and destroy everything they could lay their hands on. The alarm was at once conveyed to the police in Belfast, who soon succeeded in restoring quiet. The ring-leaders were arrested.

Addressing a deputation of Belfast Orangemen, the Rev Dr Kane, grand master, suggested Colonel Saunderson as president and Mr T. W. Russell as vice-president at the forthcoming Ulster Central Assembly, adding that whoever were chosen should be ready to die a hundred times rather than submit to a criminal Fenian Government in Dublin. If it came to the worst, and they had to defend their liberties, he was glad that ninety per cent. of them knew how to exchange their walking-sticks for more effective instruments of self-defence without any scramble at the crucial moment.

**Carlow.**—There were three Catholic farmers on the Carlow

acres of land. The relationship between him and his tenantry was of the kindest possible character. He lived on his estate, and spent the money he drew from it amongst the people; the rents were moderate, and eviction was a thing unknown; work was provided for the tenants at all times; and the tenants' labour was well paid for, and taken in lieu of rent where the money was not forthcoming. In Belfast, as in Donegal, he was known as a large and generous employer. He had the utmost confidence in his employees, and this confidence was reciprocated. He was a good Catholic, and a most generous supporter of everything tending to promote the welfare and advancement of the Church and of his co-religionists.

**Dublin.**—Ellen Summers, (maiden name Dunne); left Dublin for Australia in 1881; sought for by her brother. Reply to *Freeman* office.

Mrs Kate Douglas, last heard of living in North Humble street, South Melbourne, Victoria; sought for by a friend. Reply to *Freeman* office.

Mr T. W. Rolleston has been appointed secretary of the Irish Industries Association, originated and promoted by Lady Aberdeen, and will, as a consequence, reside permanently in Dublin, where the head office of the association is situated. It is expected that under his management the organisation will see some important developments. Mr Rolleston has been secretary of the Irish Literary Society since its foundation, and to his efforts the unusual success of the society is, in a good measure, to be attributed. He has done good as an editor and critic, and has published books on Epictetus and Lessing. The members of the Irish Literary Society will shortly mark in a practical manner their appreciation of his work for the society and Irish literature generally.

Dr Douglas Hyde, president of the Irish National Literary Society, is about to publish, through Mr Fisher Unwin, the fourth

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Grand Jury for the Summer Assize. They were all Nationalists too, and Nationalists having the courage of their opinions.

Michael Kearney, left Rathdownmore, Hacketstown, County Carlow, and went to Queensland, Australia, 28 years ago; last heard of 25 years ago; sought for by his sister. Reply to *Dublin Freeman* office.

**Donegal.**—The Donegal Railway Bill having received the Royal assent, it is understood that the engineers will at once proceed with the work of constructing a bridge across the river at Strabane. The bridge will be 200 feet on the Lifford side of the present Great Northern Railway bridge. Under the Bill the Donegal Company will make a new line for a distance of about a mile, extending from Strabane station to the present junction of the old Finn Valley Line. As soon as the bridge is built the re-gauging of the line to Stranorlar will be proceeded with. An agreement has been come to with the Great Northern Railway for the use of the existing platform at Strabane, but in addition to it a new platform will be constructed on the Lifford side of the present platform. It is expected that by June next the entire work will be completed.

The death occurred at Harrogate, at the age of forty years, of Mr William Heburn of Dunlewy House, Letterkenny. He was the only son of the late Dr Heburn, of Derry. At an early age he entered on a business career in the firm of his grandfather, the late Mr William Ross, of Clonard Mills, Belfast, on whose decease the late Mr William Ross, junr, became proprietor of the concern, Mr Heburn acting as managing director. On the death of Mr Ross junr, Mr Heburn became sole proprietor of the business, which since then he conducted with the most successful results. When his uncle died some years ago, Mr Heburn succeeded him as owner of the Dunlewy estate, County Donegal, a property covering an area of some 8,000

acres. Dr Hyde has made his selection partly from love songs which he took down from the lips of the few Irish-speaking peasants, and partly from manuscripts in his possession. The original and the translation are printed on opposite pages. Dr Hyde has adhered to the metres of the original and has managed to adopt the vowel rhymes. The work is dedicated to Dr Sigerson, another Irish scholar.

All arrangements are practically concluded for the issue in September of the first volume of the New Library of Ireland, which will be "The Patriot Parliament," by Thomas Davis, with an historical introduction by the editor. In order to bring the volumes of the series within the reach of all classes of the Irish people, especially those who are not regular readers of Irish books and are beyond the range of the ordinary bookseller, arrangements are being made for the establishment of a system of colportage with canvassers in all districts that promise a sufficient number of subscribers to repay the experiment.

The return of judicial rents for Ireland, fixed during January and February, has been published. The largest rental dealt in was that of Munster, where a former rent of L1,693 4s 11d was reduced to L1,191 18s 6d. Leinster came next with a rental of L1,312 9s 11d, lowered to L1,133 4s 1d; while Ulster had one of L424 16s lessened to L314 3s 4; and Connaught with L129 16s 1d, reduced to L93 18s. In Munster the rental received the most sweeping reduction, being cut down by almost 30 per cent. Ulster comes next with a reduction of nearly 26. Connaught follows close in succession with a lessening of about 24 per cent; whilst Leinster figures a long way last, the rental of the province decided during the two months being slightly over 13½ per cent.

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Junction of High, Madras and St. Asaph Streets,  
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T. B. GAFFNEY ... .. Proprietor.

This New and Modern Hotel affords superior accommodation for Tourists and Travellers, being fitted with every modern appliance necessary to comfort.

Suites of excellently-furnished rooms set apart for private families. The cuisine under efficient management.

Terms Strictly Moderate.

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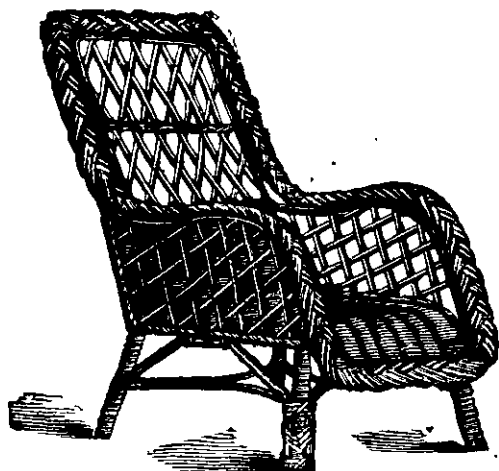
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GREAT CLEARING SALE.

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Ladies' Elastic Sides ... ..	...	6s 11d
Ladies' Button Boots ... ..	...	7s 11d and 8s 11d
Ladies' Balmorals ... ..	...	8s 11d
Baby's Strap Shoes ... ..	...	from 1s upwards
Boys' and Girls Boots, size 10 to 13	...	from 3s 11d
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Mens' Sewn Balmorals ... ..	...	9s 11d
Mens' Oxford Shoes ... ..	...	6s 11d
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Mens' Carpet Slippers ... ..	...	1s 11d
Mens' Bluchers, Strong ... ..	...	6s 6d

Don't forget MRS. LOFT intends to clear HER VALUABLE STOCK.

Prices too numerous to mention.

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J. MERBELL, Manager.

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SURGEON DENTIST,

Begs to announce that he has quite recovered and is able to ATTEND to all his PATIENTS PERSONALLY. Having Two Surgeries, with all the modern conveniences, no delay will be experienced.

Cases made without Palates where applicable.

For the convenience of Patients we have TWO SURGERIES, Replete with Every Modern Convenience.

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XXX and XXXX Ales in hgd. barrels and kilnerkins.

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A TRIUMPH OF MECHANICAL GENIUS!

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All Classes of Sewing Machines Repaired, and Duplicate Parts kept in Stock. Perambulators, Mangles, Portable Boilers, Washing Machines, Wringers, Wire Mattresses, and Knife-cleaners for Cash or Time Payments.

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**TESTED SEEDS.**

MANGELS.—Norbiton, Giant, Long Red, Yellow, Intermediate, globe, etc.

SWEDES.—Champion, Elephant, Monarch, and Improved Purple Top, etc.

YELLOW.—Aberdeen, Green Top and Purple Top, Dale's and Fosterton, Hybride, etc.

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Samples and Prices on Application.

NEW "MODEL" SEED DRILL.—The most useful for Turnip, Mangel, and Carrot seeds. All who have used it are enthusiastic in its praise.

"IRON AGE" HORSE HOE AND CULTIVATOR.—Adjustable to any drilled crop, easily converted to WREDDER or DOUBLE PLOUGH. Unequaled for the efficiency of its operations, and excellency of its get up.

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MESSRS GAWNE & CO. have favoured us with samples of their Worcester Sauce.

ITS flavour is as good as its piquancy is pronounced: It is altogether a well-balanced relish.

**Galway.**—Galway County has every reason to be proud of the Fourth Connaught Rangers, as it stands at the head of the list of musketry in the return for 1892, with a figure of merit of 125·89. The King's County (Third Leinster) follows third with 115·55.

John Hughes, left Galway in 1875, last heard of in Charters Towers 5 years ago; sought for by his sister. Reply to *Dublin Freeman* office.

**Kerry.**—At the recent examination, held by direction of the Commissioners of the London Metropolitan Police Force, of candidates for promotion to the rank of inspector, one of the coveted appointments was secured by William Dineen, a sub-inspector. Mr Dineen, who was, prior to being promoted, serving in the K Division, is a native of Causeway, County Kerry, and has been about twenty-five years in the Metropolitan force. On promotion he is transferred to the Stoke Newington or N Division.

John Crowley left Milltown, County Kerry, in 1875, landed in Rockhampton, Queensland, per sailing ship *Lady Douglas*; last heard of at Tamora Diggings, New South Wales, in 1880; sought for by his brother. Reply to *Dublin Freeman* office.

**Leitrim.**—John Flynn, of Kilmagare, Drumkeerin, County Leitrim, emigrated from Middlesborough to Melbourne, N.S.W., 14 years ago; last heard of in Sydney in 1879; sought for by his brother. Reply to *Dublin Freeman* office.

**Limerick.**—The Confraternity of the Holy Family of Limerick, Ireland, celebrated its silver jubilee on Sunday, July 23, and also observed the episcopal jubilee of Leo XIII. The exercises began at 2 p.m., with a big procession from the Redemptorist Church. This was made up of a cross-bearer, acolytes, members of the Confraternity, Bishops Sheehan, of Waterford; McBeidmond, of Killaloe, and O'Dwyer, of Limerick; priests, members of the Society of St Vincent de Paul, Bryan O'Donnell, the Mayor; civic officers, the Corporation and various contingents. During the march, some of the sections sang appropriate hymns, while the remainder recited the Rosary. The streets through which the procession passed were decorated on a most elaborate scale. Passing over Sarsfield Bridge and reaching the Treaty Stone, that historic relic was literally covered with decorations, while it also served as an altar on which a statue of the Blessed Virgin was placed, surrounded by lighted candles. Passing to Englishtown this ancient portion of Limerick was found to be gay with bunting and green arches, while at different points small and tastefully-arranged altars had been erected to the Blessed Virgin, around which groups of women and children gathered in pious reverence. To the Irishtown district similar remarks apply, and at St John's Cathedral the statue of Sarsfield had added to the head of the figure a large flag bearing the words "Erin-go-Bragh." Cathedral Place, Boherhuoy and Colloney streets were also profusely decorated, and about five o'clock the magnificent procession had arrived back at the Redemptorist Church, in front of which a temporary altar had been erected. Here Bishop Sheehan preached an appropriate sermon and Bishop O'Dwyer gave the Benediction. At night the city was ablaze with bonfires and rockets, while many of the houses were illuminated.

**Louth.**—Patrick Collins, left James's street, Drogheda, in 1852; last heard of at Westport, Province Nelson, New Zealand, 13 years ago; sought by his brother. Reply to *Dublin Freeman* office.

The triumphant passage of the Home Rule Bill through the third reading stage was celebrated in Dundalk on Saturday by general rejoicings among the Nationalists. After nightfall numbers of the houses were brilliantly illuminated, and bonfires blazed in several districts, notably in Dowdallsbill, Point road, Seatown and on the Corley and Carlingford Mountains, Kilmurry, Crossmaglen, and other places. About nine o'clock a torchlight procession was formed and marched through the principal streets of Dundalk, headed by the well known Emmet band and accompanied by the O'Mahony and Grattan fife and drum bands. The greatest enthusiasm prevailed, and the people were outspoken and cordial in their praises of the patriotism and steadfast devotion of the Irish Parliamentary Party in bringing about the present auspicious state of affairs. Cheers were unstintedly given for Mr T. M. Healy, the indomitable Member for North Louth, to whose exertions the Home Rule cause owes so much.

**Mayo.**—Hon Maurice A. Bourke, captain of the *Victoria*, which was lost in the great naval disaster on June 23, is a brother and heir presumptive of the Earl of Mayo. He first came into public notice while serving as gunnery lieutenant of the *Alexandra* at the bombardment of Alexandria in 1882, and received the medal and clasp and the Khedive's bronze s'ar. Later on he was appointed quarry to the Duke of Edinburgh, and in 1890-91 was Assistant Director of Naval Intelligence. He has been in the navy for over a quarter of a century.

**Meath.**—Bishop Nulty, of Meath, was presented with an address by the people of Drogheda. Referring to the complimentary terms to which his patriotism was spoken of he said: "My patriotism was forced upon me. I was but a very young priest at the time when I saw the most cruel evictions, wholesale depopulation of my people, swept from the homes in which they were born, their houses levelled to the ground. This ruthless depopulation of my native country—for

I am a Meath man—continued. You can conceive the extent of the depopulation of the country alone from the simple fact that we are at the present moment from 110,000 to 115,000 less in population in Meath than we were forty years ago. The people were swept from the land of their fathers; strangers have come in and appropriated their lands, and the fertile plains of Meath that afforded nourishment and support to a teeming population of honest, hard-working, laborious men, are now occupied by cattle. I saw this was most unjust, and it was this spectacle that made of me a patriot. The only means of subsistence that is provided for us is by the land, and every human being, therefore, that the Almighty has brought into the world has a right to the land, and by his toil and labour to take out of it the means of subsistence. The right comes therefore from God. God could not withhold it. Every man has the right of access to it. If you deprive any individual of the right of drawing his subsistence from the land you condemn him to starvation. That is exactly the position that has been taken, that is the injustice that has been committed against the whole community by a class in this country—a class of men who, without authority from God and without any authority from man, except from themselves, seize upon the land and seized upon the means of subsistence of the community, and will not allow you free access to the land except at their bidding. Therefore, I say that that system of landlordism is essentially unjust and unfair. It is a violation of the rights of every individual. Therefore, it is a system that ought to be abolished and that will be abolished sooner or later."

**Tipperary.**—The streets of Clonmel were literally alive from 10 o'clock till the small hours with anxious groups awaiting news of the victory for Home Rule at Westminster. A few minutes after one o'clock a special telegram from Mr T. J. O'Donoghue, M.P., was delivered, announcing that the third reading was passed by a majority of 34. Immediately a vehement cheer rent the air, and was taken up and repeated again and again by the thousands in the streets. The National flag was unfolded from the Catholic National Club, and rockets and other fireworks illumined the country for miles around. A procession was formed, led by the C. J. Kickham band, and proceeded through the principal streets, cheering and singing enthusiastically. The best order, decorum, and good humour characterised the whole proceedings.

On Saturday New Tipperary and all the Nationalist quarters of the town were brilliantly illuminated, and the William O'Brien and Sarsfield fife and drum bands headed by an imposing procession of juveniles bearing lighted tapers, and accompanied by upwards of 2,000 people, paraded the various streets of the town cheering loudly for Gladstone, Morley, Healy, Sexton, and the Irish Party. When the procession had reached the Presbytery a halt was made and loud and long continued cheers were given for Father Humphreys.

Ninety-two Cardinals have died since the accession of Leo XIII to the Supreme Pontificate.

Bishop Anzer, of Canton, China, has received the dignity of a Grand Mandarin from the Emperor.

The Spanish Dominicans sent last month eighteen priests to their missions in the South of China, Tonkin, and the Philippines.

The Abbe de Mauberge, a chaplain of Notre Dame des Victoires, Paris, has paid to the French Treasury the sum of forty thousand francs, received by way of restitution from one of his penitents. At the treasury they are now praising the confessional as an excellent institution, and they are right.

#### AH, YES!

But how long will it last? We can show you the original letter of a lady who says:—"But now, thank God, for more than nine months I have not tasted stimulants, and oh, sir, thanks to your Golden Remedy No 1, I have not the slightest craving for liquors." I only took a little over one bottle." Miss Carrie Sawle, of Ashburton, says:—"Have suffered for years from nervous headaches. Your Golden Remedy No 2 gives me immediate relief. I most strongly recommend it to all who suffer from this distressing malady." Send for circulars of cures.

MYERS AND CO., Dentists, Octagon, corner of George street. The guarantee highest class work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth. Read—[ADVT.]

#### ONE WAY

to fill a barrel with water is to use a sieve. It's a poor way, though. You can do it, but it takes time, patience, care, and much work. No you can go on filling your system with all sorts of decoctions called tonics, but it isn't the best way when you can get Booth's Golden Remedy No 2, for that will cure your dyspepsia, poverty of the blood, loss of energy, and all the distress that comes from a shattered, nervous system. Try one bottle: you can have perfect health. Send for circulars of cures.

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OVER 3,000 TONS USED IN OTAGO AND SOUTHLAND DISTRICTS LAST SEASON.

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60 PER CENT. PHOSPHATE OF LIME GUARANTEED.

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ANDREW TODD, Manager, Dunedin.

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It burns Lignite, Coal, or Wood.  
 REQUIRES NO SETTING.

Most Economical and Durable  
 Range made.

Supplied with High or Low  
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Prices and Advice given for all  
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Tomb Railing, Fretwork & General Castings.  
 Repairs Effectuated.

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Furniture, Carpet, Floorcloths, and  
 Linoleum Warehouse,  
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Has just landed Brussels and Tapestry  
 Carpet of magnificent designs, Floorcloths  
 and Linoleums, all widths up to 12 feet in  
 new designs and various qualities.

Bedsteads and Bedding, all kinds fresh  
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A large assortment of Bamboo Tables,  
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Houses furnished on the Time Payment  
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 town and country cordially invited to visit  
 and inspect our Immense Stock.

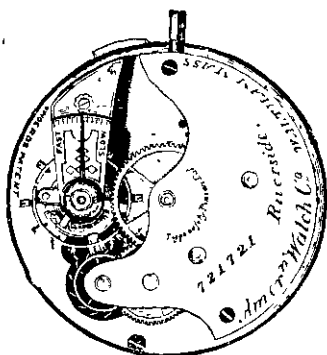
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 At Moderate Prices.

PATERSON BURK & CO.,  
 STUART ST.  
 (Opposite St. Paul's Church)

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(Successor to Peter Adair),  
 WATCH AND CLOCK MAKER,  
 18 RATTRAY STREET, DUNEDIN.



A Special Shipment of English Lever and  
 Waltham Watches just arrived.  
 Large and Varied Selection of Jewellery  
 suitable for Presentation.  
 BE AIRS A SPECIALTY.

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HIBITED—MAORI BRAND.

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Established 1865.

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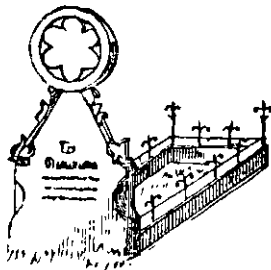
STONE MASON & SCULPTOR,  
 Princes Street South, Dunedin.

Monuments and Tombstones erected of  
 New Zealand Granite, Scotch Granite, and  
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 attended to.

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Just received, ex Rangitira,  
 a shipment of Red and Grey  
 Granite Crosses and Head-  
 stones direct from the best  
 Scotch quarries.  
 Inspection invited.

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PATENTEES and SOLE MANUFAC-  
 TURERS of the CORBETT PATENT  
 EXHAUST COWL AND VENTI-  
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 Best and Cheapest in the Market  
 Telephone: 263.

### HOTELS FOR SALE.

Hotel (Pahiatua), rent £3 week; trade  
 £60 week. Ingoing £1,000.  
 Hotel (Carterton), rent £4 week; trade  
 £50 week. Price £850; half cash.  
 Hotel (Masterton), rent £4 week; trade  
 £40 week. Price £750.  
 Hotel (Wellington), rent £7 week; trade  
 average yearly £74 week; beer 20 to 30 bgs  
 monthly. £800 cash.  
 Hotel (Wellington), rent £4 week; trade  
 £40 week. Ingoing £700.  
 Hotel (suburbs), valuation about £350;  
 rent £4 week. Easy terms.  
 Hotel (Palmerston North), rent £5 week;  
 trade £70 week. Ingoing £1,400.  
 DWAN BROS.  
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### J. RHODES & CO.

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STEAM DYEING & CLEANING WORK,  
 115 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.

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MANUFACTURER OF  
 Building Bricks, Wall Bricks and Round  
 Chimney Bricks, Salt Glazed Sanitary Drain  
 Pipes (from 3in. to 21in. diameter, with  
 all the necessary junctions), Stench  
 Traps (of all sizes), Chimney Pots  
 and Air Bricks (all sizes), Fire  
 Bricks, Bakers' Blocks, Flower  
 and Seed Pots.

Also in Stock—For Sale—  
 Lime, Cement, Plaster of Paris, Cow  
 Hair, Fireclay (ground and  
 raw), Sand, Shingle,  
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Agent for Rutherford Bros. Hydraulic Lime.

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 TELEPHONE: No. 432.

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Gentlemen,  
 Please forward one case of your Soda  
 Water per New Zealand Express Company.  
 I daresay you may think it strange of me  
 writing for this small order, but it is for a  
 sick person, and the doctor expressly stipu-  
 lated for your brand, and will have no other,  
 which I look upon as a great compliment to  
 your manufacture.

I am, yours truly,  
 A. J. S. HEADLAND.  
 Oamaru, September 11, 1893.

SANITARY PIPE AND STONEWARE  
 FACTORY, KENSINGTON.

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 the above Work is prepared to sell at Lowest

Current Rates  
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 NORTH-EAST VALLEY AND KENSINGTON

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Corner of High and Manchester Streets  
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Hot, cold, and shower baths. The best  
 accommodation in Christchurch on the Most  
 Reasonable terms. Special Arrangements  
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 BURKE, Proprietor. All communications  
 promptly attended to.  
 P.O. BOX, 364 TELEPHONE, 428.

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# SPRING-TOOTH CULTIVATOR!

THE WONDER OF THE AGE!

CAN BE SEEN AT ALL MASSEY-HARRIS AGENCIES.

## MASSEY-HARRIS CO., LTD.,

CRAWFORD STREET, DUNEDIN.

### Commercial.

A. TODD, on behalf of the THE NEW ZEALAND LAND ASSOCIATION LIMITED, report for week ending November 8, as follows:—

**Store Cattle**—These continue to have a good demand. The supply is still short of requirements, and would-be purchasers are unable to secure a sufficiency to satisfy their demands.

**Store Sheep**—The market is now comparatively quiet, no sales of any importance transpiring, and hardly likely to before the shearing is pretty well over.

**Sheepskins**—The attendance on Tuesday was somewhat smaller and biddings were marked by great caution, with the result that prices, more especially for merinos, were considerably lower; indeed all sorts suffered a substantial decline. Country dry crossbreds, inferior to medium, brought 1s 9d to 3s 2d; do do merino, 1s 5d to 2s 3d; medium to full-woolled crossbreds, 3s 3d to 4s; best, 4s 3d to 5s 3d; extra heavy, 5s 9d to 6s 3d; full-woolled merinos, good, 2s to 3s; best, 3s 3d to 4s; butchers' green crossbreds, best, 5s 3d to 5s 6d; extra large, a shade more; medium to good, 4s to 5s; fair to medium, 3s 5d to 4s 3d; green merinos, 3s to 3s 6d; dry pelts, 2d to 1s 4d; green lambskins, 8d to 1s.

**Rabbitkins**—On Monday we had all the buyers competing at our sale, every lot had full attention, last weeks prices being more than firmly maintained. We quote best winter full furred bucks and does, 1s 2d to 1s 2½d; prime does, 1s 3d to 1s 3½d; off season and spring skins, 10½d to 1s 1½d; medium and mixed sorts, 9d to 10d; inferior, 6d to 8½d; suckers and half-grown 3d to 6d; black and fawn, full furred, 10½d to 1s 2d; off season, 7d to 9½d per lb.

**Hides**—A good demand exists for medium to heavy weights, clean and properly flayed, while light, even when in good condition, are neglected. Quotations for heavy and selected lots, 2½d to 2½d; extra heavy 3d; medium weight in good condition, 1½d to 2d; inferior and light weight, 1s to 1½d per lb.

**Tallow**—A steady demand exists both for export and local requirements but there is no improvement to note in late values, which we repeat for best 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, is readily taken up on arrival, best mutton caul fetching 14s to 14s 6d; medium to good, 12s 6d to 13s 9d; inferior to medium, 11s to 12s 3d per cwt.

**Wheat**—Transactions in the local market during the past week have been on a restricted scale. The Home market is reported slightly firmer, but so far values here are not influenced from that source, and at the moment there is no visible sign of any improvement. We report last week's quotations, say, for best milling velvet and Tuscan, 2s 9d to 2s 10d; medium to good, 2s 8d to 2s 9d; inferior to medium and good fowls' wheat, 2s 6d to 2s 8d; broken and thin, 2s 3d to 2s 5d (ex store, sacks weighed in, terms).

**Oats**—There is no change of any consequence to note in the position of the market, the demand is not exceedingly brisk, but sufficiently so to nearly absorb all offering. The few coming forward are required for local consumption. Best bright milling are still being held for 2s to 2s 1d; best bright short feed, 1s 11d to 1s 11½d; medium to good, 1s 10d to 1s 11d; inferior to medium, 1s 9d to 1s 10d (ex store, sacks extra, net.)

**Barley**—Market without any animation. Quotations nominal. Prime malting, 4s to 4s 3d; medium to good, 3s 6d to 3s 9d; milling, 2s 6d to 3s; feed, 1s 9d to 2s 3d, ex store, sacks extra, terms.

**Grass Seeds**—The market is now very quiet, very little doing in either ryegrass seed or cocksfoot. Best dressed ryegrass seed, 4s to 4s 3d; extra, 4s 6d; undressed, nominally, 2s 6d to 3s.—Cocksfoot: Best dressed, 4½d to 4½d; medium, 3½d to 4d per lb.

**Potatoes**—The market now is quite bare and as a consequence there is a further advance in prices. Best derwents, L5 17s 6d to L6 2s 6d; medium, L4s 10s to L5 10s, per ton, ex store, sacks weighed in, net.

**Chaff**—Consignments came to hand pretty freely during the week. The market in consequence has been well supplied and no material change in prices. We quote—Best, 62s 6d to 67s 6d; extra prime, well cut and screened free from straws, 70s to 72s 6d; medium, 45s to 55s; inferior, no demand at 30s to 42s 6d per ton; ex truck, sacks extra, net.

**Dairy Produce**—There is no speculation in salt butter, which is now difficult to place. Quotation nominal. Prime, 6d to 7d; medium, 4d to 5d; factory, 10d per lb. Factory cheese fair demand, large size fetching 4½d to 4¾d; medium do, 4¾d to 5d; loaf, 5d to 5½d; dairy made, 2d to 4d per lb.

**Fax**—There is no material change to note in the tone of the market since we last reported. We quote—B at dressed, L16 to L17; medium to good, L14 to L15 10s; inferior, nominally, L10 10s to L12 10s per ton; ex store.

MESSRS DONALD REID AND Co. report as follows:—

**Rabbitkins**—Considering the lateness of the season the supply coming forward is large, prices obtained showing a slight improvement, ranging from 6d to 14½d.

**Sheepskins**—Green crossbreds sold at 3s 3d to 4s 10d; do merinos 2s 4d to 3s.

**Hides**—We have nothing of consequence to report.

**Tallow**—There is a brisk inquiry, and local manufacturers are competing eagerly to secure consignments as they arrive. Supplies are small. We quote: Prime rendered, 20s to 21s 6d per cwt; medium, 17s to 19s; inferior, 15s to 16s; rough fat, 10s to 14s 6d.

**Wheat**—Milling, 2s 7d to 2s 9d; whole fowls' wheat, 2s 4d to 2s 6d.

**Oats**—Milling, 2s; feed, 1s 10d to 1s 11d, sacks extra.

**Barley**—Maltin, 3s 9d to 4s; milling, 3s to 3s 3d, sacks extra. Potatoes—At auction on Monday derwents realised L6 2s 6d, and probably any arriving to-day could be sold at L6 10s to L7 per ton.

**Chaff**—Heavy oaten, L3 5s to L3 12 6d; inferior, L2 to L3.

MESSRS STRONACH BROS. AND MORRIS report as follows:—

**Store Cattle**—Supplies are short and enquiries numerous for this class of stock. What few sales do take place are effected at most satisfactory prices.

**Store Sheep**—The demand is chiefly for hoggets in the wool, but in most instances sellers' prices are beyond buyers' ideas of value.

**Sheepskins**—Butchers' best crossbreds, 5s 2d to 5s 11d and 6s; dry, full woolled, crossbreds (best) 5s to 5s 9d; medium do do, 3s 5d to 4s 8d; full woolled merinos (best), 3s 6d to 4s 8d; do do (medium), 2s 3d to 3s 3d; dry pelts 3d to 1s 3d; lambs, 8d to 1s.

**Wheat**—Best milling, velvet and in-can, 2s 9d to 2s 10d.

**Oats**—Prime milling, 2s 0½d to 2s 1d; best feed, 1s 11½d to 2s.

**Rat Cattle**—160 head were yarded. One line of seven head averaged L11 3s 3d per head. Best bullocks brought L10 10s to L11 15s; good do, from L8 10s to L10; light do, from L9 to L7 10s.

**Fat Sheep**—1426 were brought forward, 170 of these being merinos. Prime crossbreds (extra heavy weights) 20s to 23s; do do, ordinary wethers, 17s to 19s; medium do, 16s to 17s; high do, 14s to 15s; prime crossbred ewes, 16s 6d to 18s.

**Fat Lambs**—330 were penned, and prices ranged from 6s 6d to 11s 3d—only very prime ones ranging the latter figures.

**Rabbitkins**—Best winter grey does, 15d; do bucks, 13d to 13½d; spring skins, 10d to 12½d; black and fawn, 10d to 12½d; do (off season), 8d to 9d.

**Chaff**—Best, 62s 6d to 67s 6d; extra prime, 70s to 72s 6d; medium, 45s to 55s; inferior, 30s to 45s per ton (ex truck, sacks extra.)

### DUNEDIN HORSE SALE YARDS.

MESSRS WRIGHT, STEPHENSON AND Co. report as follows:—

A considerable number of horses were entered for to-day's sale, and as there was a fair attendance of buyers the larger portion of the horses changed hands. The bidding was, however, very slack except when something good in the way of good buggy and spring cart horses was offered. For these there is a good demand, and we are

**NEW CYCLE BUSINESS** Christchurch—BECKWITH & DITFORT beg to announce that they have commenced Business as Cycle Manufacturers, &c., in premises next Mr Horsley, Tuam street, opposite Nelson, Moore's, and trust to receive a share of public support. Repairs receive best attention. Charges moderate. Victory Cycle Works.

**PLANTING SEASON, 1893**  
 Great Reduction in Price, owing to  
 Expiration of Lease.  
**KERR & BARNETT**  
 Have on Sale—  
 Fruit Trees, Ornamental Trees and Shrubs.  
 Contract planting done by experienced  
 workmen. Contractors and large planters  
 liberally dealt with. Catalogues free on  
 application.  
**STANMORE NURSERY, Christchurch.**

**A SUCCESSFUL**  
 CONTINUATION.  
 OUR BUSINESS STEADILY  
 INCREASING.

**M. FRAER AND SONS,**  
 CASH DRAPERY DEPOT,  
 GEORGE STREET, DUNEDIN.

**THE MILLINERY DEPARTMENT.**  
 To meet the requirements of our numerous  
 Customers we have secured the services of A  
**FIRST-CLASS MILLINER** from one of the  
 Largest Victorian Houses.  
**OUR SHOWROOM TEEMING WITH NOVELTIES**

**THE DRESS DEPARTMENT.**  
 A GREAT SUCCESS.  
 Hundreds of Dresses have been Sold since Our  
 Opening Day. Our Dressmaker has  
 given every satisfaction.  
 Moderate Prices. Perfect Fit. Stylish Designs.  
 7 yards Dress Tweed, double width, 6s 6d  
 7 yards Diagonal Tweed, double width, 7d 11d  
 Black Silk Grenadines, 1s 6d, 1s 9d  
 Prints, Galateas, Crepons, Ginghams, etc, etc;  
 a very large selection from 5d per yard.  
 Ladies advise to try our  
**SPECIAL KID GLOVE "THE QUEEN."**  
 Black, Brown, and Tan, 3s 11d.  
 Perfect Fit and Durability Guaranteed.  
**WE INVITE INSPECTION OF STOCK**  
**AND PRICES.**  
**NO ONE ASKED TO BUY.**  
 We Guarantee the Best Value in Dunedin  
 in Every Department.

**BURTON BROS.**  
 Propose to  
**TERMINATE THE ARRANGEMENT**  
 On  
**THURSDAY, 30th NOVEMBER,**  
 Whereby they give for  
**THIRTY-SEVEN SHILLINGS AND SIXPENCE**  
**A LIFE-SIZE PORTRAIT**  
 In  
**MASSIVE GOLD FRAME**  
 And  
**A DOZEN CABINETS.**

Intending Patrons are requested to give  
 their sittings without delay.

**NUMBER FORTY-ONE,**  
**PRINCES STREET, DUNEDIN.**  
**P. REILLY, TIMARU HOTEL**  
 Stafford Street, Timaru.

The above Hotel having been partly re-built,  
 renovated and re-furnished, the proprietor is  
 now prepared to offer first-class Accommodation  
 to those requiring such.  
 Private Suites of Rooms for Families; Hot,  
 Cold, and Shower Baths.  
 Wines and Spirits of the best procurable  
 brands.  
 Dunedin XXXX and special brewed local  
 Ale always on tap.

**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 Melbourne	Leave Adelaide
Armand Bolic	6537	Nov 27	Dec 1	Dec 3
Australien	6428	Dec 27	Dec 31	Jan 2
Ville de la Ciotat	6537	Jan 27	Jan 31	Feb 2

**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 following rates:—

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

Saloon Passengers booked through to London, 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, etc. He will also accompany them in the train to Paris and Calais.

**NEILL & CO, LIMITED,**  
 Agents, Dunedin.

**NORDDEUTSCHER - LLOYD**  
**IMPELIAL GERMAN MAIL.**

**SYDNEY, MELBOURNE**  
 and **ADELAIDE** to  
**SOUTHAMPTON,**  
**ANTWERP, 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 practicable):—

Steamers	Tons	Leave Sydney	Leave Melbourne	Leave Adelaide
Hohenstaufen	4645	Nov 8	Nov 11	Nov 15
Hohenzollern	5328	Dec 6	Dec 9	Dec 13
Hapsburg	4645	Jan 3	Jan 6	Jan 10

And thereafter every four weeks.  
 Passage from Dunedin to Southampton, Antwerp, and Bremen ... £18 to £67 10s.  
**SPECIAL RETURN TICKETS TO EUROPE**  
 The Steamers land Passengers at Southampton.  
 Passages from Europe can be prepaid in the colonies.  
 For freight or passage apply to  
**NEILL & CO, LIMITED,**  
 Agents, Dunedin.

**WATSON'S**  
**CITY BUTCHERY.**

Sole Purveyors of **KO-HER** Meat.  
 (Killed under supervision of Rev Mr Harrison  
 Jewish Rabbi).  
**A TRIAL SOLICITED.**

**UNION STEAM SHIP COMPANY OF NEW ZEALAND, L<sup>td</sup> MILLER.**

The above Company will despatch steamers as under:—

**FOR LYTTLETON, WELLINGTON.**—  
**FLORA, s.s.,** on Tuesday, November 14.  
 Passengers from Dunedin Wharf at 3 p.m.  
 Cargo till noon.

**NELSON VIA LYTTLETON, WELLINGTON.**—  
 (Transshipping at Wellington)  
**FLORA, s.s.,** on Tuesday, November 14.  
 Passengers from Dunedin Wharf at 3 p.m.  
 Cargo till noon.

**FOR AUCKLAND, VIA LYTTLETON**  
**WELLINGTON, NAPIER, and GISBORNE.**—  
**TALUNE, s.s.,** on Saturday, November 18.  
 Passengers from Dunedin Wharf.

**FOR NAPIER WHARF, VIA OAMARU, TIMARU, & LYTTLETON.**—  
**KAWATIRI, s.s.,** about Tuesday November 11.

**FOR SYDNEY, VIA LYTTLETON, WELLINGTON, and AUCKLAND.**—  
**TALUNE, s.s.,** on Saturday, November 18.  
 Passengers from Dunedin Wharf.

**FOR MELBOURNE, VIA BLUFF AND HOBART-ROTORUAHANA** s.s., on Thursday, November 16.  
 Passengers from Dunedin by 2.30 p.m. train.

**FOR SYDNEY, VIA LYTTLETON AND WELLINGTON.**—  
**HAUKOTO, s.s.** (from Lyttelton) on Tuesday, November 14.  
 Passengers connect at Lyttelton by Mararoa from Dunedin Saturday, November 11.

**FOR WESTPORT, VIA TIMARU, AKAROA, LYTTLETON, and WELLINGTON.**—  
**BUNNER, s.s.,** on Friday, November 17.  
 Passengers from Dunedin Wharf at 7 p.m.  
 Cargo till 2 p.m.

**FOR GREYMOOUTH AND HOKITIKA, VIA OAMARU, TIMARU, LYTTLETON, and WELLINGTON.**—  
**HERALD, s.s.,** about Tuesday, November 14.  
 Passengers from Dunedin Wharf at mid-night.  
 Cargo till 1 p.m.

**FOR FIJI, from AUCKLAND.**—  
**TAVIUNI, s.s.,** about Thursday, November 9.

**FOR TONGA and SAMOA, from AUCKLAND.**—  
**UPOLU, s.s.,** about Wednesday, November 15.

**OFFICES:**  
 Corner Vogel, Water, and Cumberland streets

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 description. Watches cleaned, 4s 6d—guaranteed 18 months. Main-springs, 4s. Jewellery neatly and promptly repaired. Country orders promptly.

**FRANCIS J. QUINN**  
 (Secretary Licensed Victuallers' Association of Canterbury),  
**HOTEL BROKER,**  
 204 HEREFORD STREET, CHRISTCHURCH.

A number of good Hotel Properties for Sale, ranging from £250 to £4,500. Easy terms arranged.

Registry Office for Hotel employees. A strict record kept as supplied by Licensed Victuallers, and none but the most desirable class of servants recommended.

Persons requiring situations are invited to register their names at once.

ADDRESS: Box 37. TELEPHONE: 677.

**T. HOULT, CARLTON POULTRY YARDS, CHRISTCHURCH,** has reduced his Sittings of Eggs from his prize poultry to 10s. 6d. 600 prizes won by his sittings during the last six years. **Brown Leghorns, Black Minorcas, Andalusians.** Several Birds For Sale at reasonable prices.

sure excellent prices could be readily obtained at any of our weekly sales. The majority of the horses were comprised of inferior to medium draughts and light harness horses, but for the latter there was more demand. We quote—First-class draughts (extra heavy), L25 to L30; good ordinary do (young), L18 to L22; medium do, L12 to L16; aged do, L6 to L10; good hacks and harness horses, L12 to L16; medium do, L7 to L9; light and inferior do, L2 10s to L5.

MR F. MEENAN, King street, reports:—Wholesale price—Oats: 1s 10d to 2s 0d (bags extra). Wheat (sacks included): Milling, 2s 9d to 3s 0d, demand fair; fowls, 2s 0d to 2s 7½d. Chaff: Inferior to medium, good supply, demand dull, £1 10s 0d to £2 5s 0d; prime up to £3 15s 0d, good demand; hay, oaten, quality good, demand dull, £2 15s to £3 0s; ryegrass, £2 5s to £2 10s, of good quality. Potatoes, kidneys, £5 0s 0d; derwents, £6 to £6 10s 0d, market bare. Flour: Boller, £7 15s to £8 5s; stone, £6 15s to £7 5s, demand quiet. Oatmeal, bulk, £10 0s; 25lbs, £10 10s. Butter, fresh, 5d to 9d; potted, demand easier, 6d for prime, eggs, 6½d per dozen.

## CHRISTCHURCH.

(From our own Correspondent.)

THE feast of "All Saints" was observed with all due solemnity at the pro-Cathedral. High Mass at 10 o'clock was celebrated by the Very Rev Father Cummings. The choir rendered Mozart's second Mass in a very creditable manner. In the evening rosary, litany, and Benediction of the most Blessed Sacrament followed by Pontifical Vespers. The Rev Fathers Cummings and Brian being deacon and sub-deacon, respectively. At the conclusion of the Vespers of the day the clergy laid aside their costly vestments and the meanwhile the altars having been denuded of their ornaments and draped in mourning, the plaintive Vespers of the dead were recited alternately by the members of the choir and the clergy.

All Souls day—the solemn Mass for the dead was celebrated by the Very Rev Father Cummings, His Lordship the Bishop assisted in Cappa Magna. The choir rendered the Gregorian Mass. After Mass Father Cummings pronounced the usual absolution at the Catafalque, the sanctuary was draped in mourning.

At the usual weekly meeting of the ladies' branch of the Society of "St Vincent de Paul," the Rev Father Cummings spoke about a visit he had paid to the Deaf and Dumb Institute at Sumner, he expressed himself highly pleased with the manner in which the Catholic children were treated at the Institution. Their temporal wants are well provided for in every way, and spiritually they are not forgotten, inasmuch they are in charge of a really good Catholic governess. The Rev Father was very much gratified at the way in which he was received and the courtesy with which he was treated by Mr and Mrs Van Asch. He hoped the ladies of the Society would make a point of visiting the Institution from time to time and thereby show their interest in the welfare of the afflicted little ones.

On Friday morning the pupils of the Marist Brothers' schools were afforded a most enjoyable treat, thanks to the courtesy of Rev Father Salvador, who exhibited his phonograph in the large room of the school building. The programme was a most varied one, comprising solos on cornet and clarionette, brass band selections, sentimental and comic songs, recitations, and speeches. The items were reproduced with great clearness. For distinctness of enunciation and modulation the address of his Lordship Bishop Grimes was the best reproduction. At the conclusion of the entertainment his Lordship supplemented the treat by generously distributing several tins of sweets, which evidently proved not the least enjoyable item on the programme.

The Druid's Hall, Lincoln, was taxed to its utmost capacity on Monday evening last, the occasion being his Lordship's lecture on "Picturesque Italy," beautifully illustrated by oxy-ether limelight views, under Mr Seager's skilful management. It will long be remembered by our country friends as one of the most entertaining lectures given in the district. Mr W. Hayward and his clever little sister, Miss Annie, rendered musical selections in their usual finished style. Miss Burke, of Lincoln, presided at the piano, the very pleasant evening being brought to a close by the singing of the "National Anthem."

At a meeting of the conference committee of the United Friendly Societies (of which Mr G. J. Sellers is chairman), it was decided to establish a "United Friendly Societies Benevolent Fund" by holding a monster meeting of members in the Tuam street hall on Sunday afternoon, November 19, instead of having the usual church parade, and making the proceeds the nucleus of the fund. The chairman reported that he and the secretary had waited upon Bishop Julius and Bishop Grimes, who had willingly consented to give addresses on "Benevolence." They have also asked the Musical Society to give selections from sacred pieces during the afternoon. Should the various societies fall in with the idea, which certainly is an admirable one, it bids fair to be a great success.

The list of candidates for political honours is still swelling, two more having come forward this week for Christchurch—Mr Bradbury,

a Wesleyan minister; and Mr M. Donnelly, our respected townsman and co-religionist.

At a duly advertised political meeting, in the Oddfellow's Hall one afternoon this week, the audience consisted of the caretaker,

## NAPIER.

(From our own Correspondent.)

November 2, 1893.

AT St Mary's both at 7 and 10.30 Masses Father Grogan, in a clear and forcible manner, defined the duties of the Catholics of this parish at the approaching election. He said he had asked the ladies not to be slow in placing their names on the roll, and he would urge them again without exception to do so. Even the Sisters in the convent had enrolled themselves. At the present time their Bishops were speaking about this question all over the colony. Therefore he would advise them to be in earnest about the matter. He knew some Catholic women did not like to mix up in these things, but he urged them not to do so because of politics but to augment their number and diminish the other side as much as possible. With regard to voting they were only asked to trouble themselves for a minute or two. The Catholic vote in this district including Meance would be 1000. He would make no allusion to any candidate, but would show them their position in order that some relief might be given to a suffering people. They had a great burden to bear in the present system of education—the burden of their neighbours and their own children; to educate the children of the wealthy class besides the Catholic children; pay the teachers of their neighbours and also the tutors of their own children, help to build schools for their neighbours. Was this not a penal law, one that every Catholic should rise up against? In 1892 the cost of education to this Colony was £479,114. This large sum distributed amongst each man, woman, and child would amount to 14s per head. Multiply this by sixteen and they would have a fair knowledge of what it cost for the past sixteen years. It was no wonder the Catholic community were poor. What reasonable man would say they were not trampled upon? It was impossible for them to raise their heads so long as they were ground down in this fashion. The direct veto, land question, or any other question might be brought up, but none of these were of so much interest to Catholics as the matter of education. Now when it is in their power to alter this state of things let them see to it in earnest, all acting as one member. The watchword had been given by a great prelate in this Colony. Some people say prelates should not join in politics, but was it not the duty of the bishops of the Church to speak on all questions of faith and morals. Their children had to live for the other world, and prelates were the only legitimate judges of what was for the children's welfare. When they saw a man, who had fought their battles for the last 20 years, rise off a sick bed and advise them to take care of their children, an army of vipers heaped upon his venerable head all the marks of disrespect possible. Men of all shades of religious persuasion had something to say about him, and the reason was because they feared him. He was a man who spoke his mind fearlessly, no matter whether it pleased or offended. Even amongst themselves there was a little remnant of this battle during the past week, and from quarters where it was unexpected. If others felt angry, he (Father Grogan) felt rather pleased, and the reason was that he wanted a man to put off the mask; he did not want him to appear as a public friend while he was a hidden enemy. By his action this man would do a lot of good, for it would put Catholics on their guard not to be led away by a man who publishes a paragraph occasionally favourable to Home Rule. On the authority of their Bishop, Catholics in this district would place the education question before anything else. Their faith taught them to do their duty in this respect. Let a man be as liberal as he chooses, but liberalism must be founded on justice. The candidate who despises 1000 votes must be very presumptuous indeed. When their prelates put their heads together and advised them as to the course to be pursued they must follow it.

Portugal has officially recognised the action of Leo XIII, who, in response to the request of the hierarchy, clergy, and the faithful of that kingdom, made the festival of St Joseph a holy day of obligation, and henceforth the 19th of March will be a national holiday.

Humbert, "King" of Italy, must be a splendid sovereign of a free people. Here is a scoundrelly robber named Tiburzi who has kept the landlords of Vuerbo in a state of absolute terror for the past twenty years. He is a brigand of brigands—a highway robber—and all the power of "King" Humbert is not sufficient to catch the big thief. He has reduced the neighbourhood of Vuerbo to a state of terrorised subjection, and he still exists and flourishes. Tiburzi entered on his predatory movements just at the time that the Italian Usurper entered the Quirinal, and there he is to this day. Is Tiburzi in league with Humbert, and does he pay his protector a stipulated sum for his robberies? It looks like it. Brigands of a feather flock together.—*Catholic Review.*

**P R O S P E C T U S**  
OF THE  
**HIGH SCHOOL, ST DOMINIC'S PRIORY,  
DUNEDIN.**

The course of instruction comprises English (Grammar and Literature), Education, Geography, History, Penmanship, Mathematics (Arithmetic, Algebra, Euclid, Book-keeping), Elementary Science, Latin, French, Italian, German, Music, Singing, Piano, Art Needlework, Drawing, Painting, etc., etc.

**TERMS:**

BOARDERS, £40 per annum, paid half-yearly in advance.  
DAY PUPILS (Senior School), £3 per Term, paid in advance.  
" (Junior School), £1 10s " " "  
" Kindergarten, 10s " " "  
" Pianoforte, £1 10s.  
" " Pianoforte, 10s.

**EXTRAS:**

	per Term		per Term
Pianoforte	£2 2 0	Wax Flower Modelling	£3 3 0
Harp	2 2 0	Gymnasium (costume included)	1 1 0
Harmonium	1 1 0	Use of Library	0 5 0
Violin	2 2 0	Laundress	1 1 0
Guitar	2 2 0	Painting	2 2 0
Singing	2 2 0		
Paper Flower Making	2 2 0		

Domestic Economy and Cooking, 12s; Saturday Afternoon (Civil Service subject), 10s; Dressmaking, by special arrangement. Boarders under ten are not charged extra for Music. No extra charge for ordinary class lessons in Part Singing, Geometrical or Freehand Drawing.

The Academic year is divided into four Terms, the 1st commencing January 28, the 2nd April 14, the third July 19, the 4th on October 4.

**UNIFORM:**

Black cashmere dress and apron in winter, grey print in summer, white dress for special occasions; two black straw hats, a warm black jacket, two pair of strong walking shoes, two pair of light house shoes, one pair of black gloves, one pair of garden gloves, one grey flannel dressing wrapper.—All dresses to be made in the Convent in the uniform style. Charge for making winter dresses—full size, 12s; smaller size, 8s; summer dresses, all sizes, 6s.

Each Boarder should have three pair of sheets, two pair of blankets, two pillows, four pillow-cases, one counterpane, four table napkins; a knife, fork, teaspoon, dessertspoon, and napkin-ring (with initials engraved); four toilet-towels, two large bath do. Work materials.

Pupils are admitted at any time; allowance is made for the portion of the Term elapsed before the pupil's entrance.

Notice must be given one Term previous to the removal of a pupil, or a fee of half the Term if preferred. An extra charge of three guineas is made for pupils remaining during Midsummer holidays.

Ladies desiring to learn Music, Singing, Flower-making, or any other accomplishment, can receive morning or afternoon lessons at the Convent.

All Payments to be made in advance. For further particulars apply to the Rev Mother Prioress, Dowling street, Dunedin.

**VISITING HOURS** (on Business)—daily from 2 to 4 p.m.

Visitors admitted to the Schools on Thursdays and Sundays only.



**T H E C H E V I O T E S T A T E .**

**NOTICE** is hereby given that **FIFTY-FOUR FARMS**, comprising 12,482 acres of First and Second-class Agricultural Land, will be open for application for

**LEASE IN PERPETUITY,**

on and after Monday, the 13th day of November, 1893, at the Land Office, Christchurch, Tamaru, and Cheviot.

Rents from 2s to 11s per acre per annum.

Areas from 84 acres to 485 acres.

Also,

**THREE GRAZING FARMS,**

comprising 2506 acres, for Lease for twenty-one years.

**SIXTY-SIX VILLAGE SETTLEMENT ALLOTMENTS**

will be open for selection for **LEASE IN PERPETUITY.**

Rents from 3s to 12s per acre per annum.

Areas from 4½ acres to 77 acres.

Also, for Sale by Auction, on the 17th November, at the Provincial Council Chamber, Christchurch at 11 a.m.,

**FOR CASH OR ON TERMS,****FORTY-NINE FARMS,**

comprising 11,936 acres of First and Second-class Agricultural Land.

Upset prices from £3 to £12 per acre.

Areas from 31 acres to 573 acres.

And Thirty-three Sections in the new

**TOWN OF MACKENZIE.**

Prices, £7 10s to £30.

**THE MANSION HOUSE AND 5,000 ACRES**

of Land will also be offered for sale in one lot, for Cash or Term, on the 17th November. Upset, £25,000. Should the house and land not be sold, then 2,896 acres will be offered in six sections, on same terms. Prices £2 10s to £5 12s per acre.

Plans and terms, with full particulars of the lands and a brief description of each section, can be obtained at any Land Office in the Colony.

**JOHN MCKENZIE,**  
Minister of Lands.

**H O W A R T H ' S P A T E N T S A F E T Y  
C A T C H F O R L I F T S .**

The above Catch is the best for the following reasons:—1st—Experts say so. 2nd—It is most accurate and certain. 3rd—There is no tear or wear, and no intricate parts to get out of order. 4th—It has successfully stood the most severe tests, and **WOULD ACT EVEN IF THE PISTON ROD BROKE.** 5th—It has been in use in Dunedin for the last six years and has given the greatest satisfaction. For example, in the stores of the Union Steam Ship Company, Messrs A. and J. McFarlane, Thomson and Co, Rose, Wilson, and Co, Phoenix Bond, and several other lifts.

Sole Maker:

**JOSEPH SPARROW,**  
ENGINEER, BATHURST STREET, DUNEDIN.

**I N V E R C A R G I L L A R T - U N I O N .**

Drawing Takes Place

on

**20th DECEMBER.**

£600 GIVEN AWAY IN PRIZES.

TICKETS—ONE SHILLING EACH.

The Art-Union Committee desires to offer their warmest thanks to the following ladies and gentlemen for Blocks and Remittances received:—Miss Beer, Miss Lynch, Mrs Lavelle (2), Mrs Hegarty, Mrs Byrne (Nelson), Mrs Bernach (2), Mrs Barnes, Mrs Patterson, Mrs Hannifin (Waimate), Miss Crengle (2), Mrs Dinan, Messrs M. Ross, D. Crow, J. Callaghan, P. Brown (Whakatane), J. Gardner, N. Bulch, J. Duffy, P. O'Malley (Selwyn), P. Keenan, P. Coffey (Rakaia), F. Wills (Thames), R. O. Young (Auckland), 2; J. Carey, P. Moran, J. McNally, T. Jenkins, J. O'Loughlan (N. Moeraki), T. Clancy (N. Moeraki), W. Burke, W. Craig, J. Coohedy.

Further acknowledgments in future issues.

Notice—As the Date of Drawing is near at hand, all friends of the undertaking are kindly requested to co-operate in making the event as successful as possible. This can be most effectively done by sending in Blocks and Remittances as early as possible, so as to enable the Committee to complete the necessary arrangements in time, thereby avoiding vexatious postponements.

Signed on behalf of Committee,

**REV N. VEREKER,** Hon Treas.  
**W. J. MCKEOWN** } Hon Secs.  
**JAMES COLLINS** }

**DUNEDIN CITY ELECTORATE.**

**H U G H G O U R L E Y** will ADDRESS the ELECTORS

At Naumann's Hall, South Dunedin,

On FRIDAY, the 10th inst., at 8 p.m.

Mr. Henderson, Mayor of South Dunedin, in the Chair.

**C A V E R S H A M E L E C T O R A T E .**

**L A D I E S A N D G E N T L E M E N .**—In responding to the wish of a number of Friends, I beg to offer myself as a CANDIDATE for your Suffrages at the forthcoming GENERAL ELECTION, and will take an early opportunity of giving you my Views on the several Political Questions of the Day. Yours obediently,  
**GEORGE MUNRO.**

TO THE ELECTORS OF DUNEDIN CITY.

**L A D I E S A N D G E N T L E M E N .**—Responding to a very generally expressed wish, I beg to intimate that I will be a CANDIDATE for your Suffrages at the forthcoming GENERAL ELECTION.

I will do myself the honour of meeting you at an early date and explaining my views on public questions.

Yours obediently,

**CHARLES HAYNES.**

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



## ANSWER TO CORRESPONDENTS.

"SUBSCRIBER."—The number is 10,240; the sum saved may be calculated from the cost of the pupils in State schools, that is £3 15s a head, with 5s a head added for scholarships. Add also the cost of school buildings to accommodate 10,240 children. The particulars are to be obtained from Government official returns.

"ELECTOR."—Catholics are bound to support the candidate who, in the House, has kept faith with them. If, out of the House, he has shown himself active in promoting in election that was glaringly hostile to their interests, or has taken a prominent part in any movement calculated to injure the Catholic claim, they may lawfully consider themselves absolved from their obligation.

"A VOICE FROM THE RANKS."—Particular advocacy of the kind in our columns could do no good, and might do harm. Our part is to state principles and urge our readers to be true to them. Their particular manner of action we must leave to their own good sense. Surely the matter can be privately agreed upon so that the union may be in the right direction.

"ADVOCATE," we have no intention at present of publishing the matter referred to.

# The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, NOVEMBER 10, 1895.

## 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.

### OUR COMING MAHATMA.



SIR ROBERT STOUT is very much in evidence. Yesterday in Wellington, to-day in Dunedin, to-morrow in Invercargill—everywhere an admiring crowd drinks copious draughts of political wisdom from the one wise man in New Zealand. What next? A theosophic wave has recently passed over the Colony. When the latest fad will have served its purpose, when "social reform" will have become a state platform subject, we shall not be surprised to find Sir ROBERT announcing himself as the re-incarnation of some eminent heathen sage, and his devoted henchmen proclaiming him the great omniscient Mahatma of Australasia. Mahatma STOUT would, for a while, gratify the inconsistent democrat, who must already weary of common knighthood. But we are running ahead too fast. An overrated man must keep up his prestige by many artifices, and the admiration of the modern crowd is to be obtained by lightning changes, rather than by an exhibition showing sound common sense. Hence the present flying-trapeze existence of the coming Mahatma. Sir ROBERT STOUT has shaken the dust of Dunedin off his shoes for certain reasons, and betaken himself to Wellington. There is no apparent grief at the loss sustained. Signs of mourning are conspicuously wanting. Our good wishes accompany him wherever he may go, for with much that is unlovely in his political charlatanry, there is not a little amiability in his personal character. But we do not fret at his departure. Not a tear has yet been shed, and our eyes will bear the loss. Dunedin does not feel glad at his political departure. Dunedin does not feel sorry that he goes to present his great political heart to a rival. Dunedin, true to the teaching of this great master, will bear the separation *aquo animo*, with philosophical calm.

We ourselves are filled with wonder. We were under the impression that the citizens of the Empire City thought that nothing good came from Dunedin. We are certainly astonished that the great distributing centre of New Zealand should stoop down to pick up what the southern commercial capital has cast out. We are told by veracious journals that Sir ROBERT STOUT will be returned for Wellington. New Zealand journals are not infallible. We beg to differ with many, and to assert that Wellingtonians will hesitate before

they accept as their Member an acknowledged faddist, a man who, in the estimation of the Dunedin electorate, does not possess an eminently practical intellect, and who has proved by action that his patriotism is not of the first grade. What is the position? Wellington, the Empire City, considered to be hard up for a candidate, is asked to accept a Dunedin "faddist"—a man who has undoubtedly an extraordinary memory with a less extraordinary judgment. Sir ROBERT STOUT has no doubt made a deal of his opportunities, and for his industry in the acquisition of knowledge is to be commended. He reads much—over much—but seems, judging by his utterances, to suffer from chronic mental indigestion. He knows everything. He is a sort of walking encyclopaedia. He is an omnivorous reader of HERBERT SPENCER and the latest Free thought works. It were better for himself and better for the Colony that he had been a profound thinker. We should be less inflicted with his many crude opinions, and he would not obtain the unenviable title of "faddist." The newspapers are full now of his new theories on social reform. The existing state of things is faulty. The Upper House needs reformation. Did Sir ROBERT hold the same ideas a few months ago when his Lyceum henchman BOLT and his relative MCGREGOR were, as the Dunedin elect, put among the chosen twelve? Wellington, considered to be hard up for a suitable candidate, is asked to accept a man who was rejected by those who know him best, and who is evidently afraid to stand for an Otago constituency. Notwithstanding Sir ROBERT's oft-repeated declaration after his memorable defeat in Dunedin by the then youthful ALLEN that he would not enter politics again for a long time, we find him accepting the first fair chance which offered, and embracing Inangahua. The West Coast electors think as much of him now as do the electors of Dunedin, and as will the electors of Wellington if they return the man whom they really know not. Wellingtonians should consider well beforehand; after regrets come too late. Wellington, considered to be hard up for a suitable candidate, is asked to accept as trusted Member one who has introduced into her bosom an alien secret society, whose watchword is the revolutionary motto, "*Liberty, Equality, Fraternity*," and which even British Freemasons will not recognise. The action of Sir ROBERT STOUT in introducing anywhere on British soil a notoriously political foreign association is from a patriotic point of view deserving of the strongest reprobation. It is well known that the Grand Orient played an important part in French troubles. A British statesman, if he would possess the confidence of the people, should be as Caesar's wife, and hold aloof from all possible foreign influences. Some Wellington Catholics, we are given to understand, have been impudently invited to vote for the coryphaeus of secularism and the hierophant of godlessness. The possible reasons which could induce any Catholic in his senses to think of voting for the man who, since the inception of the secular system, has proved the determined enemy of Catholic education, are, indeed, far to seek. We were informed that some so-called Catholic place-hunters once upon a time ostensibly helped Sir ROBERT STOUT. Now they bitterly mourn the hopes that have left them. We do not believe that any Catholic in Wellington, worthy of the name, will be found to give the slightest support to Sir ROBERT STOUT. Possibly a few men, with Catholic surnames, whose honest parents, if alive, would be ashamed of their base conduct, will, in their hatred of the "MEDON crowd" and their desire to burst up the present Government, endeavour to lead astray the thoughtless. These, if such there be, will not succeed. Catholics will not readily be wheedled even by the smooth tongue into according the slightest support to a man who has introduced into New Zealand a secret society which is responsible for the secularization of schools, the banishment of religious, the enforced military service of priests, and the persecution of the Church in France. It may be well to quote here the words of a continental Mason as showing the policy of the society of which Sir ROBERT STOUT is local chief. In a speech on the death of VICTOR HUGO, the moral losses said to be suffered by the clergy are enumerated. The *raison d'être* and the origin of secular schools are clearly shown, and the necessity for determined efforts to maintain Christian schools is demonstrated. In the address referred to, which was delivered in 1885 by LUIGI CASTELLAZZO, secretary of the Freemasons of Rome, the following words occur:—"Civil marriage deprives them of the control of the family. Lay education will shortly withdraw from them that of the rising generation. Civil

**JAMES LOGIE,**

233 Cashel Street West, CHRISTCHURCH, has just received his Summer Stock of Boots and Shoes which he recommends to his customers and the public. CANVAS SHOES in great variety

Respoke Work a speciality. REPAIRS NEATLY EXECUTED.

funerals and cremation pyres will then rob them of their last pretensions to rule over death. Progress will thus soon have annihilated them.' Could any words more clearly prove the diabolical nature of secular education? On reading them, loyal Catholics require no advice as to how they should act.

THE London correspondent of the *Otago Daily Times*, of the 7th inst., is accountable for the following:—"According to the *Leader* Bishop Moran is the only Liberal and Home Ruler among the Roman Catholic bishops of New Zealand. All the others, it says, profess the politics of Archbishop Vaneau and the Duke of Norfolk. The *Leader* remarks upon the former unsuccessful effort of Bishop Moran to obtain a seat in the New Zealand Parliament, and expresses an opinion that, with the female franchise in force, he may very likely succeed in the coming general election if he makes another attempt. It further says that Bishop Moran has a grievance against the Pope for filling the New Zealand bishoprics with English Tory ecclesiastics, as he deems this unfair to the Irish, who form the majority among New Zealand Roman Catholics." This paragraph is full of misrepresentation from its beginning to its end. The first statement contained in it received, two or three years ago, from Mr John Dillon, a most emphatic contradiction. Mr Dillon testified strongly to the cordial reception and generous assistance given to his colleagues and himself by the Archbishop of Wellington, and the Bishops of Auckland and Christchurch, and that is quite sufficient. As to Dr Moran's candidature for a seat in Parliament, it was an exceptional matter, not likely to be repeated. Finally, nothing can be more false than that Bishop Moran has a grievance of any sort against the Pope. The Bishop has a complete reliance on the Pope's wisdom and justice, and has no thought whatever of resenting any line of action taken by his Holiness. This we state on authority. We hope the *Leader* will have the fairness to reproduce our contradiction of the mistaken statements made by him.

WE are glad to see that tickets for the Invercargill art-union are briskly going off. We were right in predicting that so praiseworthy an undertaking could not fail of support. Only a few weeks now intervene before the drawing, which will take place on December 20, and on the concluding effort depends the success of the undertaking. The pull cannot be long—but let it be strong, and all together. If so the result will certainly be all that could be desired.

THE association into which the Very Rev Father Vincent, C.P., is engaged in receiving families in the diocese of Auckland has no connection, we may explain, with the Archconfraternity of the Holy Family. It is for the enrolment of heads of families, who are to give in their own names and those of all their households. An act of consecration is made, and there is a prayer appointed to be said daily before a picture of the Holy Family, either privately at home or publicly in the church. The mission of the good Missionist Father, as our Auckland correspondent also mentions, has been attended with marked success.

THE *Dublin Freeman* of September 23, publishes the following acknowledgement from the trustees of the Irish National Federation:—"Hastings and Napier, New Zealand, per Patrick McMahon, chairman, John Cullen, treasurer, and Patrick McCarthy, secretary, Hastings committee; and J. F. M. Hrosby, chairman, John Higgins, treasurer, and Patrick Barry, secretary, Napier committee, £76 7s 6d."

THE sum of £7 14s 6d has been forwarded by Mr J. O'Halloran, J.P., Glenties, to the Rev Brother J. P. Lynch, St Patrick's monastery, Galway, as follows:—Subscriptions to St Patrick's monastery, Galwegian, £5; Dennis Ryan, 2s 6d. Subscriptions to Rev J. Cra dock, P.P., Castlegar, near Galway, for renovating churches and schools in his parish: Mr John McNamara, Christchurch, 10s; Daniel Higgins, Lohurn, 2s; James O'Hara, Bennetts, 5s. Per Mr James O'Hara, Mr Richard Donovan, 5s; Mr Patrick Gingavoo, 5s; Mr Thomas Casserley, 5s; Galwegian, £1.

IN relation to the profundity of the Rev Dr Dunlop on whose extreme shallowness we comment elsewhere, we may add that we greatly doubt as to whether there are more infidels in Catholic France, proportionately, than there are in Protestants England. French infidelity is noisy and that accounts for its prominence. There certainly are not, proportionately, as many infidels in Catholic France as there are in Protestant Germany. In Berlin, for example, the attendance in the Protestant churches is very much less, in proportion to the population, than, in like proportion, attendance in the Catholic churches in Paris. Finally, we would add a word of warning:—Let not any one henceforth venture to assert that the moon is made of green cheese. First, on the principle enounced by the Rev Dr Dunlop, might lead to a denunciation on the part of many that there was such a thing in the world as cheese of any kind, or perhaps that there was even a moon.

The *Sydney Freeman's Journal* gives some details relating to the will of the late Archbishop of Adelaide, which was sworn at £5,150. The *S. A. Register* gives the following particulars:—After payment of his debts, funeral and testamentary expenses, the Archbishop devised and bequeathed his property in the manner following:—"I will devise, and bequeath to my successor appointed by the Sovereign Pontiff all my real and personal property, of what kind soever, and wheresoever situated, or to which I may become entitled, excepting, however, the following legacies—I will and bequeath to my executors £200 to be expended by them as I have instructed; and I will and bequeath to Bridget Reynolds, wife of my deceased brother, Patrick Reynolds, £200 for the benefit of her children. I will and bequeath to the Priory of the Dominican Convent, North Adelaide, £100 sterling for their chapel of Reparation. It is my will that my body rest in the cemetery of St Mary's Dominican Convent, Gabra. It is also my will that should my people wish to erect a memorial of me it would take the form of an orphanage. I hereby revoke all former wills made by me, and I appoint Frederick Byrne, D.D., of Kapunda, and Aloysius McDonald, of Adelaide, executors of my will and testament." By a codicil dated 18th April, 1893, the executors are empowered to sell any small lots of town or suburban lands in order to pay the legacies and other expenses mentioned in the will. The memorial movement has been started in Adelaide and a number of subscriptions have been received.

MISS AUGUSTA DARGON, we see, is delighting audiences in the North Island. Newspaper critics speak enthusiastically of her recitals. A visit from a lady of such exceptional talents cannot fail to be of lasting benefit, and to do much towards raising the intellectual standard of her hearers. It will be to the advantage of every centre visited by Miss Dargon to provide her with crowded houses.

WE knew all along that the "New Liberalism" of Sir Robert Stout was a very fanciful and novel sort of article. Of its nature we now find ample proof in the fact that Sir Robert has secured in his candidature for Wellington the fervent support of the Tory party. Our monopolist friends are "cute" enough to recognise froth when they see it, and to know that the depths it conceals may be of a very different kind. Sir Robert, who can amuse the mob by empty visions while he works out quite different ends, is the very man they need. It is the sincerity of the present Government that forms the object of their dread. Meaningless spouters are altogether to their taste.

WE learn that Miss Josephine Macedo, of the Otago Conservatorio of Music, has received from the principal, Signor B. Squarise, and Mr A. J. Barth, professor, a certificate declaring her a qualified teacher of music. We may add that we have long known Miss Macedo as a very charming pianiste. We are happy to congratulate the talented young lady on her well-merited success.

THE Rev Father Treacy, who has been transferred from Geraldine to Hawarden, was presented on the eve of his departure with a handsome testimonial and an affectionate and appreciative address, of which a copy appeared last week in our Christchurch correspondence. The rev gentleman made a feeling and appropriate reply, in which he referred to the valuable testimony borne to the ties that had united him to his flock. The care he had bestowed on the children and of which the address spoke, was only, he said, what a priest ought to bestow on them. As to the removal of the debt and the enlargement of the church—involving in all an expenditure of over £900—that was due more to the generosity of the people than to any efforts or zeal on the part of the priest. The Rev Father, on leaving, was escorted as far as Orari by a number of his late parishioners in vehicles of various kinds. The testimonial, we may add, received handsome subscriptions from Temuka and Waunareia, as well as from Geraldine.

WE perceive that copious extracts from the late "Papal Encyclical" are going the rounds of our contemporaries. Indeed the document has been, in an instance or two, quoted for the admonition of Bishop Moran. It makes no difference apparently to our contemporaries that the "Encyclical" in question never saw the inside of the Vaneau, its birth-place being the office of the *New York World*, an enterprising contributor to which journal was its author. We concede that hardly even an able editor of the secularist stamp can really believe that a Yankee penny-a-liner is an authority of whom Bishop Moran need feel much terror.

MESSERS GEORGE MUNRO and Charles Haynes announce themselves as candidates respectively for Caversham and Dunedin city at the approaching elections. Mr Hugh Gourley will address a meeting of the electors on Friday evening, the 10th inst., in Naumann's Hall, South Dunedin.

Mynherr Boue, the President of the Society of St Vincent de Paul in Holland, has just won a seat in the Dutch Parliament. He was elected for the district of Bitterwyk, which has never before been represented by a Catholic.

**SILKSTONE SOAP,** The New Zealand Provision & Produce Co., CHRISTCHURCH, has the largest sale of any. Ask for goods that are first class having in mind that SILKSTONE is the very best. For purity and cheapness it has no equal.

# Correspondence.

(We are not responsible for the opinions expressed by our Correspondents.)

## THE POLITICAL COMEDY.

TO THE EDITOR N.Z. TABLET.

SIR—It is evident that in some parts of the Colony we are likely to have a plethora of Parliamentary aspirants. Judging from various newspaper reports, we have legions of heaven-born geniuses among us, who have hitherto wasted their sweetness on the desert air, lacking the suitable opportunities to enlighten their fellows as to the latest and best means of saving the world in general and our own little corner of it in particular. Now their opportunity has come, and in the general rush and scramble that is likely to ensue (in these dull times) for a three years' job, plus £240 a year, all the indications point to a pleteous supply of patriots, generally of the usual character, and all prepared to sacrifice themselves on the altar of their country for the modest remuneration noted above, and their chances of any odd scraps thrown to them from the Ministerial table. To those who love the country they live in, having a deep interest in its welfare and prosperity, and something of a stake in it beyond a carpet bag with two shirts and an assortment of paper collars, it is but a sorry spectacle to note the class of men who rush into the political arena here, and pose as the saviours of the community. And their utterances and speeches, as they are called; oh, how can you describe them? They are generally fearful and wonderful concoctions, like a rambling tale told by an idiot, all sound and fury, signifying nothing. Neither knowledge of political economy, argument, logic, or common-sense being discernable in the faintest degree in many of them. Such is about the general stamp of our politicians in this 19th century in New Zealand. The usual formula is to rave about John Stuart Mill, Herbert Spencer, Henry George, Bob Ingersoll, and other advanced thinkers (I believe that is the correct phrase), with frequent pathetic references to the unborn generations, and the unearned increment, not forgetting yells of indignation against capital and the bloated owner thereof. If sufficiently accomplished on these various points, and able to blow their own trumpet with a pair of leather lungs equal in capacity to that of a piper's windbag, and carrying with them a front of brass, tell me what more is required in our politicians, or what more do we get? A man properly gifted with these various accomplishments, is he not according to our notion of the eternal fitness of things, a born legislator, formed specially to lead and command? And great shall be his reward. A few nights ago a couple of our brilliant and gifted city members were safely delivered in the City Hall, after immense efforts, of their usual burden of political prodigies and wonderful creations, they had brought forth (amid many groanings) with a view to the salvation of the Colony. Both speeches ran like a couple of crudely coined stones, told by two ancient grandmotherly ladies; neither common-sense, wit, nor humour in either of them. One of the speakers had knowledge enough to say as little as possible, and all in vague generalities, neither point nor detail in it from first to last, and in this he showed some glimmering of sense, for where the mind is a complete *tabula rasa* as to political matters, the less detail ventured on the better. *Ne sutor ultra crepidam*. The other speaker, as befits the man, is a complete specimen of the unctuous, garrulous twaddler, *a la* Pecksniff, and his advice to the ladies, with its covert innuendo, to elect only men of moral character and sound standing on the Rialto reminds me of the story of the Pharisee who went into the temple to pray, and thanked the Lord he was not a sinner, like the poor publican, who in a humble attitude stood behind him, but was a good man who gave to the poor, and paid his shot when it was due. This speaker being a Scotchman, and a great admirer of the national poet Burns, no doubt sucked in his first Pharaesical lesson from Holy Willie's prayer, and it has left a lasting impression on his mind as a worthy model to follow in these matters. In strong contrast to this miserable slush of dish-water comes the speech of the Hon J. Mackenzie, delivered at Naseby, and, notwithstanding all the abuse levelled at him by the Press here and elsewhere in this Colony, he appears to make out a very fair case for his Government. His speech is bold and manly, as befits a Mackenzie of that ilk, and he throws down his gage of battle without reservation against all comers. What a deluge of ponderous claptrap we may look for in reply to the Hon Ian Mor Mackenzie. With some of his legislative efforts I could not agree, but I firmly believe he is thoroughly honest and earnest in his desires and aspirations to do the best he can for the Colony in the position he occupies. And I will add this, that no Minister of Lands during my 35 years experience in this Colony has dealt such fatal blows at land rings, and big money-lending concerns which infest these parts, as this gentleman has done. He who runs may read, and they will understand the reason of the abuse so lavishly heaped on his head by certain newspapers. It is very easy to explain how he is in particular of all the members of the Ministry is so often pilloried in the *Otago Daily Times* and other papers of that class. It is well known why it is

done and in what interest. It is not merely a question of one candidate against another for the Waikato district. Oh, no, it is a question of getting rid of the Hon J. Mackenzie in the interests of large money-lending institutions, land syndicates and companies whose business he has ruined and whose land securities he has depreciated by at least fifty per cent through his general reduction in values of unsold lands and Government leaseholds etc., and the various easy terms of acquiring Government lands. I know exactly what I am writing about, and, without the slightest hesitation, I know this to be the festering sore that rankles against the Mackenzie, and no stone will be left unturned to put a stop to his career if at all possible. It is true the Hon J. Mackenzie did not initiate this general reduction in Government land values. This was commenced by the late Atkinson Government, who, on attempting to pass their first Bill for the relief of the rack-rented settlers of the Colony, were met by precisely the same opposition and from the same quarter as the Hon J. Mackenzie has now to contend with—that is, the monied and landed interest as represented by the *Otago Daily Times* and the *Evening Star* newspapers, both of which, in a particularly virulent manner, attacked the Ministry of the day for proposing to pass such a measure, and so wrought the oracle as to have it defeated in the Upper House. As a general rule no question of patriotism or the general good of a struggling community ever inspires the lucubrations of either of those papers in political matters, the sole end and aim being self and party, and it has become a question of life or death with that party to stifle at once the Hon J. Mackenzie. In a very short time the saturnalia of a general election will be with us, when the various patriots will be largely in evidence at the street corners and elsewhere, each bawling out the merits of his latest patented nostrums, warranted to save society from further dilapidation, and to perfect all unborn generations both here and elsewhere. For do we not lead the world in ideas and fads of all imaginary classes and colours? And are not the eyes of all mankind, and womankind also for that matter, fixed on us with tremulous admiration, waiting anxiously for the latest grand specimens of flapdoodle our multitude of political quacks may give to an admiring world? Specimens of the Codlin and Short order will be as numerous at all street crossings shortly as ever were bramble berries in a Scotch hedgerow in summer. And, to complicate the position still more, we will have in this election a new and unusual element, that is the politician in petticoats: the newly enfranchised ladies of New Zealand, God bless them. I owe them no particular grudge. They are a necessary evil, and it appears we cannot well do without them somehow or other. I have no desire to pose as an adviser to the ladies of this Colony as to the disposal of the new power placed in their hands, but I earnestly hope that the many thousands of good well living earnest Protestant women of this country who are wives and mothers, will do their utmost to secure for their children at least some semblance of a Christian education in the public schools of the Colony, which under the present system are a disgrace to any country calling itself Christian.—I am, etc.,

H. C. MCCORMICK.

[Our readers will understand that by the publication of this letter we do nothing towards pledging ourselves to support the candidature of the Hon J. Mackenzie. Where the Catholic claim is concerned he also is our determined opponent.—Ed. N.Z. TABLET.]

### IMITATION

is the

### SINCEREST FLATTERY."

The articles most imitated are  
CLEMENTS' TONIC and  
FLETCHER'S PILLS.

### WHY?

BECAUSE they have the best reputation and are most in demand by the public, consequently every dishonest trader tries to trade on their fame and renown.

It is really wonderful that the Australian people are so slow to see the truth as regards the unscrupulous quacks and charlatans who prey on the credulity of the Australian public. Scarcely a week ever passes but what the Press exposes the bare-faced and shameful practices of some of these harpies, yet, in face of all, they seem to thrive and the paper who hounds them down most thrives fattest on their advertisements, and cracks champagne over each balance-sheet. Clements' Tonic and Fletcher's Pills have never yet stooped to deception and misrepresentation. They are scientific therapeutical agents, and evidence as to their value can be found in every district, and such being the case it is unnecessary to further extol their virtues.

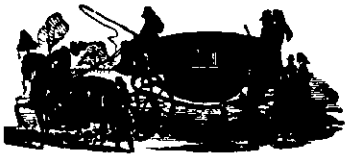
Mataafa, "the Catholic Washington of Samoa," having failed in his recent ill-advised revolution against King Malietoa, who sits on the throne by virtue of Mataafa's former success in resisting the Germans, has been sentenced to exile. His final disposition is in the hands of the representatives of the United States, England, and Germany, who conjointly guarantee Samoan independence. Mataafa is described as of saintly appearance, true to his vow of chastity, and venerated by his countrymen of every condition, who regard him as a victim of German conspiracy—Germany having explicitly stipulated that Mataafa should never be recognised in the succession to the Samoan throne.—New York Freeman.

WM. GEO. BURNS.

PRINTER OF TABLET, 31 Oxford Terrace, W. CHRISTCHURCH, and  
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# Dublin Notes.

(From Contemporaries.)

His Eminence Cardinal Moran is at present the guest of the Most Rev Dr Brownrigg, Bishop of Ossory. Last week his Eminence and the Most Rev Dr Comerford, Bishop of Kildare and Leighlin, visited Leighlinbridge, the Cardinal's birthplace. Dr O'Haran, secretary, and the Rev Dr Kelly, rector Irish College, Rome, also attended. His Eminence visited Old Leighlin—for many centuries the home of saints and scholars—inspected the additions now being erected at Leighlinbridge church, and expressed himself as highly pleased with the design and workmanship. He gave instructions to have a high altar of marble erected, all the expense to be borne by himself. The Cardinal and Dr Comerford partook of luncheon with Father Connolly, P.P., and a number of clergy at the parochial house, and returned to Carlow at five o'clock.

The volumes of the New Irish Library at present decided upon—in addition to those already announced—are "Roger O'Moore," by Sir Charles Gavan Duffy; "What Small Nations have done for Humanity," by T. W. Rolleston; "Owen Roe O'Neill," by J. F. Taylor; "A Guide to Gaelic Literature," by Dr Douglas Hyde; "Irish Songs and Airs," by Alfred Perceval Graves; "Ulster's Part in Irish National Struggles," by John McGrath; "Irish Stories," by W. P. Ryan; "Life of Sarsfield," by Dr Todhunter; "Latter-day Irish Poetry," by W. B. Yeates; a book of Irish biographies, by D. J. O'Donoghue; and a volume on Irish industrial resources, by Mrs Lynch.

As an Irish landlord the fourth Marquis of Hertford—Thackeray's "Lord Steyne"—was a typical specimen of absentee. When on the representations of Sir Robert Peel that it would be advisable for him to reside in the country some part of the year, Lord Hertford, under promise of conforming to this advice, obtained his coveted Garter, the tale goes that he paid a flying visit to the sister isle. From a hill on his property he was shown a very effective panorama. "Now, my lord," said his agent, "you may have the satisfaction of feeling that every acre your eye can see is your own." "Well, I see it for the first time, and I hope to God I shall never see it again." He never did.

Barely has there been witnessed such a scene of enthusiasm as followed the victory of the popular Dublin Metropolitan Police in the tug-of-war at the police sports. For a moment courtesy to the vanquished was almost forgotten in the whirl of excitement at what was an unexpected victory in a doubtful contest. The Glasgow team crossed the sea with a glorious reputation, and they looked it. Victors in thirty-two hard-fought contests, it appeared that Dublin was completely over-matched, and the odds were laid on the invaders. The only consolation that the crowd had on Saturday was that if the Irish flag was in danger it was a Scottish host that was going to lower it. When, however, it was realised that muscle had won over mass the rejoicing knew no bounds. The grounds were covered with crowds, each with an individual of the team carried high in triumph, and when a member of the team was not to be had, the crowds insisted on honouring some other member of the force.

The British delegates to the Trades Union Congress had a most instructive experience of Orange blackguardism on Saturday, September 9. The Unionist Alliance has spent considerable sums in bringing representative British artisans to Belfast in the hope that the mere spectacle of Ulster prosperity would convert them into Unionists. The hundreds of intelligent artisans from all parts of the United Kingdom, who were in the Unionist stronghold on Saturday, saw Ulster bigotry and Ulster intolerance as well as Ulster prosperity. They will now understand the Ulster problem, and whence it takes its rise. A fool-mouthed gang tried to howl down the labour leaders, and a crowd of courageous stone-throwers attacked a Nationalist band that was playing at the head of a party of Protestant operatives in the procession in which all parties of the more respectable artisans participated. It will be observed that some of the most filthy-tongued of the interrupters stood forward as the representatives of "the wealth and intelligence" of the Northern province.

Major William C. McClure, Deputy Clerk of the Criminal Court of Cook County, and for many years associated with Mr John Fiererty, of the Chicago Citizen, has just been visiting his native Ulster, where he comes of a good old Presbyterian stock. Major McClure (who by the way is now a Catholic) is connected with the advanced section of Irish-American politicians and has been giving his views on the hour to the representative of a Belfast contemporary. He notes the fact that within the past thirty years matters have not improved much in the northern capital. "There was then," says the Major, "a strong element of Liberalism in the Protestant population, very different, indeed, from the narrow-minded bigotry which I find existing at present. Belfast was then represented by such men as Cairns, Conry, and Tom Sinclair. These men represented Liberalism and

Presbyterianism, but to-day by whom is Presbyterianism represented? By foreigners. Wolff is a Dutchman, Harland is an Englishman, Forster is an Englishman, and Johnston is not known in America as anything but a nonentity representing Orangeism. Why the people in America, Catholic and Protestant alike, look upon your representation as a burlesque upon popular institutions."

His independent opinion on the feeling in favour of Home Rule in Ulster is also worth quoting. To an *Irish News* interviewer he said—"I have travelled a good deal recently over the North of Ireland. I have talked with Presbyterian ministers and Presbyterian farmers. I find that they are under a cloud, and dare not speak their sentiments. They have told me that they wished to God that the Home Rule Bill would pass. Ministers have told me that they dare not acknowledge that they were in favour of Home Rule, for the reason that, if they did, the landlords would persecute them through the agency of the Presbyterian Church. They look at it in this wise. Many ministers throughout Ireland are depending on the Sustentation Fund, which took the place of the old *Regium Donum*. If they opposed the landlords, the landlords would take very good care to make them pay for it. In various congregations throughout Ulster, no tenant could express an honest conviction, because he is under the domination of landlordism, and its ally, Orangeism. When you destroy landlordism, Orangeism will not trouble you long. The Presbyterians of Ulster are to-day a people in abject slavery. Every Presbyterian minister is under the fear of landlordism. Take, for instance, the recent address to Mr Gladstone. Why were the names of some of the signatories not revealed?"

Not much satisfaction can be derived from the yearly report of the Inspectors of Lunatic Asylums in Ireland just published. There are now 17,124 persons under control in Ireland, an increase of 326 on the previous year. This figure is remarkable, as the last report stated that there had been an increase of 437 on the numbers recorded twelve months previously. Since 1851 there has been a steady upward tendency in the figures, while the population has been constantly decreasing. The principal causes assigned are heredity, mental strain, and drink. The increase in the numbers is a very large one, but the largeness of the figures, instead of exciting alarm, furnishes an explanation. It is pretty evident that if, as a nation, we were getting more insane the increase, though continuous, would be gradual and would not have gone forward by leaps and bounds. Some external cause must be sought, and we think it will be found in the change of feeling and custom amongst the masses of the country people. Some years ago somewhat the same aversion was felt towards the Lunatic Asylum as has always existed against the Workhouse. Unless an unhappy person of weak mind were actively dangerous he was kept at home and attended by his friends. The "innocent" was to be met with frequently in the country there, while now a large proportion of this class are in the Asylum. One result of the increase is that the governors of most of the asylums are facing the problem raised by the accommodation that was for a long time sufficient being now found inadequate.

Mgr Angeli, Beneficiary of the Chapter of St Peter, and private Secretary to the Pope, has written the following letter from the Vatican, Rome, to the Rev Father Austin, O.P., St Joseph's Retreat, Highbury-hill, London, dated 2<sup>nd</sup> September relative to the presentation of a copy of the life of Father Charles to his Holiness by Cardinal Masella:—"His Eminence the Most Rev Cardinal Aloysius Masella, in the name of the Passionist Fathers, has placed in the august hands of his Holiness a beautiful copy of the life of Father Charles, recently published in the English language. It gives me great pleasure to be able to convey to you the intelligence that his Holiness has designed to receive with special gratification your affectionate and fraternal homage; at the same time not without showing his great satisfaction at the tribute paid by you to the memory and singular virtue of a religious who died with the reputation of a saint. In testimony of his paternal benevolence, and as a pledge of the choice of favours of Heaven, his Holiness sends through me to you and all your brethren a special Apostolic Benediction. In fulfilling such a pleasing duty, I have the honour to express my particular esteem, and subscribe myself your devoted servant." The copy presented to his Holiness, beautifully bound in white morocco, was most creditable to Irish art and the Dublin publishers, Messrs Sealy, Bryers, and Walker, of Middle Abbey street, by whom it was brought out.

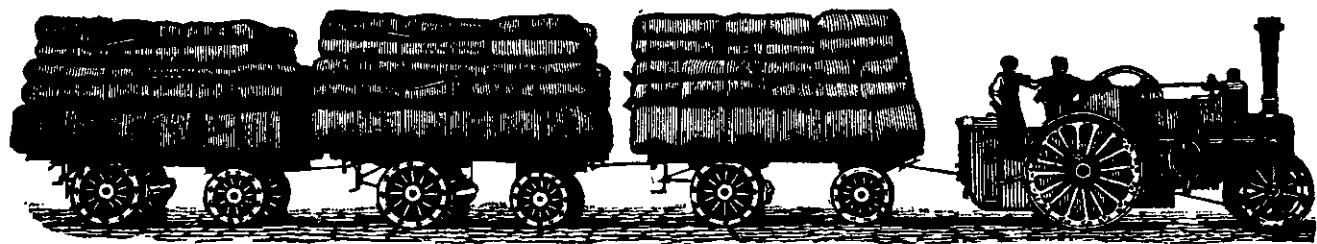
The strong resolutions regarding the magistracy adopted at the important Nationalist meetings in Monaghan and at Cashel is but one indication of a very strong feeling in the country. It is felt the opportunity should be immediately availed of of attempting in some substantial degree to redress the crying grievance under which Home Rulers labour in regard to the magistracy. The Irish magistracy has for years been persistently packed with the nominees and representatives of the Coercionist minority. The fact that a man belonged to the religion and still more that he belonged to the politics of the majority of the people was an absolute bar against appointment. The legend "No Home Ruler need apply" was writ large over the bench in Ireland. No wonder indignation is felt that this exclusion

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is, to a great extent, persisted in under a government that sympathises with the majority. It may be too much to hope that the grievance could be speedily and completely redressed, so far even as to put the majority on equal terms with the minority. But it does not seem too much that practical steps should be taken in that direction. There is a very large margin of difference to be filled up, and an occasional appointment here and there makes no impression on such a margin. Parliament has spoken out by a strong resolution and a big majority. It has strengthened the hands of the Lord Chancellors here and in England, and puts them out of the power of the custom more honoured in the breach than the observance, which made the Tory Lords Lieutenant sharers in their discretion, if not controllers. The Irish people naturally expect something like fair play in this matter in which fair play has been so long denied, and we may say with confidence that no responsibility for the delay rests with the Irish Party.

## THE STONEMASON.

(From the Spanish of FERNAN CABALLERO.)

(Concluded.)

"It is possible that you are in your glory listening to such childish nonsense!" asked the old Conde, as he watched the Marquesa with a smile on her lips and her eyes full of interest.

I do not deny it," she answered; "I love children."

"You do not agree with your friend Lara, who looks on Herod as a most opportune man, and the best commissary of police that ever existed," replied the old Conde, laughing.

"Even in joke, it disgusts me to hear such sayings. Good God! how sad and gloomy this world would be without children—like the heavens without stars. Do you know, I think the horrors of the end of the world will be consummated by the sterility of the women—and children failing will be one awful presage of the end?"

"If your idea is correct," said the Conde, laughing, "we at present have no fear of it."

"Thanks be to God," said the Marquesa.

"Father, father!" cried out all the children in chorus, jumping up to meet a tall man of good presence who came in, followed by a lad of thirteen.

"Father, I know my A!"

"Father, my hem is so neat!"

"Father, baby opened his mouth and I put in my finger, and he bit me!"

"That was to convince thee that he had teeth," said the father; and turning to his wife, added, "Maria, Nicholas has worked so well that the master has raised his wages one real."

"Thanks be to God!" answered his wife. "Well, then, let us go and dine."

"To dinner!" shouted all the children, and in a moment the table was arranged and a large dish containing an excellent *Olla* of cabbages and *carne fresca*, or pork, was placed on it.

"Do you know," said her old friend to the Marquesa "that this *Olla*, with its morsel of pork, is so well mixed that, seeing the appetites enjoyed by this good family makes me wish to be invited to share it."

"And above all," said the Marquesa, "it does not give you a headache like the strong smell of this jessamine arbor. It seems to me I have convinced you. Have you ever seen, or could you draw a picture of more complete happiness? Look at these faces: full of health, peace, and joy! Can you ask more of earthly felicity?"

"Look yonder," said the Conde, pointing with his finger to the other side of the garden.

The Marquesa looked, and under a shed, where the wash-tubs were placed, stood a young girl washing. Watching with attention, the Marquesa saw that from time to time a tear fell from her eyes on to the light and shining soap suds.

"Show me," said the Conde, "one picture of human life that has not a corner for tears."

"Misita," (short for Mercedes) "my daughter, you do not come," cried the mother, her face even more animated and contented than before. "This morning I carried the senora's linen home; the bailiff had just come from the farm bringing in two pails of milk. 'Take one home,' said the senora, 'and some rice and sugar, and make a feast for your children.' So give thanks to God, my children, and pray for the senora."

"May God repay her! may God repay her!" exclaimed the whole family with one voice.

"This chorus is sweeter to your ears than all the melodies of Rossini, Verdi, or Meyerbeer!" said the Conde, with emotion, to the Marquesa, who rejoined—

"As all that belongs to God must be! I well remember how, in my childhood, my mother was wont to impress on me the infinite value, and extreme sweetness of a—*Dios os lo pague!* (May God repay you!) I understand it then, and each day I understand it better. This is the treasure that the rich are bound to lay up for themselves in order that at their last judgment they may have an equi-

valent to the sufferings that form the possessions of the poor. But for this we should come off badly in the just scales of merit.

When all the children's voices were silenced as they ate of the rice milk, the mother said to her eldest daughter—

"You do not eat meat, my child; you are pale and your eyes are swollen with crying. You are fretting yourself to death, and I shall do the same if you leave me. What can be done? God has so willed it, you must submit. Santiago has drawn a soldier's lot, and who can help him?"

"He who could give three thousand *reales* for a substitute, and Santiago knows one, a soldier, who wants to re-enlist," said Misita with a bursting heart.

"Three thousand *reales*? Look you that is as if nothing can be done," said the father, "never in my life have I seen so much money at once. The poor cannot even think of substitutes, little one."

"Do not cry, child of my soul, my poor little one," said her mother. "You break my heart. Santiago is a good fellow, more noble than gold, but as he has drawn his lot, what more can be done? Conformity, conformity, my daughter, it is the virtue of the poor. If I could find the three thousand *reales*, I would give them to you with a thousand loves, and as I can do no more, take these five *reales* for the lottery, and if you win you can buy off Santiago."

"And she has won!" cried the Marquesa, stepping out from her fragrant hiding place. "Misita, I will pay the substitute for your lover, I will find him work, and I propose to be godmother of your happy betrothal."

It is easier to imagine than to paint the astonishment, the joy the rapture caused by the apparition of the Marquesa, and her words; they were shown in the expressive and noisy manner of Andalusians. Misita alone, silent and motionless, gave no expression to her delight and gratitude except by her looks, which followed her benefactress until she was out of sight.

"Misita will not cry any more," said one little sister to Alonso, "as she will be married now."

"And what is it to marry that all the folks like it so much!" asked Alonso.

"Big fool! to marry is to go to church, and then eat and drink ever so much."

"Viva! Viva! that is why they like it," exclaimed Alonso, throwing two coppers into the air.

"Are you convinced?" asked the Marquesa of the Conde as they walked away.

"Partly," answered he; "it may pass for complete happiness—but its durability?"

"It appears to you that what we have seen cannot last?"

"I think as before, that all is transitory in this life, and happiness above all."

"Very well, incorrigible pessimist, we will defer the settling of our wager for one year; but if at the end of a year their happiness continues, you will own yourself vanquished?"

"I will own myself vanquished with as much pleasure as you will proclaim yourself victorious."

During the following year the two friends, who appeared to personify in themselves illusion and experience, did not forget their wager; indeed, every time that the Marquesa saw the young Mercedes after her marriage, and noticed her joyful appearance, she attacked the old Conde afresh, but he never lowered his black flag.

At the end of the year they availed themselves of the same shelter that had answered so well before, to take another peep into the home life of this respectable and happy family.

This time they arrived late. The father and his eldest son, who were stonemasons, were returning to their work. Alonso who now not only knew his A, but his neighbour B, and many others, ran off to school with a whipping-top. The little Aniquilla was making faces as her elder sister dragged her along by the hand to the dame school, where as yet she only went to learn to sit still; and Maria was starting on a message, holding P-chorro by his petticoats as he tried to walk alone. Santiago remained behind with his wife, who held in her arms a newly-born baby.

"See how he laughs," said Misita to her husband, touching the baby's chin with her finger, as mothers are wont to make them laugh.

"He seems as if he were six months old," said the father looking at his child. "*Con Dios, Misita.*"

"What! going already?"

"And what else can I do?"

"Come home quickly."

"Be sure I will."

"Then a *Dios.*"

"A *Dios.*"

Santiago, who was also a stonemason, took up his hat, and, looking back, as he walked away, at his wife and baby hurried to rejoin her father. Mercedes continued to cress her child with passionate love.

"May God bless thee child of my heart, glory of thy mother, angel of God, light of the morning! I would not change thee for the

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Prince of the Asturias and I would not change my lot with the Queen of Spain!"

"You have lost your bet!" said the Marquesa, joyously clapping her hands. Mercedes, the senor laid a wager with me that we could not find complete and lasting happiness in this world. You have gained me the wager and I thank you for it."

"The senor did not bear in mind," answered the happy Mercedes whose heart overflowed with content and gratitude, "that there are those so fortunate as to have in this world an angel who takes charge of their happiness."

"It is true, I did not bear this in mind," answered the Conde, "and it is just that I pay the penalty by losing my wager; but in honour of the truth you will allow, Marquesa, that this is an exceptional case, and that you are the fortune of this family."

"Do not say so—do not say so," exclaimed the Marquess, laying her fan on her old friend's lips, "you frighten me. I am only a weak instrument that Providence makes use of for its high and adorable ends. What can poor human strength do against the order of things disposed from above for this world?"

They started to go away, when a distant noise was heard, which came nearer and louder, and they were stopped at the door by a crowd of people who collected round it. Two men were carrying a hand ladder, and on it the mangled corpse of Santiago. The unhappy man had fallen from a height of a hundred feet!

The purport of this narrative, the consequences that spring from it, need not be enlarged upon. It is narrated without comment. We only say with Gerbert, life is a sad mystery whose secret can only be explained by faith, which teaches us that it is *Cosa cumplida sola en la otra vida*—"Completed only in the other life."

**Labour Notes.**

We referred in a recent issue to an article in a Catholic periodical dealing with certain efforts that are being made among Catholics for the settlement of the labour question. The periodical was the *Catholic World* for September, and the article was one written by the Rev Joseph H. Mahon, and entitled "A People's University in Germany." The writer tells us that the institution, so named in mockery, but, as it has proved, correctly, is the outcome of a plan of the Catholic *Volksverein*, or People's Association. The plan was to organise in different parts of the German Empire periodical courses in social and economic science. The German Catholics, as we learn from the writer, see the necessity for giving the people such instructions, and have had many popular treatises written by competent authors, dealing with the various branches of the subject. Realising, however, that the Press, powerful though it was, must be less effectual than direct personal teaching, they formed the plan of establishing a course of conferences, whose aims were:—(1) To show the importance of social questions, and the part that should be taken in the solution of these problems by the leading classes, particularly by the clergy. To awaken a taste and love for sociological studies. (2) To indicate the connection between these different questions, and to render clear the principles that should guide the law-maker in the making of labour laws. (3) To treat thoroughly, as far as time allows, questions of theory and of practice; to open up new points of view to students, and, above all, to furnish them with bibliographical information by the aid of which they may easily complete their education." What was intended was deep and serious study, under the guidance of able scholars in social science, of practical politicians in the honourable sense, and of enthusiastic, unselfish defenders of faith and fatherland. Nor was the study to be limited to the time during which the conferences were held. Experienced scholars and legislators would indicate the best books for the students to read up the special questions dealt with.

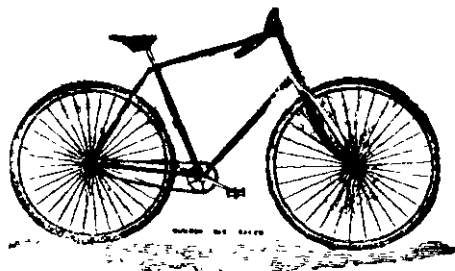
The place chosen was a town in Rhenish Prussia called München-Gladbach whose population is principally Catholic and which is largely engaged in the cotton industry and the metal trade. "München-Gladbach is famous in Catholic Germany for the number, variety, and completeness of its institutions for the labouring classes, and its social works of every kind. Here, in 1880, Abbé Hitzze founded the powerful organisation known as the *Arbeiterwohl*, "The

Commonweal of Workmen," the name indicating its object. It busied itself with the formation, organisation, and direction of working men's associations; working men's institutions, such as savings-banks of all kinds; the internal arrangement of factories; their ventilation and heating; the separation of the sexes in mills; the question of the housing of labourers; the question of drunkenness; schools for housekeepers; legislation looking to the protection of workmen. Such questions as these are thoroughly ventilated in the organ of the union, appearing monthly under the same name. The *Arbeiterwohl* has instituted also a literary commission for the publication of popular works upon the household and life of the working-man. The authors of these practical treatises are priests. More than 500,000 copies of one of these books—*The Happiness of the Hearth* intended for married women, have been sold."

Nor is it only in theory that the labour question may be studied in this German town. "It is also the seat of the Catholic *Volksverein* or "People's Association," a powerful factor in the Catholic life of Germany. It contains, moreover, a specimen of almost all the institutions whose object is the amelioration of the condition of the working classes. The Catholics of this town have in advance demonstrated in reality all the reforms and improvements contemplated by recent labour legislation in Germany. Every family, for the most part, has a separate dwelling, kept with the greatest care. In most of the factories women are not allowed to work after marriage, in order that they may devote themselves to the care of their homes. The result is that labour troubles are unknown at München-Gladbach."

In this town, then, six hundred students, from Denmark, Austria, Switzerland, Holland, Belgium, France, and the United States, as well as from all parts of Germany, assembled in the September of last year. "To this audience distinguished for intellectual culture, acquaintance with life, many of them people of high station, all of them filled with the desire to be instructed, spoke a faculty of seventeen distinguished lecturers, whose names are well known throughout Germany and some throughout the world."

The proceedings are described as follows:—"On the evening of the 19th of September, 1892, more than three hundred students attended the first official re-union of the university, an inaugural reception, marked by the cordial hospitality for which the Germans are noted. Standing upon the platform Curator Brandts opened this remarkable educational experiment with the words *Gelobt sei Jesus Christus*—"Praised be Jesus Christ." In a fervent speech he dwelt upon the social question, its importance and difficulties, and the necessity of narrowing the chasm that separates the different classes of society. Other speakers applauded the undertaking, and finally Abbé Hitzze expressed thanks to the students for their presence. On the morrow, at eight o'clock, all assisted at a solemn Mass in honour of the Holy Ghost, after which they repaired to the large hall of the *Gesellenhaus* and work was begun. . . . The lectures began promptly each day at nine o'clock, and lasted without interruption until noon, and more frequently until one o'clock. There were three lectures each morning by three different professors. A syllabus of each lecture was furnished the students, and the majority occupied themselves busily with taking notes. . . . In the afternoon the instruction was resumed immediately after luncheon, but it assumed a different aspect. For it consisted of showing by means of the institutions of München-Gladbach the practical applications of the theories expounded. So under the guidance of the rector and curator of the university, the students visited the institutions for young boys and young girls, model factories, workmen's homes, economic kitchens, industrial and cooking schools, barracks, hospices, *Vereine* (unions), etc." The practical knowledge thus obtained gave an additional force to the theoretical knowledge derived from the lectures, and also prepared the way for an increased profit from the course of reading recommended. "At eight o'clock in the evening the formal session was resumed. One of the professors selected from the programme some mooted point, and, after indicating the scope of the question and its general outlines, he opened a discussion in which all were free to join. Thus, for example, one of the questions discussed was the duty on imports of grain. At ten o'clock the discussion ended, and the Abbé Hitzze, or some other of the faculty would sum up the argu-



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(Copy of letter received.)

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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 REANY (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.

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

ments, setting forth the proper conclusions to be deduced. So ended the day's labour."

The light to be thrown upon the labour question and disseminated among the masses by students from all parts of the world, so prepared and returning home from the session of their university filled with ardour to spread abroad the instructions and experience they had obtained there, is evident. The undertaking is a credit to the Catholics of Germany, with whom it has originated. It serves also admirably to illustrate the effects of the Catholic religion on the condition of the people. The Church has never been found wanting to them in their need. By the spirit which she inculcated and by wise and persevering efforts she abolished the actual slavery which on her arising she had found general throughout the world. She is now able and willing to do away with the virtual slavery that has, in a great degree, replaced it, if only the people will entrust their cause to her and follow her guidance.

Labour leaders themselves, meantime, acknowledge the influence of the Church in the abolition of slavery. In *Progress and Poverty* for example, Henry George brings forward her efforts in this matter among the proofs he adduces of her witness to the natural equality of man. But the Protestant historian, Guizot, who evidently bears unwilling testimony, admits that to her was due the principle of enfranchisement. He says the claim that the abolition of slavery is entirely due to Christianity is too full. "Slavery existed for a long time in the heart of Christian society without it being particularly astonished or irritated." "It cannot be doubted, however," he admits, "that the Church exerted its influence to restrain it. We have an undeniable proof of this. The greater part of the forms of enfranchisement at various epochs were based upon religious principles: it is in the name of religious ideas, upon hopes of the future and upon the religious equality of mankind that enfranchisement has almost always been pronounced." Balmes, the Catholic writer, proves that the full claim was unjustly disallowed by Guizot, and that the delay and sufferance of the Church in the matter were inevitable and in accordance with wisdom and prudence. In our own times, too, the Church has continued faithful to the task. It was with the approval of the Pope that the Princess Regent of Brazil, some eight or ten years ago, carried out the emancipation of the slaves in that country—a work whose accomplishment won for her the reward of the golden rose. We may remark in passing that it also brought upon her the enmity of the dispossessed slave-holders, and was, therefore, a principal cause of the revolution, which has ever since been attended by such unhappy results. But under the protection and encouragement of Rome the good work still goes on. It is thus that Cardinal Lavigerie's stout monks of the desert are crossing the path of the Arab traders. What the Church has done for the slaves, meantime, she can also do for the working classes—wisely and prudently and by methods such as we see employed in the case of the university at München-Gladbach. We need not add that such efforts differ from those of experimentalists among ourselves who, nevertheless, pretend to give an example to the world!

At the trade union congress, which was recently held in Belfast, representing 900,000 trades unionists, and 50,000 working women the report of the Parliamentary committee stated that, since the last meeting of the congress, 70 workmen had been appointed to the commission of the peace for England and Wales. Regret was expressed that no similar appointment had been made for Scotland and the expression was extended by the meeting to the case of Ireland. One of the most important resolutions carried—or perhaps the most important of all—was that proposed by Mr James MacDonald of London, to the effect that Parliamentary candidates receiving assistance from the fund of the unions should be pledged to support the principle of the collective ownership and control of all means of production and distribution. The result of this will be to characterise the Labour Party in Parliament as an Independent Socialist Labour Party. During the debate on the motion, mention of the abolition of the House of Lords was received with a hearty cheer. Socialism also made progress on the Parliamentary committee where the Socialists gained two seats, the committee numbering now three advanced Socialists, four moderate Socialists, and four members of the old school. Mr Keir Hardie, M.P., an advanced Socialist was, however, defeated by Mr C. Fenwick M.P. one of the old school, who was elected as secretary of the committee. Mr John Burns was elected chairman. A resolution for legislation to enforce the eight hours day, with a clause to exempt any particular trade or occupation on its own option by ballot, was carried by an overwhelming majority, that is, 11 to 1. Mr John Burns sharply rebuked the workmen of Belfast for their apathy in neglecting to have themselves represented on the local boards. He further recommended them to choose two Parliamentary representatives and promised that, if they did so, he would gladly come over and throw himself into the fight for their return.

A really admirable form of technical education, (says the *Liverpool Catholic Times*) which one would like to see extended to every rural school in England, has been recently introduced into a Lincolnshire village. A piece of land has been secured close to the parish schools, and has been cut up into small allotments for the elder boys attending the school. Practical demonstrations in gardening are given, and a professional gardener, who has just been employed in inspecting the miniature gardens, reports most highly of the efficient manner in which the boys have cultivated their plots. Needless to add that the experiment is a most popular one in the village.

The delegates to the trades union congress at Belfast received a touch of the quality of Orangism on the termination of their session. A trades demonstration had been arranged to be held immediately afterwards in a public park, and an imposing procession was formed. The heroes of the locality, however, in whose noble persons the "yellow agony" of the old world has so fit a representation, put in an appearance. They attacked with stones a band that headed one of the sections, and with such effect that two of the bandmen had to be removed for treatment to an hospital. Subsequently, in the park, they continued the display of their peculiar loyalty, interrupting the speakers with rude remarks, hooting, and singing. The conclusion of a speech by Mr John Burns was made quite inaudible by them. Messrs Keir-Hardie, Ben Tillett, and others also came in for a share of their attentions. Vexatious, however, as the matter was to the gentlemen subjected to the annoyance, it is still one for congratulation. The more clearly the Orangeman is brought in his true colours before the people of Great Britain, the better, and the more hopeful for their understanding the truth about Ireland. The occasion alluded to was one of much usefulness in this respect.

## THE IRISH AGE OF GOLD.

(By Mr WM. O'BRIEN, M.P., in the *Speaker*.)

THE Duke of Argyll was at the pains of writing a book to deride the superstition that there ever was a body corporate worthy of being called an Irish nation. The fun of the thing is that the Duke is himself a pure Irishman not many centuries removed; and that the history of his own family is the best confutation of his thesis. His clan to this day converse in the self-same Irish tongue which their ancestors brought out of Antrim. The planting of the Highlands with Irish colonies is an historical fact, as well ascertained as the landing of the Pilgrim Fathers at Plymouth Rock. So powerful was the instinct which attached them to their ancestral state that purely Celtic-Scottish colonies re-transplanted themselves into Ulster, hundreds of years before King James's plantation; and Highland soldiers, led by the Duke's forbears, fought on the Irish side in all the last great rallies for the re-establishment of the Brehon institution. A daughter of the house of Argyll was married to a rebel O'Donnell; a son led the troops of the Isles in the army of O'Neill. For all his pamphleteering, there is nothing in Inverary Castle which the Duke prizes so well as the family tree which proves him to be the descendant of princes more genuinely Irish Nationalist than the Prince of Wales is genuinely English. When such a man as he can argue, for the purposes of a Unionist pamphlet, as if it were nonsense to talk of the Ireland of his Grace's ancestors as a country better bound together than the Roman Empire, and gifted with a jurisprudence, literature, and civilisation of its own, how can we wonder if the Cockney journalist imagines that he shows his wit by pulling the beard of King Brian Boru, and treating Finn Mac-Cool on the same historic level as Jack the Giant-Killer.

The part which Ireland took in saving Western civilisation during the break-up of the Latin Empire is recognised by every European historian who is not an Englishman—Thierry, Guizot, all the learned historic excavators of Germany. Irish troops pressed the effeminate Imperial legions in the passes of the Alps. Irish scholars occupied as eminent a place in the court of Charlemagne as Greek scholars in the Italy of the Renaissance.

Irish history is the only department of human knowledge as to which ignorance is not only permissible among educated people, but is cultivated, obtruded, and gloried in. The treatment of Ireland is as shameful to English scholarship as it is to English statesmanship. The statesmen, out of one of the most fertile islands in the seas have fashioned one of the most unhappy. A great romance might be written of how the old Gaelic literature was saved from the persecutions of ages. Bonnie Prince Charlie's adventures amongst the Scottish crags were not a whit more exciting or more touching in their appeal to gentle hearts. There descended a yellow manuscript volume from unknown times through generations of a Tipperary peasant family, half-farmers, half poets. Its existence came to the knowledge of Edmund Burke. The great Irishman was not a Gaelic scholar himself, but his Celtic genius enabled him to divine a Celtic national treasure in its ragged pages. By his means the manuscript was purchased for a few pounds. Then came a pathetic discovery.

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It was written in a lost tongue. Its ancient law dialect had been obsolete for ages. The learned puzzled over its crumbling pages in vain. The task was given over until there arose four scholars con-nued with a sacred passion for the Gaelic learning. They dug up old glosses—so many that they discovered 30,000 Irish words not to be found in a modern dictionary. They compared, and guessed, and bit by bit deciphered. The manuscript of the Tipperary cabin turned out to be the only existing copy of the "shauchus mor"—that venerable Gaelic law-code which is far and away the richest European body of laws that is not borrowed from the Romans; and the Brehon Law Commission (good, worthy men, of whom, I believe, only two understand a word of Gaelic) have ever since been engaged in purchasing driblets of translations of the priceless manuscript which the MacEgans for generations risked their goods and lives in order to preserve. The race of the MacEgans, however, is one which most educated English men are not ashamed to think of as the enemies of learning and the spawn of barbarism. They would be greatly amused if they were told that it was Irish schools and Irish colonies Anglo-Saxon England owed the better part of its poetry, its religion, and its civilisation. They have only to ask any well-informed German man of letters, nevertheless, to know that to deny it would be like denying that William the Bastard won the Battle of Hastings.

From the sixth to the ninth century, speaking roughly, Ireland was a more compact body of united states than Britain, Gaul, Germany, Spain, or the Western Empire. For the one Roman emperor who died in his bed, ten sovereigns of Ireland lived and thrived, and and hunted and feasted, to a hale old age. Life was simple, pious, healthy, whole-hearted. Law and order were enforced with a minuteness that moves the astonishment of modern law-givers. Every parish had its official house of public entertainment, whose curator was obliged to keep a fire ever burning, and a pot full of good cheer ever cooking thereon. The size of an hospital ward, the bath arrangements, the physician's fees, were all rigidly dictated. The law apportioned the support of shipwrecked mariners carefully amongst the people of the district who would have any claim for salvage. The full university course for doctors of law, poetry, or music extended over twelve years. The power exercised by the Order of Poets although it led to abuses, was perhaps the most extraordinary triumph of culture over arms to be found in the history of the world. In most other European countries the Church was the only power that stood between the brutal barons and the enslaved masses. In Ireland barons and even monarchs shrank before the bards—the fourth estate of their day—even as an English Ministry shrinks from a chorus of condemnation from the London newspapers. Picture the terrors of a hostile judgment from a learned versifier one of whose satirical incarnations, according to the popular legend, could visibly "raise three blisters of disgrace" upon the cheek of his victim. Loch Derg derives its name from the bloody eyeball which King Eochy plucked out of his head as the price which an insolent bard demanded for his performances. Power so great, of course, brought its abuses. Notwithstanding, the learned doctor degenerated into the scurrilous balladist. A national parliament was summoned for the expulsion from the country of the libellous crew. It took the pleading of the saintly Columkille to save them. The other elements of the population were no less worthy of a high state of civilisation. The workers in gold were a more numerous body than they are to-day. The artists who fashioned the Cross of Cong would see no human handiwork so fine if they could visit the Chicago Exhibition. The royal cemeteries along the Boyne are, in their simple way, as kingly as those of Heliopolis. The population of each barony formed one family, who chose their own chief, and pastured their lands in common. The first tenancies that began to be formed were rather freer tenancies than those of the nineteenth century, before the Act of 1881 was passed. The people's houses were of precisely the same pattern that the tourist still sees in tens of thousands along the Western seaboard, after seven centuries of English dominion. The Church formed a beneficent Third Estate, checking the rich, feeding the poor, investing every portion of the island with consecrated associations, and sending forth over distracted Europe as many gentle saints as Scythia and Germany sent Attilas and Alarics. Civil wars during these centuries were not frequent, and not at all grave. A tribal war meant chiefly the transfer of a cattle-prey from one valley to a neighbouring one. The deaths were principally the deaths of chiefs and knights, who went out to the encounter with the full-blooded appetite with which modern sportsmen hunt lions and tigers, and did not much oftener meet with serious mishaps. The five united states, into which the island was divided, were loosely and pleasantly held together by national feasts, fairs, pilgrimages, genealogies, and (occasional) parliaments. In a general way the strongest of the five kings ruled, and the weak went to the wall. So they did elsewhere; so, unhappily, they do still.

It was the three centuries of invasion by the Danish barbarians that brought all this fair civilisation to ruin and interrupted the natural evolution of the five states into one.

No country in Europe resisted the Vikings so effectually as Ireland. No country, consequently, suffered so bitterly from their ravages. Nevertheless, it was only a disastrous accident that pre-

vented Ireland from being consolidated into a united kingdom on the field of Clontarf. In all Ireland's ill-starred history there is no more pathetic mischance. It might well have been the subject of a National epic, if the eight centuries of unbroken warfare, oppression, and intellectual darkness which followed did not give the Order of Poets their *Coup de grace*. The case of Irish nationality does not depend upon whether the Ireland of the twelfth century was, what no other country in Europe was, a perfectly homogeneous state, policed like a modern English shire. But at least let us not make fun of the most incontrovertible evidence of its exceptionally good record. I hope Englishmen for the future, at least, will be ashamed not to know something of the glory and tragedy enacted upon the day of Clontarf. By-and-by they may find the story fascinating enough to lead them on to the discovery that even a century and a half after that fearful blow, when Strongbow and his French knights came to Leinster, the Irish race were still a freer, more civilised, and cultured race than their contemporaries of Anglo-Saxon blood, and had again and again all but completed the fabric of national unity, centuries before the King of Paris ruled in Burgundy, or the King of Castille among the minarets of Granada.

## AUCKLAND.

(From our own Correspondent.)

November 2, 1893.

As stated in my last letter the mission conducted by the Very Rev Father Vincent, C.P., was commenced at St Benedict's on Sunday evening, the 15th inst. I have already reported the opening proceedings. Throughout the whole week, morning and evening, there were splendid attendances. Masses were celebrated every morning at 5.30 a.m. and 6. Instruction at 6.30, followed by Mass celebrated by the missionary. Every evening in the week the Brevary was given out, hymns were sung, instructions tendered, litany, a splendid sermon from Father Vincent, concluding with benediction of the Most Holy Sacrament. It is estimated that quite 1,200 approached Holy Communion during the week. About 100 heads of families were enrolled in the Association of the Holy Family. During Thursday, Friday, and Saturday the confessionals were crowded, the Rev Father Vincent, Dr Egan, and Fathers Downey and Gregory had a busy time of it, the whole staying in the confessionals till a late hour. The mission closed in the Newton parish on Sunday morning, 22nd inst. Dr Egan gave first Mass at 6.30, at which large numbers received Holy Communion, Father Vincent Mass at 7.30, Father Downey at 9 o'clock, *Missa Cantata* at 11 o'clock by Father Gregory. After each Mass an act of consecration was gone through. The choir, under the able conductorship of Dr Egan, rendered Weber's Mass in G, with full orchestra led by Herr Tulschka in the absence of Herr Zimmermann. The music was exquisite, and given with precision and fervour. Mr John Fuller sang magnificently "Ave Verum" (Murphy) and with Dr Egan Mayer's duet for two tenors "Ecce Panis." The two voices blending beautifully. Thus concluded the mission at St Benedict's which will be fraught with the utmost good, and cheering to the good Benedictine Fathers whose labours, paradoxically speaking, will be increased yet lightened. At Vespers a large congregation attended. Mr John Fuller again attended in the choir and sang "Deeper and Deeper Still" from Handel's Jephtha.

The Sacred Heart, Ponsonby, was the next parish wherein the zealous passionist laboured. Leaving Newton on Sunday morning, 22nd inst, he began in Ponsonby on the same evening, where he was greeted with a crowded congregation of ardent and devout Catholics. Through out the whole of the week Father Vincent preached, and warmly and eloquently appealed to the faithful to be steadfast and persevering in their holy faith. Pious and holy meditations and ejaculations were taught and impressed upon the people from the pulpit, which the venerable missionary said could easily be put in practice hourly throughout the day without in any way interfering with their ordinary avocations. Close upon 100 heads of families enrolled themselves in the admirable association of the Holy Family. Towards the latter end of the week large numbers approached Holy Communion. Services were conducted regularly morning and evening, and were well attended, the latter particularly so, standing room being the order. The choir—always so good at this church—gave their valuable assistance throughout the week. Last Sunday morning they performed Weber's Mass in G, with full orchestral accompaniment, under the very efficient baton of W. E. Baxter. Miss Rita Tole took the soprano solos, in what manner it is needless for me to say, as I have so often sounded her praises—Mrs Wm. Ralph also doing full justice to the alto parts; tenor soloists, Hon J. A. Tole and Mr Wm. Rapp; bass, Mr Bartlett. The mission concluded in the afternoon the church being simply packed. The parishioners and their pastor, Father Gillan, are to be commended for their close attention during the mission, and Father Vincent is quite proud of them. As at Parnell and Newton, so with Ponsonby, a firm and lasting impression has been made.

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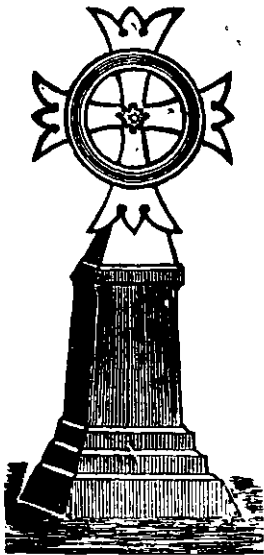
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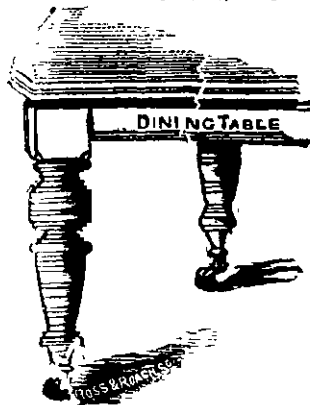
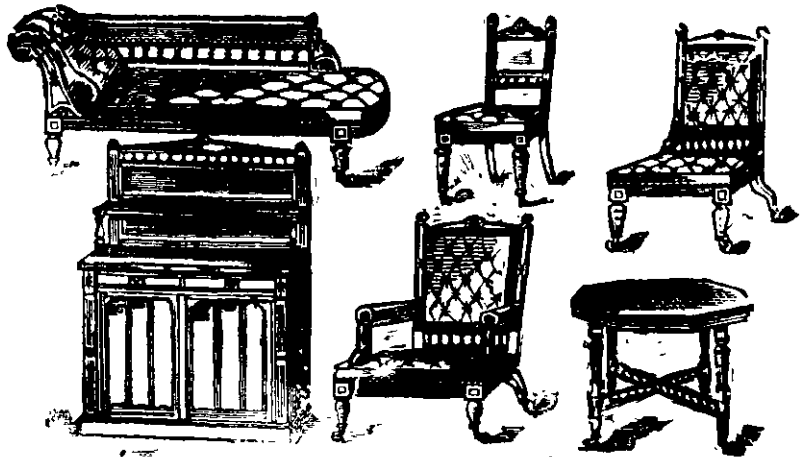
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After three weeks of untiring and arduous labours, Father Vincent, accompanied by his Lordship the Bishop, entered St Patrick's Cathedral on Sunday evening, there to devote one more week to the noble work he has in hand. Coming, as he did, straight down from Ponsonby, one looked in vain for any sign of fatigue or weariness in the fine countenance of the reverend Passionist, for he immediately entered the pulpit and gave out the Rosary, after which he briefly explained the objects of the mission, the routine of the week, etc. The choir then sang the "Magnificat" and the following hymn, and Father Vincent once more ascended the pulpit and delivered a magnificent discourse, taking for his text "What doth it profit a man if he gains the whole world and lose his own soul." Father Vincent is a splendid pulpit orator, possessing the ability of conveying to his auditors the piety and fervour with which he is himself endowed. At the conclusion of the ceremony Mr John Fuller, the popular tenor, for the first time sang at St Patrick's, rendering with great spirit and power the "Cujus Animam." Mr Fuller has a voice which he knows how to use. Miss Coleta Lorrigan and Mr Fuller also sang the duet "Bone Pastor" (Opocci), the voices blending beautifully. Whatever Miss Lorrigan undertakes to do she does well, and in this duet she fairly excelled herself, although this was the first time Miss Lorrigan and Mr Fuller sang together, yet there was perceptible to the musician that sympathy and feeling without which their vocal efforts would be expended in vain Mr P. F. Hiscocks ably conducted the choir, and Mr Hartwell presided at the organ. There was a tremendous throng at this service, every available seat being occupied, and seats had to be procured from St Patrick's Hall and placed in the aisles. These were instantly filled, and numbers had to go away. Father Vincent next proceeds to the Thames, after which he will visit Onehunga, giving missions at each place.

Father McCormick arrived here this week from Australia to take up his duties in this diocese.

A series of anonymous letters dealing with education from a Catholic standpoint have been appearing in the *Evening Star*, the great champion in Auckland of the present secular system, signed "Historicus." They are very ably written, so ably indeed that the editor in order to counteract their influence devoted a leader to them in reply. "Historicus" took a bad fall out of the editor over the English educational system. "Historicus" is deserving of the warmest thanks of both priests and people.

In consequence of the mission in and around the City the Auckland Catholic Literary Society has adjourned for three weeks. For a like reason the Irish Federation has adjourned for two weeks.

Dr Egan still carries on his popular fortnightly entertainments in Newton, at which Mr William Wiggins, formerly of Dunedin, renders very valuable assistance, the sultry northern climate in no way affecting the nimbleness of his feet and legs behind the foot-lights.

The Hon Mr Mitchelson in his peregrinations through the Eden electorate is making some very damaging statements against the Government. The Colonial debt, he declared, had been increased during the last two and a-half years by £1,070,000. From March, 1891, to March, 1893, there had been paid to the credit of the public works fund the sum of £1,712,122. Of this enormous sum only £450,000 was contributed out of revenue, £200,000 of which was paid into the public works fund during last year. The balance, therefore, of the public works fund, less £450,000, that is £1,262,122, is drawn from loan money and the seizing of sinking funds, the latter procedure against the express wish of the present Agent-general, Messrs Seddon and Co, a very serious obligation is here imposed upon you to refute these statements.

At the last meeting of the local branch of the Irish National Federation feeling references were made to the late Marshall McMahon, Duke of Magenta, a soldier and a statesman of world-wide renown, and whose proud boast it ever was to lay claim to the land of his ancestors. A warm letter of condolence from the branch to the Duchess of Magenta is to be forwarded by the Frisco mail leaving this week. I may, probably, forward to the TABLET next week a translation of the letter.

Steps were taken this week to convey the old church of St Francis de Sales in Newton across the water to Devonport, where it is to be erected and thoroughly renovated. I congratulate our Catholic brethren of Devonport for their assisting in this matter. How well do I remember the opening and consecration of this Church in Newton in the sixties by the late beloved Archdeacon Pompellier. Catholicity has grown and expanded in this city since that time.

The electoral battle has begun. Sir George Grey holds afternoon *tete-a-tete* with the ladies of Parnell. Last Thursday afternoon at Mount Eden he fairly astonished them by proposing the abolition of the present Legislative Council, and substituting therefore an Upper Chamber composed of ladies. All the eloquence and platform artifice of which Sir George is a past-master, will fail to carry this old fad. Is the pro-Consul rivaling the "king of faddists"?

The education question came in for a very small recognition by Sir George Grey at the above meeting. He said: "There might be some kind of injustice, which was, perhaps, somewhat exaggerated,

yet required amendment to a certain extent." Here the wily old knight betrays a full knowledge of the injustice which he artfully describes as of "some kind," and "somewhat exaggerated yet required amendment." Why does he not speak out fearlessly and right the injustice. A word from him in this direction would do much. He is afraid to risk his popularity by attacking this fetish. Why is the great Cato silent now?

Mr M. Nolan's interview published in the TABLET of 20th inst. is attracting very great attention here, and rightly so too, for we have here the whole thing in a nutshell. On Mr Nolan's showing there is no more plundering and blundering an education system extant than ours. Mr Nolan has struck the right path towards amending, not injuring, this system by his able financial review of it. "Touch John Bull's pocket, and you touch his heart," 'tis said, and this applies with equal force to his progeny in the South Seas. Well done, Mr Nolan, keep on this line and you'll succeed there is no doubt of it.

A copy of the London *Times* of October 2nd, 1798, detailing Nelson's victory on the Nile, is now on exhibition in a shop window in Hobson street. Valuable relic this.

A strange and remarkable fatality in a certain family in this city has been brought under my notice. The family originally consisted of eight members. Fourteen years ago the father, for mercenary motives, abjured the Catholic faith. In quick succession his whole family were taken from him, the last of whom died about a month ago in a tragic manner. The father now apostatises in solitude.

Consternation was caused at the Anglican diocesan meeting here last week by one of the parsons stating that "one of the cloth" was obliged, in one of the country parishes, to supplement his income by digging gum. This is *infra dig* for a disciple of Cranmer. Just fancy, a reverend digging and scraping gum. *O tempora! O mores!*

## WAS IT A GHOST THEY SAW.

Mrs H. H. JENNINGS lives at No 211, Main street, Bridgeport, and Miss Minnie Parrot boards with her. The house is an old one, but in good order. One night early in December (1891) the two women locked all the doors and went to the theatre, leaving not a soul in the house. They left the gas burning, however, in the front parlour. At about half-past eleven they returned, and entered the house laughing and talking. But as they went into the parlour the merry humour died out of them in a second. Right in the middle of the room stood a dark man of gigantic stature. The upper part of his face was concealed by a mask, his eyes gleaming through the eye-holes in it. His shirt-sleeves were rolled up, and in one hand he carried a long, old-fashioned pistol. The women fled screaming from the room, and when Mr Jennings came in five minutes later he found no one in the parlour and all the doors and windows securely locked. What was it the women saw?

"During a recent period of ill health," writes an American friend, "I had slept badly for several successive nights. On the fourth of these nights about two o'clock, I was suddenly aroused from a doze by what seemed like the calling of my name; and at the foot of the bed stood the image of my mother just as she looked five years before, as she was leaving home to go on a journey, on which journey she was killed in a railway disaster. I screamed and fainted. I was foolish enough to tell of it, and the local old women gossips said it was a summons and I would never get well. Yet I did, and am in perfect health now. I believe that vision came of my weak nerves, for I've never seen it since, and it's more three years ago now."

No doubt it was the nerves. Why, there's no end to the tricks the nerves will play off on you when your system is out of condition. In March, 1890, it was, that Mrs Jane Foster, of Darracott Road, Pokesdown, Hants, wrote us as follows:—"I was so dreadfully nervous I could not bear anyone in the room with me, yet I did not wish them far away in case I should call out for help. This was in June, 1889. I slept very badly, and in the morning felt little the better for having gone to bed. There was often a severe pain in my head and over my eyes, and I was sick most of the time. My skin was dry and yellow, and the stomach and bowels felt cold and dead. By-and-bye I had to lie helpless in bed. The doctor said he didn't know what my complaint was. I took nothing but liquid food, and could not retain even that on my stomach. By this time I was nothing but skin and bone. My memory completely failed. My head ached so dreadfully I thought I should lose my senses, and my friends agreed that I would never get better.

"I had given up all hope, when one day Mrs West, of Bourne-mouth, called and asked what I was taking. She told me she was herself once just as badly off, and was cured by Mother Seigel's Curative Syrup. As she seemed to have so much faith in this medicine I tried it, and in three days I was able to walk across the room, and by the end of the week I went downstairs. Now I am as well as ever. I can eat and digest my food, and all my nervousness has left me."

The malady Mrs Foster suffered from was indigestion and dyspepsia and nervous prostration. The original cause was grief and shock at the violent death of her husband, by accident, and the system rallied only when the Syrup had given new vigour to the digestion and thus fed and toned the nerves.

Whatever may be your opinion of the Bridgeport ghost, it remains true that most uncanny visions and sounds mean nothing more or less than a set of nerves all upset by indigestion and dyspepsia. Ghosts come from the inside of the person who sees them, and when Mother Seigel's Syrup does its work the eyes and ears entertain only what is natural and wholesome.

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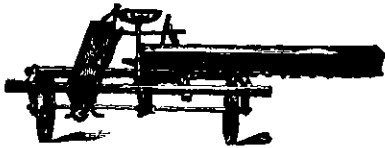
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