

# New Zealand Herald

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## Current Topics

AT HOME AND ABROAD.

**A DOUBTFUL** THE New Year will hardly find the world showing the improvement that might be expected of the close of a century of which so many fine things have been said. What we might expect to find is, peace and prosperity lastingly enthroned, and progress travelling briskly on a smooth and broad high-way. What actually presents itself to us is a very different state of things. Distrust seems to reign supreme, and in many instances there is, to quote Scriptural language, reason for a failure of men's hearts, because of those things that are coming upon the earth. We do not intend to speak particularly of our own colony. We would take with thankfulness a little respite from political discussion in the interval between the late elections and the meeting of Parliament. Nor, perhaps, is the consideration a very weighty one. Doubtless our colonial affairs are of great consequence to ourselves. But, after all, New Zealand is a far off land, a land where a comparatively few people of no particular merit or interest are hidden away from the view of the world—and, though some of us have a conceit that they are going to influence the fortunes of the nations, the very existence of our country, it appears, is unknown in many places where a universal knowledge is, nevertheless, the boast. For very many years to come "the rustic murmur of our burgh" will probably sway us in solitude. Possibly for a generation or two still to come the condition of the nations will influence New Zealand far more than New Zealand will influence the condition of the nations. There is peace in the world upon which the new year is about to enter—but, as we have said, it is a peace that is sadly marred by distrust—a peace that, to quote an old saying, puts its trust in God and keeps its powder dry. Hostile alliances are still being formed; hostile preparations are being made, and there is a general expectation of some unwelcome development soon to take place. There is, too, a new and terrible power, giving evidence, with growing frequency, of its presence and increasing strength. What is it that the people want? The life of "reasonable and frugal comfort" that the Pope demands for them, and declares they have a right to obtain? The recent Socialist success in Germany, the declaration of Socialist principles made by the Labour Conference in Belfast, would seem to say that less rational aims have been adopted, and that a wilder ambition has gained admittance. There are, it is true, degrees in Socialism, but such is poor human nature that the tendency is towards extremes. In the doings of the anarchists we see of what the extremes to be feared are capable. Possibly we have seen the advanced guard of hordes that are destined to destroy the civilisation that so many centuries have had a hand in building up, and which our own *fin de siècle* is supposed to crown. Nothing more ominous can be imagined, for example, than the precautions that have been found necessary to safe-guard from the dynamitard the most important centres in Paris—the buildings of the Corps Legislatif which chiefly represents the Government of the country, and those of the Bourse which represents its monetary interests. This necessity bespeaks a hopelessness of dealing with the evil by the ordinary methods of keeping the peace. We had long heard of this terrible power, these wild hordes, that lurked awaiting their opportunity in the slums of the great cities. They have been compared to the barbarian tribes that descended at the end upon the Roman Empire and trampled it down. Is civilisation now in a worse condition to cope with such an evil that it then was? The answer seems doubtful. We had occasion last week to quote from an eminent writer his views upon the methods by which the barbarian invasion was met and overcome. "Had the Christian Church not existed," he (Guizot) writes again, "the whole world must have been abandoned to purely material force. The Church alone exercised a moral power." But among the hordes that are now advancing, a contempt for the Church, their very *raison d'être*, has been bred. Civilisation, therefore, may stand in greater danger than before. A great accountability thus rests upon the leaders of the people. It is their duty to formulate moderate

and practical demands, to repress the temptation towards extremes that is natural and that must be encouraged by indefinite proposals and a holding out to the imagination of ends that are unattainable. Where the true cause of the people is concerned, all of us who are of good will must wish that the coming year may notably mark its progress. And if there is also an evil cause, from which disaster to all, including the people themselves, may be feared, the fault lies, not with the people, but with systems that have bred and fostered the threatening power. What the year may bring forth we cannot tell. The times are doubtful. As we have said, the close of the century hardly seems to justify the boasting that has been the rule.

### STUBBORN IN SIN.

THE Melbourne *Argus* has been cornered. An examination into the criminal statistics of the Colony by the Rev Mr Savage, an Independent minister, obliges the *Argus* to acknowledge that crime has increased out of all proportion to the increase of the population. The examination made by Mr Savage, we may explain, was undertaken by the rev gentleman for the purpose of refuting a statement made by Dr Moorehouse that secularism in Victoria had been attended by such bad results—which statement had been disseminated far and wide in the Old Country, as an argument in favour of the voluntary schools. Mr Savage, however, found that Dr Moorehouse had been correct, and, if we understand him aright, that things were even worse than the Bishop believed them to be. Mr Savage's conclusions, we may add, are those referred to by the *Otago Daily Times* in an article—we hope a sincere article—which we noticed in our last issue. The *Argus*, then, is cornered, but still will not give in. The cause of godlessness is sacred in its eyes, and it calls for time to seek for a defence of it. "When this ugly business," it pleads, "has been probed to the bottom it will be time enough to talk of legislation." The *Argus*, again, finds a hope for godlessness in the condition of the people of New South Wales and South Australia, where things, so far as the criminal statistics go, are comparatively better. What is there, it asks, to differentiate the people of Victoria from the people of those colonies? "We all belong to the same race substantially," it says, "and the economical and social conditions under which we live are practically the same." Criminal statistics, however, do not prove everything as to the morality of a community. In New Zealand, for example, we also show, in the respect alluded to, a cleaner record, and yet the moral condition of the Colony is deplorable. A meeting of the Social Reform Association, held in Dunedin on Monday evening, for example, confirmed in the main the accusations brought against the citizens by the Rev Mr Gibb and the Rev Mr Saunders. What is more, one of the gentlemen present entered a protest—which was applauded by the meeting, and has since been confirmed by the *Daily Times*—that things in Dunedin were not worse than they were elsewhere, and that this city did not compare unfavourably with other parts of the Colony.—It does not follow, then, at least in New Zealand, that because people manage to keep themselves out of the hands of the police they are therefore of blameless morals. The moral condition of Victoria, in fact, as revealed by Dr Moorehouse, confirmed by Mr Savage, and acknowledged by the *Argus*, is not one whit more deplorable than the moral condition of Dunedin, as revealed by rev ministers and confirmed by their committee—who, with the *Daily Times*, as we see, assert it also of the whole Colony. We perceive, meantime, that in one point at least the Association formed in Dunedin to bring about a better state of things appears to be in agreement with the Melbourne *Argus*. The *Argus* has been forced to acknowledge the evil, but it refuses to acknowledge its source, and seeks to defer the evil day of laying the axe to the root of the tree. It will have everything done before a sacrifice is made of godlessness. We also find that, among their proposed remedial measures, no mention is made by the Dunedin Association of a resort to the religious education of the young.

### EASILY EXPLAINED.

IN our issue of last week, we showed the fallacy of what is called the "Roman Catholic crime difficulty," proposed by an interviewer to the Rev Mr Savage. We quote, in addition, a note in which the Melbourne *Advocate* deals with the matter. "The interviewer,"

says our contemporary, "challenged the rev gentleman to explain how, if the secular system was, in his opinion, a prolific cause of crime, the Catholic body showed so badly in the criminal records of the colony. Only very briefly shall we reply to that assertion, as the explanation has been reiterated in this journal far more than often enough to satisfy anyone who was not determined to ignore all and everything said in vindication of the good name of the Catholic section of the community. In the first place, the Government statist more than once affirmed that the offences chargeable to Catholics were not nearly so serious as those proved against other denominations. Their arrest or conviction for trivial offences is apparently out of proportion to their number, but against that it should be remembered that from two causes—one, false entries made by watchhouse-keepers, the other, false profession of Catholicism by Protestant prisoners who wish to escape the longer service of the Protestant Church—the return of Catholic offenders is improperly swollen. To that we would add, as often before pointed out, that criminal statistics are a fallacious index of the morality of a people, taking the laws of God, and not the laws of man, as the standard. To return 'to our mutton,' Mr Savage's ready explanation on these points was that 'no comparison can be drawn between the simple teaching of the Bible and the teaching of Romish theology in the Catholic schools.' We quite agree with him, but for a reason the very opposite to that implied. If there was any force in Mr Savage's objection we should inevitably find that crime of all kinds was far more rife in Ireland than in great Britain, and that in the Catholic parts of the United Kingdom the percentage of illegitimacy was higher than in those in which Protestants largely predominate. But the reverse is the case, as Mr Savage may satisfy himself by looking into the Stateman's Year Book, or any other statistical authority on these questions. Even Ulster on these questions cannot stand comparison with the Catholic provinces of Ireland, crime generally and illegitimacy being more prevalent where Protestants are found in large numbers. The United Kingdom is a field wide enough to test the question, and within that compass Mr Savage has nothing to gain from a comparison between the effects of Bible reading and Catholic theology. It is all the other way, and we venture to say that if the sphere of comparison were widened still more, the result would show that in the production of Christian self-denial and heroic Catholic theology has done definitely more for the elevation of the human race and the alleviation of human sorrow than bare Bible reading has ever accomplished, or is likely to accomplish. It is a pity that Mr Savage said anything so foolish as is attributed to him in this case, but he could hardly have avoided the mistake, as he was betrayed into it by a question based on false premises, which he could not very well answer otherwise without subjecting the sincerity of his Protestant principles to some suspicion."—Besides the reduction of the apparent excess of Catholic criminals to which our contemporary refers—and our readers may remember that we recently quoted from an authoritative book on prison life in London a passage bearing out one of our contemporary's statements, that as to Protestant prisoners passing for Catholics, our readers must take into consideration the manner in which the excessive numbers are obtained also in Victoria—that is, by comparing the poorer masses chiefly forming the Catholic body with the great majority of the wealth and fashion of the Colony.

MR LARNACH has been reproached by the *Lake* THE FRUITS OF *Wakatipu Mail* with losing his election by his "WABBLING"? "wabbling" on the education question, and thus offending the Catholic voters. Mr Larnach does not like to be accused of "wabbling"—and, indeed, the word is not a pretty one, either in sound or signification. Consequently he writes to our contemporary to explain, with some heat, that he did not "wabble," but had come to rational and mature conclusions. It had, in fact, according to his own showing, taken three whole years to pervert Mr Larnach and change him from a bold and honest man into a trimmer. Who, after that, can justly accuse Mr Larnach of "wabbling"? He explains that three years ago he had been willing to give aid to the Catholic schools, but finding that other denominations were inclined to ask for the same, he began to scratch his head. Finally he made up his mind—"No, they shan't have it," and buttoned his pocket. If he had any conscience in the matter, it seems to have been easily disposed of. Mr Larnach accounts for his defeat in other ways—in none of which we are much interested. It would seem, however, from some of his arguments that he undertook the candidature out of fun and frolic. And here, we may observe in passing, he was not singular. There, for example, is also Mr Scobie Mackenzie, who, if we may believe the *Mount Ida Chronicle*, is perfectly delighted at his defeat, and rejoices that he has got rid of a tiresome job and now has leisure to attend to his private affairs. Mr Larnach does not seem at all delighted. On the contrary, if we may judge by his letter, he is very cross. But why, if it were not for fun and frolic, did he undertake a contest in which he knew he must be beaten? He says that all the electors of the Queestown district had been pledged to his opponents for three

months. How, then, did he hope to win them from their allegiance? But whether he "wobbled" or whether he attained to his state of perversion by slow but steady degrees, it is all the same to us. Mr Larnach had made an ugly right about face, and we are glad he found his level. Mr Fraser might be no better, but he could not be any worse.

OUR young New Zealanders, it would seem, are not to be beaten for want of words when they have an ADVANCE NEW ZEALAND. idea to express. And that of course is the chief thing. Have your idea first, as you must catch your hare before you cook it, and then express it. Here, however, is a case in point. A young gentleman—a very young one—apparently however not quite so "green" as might be expected, was being examined, a week or two ago, in a certain school. The subject was the catechism, and the question was: "Why was Satan cast out of heaven? Here is the answer—an answer fit to signalise a captain in the Salvation Army:—"Because he wanted to be boss."—We do not see that there is anything to be added to that. We may, however, add a word of advice to teachers—to sharpen their wits in provision against the possibility of encountering such junior pupils. Fancy Miss Peachem, with her "part of speech," there!

### WELCOME TO THE VERY REV. FATHER MAHONEY.

(Nelson Colonist, December 15.)

By yesterday's steamer from Wellington the Very Rev Father Mahoney returned to Nelson, after an absence of five months, and was welcomed by many friends. In the evening a social gathering was organised in his honour by members of his congregation, and at eight o'clock there was a large attendance in the large room of the old boys' Orphanage building. Dr Duff occupied the chair, and there were also on the platform his Worship the Mayor and the Rev Father Landouar. On the Very Rev Father Mahoney entering the room he was received with marked expressions of cordial affection, and the choir sang a hymn of thanksgiving. Dr Duff then read and presented an address of welcome, which had been nicely engrossed on parchment, and which read as follows:—

"To the Very Rev Father Mahoney, S.M.—Reverend and Dear Father,—On behalf of the members of the congregations of the various churches in this district under your charge, we beg to tender you our most cordial and hearty greetings and welcome on your return from your trip to America. While we have been rejoicing that circumstances have enabled you to enjoy a greatly needed change after the arduous labours of so many years amongst us, we have greatly missed you from our midst, and we are deeply grateful to the Almighty whose care has restored you to us, as we trust, refreshed physically and mentally. We cannot conclude this, our address of welcome, without dwelling on the loving care and assiduous attention to our spiritual wants which has been shown by our friend and priest, Father Landouar, and we feel assured you will gladly learn that his ministrations have been appreciated by all. Again tendering you our warmest and most cordial welcome and greeting, we beg to remain, Very Rev and Dear Father, A. Groves Duff, M.D., M. J. Hunt, John Pratt, A. Seymour, Jas. Armstrong, Louis J. Frank. Nelson, New Zealand, 14th Dec., 1893."

On the recipient of the address stepping forward to speak Mr M. J. Hunt asked to be allowed, on behalf of the congregation, to present the Very Rev Father with a purse of sovereigns (applause).

The Very Rev Father Mahoney, who was again received with applause, said he need not tell them how very glad he was to be back again with them, and how gratified he was on receiving their address of welcome. During his five months absence he had travelled about 30,000 miles. They had just sung a Te Deum, a thanksgiving hymn, and he himself was thankful, and he added that in America he had been exposed to dangers. For six weeks he had been on the ocean, but it was the Pacific Ocean, and he had not had a moment's sickness since he left Nelson. In America he had travelled 12,000 miles by train, and though the New Zealand papers did not contain many telegrams from America, he could tell them that railway accidents and robberies were very common there. They had escaped these, and it was fitting that they should join in that hymn of thanksgiving. He was also thankful to them for their beautiful address. He had been some 18 years in Nelson, and their goodwill had been always with him, and, as he had said in the presence of Americans, with all the vastness and riches of America, he would much sooner live in New Zealand than in that great country, and, more minutely, he preferred little Nelson to all (applause). After all he had seen, he had found nothing so beautiful as the scenery and climate of New Zealand. Indeed, in America they could not have had a better advocate of their scenery and climate than Archbishop Redwood, who has spoken on this theme before an audience of 20,000 people. He himself was in a large school in New York, and the children did not know where New Zealand was. Of course there were exceptions, but the youth of America were generally ignorant of New Zealand.

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The Archbishop enlightened many, and he, as a listener, could say that the people were impressed with what they heard. He gave some very interesting reminiscences of experiences, and related incidents of travel that created amusement. They travelled on the Canadian-Pacific line, and saw the Rocky Mountain, and rejoiced to see the British flag waving at Vancouver. In the United States he was bound to say that Sundays were very poorly observed. The newspapers published as usual—indeed, they issued enlarged editions—the cars were running, but when they came to British soil once more they found that the Sunday was observed. It was not that they put on any sanctimonious airs, for he did not believe in that, but it was a genuine pleasure to see once again the proper observance of the Sunday. He spoke of his journeyings in Columbia and Minneapolis, and alluded more particularly to Chicago, which, although it was destroyed by fire about 20 years ago, now contained a population of about 1,800,000 persons, and at the time of the Exhibition had in addition about half a million of strangers. He referred to the bustle, and the buildings, some of which contained 22 storeys, and said you really had to take off your hat to look to their summit. The people had big ideas, and their buildings were on the same scale. The Exhibition was about six miles from the city, and it covered 600 acres of land—they could form some idea from that. He would not attempt to describe the Exhibition. He spoke of his visits to Niagara Falls, to Boston and New York, and of the hospitality extended to him generally, acknowledging the kindness of friends, who, having written to their friends, the latter had met him, with the result that he had felt no stranger. Incidentally he alluded to hotel life in the States, and the expense of living there, the bare hotel bill being about 20s a day. The jubilee of Cardinal Gibbons was then referred to, and a tribute of praise paid to that prince of the Church. His experiences in Washington and Philadelphia were touched upon, and his visit to New Orleans was mentioned. After this he went to Texas, and then made his way to California, arriving at San Francisco about three weeks ago. Some amusing incidents of his journeyings were told with considerable humour. Such an experience as he had had enlightened the mind. He could not, however, he said, have

genuine pleasure at being amongst them once more, sat down amidst loud applause.

His Worship the Mayor said he was present to welcome back his worthy friend the Very Rev Father Mahoney, and in his official capacity he could also extend a welcome. He spoke highly of the esteem in which the very reverend gentleman is universally held, and was able to say of his own knowledge that his work in certain directions—presumably the Orphanage—had been ably conducted in his absence, (applause).

The Very Rev Father Mahoney thanked the Mayor for his kind words.

Subsequently those present took advantage of the opportunity to offer their congratulations to the very rev gentleman on his safe return, and their pleasure at seeing him back in Nelson. Refreshments were handed round, and music was also supplied, the evening passing away all too rapidly.

### ALARMING INCREASE OF CRIME IN VICTORIA.

(Argus, 2nd December.)

THE statistics of crime, drunkenness, and illegitimacy placed on record in another column by our contributor "Quivis," are sufficiently startling to arrest general attention. That Victoria should be going from bad to worse in such important matters as these is a circumstance which must disturb the complacency of the most optimistic believer in the well-being and well-doing of the Colony. And the picture, we are assured, is drawn by no unfriendly hand. The Rev Mr Savage, like the prophet of old, was called upon to bless, and lo! he was compelled by the irresistible logic of facts to confirm the truthfulness of the many hard things which had been alleged against us. Some of our readers may remember that at the Folkstone Church Congress a year ago Bishop Moorhouse took up his parable against Victoria, and declared that her contemptuous disregard of religious education had resulted in the moral degradation of the community. He supported his assertions with statistics, and these were seized upon and

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enjoyed the trip had he not felt as regretful that the Church work and that of the Orphanage would go on satisfactorily in his absence; and he spoke of what he had learnt since his return as to the manner in which the several duties had been performed with very evident appreciation. The very reverend gentleman spoke at some length about the Parliament of Religions in America, which, he said, reminded one of the Day of Pentecost. People of every class and nation assembled there at the Congress of Religions, which lasted three weeks, sitting from 10 a.m. till 11 at night, with usually seven or eight thousand present. At the opening all joined in the Lord's Prayer, thus showing that while they differed on many points they all united in acknowledging the Lord Jesus Christ. But with all the boasted liberty of the United States, he still preferred New Zealand (applause). He said they had as much liberty in New Zealand as in any part of America—liberty in their religion, liberty in their laws, liberty of conscience, and their lives and property were more secure under the British flag than they were in any part of America. Considerable disrespect was paid to the law in America, and he related how the Mayor of Chicago was shot down by a laundryman. Neither was property safe there, and he said what was the good of wealth if men were not secure. As to the climate he mentioned the great variations from something below zero to a greater heat than was experienced in New Zealand. He thought they had been the means of educating men to admire Australia and New Zealand, but after all his travels he was happy to be home, where he had always found that men of all shades of religious belief respected his convictions, and where he had been able to respect others, (cheers). He mentioned the extent of the franchise to women, which had been granted since his departure, spoke of what had been said on the subject, and congratulated the ladies on obtaining new privileges. He spoke of his gratification on learning, on reaching Auckland, that Mr Trask had been re-elected Mayor of Nelson, spoke of his good qualities, and congratulated him on his re-election. He then thanked them heartily for their presentation of a purse of sovereigns, and said he should have to consider what to do with them, for they had almost forestalled his wants in the past and having expressed his

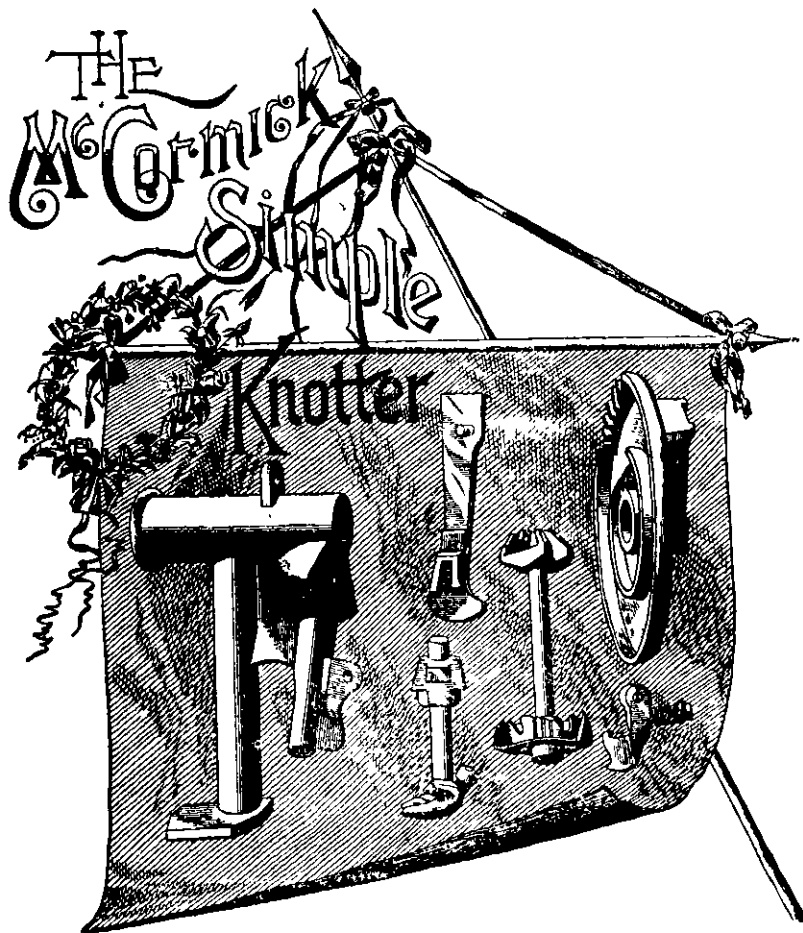
circulated in pamphlet form throughout England by the opponents of secular education. The duty of refuting the Bishop's denunciation was laid upon Mr Savage. "I was asked," he says, "to check his figures with the view, if possible, of preparing a counterblast. I checked them, and found that the Bishop of Manchester's assertions were every one more than substantiated."

Mr Savage's method of investigation does not follow the ordinary lines of statistical inquiry. He is not content with the bare facts which indicate our criminal and moral condition; he endeavours to throw these facts into a form which will show whether we are improving or whether we are retrograding in these respects. Taking the decennial period 1881-91, Mr Savage first of all points out that, according to the census returns, the population of Victoria had increased in the ten years by 32.24 per cent. But applying the same method of calculation to the statistics of crime, he found that the summary convictions had increased in the same period by 46.18 per cent, and the arrests for more serious offences by 54.69 per cent. In each case, therefore, the rate of increase was far higher than the rate at which the population had progressed. There are grave facts, but still greater are the figures which deal with the statistics of crime among the rising generation of Victorians. These show that, while the native-born population had increased in the decade at the rate of 42.94 per cent., the increase of crime among native-born Victorians was as high as 88.65 per cent. As for drunkenness, the arrests for this offence increased in the period by 63.19 per cent., being nearly double the rate of increase of the population, and nearly 24 per cent. higher than the rate of increase of arrests for all crimes. We come next to illegitimacy, and here the figures are even more startling than all that has gone before. For the colony as a whole the illegitimate births showed an increase of 49.35 per cent., or about 17 per cent. higher than the rate at which the population had increased. In the metropolitan area, where the population increased in the decade by 73.67 per cent., illegitimacy increased at the rate of 92.16 per cent. But the question will at once arise—Are these statistics continuously progressive throughout the decennial period, or do they fluctuate from year to year? The answer is not very

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reassuring. During the greater part of the decade the criminal statistics, including those of drunkenness, constantly tended upwards, culminating in 1888, the maddest year of the boom. It seems that in this country it is not the pinch of poverty, as in the old world, but the riot of abundance, that leads to crime and drunkenness, and Mr Savage holds that these blots on our civilisation are inseparable—they rise and fall together. When the boom was over they began to fall. "The increase of arrests for all crimes between 1880 and 1890 was 60.92 per cent, while between 1890 and 1891 it was only 39.78 per cent." But Mr Savage takes no comfort from this improvement. "I do not think," he says, "that the spirit of the people is changed. I see no evidence of moral improvement. There is simply the evidence of an inability to purchase luxuries and indulge in vice."

Perhaps the most astonishing, and certainly the most perplexing, outcome of this statistical inquiry, however, is that part of it which brings the Victorian figures into comparison with the corresponding statistics for New South Wales. We need not produce the shameful record here, as the figures are given fully in the article by "Quivia." But a glance will show how badly we come out of the comparison. Taking the same period (1881-91), Mr Savage shows that while, as regards crime and drunkenness, Victoria was rapidly treading the downward path, New South Wales had not only slackened speed, but was, as regards crime of certain descriptions, actually retracing her steps. In Victoria the statistics of crime and drink showed a steady increase at a rate in all cases in excess of the rate of increase of the population. In New South Wales the figures showed a rate of increase greatly below the rate at which the population had progressed, while under some headings crime had actually decreased. In other words, the actual number of persons under certain headings in the criminal statistics of New South Wales were less at the end of the decade than they were at its commencement, notwithstanding an increase of the population of 50 per cent. The corresponding figures for Victoria all show an increase, and though the increase is not very large, still the contrast with the actual decrease in the parent colony is in the highest degree disconcerting.

We do not propose, however, to draw hasty conclusions from the disquieting material for reflection Mr Savage has placed before us. They must be dealt with ultimately, of course; but for the present it may be as well that they should be carefully studied and pondered, and looked at from all points of view. It is possible that errors may be discovered, or that the sources from which the figures are derived may prove untrustworthy. It is certainly extraordinary that the tendency towards crime and immorality in Victoria should be on the increase, while in other colonies the reverse is the case. Human nature, surely, must be the same in all the colonies. What is there to differentiate the people of Victoria from the people of New South Wales or the people of South Australia? We all belong to the same race, substantially, and the economical and social conditions under which we live are practically the same. Why, then, is Victoria on the downward grade as regards crime and drunkenness, while New South Wales shows a marked improvement in recent years? The mere statement of the fact seems to indicate that the element of error is latent somewhere. But we have small hope that the statistics compiled by Mr Savage with so much care and patience will prove erroneous. The problem we have just stated will have to be faced, and let us hope that it will be investigated in the serious spirit of the statesman and the patriot, anxious that the shame of this bad record may be taken from us, and not in the narrow and uncharitable mood of the faddist or the fanatic. The people who attribute all the ills of the community to the liquor traffic, or to secular education, or to the running of trains on Sunday, will all have a right to discuss this question from their respective points of view. But let us hope that there will be no exaggeration, and, above all, that there will be no hasty demand for legislation. When this ugly business has been probed to the bottom, it will be time enough to talk of legislation. We are not prepared to say that some legislation may not be necessary, but, on the other hand, it is quite possible, and even probable, that legislation may do more harm than good.

The report which had recently a large circulation among English newspapers to the effect that the Pope has three millions of money invested in England, and is a big ground landlord in London, has just been denied by the official organ of the Vatican. Foolish reports of the state of the Holy Father's health are also constantly appearing. One of the comic journals of Rome has published a cartoon which happily hits off the situation. His Holiness is represented as saying to a Cardinal, who was engaged in untying a packet of newspapers—"Oh, yes, hand me a journal, please. I want to see what is the state of my health to-day."

Overbeck (of the Russian Church) published a work in 1866 ("Intercommunion between English and Orthodox Churches") in which he says, "The English Church stands incensed, disowned by the whole Catholic Church." But he does more than simply assert the truth upon this point. He goes on to quote Cranmer, Barlow, Hooker, Cosin, Field, Mason, Hall, Stillingfleet, Bramhall, Usher, Wake, and Warburton to prove that the Church of England never taught the necessity of Holy Orders—adding these words, "The Church of England is no Church at all, therefore the Eastern Church can only follow the Roman Church in ordaining converted Anglicans."—*Universe*.

## N A P I E R.

(From our own Correspondent.)

December 13th, 1893.

ONE by one the old identities are passing away. Mr Daniel Barry, father of Messrs Barry Brothers, coal merchants of this town, has gone to "that bourne from whence no traveller returns." Deceased was born in County Cork, Ireland, and came to New Zealand about thirty years ago. He leaves a widow, grown up family, and a large number of grandchildren. He was aged sixty-one at the time of his death. The funeral took place this afternoon, a large concourse of people, including the Hibernians, wending their way to the Catholic Church to see the last rites performed, and also following the remains of deceased to the grave.—*R.I.P.*

At St Joseph's Monastery, on Wednesday, the distribution of prizes in connection with the Sacred Heart High School took place. There were, as usual, a large number of visitors present, who were entertained by the pupils in first-class style. The art productions of the pupils created a great deal of interest amongst the visitors, and well they might, for they were really first-class specimens, and reflected the greatest credit upon the good Sister who teaches the painting classes. The Very Rev Father Grogan delivered a short address and complimented the pupils and their teachers on the excellence of the work of the convent. He also referred to the fact that the above school did not receive State aid, having to rely entirely on the monetary assistance given by parents who had their children educated at St Joseph's Monastery. Mr A. P. Sheath then delivered the prizes. There was a large display of fancy work, such as bannerettes (crewel work), sofa cushions, handkerchief cases, and various other articles, both useful and ornamental, too numerous to particularise. A large assortment of plain needlework was also on view.

On Thursday the prizes were distributed at both the native and St Joseph's parish schools.

## DO YOU SUFFER?

ARE YOU AFFLICTED WITH

INDIGESTION,

BACKACHE,

TIRED ACHING LIMBS,

LIVER COMPLAINT,

LASSITUDE, OR

Any complaint arising from an impoverished nervous system? If so

CLEMENT'S TONIC IS

A QUICK, PROMPT AND SURE

CURE, IT DOES NOT MERELY

ALLAY THE SYMPTOMS BUT

EFFECTS A PERMANENT AND

POSITIVELY LASTING CURE.

## ASK.

Mrs D. M'Loake, Wakefield, N.Z., who writes on May 19th, 1893:—It gives me the greatest of pleasure to testify to the good effects of your wonderful Clements' Tonic. My complaint was indigestion accompanied by heartburn and windy spasms, which were very painful, leaving me very weak, unfitting me for attending to my household duties. I got one of your pamphlets from our sore keeper, read its contents, and of the people who had been cured by taking Clements' Tonic, Hope sprang up in my breast and I determined to give it a trial. I got some of it and its effects has proved really wonderful; I also give it to my children when anything is the matter with them, in fact I keep it as a family medicine. When any of our children complain I at once consult your book, which just states their case, two or three doses puts them all right. I recommend it to all my friends.—I remain, yours truly, D. M'Loake, Wakefield, N.Z.

The French Société d'Encouragement de Bien, an association which annually decrees public rewards for distinguished acts of heroism, has lately sent its laurel crown to the Abbé Théuré, the curé of Loigny, in the West of France. The battle of Loigny was one of the fiercest of the conflicts in the hard-fought campaign on the Loire in 1870. During the battle the parish church was converted into an hospital, and as exposed to the fire of the German artillery, the brave parish priest hastily improvised a Red Cross hospital flag out of a white tablecloth and two strips of red stuff, and going to the top of his belfry, he hoisted it there. But before the flag was recognised it was shot away, and the priest again climbed up the belfry and replaced it. This time the flag was recognised by the German gunners, and they ceased to fire upon the building. A few minutes after the abbé was informed that the bursting shells had set fire to a house close by, and that the family, who had taken refuge in the cellars earlier in the day, were in danger of being suffocated or burned to death. Again and again he forced his way into the burning house at last succeeded in bringing all the poor people out alive. In his church, presbytery, and school he sheltered that night two thousand wounded men, among them the wounded general De Sonis and De Charette. For these splendid services the Abbé Théuré received from the Government the Cross of the Legion of Honour. Yet there are Frenchmen who hold that men like this brave priest are not sufficiently patriotic; and, as a recent controversy shows, there are Englishmen who imagine that "an ecclesiastical career takes all true manliness out of a man."—*Liverpool Catholic Times*.

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Comment on the Quality of Liquors supplied at the "SHIP" is unnecessary, as the Cellar is under the Special Supervision of the Proprietor.

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Special Arrangements made for Theatrical Companies, Football or Cricket Teams.

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Christ'ch	9d	1s 3d	2s 3d	4s 0d	5s 0d	6s 0d
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Oamaru	..6d	9d	1s 0d	1s 6d	2s 0d	3s 6d
Timaru	..6d	1s 0d	1s 6d	2s 9d	4s 0d	4s 6d
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Most have "FLAG BRAND PICKLES"



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 Hot, Cold and Shower Baths.  
 The very best of Wines, Ales, and Spirits kept in stock.  
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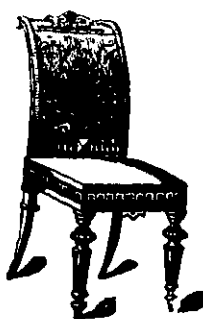
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 Applications for Agencies in country districts invited.



# Irish News.

(From the Irish World.)

**Antrim.**—The Belfast Flax Supply Association reports another falling off in the acreage under flax in Ireland. Last year the acreage was 70,647. This year it stands at 67,444 acres. For many years there has been a steady decrease in the cultivation of what used to be the Ulster Farmers' standby.

**Armagh.**—The Parliamentary Revision sessions are being held in several districts of the county, and it is hoped the Nationalists will greatly augment their voting power. The north and middle divisions of the county are held by the Tories, but the south division is represented by Mr C. McHugh, Nationalist, and anti-Parnellite.

**Galway.**—An eviction notice at the suit of Lord Campbell was read at last meeting of the Galway Guardians against Edward Kedy from lands at Cloghcollia. Another one was read at the suit of the Blakes, minors, from lands at Torecrick.

The county of Galway lost by emigration between the years 1851 and 1884, 137,657 of its people. Almost all went to the United States.

**Limerick.**—Many tenants on Colonel O'Callaghan's Bodyke estate have been summoned to give up possession of their holdings. This is supposed to be a forerunner to an extensive eviction campaign, which it was hoped had been averted.

Limerick County is 85 miles in length and 54 miles in breadth. It is bounded on the north by the estuary of the River Shannon and the Counties of Clare and Tipperary, and on the east by the County of Tipperary, on the south by the County of Cork, and on the west by the County of Kerry. The area of the county is 680 842

districts around it; for certainly it is by men, not bullocks, that any locality can become prosperous.

The County of Mayo in length is 58 miles, and in breadth 72 miles. It is bounded on the north by the Atlantic Ocean, on the east by the counties of Sligo and Roscommon, on the South by the County of Galway, and on the west by the Atlantic Ocean. The county comprises an area of 1,860,731 acres. Of the 1,860,731 acres there are 153,677 under tillage, 547,279 in pasture, 10,164 in plantations, 592,674 waste, bog and mountain, and 56,935 in lakes, ponds and streams.

**Meath.**—The County of Meath in length is 40 miles, and in breadth 47 miles. It is bounded on the north by the counties of Cavan, Monaghan, and Louth, on the east by the Irish Sea and the County of Dublin, on the south by Dublin, Kildare, and King's counties, and on the west by the County of Westmeath. The area of the county comprises 579,926 acres. Of the 579,926 acres there are 124,758 under tillage, 405,912 are in pasture, 9,878 are in plantations, 36,413 are waste, bog and mountain, and 2,965 in lakes, ponds and streams.

**Monaghan.**—The County of Monaghan in length is 37 miles, and in breadth is 28 miles. It is bounded on the north by the County of Tyrone, and on the east by the counties of Armagh and Louth, on the south by the counties of Meath and Cavan, and on the west by the County of Fermanagh. The area of the county comprises 319,741 acres. Of the 319,741 acres there are 124,042 under tillage, 158,840 in pasture, 4,232 in plantations, 26,152 waste, bog and mountain, and 5,475 in lakes, ponds and streams.

**Queen's.**—Queen's County in length is 33 miles, and in breadth 37 miles. It is bounded on the north by King's County, on the east by Kildare and Carlow counties, on the south by Kilkenny County, and on the west by Tipperary and King's counties. The

area. Of the 680 842 acres, 161,253 are under tillage, 425,256 in pasture, 8 481 are in plantations, 67,428 are waste, bog and mountain, and 18,474 in lakes, ponds and streams.

**Longford.**—The area of the county is 269,409 acres. Of the 269,409 acres, 70,818 are under tillage, 130,866 in pasture, 4,242 in plantations, 50,532 are waste, bog and mountain, and 12,950 in lakes, ponds and streams. The County of Longford in length is 29 miles, and in breadth 22. It is bounded on the north by the counties of Leitrim and Cavan, on the east and south by the County of Westmeath, and on the west by the County of Roscommon.

**Louth.**—The County of Louth in length is 25 miles; in breadth 15 miles. It is bounded on the north by the counties of Armagh and Down, on the east by the Irish Sea, on the south by the County of Meath, and on the west by the counties of Meath and Monaghan. The area of the county comprises 202,123 acres. Of the 202,123 acres there are 83,560 under tillage, 89,099 in pasture, 3,977 in plantations, 24,834 are waste, bog and mountain, and 653 in lakes, ponds and streams.

**Mayo.**—Castlebar tweed is now being extensively purchased in London. Lady Lucan has engaged three weavers in making it. Last year she got sale in London for 1200 yards of the splendid material. Great credit is due to the Countess for the interest she manifests in the industry.

Ballyhaunis presents a splendid appearance on a market day now. For an inland town it has as fine a main street of houses as could be seen. No town in the last ten years has made such advancement in building and improvements. This, of course, is largely due to the enterprise of its inhabitants, but principally to the populous

area of the county comprises 424 852 acres. Of the 424 852 acres there are 131,548 under tillage, 222,241 in pasture, 9 882 in plantations, 60,824 waste, bog and mountain, and 357 in lakes, ponds and streams.

**Roscommon.**—Roscommon County in length is 60 miles, and in breadth 40 miles. It is bounded on the north by Sligo and Leitrim counties, on the east and south by the counties of Leitrim, Longford, Westmeath, King's and Galway, and on the west by the counties of Galway and Mayo. The area of the county comprises 607 691 acres. Of the 607,691 acres there are 124,252 under tillage, 344,186 in pasture, 7,029 in plantations, 102,854 waste, bog and mountain, and 29 370 in lakes, ponds and streams.

**Sligo.**—The County of Sligo in length is 38 miles, and in breadth 41 miles. It is bounded on the north by the Atlantic Ocean, on the east by the County Leitrim, on the South by the counties of Roscommon and Mayo, and on the west by the County of Mayo. The area of the county comprises 462,145 acres. Of the 462,145 acres there are 74,105 under tillage, 240,301 in pasture, 7,670 in plantations, 128,044 in waste, bog and mountain, and 12,025 in lakes, ponds and streams.

**Tipperary.**—The County of Tipperary in length is 70 miles, and in breadth 40 miles. It is bounded on the north by Galway and King's counties, on the east by the counties of King's, Queen's, and Kilkenny, on the south by the County of Waterford, and on the west by the counties of Cork, Limerick, Clare, and Galway. The area of the county comprises 1,061,731 acres. Of the 1,061,731 acres there are 244,426 under tillage, 621,364 are in pasture, 21,620 in plantations, 160,720 waste, bog and mountain, and 13,601 in lakes, ponds and streams.

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Painting and Repairs at very Lowest Rates.

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Late HOWLAND & CRONIN.

Buggies, Carts, Waggon, and Vehicles  
of every description unequalled for  
Finish, Durability, and Cheapness.

**NEW ZEALANDER HOTEL**

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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.  
HOT, COLD, AND SHOWER BATHS.

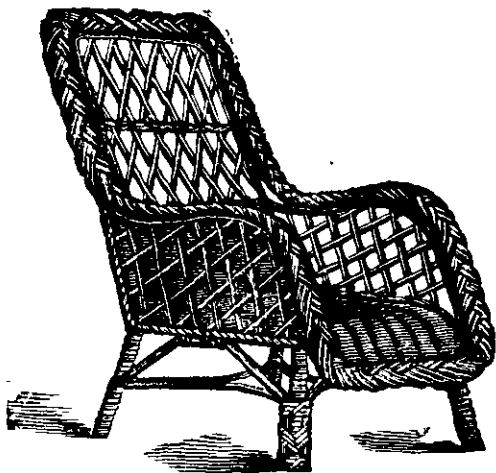
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with Improved Handles that cannot draw out).  
FANCY BASKETS, CHAIRS, CLOTHES BASKETS,  
DRESS STANDS, ETC, always in Stock.



BASKET AND ART WICKER MANUFACTURER.

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**DR. HONMAN'S BALSA M**

The great Specific for CONSUMPTION.

A Certain Cure for Pulmonary Consumption and all Diseases of  
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A sure Cure for Asthma, Catarrh, Bronchitis, Hay Fever,  
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T. M. CARROLL, CHEMIST,  
Battray Street, Dunedin.

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GREAT CLEARING SALE.

If you want good and real bargains

Come to

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And you will get them.

Ladies' Elastic Sides ... ..	...	6s 11d
Ladies' Button Boots ... ..	7s 11d and 8s 11d	
Ladies' Balmorals ... ..	...	8s 11d
Baby's Strap Shoes ... ..	...	from 1s upwards
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Mens' Sewn Balmorals ... ..	...	9s 11d
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Mens' Bluchers, strong ... ..	...	6s 6d

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

Prices too numerous to mention.

SATURDAY HALF-HOLIDAY.

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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  
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Cases made without Pains where applicable.

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

FILLINGS A SPECIALITY.

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XXX and XXXX Ales in hgd. barrels and kilberkins.

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A TRIUMPH OF MECHANICAL GENIUS!

I offer to Families, Dressmakers, Tailors and Dealers GREATER  
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LIGHT-RUNNING! NOISELESS! PERFECTION!

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Read List of Very Valuable Improvements of LOCHHEAD'S  
PATENT NEW HIGH-ARM, NOISELESS, LIGHT-RUNNING  
WERTHEIM SEWING MACHINES.

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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-  
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BRANCHES: 255 High Street, Triangle, Christchurch; Tay Street  
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ROBERT LOCHHEAD, PROPRIETOR.

**T E S T E D S E E D S.**

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

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Purple Top, 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 WEEDER or DOUBLE  
PLOUGH. Unequaled for the efficiency of its operations, and  
excellency of its get up.

RELIANCE CHEMICAL MANURE CO'S FERTILISERS give  
definite and satisfactory results wherever applied. List of prices,  
testimonials, etc., on application.

"AGITATOR" SPRAY PUMPS, Insecticides and Free Washes.

HOWDEN AND MONCRIEFF,

SEEDSMEN AND NURSEYMEN,

DUNEDIN.

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.

**Tyrone.**—In the four divisions of Tyrone there is an electorate of 27,722; 10,740 claims have been made, 18,442 party obligations have been lodged, and the total names to be dealt with at the revision are 67,550. There are five assisting revising barristers and the county court judge appointed for the work.

The County of Tyrone is 46 miles in length, and 60 miles in breadth. It is bounded on the north by the County of Derry, on the east by Lough Neagh and the County of Armagh; on the south by counties of Monaghan and Fermanagh, and on the west by the counties of Fermanagh and Donegal. The area of the county comprises 806,658 acres. Of the 806,658 acres there are 48,510 under tillage, 327,494 in pasture, 9,056 in plantations, 191,195 waste, bog and mountain, and 31,403 in lakes, ponds and streams.

**Waterford.**—The County of Waterford is 28 miles in length, and 52 miles in breadth. It is bounded on the north by the counties of Tipperary and Kilkenny, on the east by the County of Wexford, on the south by the Atlantic Ocean, and on the west by the County of Cork. The area of the county comprises 461,552 acres. Of the 461,552 acres there are 77,702 under tillage, 239,670 in pasture, 20,438 in plantations, 117,827 waste, bog and mountain, and 5,915 in lakes, ponds and streams.

**Westmeath.**—The County of Westmeath is 35 miles in length and 40 miles in breadth. It is bounded on the north by the counties of Longford and Meath, on the east by the County of Meath, on the south by King's County, and on the west by the County of Roscommon. The area of the county is 453,453 acres. Of the 453,453 acres there are 83,604 under tillage, 278,438 in pasture, 7,870 in plantations, 61,676 waste, bog and mountain, and 21,865 in lakes, ponds and streams.

**Wexford.**—Very Rev Edmund Canon Doyle died at Ballymurrin September 21. He was born about 73 years ago in Broadway, parish of Lady's Island. Having prosecuted his studies in St Peter's College, Wexford, and afterward in Maynooth, he was ordained by Dr Keating, being the last priest on whom that venerated prelate imposed hands. His first curacy was the town of Gorey, where he had some very melancholy experiences, for the term of his labours there coincided with the terrible cholera visitation, which came upon Ireland 40 years ago. While this appalling contagion lasted young Father Doyle was in constant attendance at the bedside of the dying, and there were days on which he administered the Sacrament of Extreme Unction to thirty persons. He afterward officiated in Killavenny, Kilraue, Murrintown, and finally Ballymurrin, in which parish he lived and laboured both as curate and parish priest for 34 years.

The County of Wexford is 55 miles in length, and 34 in breadth. It is bounded on the north by the County of Wicklow, on the east by St George's Channel, on the south by the Atlantic Ocean, and on the west by the counties of Waterford, Kilkenny, and Carlow. The area of the county comprises 572,920 acres. Of the 572,920 acres, there are 197,570 under tillage, 308,385 in pasture, 9,842 in plantations, 57,123 waste, bog and mountain, and 3,668 in lakes, ponds and streams.

**Wicklow.**—The county of Wicklow is 40 miles in length, and 33 in breadth. It is bounded on the north by the County of Dublin, on the east by St George's Channel, on the south by the County of Wexford, and on the west by the counties of Carlow and Kildare. The area of the county comprises 500,081 acres. Of the 500,081 acres there are 226,229 in pasture, 98,138 under tillage, 17,952 in plantations, 156,349 in waste, bog and mountain, and 1,413 in lakes, ponds and streams.

## ERIN'S FLAG.

(By FATHER RYAN.)

LIFT it up! Lift it up! the old Banner of Green!  
The blood of its sons has but brightened its sheen;  
What though the tyrant has trampled it down,  
Are its folds not emblazoned with deeds of renown?  
What though for ages it droops in the dust,  
Shall it droop thus for ever? No! No! God is just!  
Take it up! Take it up! from the tyrant's foul tread,  
Let him tear the Green Flag—we will snatch its last shred,  
And beneath it we'll bleed as our forefathers bled;  
And we'll vow by the dust in the graves of our dead;  
And we'll swear by the blood which the Briton has shed;  
And we'll vow by the wrecks which through Erin he spread;  
And we'll swear by the thousands who, famished, unfed,  
Died down in the ditches, wild-bowling for bread;  
And we'll vow by our heroes, whose spirits have fled;  
And we'll swear by the bones in each coffinless bed,  
That we'll battle the Briton through danger and dread!  
That we'll cling to the cause which we glory to wed,  
Till the gleam of our steel and the shock of our lead  
Shall prove to our foe that we meant what we said—  
That we'll lift up the green, and we'll tear down the red.

## DB CHARCOT AND LOURDES.

(Ceylon Catholic Messenger.)

THERE lately died in Paris Dr Charcot, the *Docteur en Chef* of the Salpêtrière Hospital, the Darwin of Hysteria and Hypnotism, the leader of the school of Materialistic Medicine in France; and those who think that the miracles of Lourdes can be explained away by hypnotic suggestion, though they may be so ignorant as not to know the name of their master, are the disciples of this great apostle of the Gospel of Dirt. Charcot was undoubtedly a clever man, and had he, like Dr Pasteur, devoted his talents and his labours to the discovery of a remedy for some hitherto incurable malady, he might have earned the lasting gratitude of mankind, but that would have brought him no credit from the class among whom he found his admirers and the relief of human suffering was not the aim of his life. He was industrious, but he devoted his industry, not to the relief of suffering humanity, but to efforts to throw discredit on the truth of Christianity. He started with a theory in conformity with which he made it the business of his life to try to harmonise all the facts that came within his knowledge, and his theory was this: "The soul is an invention of religious which have need of a spiritual domain in which to support themselves. But the reality is that matter, when organised, becomes first sensitive matter, then acting matter, and finally thinking matter. Science finds no fact that does not fit within the definition of this thesis."

Charcot never spoke disrespectfully of Jesus Christ—he was too much of a gentleman to do anything so vulgar—but he resisted the truth as the Egyptian magicians resisted Moses. He never pretended to believe that there was any fraud about the miracles of Lourdes, but, on the contrary, advised patients whom he was unable to cure himself to go to Lourdes in order to obtain a cure. None of his rich patients obtained a cure by going thither, but some of his poor ones did, and then he claimed for himself the credit of the cure, on the ground that the pilgrimage had been made on his professional recommendation. He does not seem to have been in good faith, for he was careful never to give a patient a certificate which could be cited as a proof of a miracle, and he could never be prevailed upon to go Lourdes himself and judge from his own observation whether the miracles wrought there could be due to natural causes. It is even said that, in order to obtain preternatural effects, he secretly profaned sacred things in which he publicly professed to disbelieve; but this requires confirmation, and as we do not wish to believe more evil of a dead man than we can help, we would rather it were untrue. From his connection with the Freemasons it is, however, by no means improbable. He died suddenly at an hotel in Paris, on the night of the Assumption this year, after a jollification with two other medical atheists like himself. We have compared him to the Egyptian magicians of old, but they were more truthful than he was, for when they found themselves powerless to continue their imitations of Moses, they were honest enough to say: "This is the finger of God"; whereas Charcot, when there were effected at Lourdes cures which he had himself attempted and failed to accomplish, merely said that the surroundings at Lourdes had on the imaginations of the patients a more potent natural effect than he could produce by the power of his own will.

Such was the master of those who would fain persuade themselves that the miracles of Lourdes do not oblige them, under the penalty of sin, to be Catholics; and it goes without saying that if his theory of the miracles of Lourdes being due to hypnotic suggestion could be proved to be true, Protestants would have no cause to rejoice thereat. The issue is not between Catholicity and Protestantism, but between Christianity and Materialism, because if the miracles at Lourdes can be accounted for by natural causes, those in the Bible can be explained in a similar manner.

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.]

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.]

**H. J. SMITH** The People's Bootmaker, 127 Manchester St. (opposite Burke's Hotel), Christchurch.—Men's Shooters from 9s 6d, Shoes from 8s 6d, Bluchers from 5s 6d, Canvas Shoes from 2s 6d, Ladies' Boots and Shoes from 6s, Children's from 2s. Remember H. J. SMITH'S, 127 Manchester street.

WOOL.

WOOL.

THE NEW ZEALAND LAND ASSOCIATION

(LIMITED) Acting for

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY CO. (LIMITED),

Will conduct WOOL SALES during the Season at the

OTAGO WOOL AND GRAIN STORES, DUNEDIN.

DUNEDIN WOOL SALES (1893-94).

First Sale, 21st December, 1893; Second Sale, 11th January; Third Sale, 2nd February; Fourth Sale, 22nd February, 1894.

LIBERAL CASH ADVANCES MADE ON CONSIGNMENTS.

ANDREW TODD, Manager.

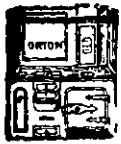
**THE Favourite KITCHEN RANGE**

IS SHACKLOCK'S "ORION."

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

Most Economical and Durable Range made. Supplied with High or Low Pressure Boiler.

Prices and Advice given for all kinds of Cooking and Heating Apparatus.



Tomb Railing, Fretwork, &amp; General Castings. Repairs Effected.

H. E. SHACKLOCK, Foundry: Crawford Street, Dunedin.

**JOHN GILLIES**

Furniture, Carpet, Floorcloths, and Linoleum Warehouse,

18 GEORGE STREET, DUNEDIN.

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 and new.

A large assortment of Bamboo Tables, Whatnots, Bracketts, Screens, Stools, new colourings and designs.

A large stock of New Furniture of latest new styles.

Houses Furnished on the Time Payment System. Terms very easy. Everybody in town and country cordially invited to visit and inspect our Immense Stock.

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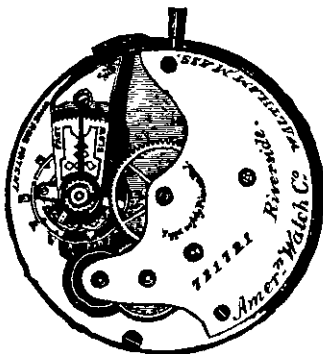
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PATERSON BURK &amp; CO., STUART ST. (Opposite St. Paul's Church.)

**ARTHUR JOHN SHAW**

(Successor to Peter Adair),

WATCH AND CLOCK MAKER, 13 BATHAY STREET, DUNEDIN.



A special Shipment of English Lever and Waltham Watches just arrived. Large and Varied Selection of Jewellery suitable for Presentation. BEAUBAIS A SPECIALTY.

**THE BEST CEMENT EXHIBITED—MAORI BRAND.**

Vide Jurors' Report N.Z. Exhibition

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

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

MILBURN LIME at Lowest Rates. MILBURN LIME AND CEMENT COMPANY (LIMITED), Dunedin. FRANK OAKDEN, Manager.

**SOUTH END MONUMENTAL WORKS**

Established 1865.

**H. PALMER,**

STONE MASON &amp; SCULPTOR,

Princes Street South, Dunedin.

Monuments and Tombstones erected of New Zealand Granite, Scotch Granite, and Italian and American Marble.

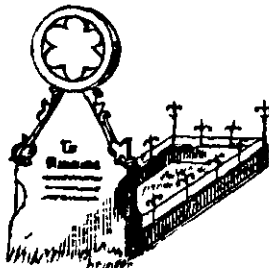
Tomb Railings in great variety.

THE TRADE SUPPLIED.

Town and Country Orders promptly attended to.

**S. MORRIDE**

Tophia Street, Timaru.



Just received, ex Hongkong, a shipment of Red and Grey Granite Crosses and Headstones direct from the best Scotch quarries. Inspection invited.

**CORBETT AND CO**

PLUMBERS, &amp;c., OCTAGON, DUNEDIN.

PATENTERS and SOLE MANUFACTURERS of the CORBETT PATENT EXHAUST COWL AND VENTILATOR.

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 (Maierston), rent £4 week; trade £40 week. Price £750.

Hotel (Wellington), rent £7 week; trade average yearly £74 week; beer 20 to 30 hgds 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.

Wellington.

**J. RHODES & CO**

DUNEDIN

STEAM DYEING &amp; CLEANING WORKS 116 George Street, Dunedin.

We would respectfully solicit orders for Dyeing and Cleaning. Every description of Damask, Tapestries, Lace, Ladies' and Gentlemen's Wearing Apparel, Feathers, &amp;c., Cleaned or Dyed carefully and well. Terms moderate. Goods to be dyed Black for Mourning receive prompt attention.

**H. B. KIRK**

MANUFACTURER OF

Building Bricks, Well 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, etc., etc.

Agent for Butherford Bros. Hydraulic Lime.

CHRISTCHURCH DEPOT AND OFFICE, 193 TUAM STREET. TELEPHONE: No. 482.

**MESSRS THOMSON AND CO.**

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 stipulated 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.

THE undersigned having purchased the above Work is prepared to sell at Lowest

Current Rates

J. H. LAMBERT.

NORTH-EAST VALLEY AND KENSINGTON

Caterer to the Canterbury Saleyards' Co.; Canterbury Yeomanry Cavalry; Agricultural and Pastoral Association.

**BURKE'S HOTEL**

Corner of High and Manchester Streets CHRISTCHURCH, N.Z. Hot, cold, and shower baths. The best accommodation in Christchurch on the Most reasonable terms. Special Arrangements made with Theatrical Companies, Associations, and others, on application to P. BURKE, Proprietor. All communications promptly attended to. P.O. BOX, 364 TELEPHONE, 428.

# MASSEY-HARRIS OPEN-BACK BINDER

With LATEST IMPROVEMENTS for 1894.

ALSO,

## MASSEY-HARRIS SPRING-TOOTH CULTIVATOR!

THE WONDER OF THE AGE!

CAN BE SEEN AT ALL MASSEY-HARRIS AGENCIES.

**MASSEY-HARRIS CO., LTD.,**  
CRAWFORD STREET, DUNEDIN.

### Commercial.

MESSEES DONALD REID AND Co. report as follows:—

Wheat—Business continues very dull. Prime milling, 2s 8d to 2s 9d; inferior, 2s 6d to 2s 7d.

Oats—Market quite bare; good demand, and prices are firm at quotations—prime, 1s 11½d to 2s; discoloured, 1s 10d to 1s 11d (sacks extra.)

Potatoes—Kidneys are arriving freely, and prices are weaker. Prime, L6 to L6 10s per ton.

Chaff—Brisk demand for prime heavy oatsheaf, well cut, but inferior is not enquired for. Prime, L3 10s to L3 15s; medium, L3 to L3 5s; inferior, L2 to L2 10s.

MESSEES STRONACH BROS. AND MORRIS report as follows:—

Fat Cattle—151 head were yarded. Best bullocks brought L9 10s to L11 10s; extra heavy, L12 2s 6d; medium to good, L8 2s 6d to L9 7s 6d; light, L6 2s 6d to L7 17s 6d; best cows, L7 10s to L8 15s; extra heavy, L9 10s; medium to good, L5 10s to L7 15s; light and old, L3 15s to L5 5s.

Fat Sheep—1256 were penned, nearly all being shorn. Best crossbred wethers (shorn), 13s 6d to 14s 6d; do do (in the wool), 15s 6d to 16s 3d; medium do, 14s 6d to 15s 3d; one pen extra prime (shorn) 16s.

Fat Lambs—Values were pretty well maintained. Medium, 4s 9d to 8s 6d; extra prime, 14s.

Rabbitkins—Best summer and late springs, 9d to 11d; inferior to medium, 6d to 8½d; suckers and half-grown, 3d to 5d; black and fawn, 6½d to 9d per lb.

Hides—Heavy sorts are scarce. Best, 60 lb and over, well flayed, 2½ to 3l; medium, 1½ to 2d; inferior and light, 1d to 1½ per lb.

Tallow—Market steady. 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: Best, 14s to 14s 6d; medium to good, 12s 6d to 13s 9d; inferior to medium, 11s to 12s 3d per cwt (ex store).

Wheat—Best milling, 2s 8d to 2s 9d.

Oats—Best feed and milling, 1s 11½d to 2s; medium to good, 1s 10d to 1s 11d.

### WOOL SALE.

MESSEES WILLIAM E. REYNOLDS & Co., Stafford street, report as follows:—

We held our first sale of the season to-day in the rooms next door to the dress circle entrance to the Princess Theatre, High street, every buyer both foreign and local being present. Our reason for selling in the above place being caused through an attempted "block" of our sales on the part of the Woolbrokers Association, for full particulars of which we refer you to our letter appearing in another column. There was an excellent attendance of buyers both local and foreign, and bidding throughout was decidedly spirited, resulting in our quitting our catalogue at what we consider very satisfactory rates. The wet weather experienced lately has retarded shearing very much, resulting in the catalogues generally speaking, being about 1000 bales short of the corresponding sale last year, although speaking personally we catalogued a larger quantity, the total quantity offered by the various brokers being some 4700 bales. With regard to quality this year we think it is more uneven, some lots being very dirty, much more so than last year, while the better grown wools seem lighter in yield. Prices compared with last year are very much on a par, finest half-breds light in grease may be slightly easier, while ordinary coarser sorts seem quite to maintain their value; the quantity of merino offered so far hardly leaves room for any accurate opinion as to how this will rule when more is forward. We had no very choice lines forward for this sale and top price realised was 8½d, at the same time we feel safe in quoting super halfbred light in grease, up to 9½d; good halfbred, 7½d to 8½d; coarser sorts, 6½d to 7½d; merino from 5d to 6½d; and for extra clean and light, up to 7½d; and locks and pieces at corresponding values.

### DUNEDIN HORSE SALEYARDS.

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

The demand for horses on Saturday was not very brisk; but, considering the quality of those offered and the small number advertised, no great inquiry could be expected. The entry was confined almost exclusively to light harness horses, spring-carters, and hacks, and of these there was not one really first-class, the greater part being of inferior and medium sorts. Privately we have a fair inquiry for both draught and light horses, and we have no doubt that consignments of fresh young horses of both descriptions would bring fair values. We quote: For first-class draughts (extra heavy), L25 to L30; for 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 do, L7 to L9; for light and inferior do do, L2 10s to L5.

MR F. MENAN, King street, reports:—Wholesale price only—

Oats: Feed, 1s 9d to 1s 11d; milling, 2s demand flat. Wheat: Milling, 2s 9d to 3s 0d; fowls' wheat, 2s 4d to 2s 7d. Chaff: Inferior to medium, 30s to 45s; good to prime, 23 5s to 23 12s 6d. Hay: oats, 23 0s; ryegrass, 22 5s. Potatoes, old, 26 0s; new Auckland kidneys, 6s; local kidneys, 7s. Old potatoes are about exhausted. Flour: Stone, 26 10s to 27 0s; roller, 27 15s to 28 5s. Oatmeal, 25lbs, 210 10s; bulk, 210 0s. Butter, fresh, 6s, 7d to 9d; salt, 7d, good demand. Eggs, 9d per dozen.

### THE WOOL BROKER'S ASSOCIATION AND WILLIAM E. REYNOLDS AND CO.

To our clients and the woolgrowers of Otago and Southland.

Dear Sirs,—As most of you are aware, we have for the past two seasons been selling wool in the local market independent of the Dunedin Woolbroker's Association, and at considerably reduced charges, arranging with the proprietor for the use of the Oddfellows' Hall, Rattray street, after the sales of the Association were finished, and when they had no further use for it. We may mention here, that we individually have paid as much for the hall as the Association paid as a body, and in addition we paid the caterer our proportion for refreshments when provided.

We fully intended holding this season's series of sales in the same place and manner, but were astonished to find on applying to the proprietor that the hall "had been engaged by the Woolbrokers' Association for the whole day," and that he was debarred from letting it to us after their sales were over without their concurrence, and this they refused to grant. Further at a subsequent interview with the president, he intimated that a resolution had been passed by the Association to take the hall for the whole day. This was clearly done to block us, but we were determined not to be blocked and immediately secured a room in High street, next door to the dress circle entrance to the Princess Theatre, advertised our sale for 9.45 a.m. (fifteen minutes before the advertised time of the sales of the Association), and we are pleased to state that the whole of the local and foreign buyers at present in Dunedin—over a score in number—favoured us with their presence, thus expressing their willingness to support us. We feel safe in saying that for spirited bidding and general support, our sale was a decided success throughout, resulting in our quitting our catalogue at prices which we are certain will be satisfactory to our clients.

We very much regret the Association has seen fit to adopt these tactics, but the reasons are obvious; the chief one, no doubt, being the substantial increase in the size of our catalogues each year, together with the hearty support and spirited bidding accorded us by the buyers at our past sales. There is a general feeling throughout

**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 TRIMMING 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, Gingham, etc., etc.;  
a very large selection from 5d per yard.

Ladies advised 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.

**PIANOS!**

AT ALL PRICES.

**W. A. MACKAY - PIANO IMPORTER**

47 PRINCES STREET, DUNEDIN.

Next City Hotel.

**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
Australien ...	6428	Dec 27	Dec 31	Jan 2
Ville de la Ciotat	6537	Jan 27	Jan 31	Feb 2
Polynesian ...	6428	Feb 25	Mar 1	Mar 3

**PASSENGERS BOOKED THROUGH FROM DUNEDIN.**

Rates of passage money to Marseilles, from £24 to £65, including table wines and Suez Canal dues on passengers.

RETURN TICKETS issued at the following rates:—

	1st Class	2nd Class	3rd Class
Available nine months	£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 IMPERIAL 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
Hapsburg ...	4616	Jan 3	Jan 6	Jan 10
Karlsruhe ...	5347	Feb 1	Feb 4	Feb 8
Hohenstaufen	5328	Mar 1	Mar 4	Mar 8

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 KOSHER Meat.

(Killed under supervision of Rev Mr Harrison Jewish Rabbi).

Jewish Rabbi.

—

A TRIAL SOLICITED.

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

The above Company will despatch steamers as under:—

**FOR LYTTELTON, WELLINGTON, — FLOBA, s.s., on Wednesday, January 3.** Passengers from Dunedin Wharf at 3 p.m. Cargo till noon.

**NELSON VIA LYTTELTON, WELLINGTON, — (Transshipping at Wellington) FLOBA, s.s., on Wednesday, January 3.** Passengers from Dunedin Wharf at 3 p.m. Cargo till noon.

**FOR AUCKLAND, VIA LYTTELTON, WELLINGTON, NAPIER, and GISBORNE, — MANAPOURI, s.s., on Saturday, January 6.** Passengers from Dunedin Wharf.

**FOR NAPIER WHARF, VIA OAMARU, TIMARU, & LYTTELTON, — KAWATIRI, s.s., early.**

**FOR SYDNEY, VIA LYTTELTON, WELLINGTON, & AUCKLAND, — MANAPOURI s.s., on Saturday, January 6.** Passengers from Dunedin Wharf.

**FOR MELBOURNE, VIA BLUFF AND HOBART, — WAIHARAPA, s.s., on Thursday, January 4.** Passengers from Dunedin by the 3 35 p.m. train.

**FOR SYDNEY, VIA OAMARU, LYTTELTON and WELLINGTON, — HAUBOTO, s.s., on Tuesday, January 3.** Passengers from Dunedin Wharf.

**FOR WESTPORT, VIA TIMARU, AKAROA, LYTTELTON, AND WELLINGTON, — OMAPEHE, s.s., on Friday, January 5.** Passengers from Dunedin Wharf at 7 p.m. Cargo till 2 p.m.

**FOR GREYMOUTH AND HOKITIKA, VIA OAMARU, TIMARU, LYTTELTON, and WELLINGTON, — HERALD, s.s., about Wednesday, December 27.** Passengers from Dunedin Wharf at mid-night. Cargo till 1 p.m.

**FOR FIJI, from AUCKLAND, — TAVIUNI, s.s., about Thursday, January 4.**

**FOR TONGA and SAMOA, from AUCKLAND, — OVALAU, s.s., about Thursday, January 11.**

OFFICES: Corner Vogel, Water, and Cumberland streets

29 ROYAL ARCADE, DUNEDIN.

**H. H. BAILEY, PRACTICAL WATCHMAKER AND JEWELLER.**

A special 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.

**THE GRAND HOTEL DUNEDIN.**

UNDER ENTIRELY NEW MANAGEMENT. Especially adapted for Tourists and Travellers, who may now rely on every comfort and attention.

Moderate Terms to Resident Boarders. UNRIVALLED ACCOMMODATION AND APPOINTMENTS.

First-class Sample Rooms. Public Drawing Room. Letters and Telegrams receive strict attention. JOHN P. PIERCY, Propr.

**PRINCE ALFRED HOTEL GREAT KING STREET NORTH, DUNEDIN.**

EDWARD KING ... Proprietor. (Late of Zehan, and formerly of the Botanical Gardens Hotel, N.E. Valley).

Having purchased the above well-known commodious and centrally-situated hotel, and having made extensive alterations, the proprietor is now in a position to offer first-class accommodation to private families, boarders, and travellers.

Hot, Cold, and Shower Baths.

The very best of Wines, Ales, and Spirits kept in stock and supplied to customers. Suites of rooms for families. One of Alcock's prize billiard tables.

Terms strictly moderate.

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

the country that the charges on wool are too heavy, and the action of the Association towards us, we claim, now admits this to be the case. We recognised this when instituting this branch of our business, and after due consideration decided to adopt a reduced scale of charges amounting in all to 2s 3d per bale less than those of the Association. We make no charge for delivery, fire insurance, nor cataloguing, and this has added greatly to our success which we feel certain is now more than assured.

We have heard it rumoured that our aim was eventually to join the Association (and it certainly looks as if that body were trying to force this upon us), we therefore take this opportunity of asserting that such is not, nor was it ever our intention to do.

In conclusion, we beg to thank the buyers and our many supporters throughout the country for past favours, and we look to the farming community generally to stand by us in our opposition to a combination formed to keep up the charges against them, for once having taken what we consider a necessary step we do not intend to turn back for any combined forces that may be brought into operation against us.

Referring you to a report of our sale appearing in another column.—We are, yours faithfully,

WILLIAM E. REYNOLDS AND Co.

Dunedin, 21st December, 1893.

## CATHOLIC NEWS.

(From the Liverpool Catholic Times.)

MORE than two thousand American Indians were received into the Catholic Church last year.

Father Kneipp, the well-known cold water doctor of Würs-hofen, has received from Leo XIII. the dignity of Papal Privy Chamberlain.

At the death of the present King of Wurtemberg the Catholic line will come into power. More than two-thirds of the people of Wurtemberg are Protestants. In Saxony, where there are only 128,509 Catholics to 3,337,850 Protestants, the reigning house is Catholic.

On hearing of the serious illness of the late Marshal MacMahon, the Holy Father sent a telegram to his wife, through Cardinal Rampolla. His Eminence wired—"His Holiness, regretting the sad news, paternally blesses your husband, praying for him."

The Congregation of the Propaganda has received from Chang-si terrible details as to the effects of the famine which prevails in that region. Half of the Christian population, numbering over 2,000 without counting the Catechumens, have died of hunger or have been sold into slavery.

No one, says a Paris correspondent, could have a more peaceful or happier death than Marshal MacMahon. He was perfectly resigned to the will of God, and after he had made his confession to the Abbé Auvray and received Extreme Unction his life quietly ebbed away.

Cardinal Gibbons, in the course of an interview with a Press representative a few days before the celebration of his Jubilee, said, the Church in the United States had reason to entertain the highest hopes for the future. There were many conversions and everywhere signs of a return to the old faith.

The Dominican Fathers were in great force at the opening of the new Catholic Church of St Paul in Berlin on the 24th ult. Amongst those present were the Spanish Ambassador and the Belgian Minister. The foundation-stone of another Catholic church had been laid in the same city on the previous day.

The parish priest of Magenta, who went from Italy to Paris to attend the funeral of the late Marshal MacMahon, has published a letter expressing his thanks for the reception he met with in France, and declaring that he has taken back with him a deep impression of the power of France, and a strong confidence in the peaceful future of France and Italy.

The current issue of the *Month* contains an article by the editor on the life of the late Father Morris, S.J. The Jesuits, Father Clarke points out, have of late suffered very severely. They had scarcely recovered from the loss of Fathers Christie, Coleridge, Tickell, Jones and Harper when a fresh sorrow fell upon them in the death of Father Wynne, which was but the harbinger of a fresh sorrow in the sudden death of Father Morris.

Amongst recent conversions in London to the Catholic Church is that of Mr Scott Allen, a gentleman well known in Irish circles in the metropolis, and a valued worker in the Liberal organisation as secretary for Marylebone. His conversion is all the more noteworthy because he once filled the post of Deputy Grand Master of an Orange Lodge in Belfast. Another recent conversion is that of a Russian lady engaged in journalistic work in London. She owes her conversion to the lectures to non-Catholics organised in the Metropolis last year by the Cardinal Archbishop.

Brother Maurelian, writes Miss Mary Josephine Onaban in the *Catholic Union and Times*, has done a work for which all Catholics

owe him a debt of gratitude. He has succeeded in making the Catholic educational exhibit the most prominent, the most attractive and the most creditable in the World's Fair. The Catholic educational exhibit is a world in itself—the world of copy-books, a miniature city with streets and avenues and labyrinthine ways. Its centre, from which all outlets radiate, is an open space presided over by a marble figure of the kindly and gentle Archbishop Feehan, standing against a background of oil paintings, which line the wall. Near by is the Art exhibit of Miss Eliza Allen Sarr-studies in pencil, crayon, drawings from casts, and many flower pieces in oil which shows the hand of the poet as well as the artist. The Art exhibit from St Xavier's School, Chicago, is on the other side of His Grace of Chicago, and is also one of the most creditable as well as the most prominent features in the Catholic department. Turning to the booths one is at first almost dismayed by the array. To speak of the convents alone there are Sisters of Mercy, Sisters of Charity, Sisters of Providence, Sisters of St Joseph, Sisters of the Immaculate Heart, Sisters of St Francis, Dominican Sisters, Ladies of the Sacred Heart, and a score of others. One of the most creditable of the exhibits is that made by the Grey Nuns, especially that from their school in Buffalo, known as the Holy Angels' Academy on Porter Avenue. One feels as if one had fallen into a hive of bees in this training department of the young women of the country.

The general report on the census of India in 1891 has just been issued. From the returns under the head of religions it appears that in census year the Christians of India numbered 2,218,380, an advance of nearly twenty-two per cent on the figures of 1881. Of the two and a quarter millions of Christians fifty-seven and a half per cent are returned as "Roman Catholics," but this really under-rates the strength of the Church in India, as there is a further return of eight and three-quarter per cent of Syrian Christians, and the Syrians are now happily almost entirely under Catholic jurisdiction and in full communion with Rome, the schismatics being a mere handful. Thus, despite the enormous wealth freely lavished by the missionary societies, at least sixty-seven per cent of the Christians of India are Catholic. The Church of England has a percentage of just under fifteen, the British Nonconformists of twelve and a half, both these figures being of course partly made up of the British trading community and the English garrison. So far the census of 1891 echoes the proof given by its predecessors that the future of Christianity in India is in the hands of the Catholic missions.

The Astronomical Tower near which his Holiness passes his summer vacations recalls to mind that it was on an October 4th that the Calendar was reformed under the authority of Pope Gregory XIII, by the introduction, or rather intercalation, of ten days. Before deciding this important question the Pope passed ten years in the study and discussion of all the formulæ which were laid before him. His preference was given to that of the two brothers, Aloysio and Antonio Lilio, and in that year 1577 he sent copies of the new calendar to all the princes, republics, and Catholic academies in Christendom; and, when assured of their unanimous approval and consent, he published it on October 4, 1582. The Gregorian calendar was accepted in Spain and Portugal immediately—in France, shortly after its publication. In 1700 it was used in Holland. It was not universally received in England until 1753. The only place in Europe where the Gregorian calendar is not used is Russia. In the East, however, it has not been accepted.

There is a strong movement in favour of the restoration of the religious Orders in Portugal. One of the most popular deputies in the Parliament is Father de Maximinus, the representative of the district of Braga, who has made this question especially his own, and took the lead in an important debate upon it in the late session.

Leo XIII. has asked his physician not to visit him every day. Twice a week is sufficient, he says, as he is very well, the great host seeming to agree with him perfectly; but he is always obliged to lean on an elegantly carved ebony stick which he walks about with. Dr Lappont says that his Holiness is of a very wiry constitution, and may live for years, especially as the family Pecci is of a long-lived race, counting many ancestors who lived till over 100 years old.

Leo XIII. has decided to develop to a considerable extent the Spanish Ecclesiastical College at Rome. He has devoted to this object the Palace Altamp, situated in the centre of Rome, which his Holiness bought three years ago from the Duke de Galles for the sum of 1,000,000 francs. To render his project more agreeable to the Spanish nation, the Pope wishes to make the palace a personal gift to the Queen Regent of Spain for the purpose mentioned.

Under the title of "The new Pompeii," and over the signature 'Helen Zimmern,' is an interesting article in the *Westminster Gazette* descriptive of the new buildings which have risen up beside the ashes of ancient Pompeii. This new town grouped around a church erected to the honour of our Lady of the Rosary, is due to the energy of a lawyer, Signor Bartolo Longo, who has devoted his life to good works, including that of providing homes for orphans and the children of criminals.

"What small nations have done for humanity," is the title of the forthcoming work, which that ardent and enthusiastic Protestant Home Ruler, Mr Thomas William Rolleston, will shortly publish. Mr Rolleston is known to latter day students as the author of the "Life of Lessing," which falls little short of being a classic, and also for his translation of Epictetus, and his selections from Plato. He is a native of King's County, and possesses a fervent belief in the future of his country.

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

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

The course of instruction comprises English (Grammar and Literature), Elocution, 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 " " " " " " " " " " "  
" Kindergartens, 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	Landdress	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 3rd 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.

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

Drawing Takes Place

on

**JANUARY 17th, 1894.**

NOTICE.—In consequence of the large number of Blocks of Tickets not yet returned, the Art Union Committee are unable to complete the necessary arrangements for the Drawing to take place on the day originally intended, and are reluctantly compelled to hold it over till the date above-mentioned. They, however, hope that this short and unavoidable postponement of a few weeks will occasion no complaint or disappointment. As the date of Drawing

**IS NOW POSITIVELY FIXED,**

they earnestly appeal to all their friends who have received Books of Tickets to return them (sold or unsold) as early as possible.

N.B.—All Blocks of Tickets must be sent in on or before January 15th.

The Rev Father Vereker begs to return thanks to the following for blocks and remittances:—

Mrs Barron, Bluff; Mrs Gorman, Mrs Butler, Wellington; Mrs Ward, Blenheim; Mrs Halpin, Wellington; Mrs Prendergast, Miss Grehan, Miss Bowden, Herbert (2); Mrs Hawke, Mrs McDermott, Mrs Hunt, Mrs Fleming, Gore; Mrs Horan, Winton; Mrs Mulqueen, Longridge; Mrs Donne (6), Miss Burke, Waimatuku; Messrs P. Gilleran, J. Burnett, P. Condon, J. Murney, P. McCauley, B. Murchison, T. Healy, Kaipara; D. Dutton, J. Burnett, E. Fitzgerald, P. Hanley, Glenore; D. B. Gue, B. McKerras (2), D. Boyle, D. Lynch, T. Meehan (3), P. O'Halloran, J. O'Hara, M. Curran, W. Holland, Waitati; J. Dillon, Otama; M. Lawlor, Geraldine; J. O'Meara, Lime Hills; S. James; J. Cooper, J. Scanlon, Dunedin; C. Colum, Owaka; L. Ooguan, Geraldine; P. Haugh, Lahatiki; P. O'Neill, Pine Bush; P. Gleeson, Mauriceville; C. Butler, Oreti.

Further acknowledgments in future issues.

**WANTED KNOWN!**

**G E O R G E S O N   A N D   C O**  
are the Cheapest and Best in Dunedin for  
**FISH, OYSTERS, and POULTRY.**  
Country Orders punctually attended to.  
**GEORGESON AND CO.**  
**FISHMONGERS AND POULTEERS,**  
15 Raityray Street, also 113 George Street, and MacLaggan Street,  
**DUNEDIN.**

**J. M U I R   A N D   C O.**  
**HAT, CAP, AND SHIRT MANUFACTURERS.**

We have just landed, ex ss. Duke of Westminster, our new  
**XMAS AND NEW YEAR GOODS,**  
Comprising all the latest  
**NOVELTIES FOR THE PRESENT SEASON.**

**INSPECTION INVITED.**

Note Address,—16 PRINCES STREET (Opposite The Dresden).

**The New Zealand Tablet.**

FIAT JUSTITIA.

FRIDAY, DECEMBER 22, 1893.

**PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.**

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

**GOOD WISHES.**



E wish our readers a Happy New Year. We have also to remind them that they, for their part, owe us quite as much. We give them our good wishes, and it is our intention throughout the coming year, as in all those which have preceded it since our establishment, now close on 21 years ago, to do our best to carry out the wishes we utter. We never lose sight of

the interests of the Catholic people, and all our efforts are devoted to their promotion. One good turn, they say, deserves another, and such being the case, we have certainly a right to lay claim to the kind offices of Catholics.

We are not fortunate enough to be among those who have no enemies—or rather, perhaps, since in this vale of tears no man who, in a word, is worth his salt, can escape opposition or enmity, and more especially no journalist and no newspaper, we are blessed with many adversaries. Of late especially we have been very much in evidence. From all the cardinal points utterances have reached us—newspaper correspondence, newspaper leaders, newspaper notes—utterances, in fact, of every form and shape that journalistic literature can take, in which we were dealt with in anything rather than a complimentary fashion.

Some people, who, no doubt, had attained to elevated station, and had fresh in their brains the contents of manuals of politeness, hints on fashionable conversation, and other such polished matters as the Mrs GENERALS of the upper ten thousand dispose of for the benefit of the *nouveaux riches*, found that our language was shockingly vulgar—quite unsuitable, in fact, for folk situated in the very midst of a brand new refinement and nervous lest the slightest speck might pollute their novel grandeur—by recalling a more prosaic past. Others could not understand our politics. We ventured to hint that the Labour party, as they existed in New Zealand, were in some way capable of improvement. We denounced the Conservatives, or we did not worship the image of King Nabuchodonosor as represented by Sir Robert Stout. The severest snub of all, however, was one in which

**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.**



we were completely snuffed out. We had advised the Catholics of the Colony to sink every other consideration and act together in the support of their paramount interest—Catholic education. Different advice, for a different object, it seems, had been given elsewhere, and that, with a supercilious and insolent ignoring of all we had said, and notwithstanding the well-known fact that what we had said had gained attention throughout the Colony, was declared, rather ludicrously also considering the circumstances, to be an authoritative word of command to the Catholic people.

Whatever the faults of the TABLET may be, however—and verily we claim no perfection—our object is single. We work in Catholic interests solely, and them only do we keep in view. We have no private ends to serve, no party interests to promote. We are free to tell the truth to all parties, and we have no intention of keeping silent. The Catholics of the Colony who have supported us now for close upon 21 years—giving us practical proof that they recognise us as their organ—are well aware of this.—In passing, let us return a hearty word of thanks to the good priest who would not allow us to be superciliously and insolently snuffed out, but who bravely held the TABLET up to his congregation as the organ that, in all singleness of purpose and in truth, had been their organ for over twenty years. We may add that our supercilious friend had for his reward the return of a man intent on, and possibly capable of, breaking up the party in whose interests he snubbed us.

In the new year that is coming on, then, we rely on the support of those whom we have so long—and, although self-praise may seem invidious, so well served. We wish them again a Happy New Year. We shall strive with all our might, and so far as in us lies, to carry out the good wishes we utter towards them, and we expect from them in return a continuance of the support that is necessary to make the year for us also a happy one.

We do not know whether the Rev Father Lynch is one of those who need to be defended from their friends. Where his enemies are concerned, however, in one case at least, he needs no defence. There, for example, is Mr George M. Thomson, who writes to the *Otago Daily Times* to correct Father Lynch for saying just what Mr Thomson himself says. Father Lynch, complains Mr Thomson, in his address at the Christian Brothers' breaking-up, said that "in the present state of things, if a boy wins a scholarship he must go to the High school, which, in great part, I understand, does primary school work, to enjoy it." Here is Mr Thomson's explanation:—"While, no doubt, the lower forms of our High schools do, to some extent, overlap the primary schools, the work of both schools is, 'in great part,' taken up as from the Sixth Standard, and is necessarily secondary school work." How, therefore, Mr George M. Thomson draws his conclusion from his premises is a matter not easily to be discovered by ordinary logicians. He acknowledges that in the High schools primary work is done, and yet he concludes that, in saying so much, Father Lynch made an "incorrect statement." Mr George M. Thomson, however, with a very keen satire, quotes Father Lynch's words "in great part." How far, may we ask, are his own words, "to some extent," of a different meaning? The answer is known to those who are familiar with the acquirements of the younger sprigs of quality, who, with no particular suggestion of the Sixth Standard, or rather, perhaps, the contrary, are visible to the naked eye of the passer-by as they wend their way each morning to the respective High schools. How many of them, we should really like to know, have left the Sixth Standard behind them. But that is a matter concerning which Mr George M. Thomson is not very likely to inform us. His part (self-imposed!) is to prove by a peculiar logic that a plain statement of the truth is incorrect. Father Lynch's well-wishers may wish that he may never meet with a more formidable critic.

WHY, we feel like somebody of consequence. We have merited a whole leader full of criticism, all on ourselves!—and from the Wellington Press too. We have so far called ourselves "we"—following a journalistic custom, as our contemporary quite correctly and with satiric brilliancy remarks. Henceforth we shall think the plural pronoun too little for us and look to the invention for our use of some superior word. We have merited a whole column or so of criticism from the Press! Are we not finely set up, to walk henceforward on stilts? Our contemporary, we need hardly add, does not approve of us at all. He thinks us horrid in fact. Our contemporary will not admit that the education question had anything to do with the overthrow of the Conservative leaders. *Hinc illa lachryma*, or, of course, not tears, but sublime contempt and brilliant criticism, the consuscation, in short, of a penny-a-liner—deserving of tully sipping for every individual word. Bishop

Moran and the Catholics"—what are they to the Wellington Press? He knows what is what as well as who is who. What our critical, learned and elegant contemporary does not know is how to conceal his vexation—and his spite against those whom he holds accountable for it. Our contemporary the Press has devoted to Bishop Moran and the TABLET and the Catholic claim a leader that, in effect, admits everything it pretends to deny.—How, therefore, in being so dealt with, can we avoid feeling like somebody of consequence?

On Monday, the Feast of the Nativity was celebrated as usual in St Joseph's Cathedral, Dunedin. Masses commenced at 6 a.m. and terminated with solemn High Mass at 11 a.m. The high altar and sanctuary had been beautifully adorned for the festival by the Dominican Nuns. Under the window at the back of the altar a scroll was hung, with the words, in gold letters on a white ground, "*Gloria in excelsis Deo, qui propter nos homines descendit de caelis.*" Garlands were suspended on the walls, over the Bishop's throne, and in front of the lower part of the altar. A profusion of flowers were arranged in vases, and there were countless wax candles. Inside the door opening from the baptistery into the north aisle the nuns had arranged the crib—the rocky walls of the cave being imitated with striking effect. The celebrant of the High Mass was the Rev Father Lynch, Rector. The Rev Father Murphy preached the sermon, taking for his subject the Divinity of Christ as shown by the circumstances of His coming. The music performed by the choir was Farmer's mass in B flat, which was admirably sung. The solos were taken by the Misses Morrison, Mills, K. Murphy, E. Drumm; and Messrs E. Egar and W. J. Cantwell. Other performances were Ernst's "Elegie," a violin solo played in a masterly manner by Mr E. Parker; Garcia's "Ave Maria," charmingly sung by Miss Rose Blaney, with violin obligato by Mr Parker; and Gullmant's "Allegretto," and Meyerbeer's Sobiller March finely played on the organ by Mr A. Vallis. In the evening Vespers and Solemn Benediction of the Blessed Sacrament took place. Father Murphy acted as celebrant at Vespers, and Father Ryan, of Milton, gave Benediction, with Father Murphy as deacon, and Father Lynch as sub-deacon. Mr E. Egar sang Himmel's "O Salutaris." Father Lynch, in addressing the congregation, said that he was sorry the Bishop had not been able to say Mass, but his Lordship, who had been present also at High Mass, was the first to receive Holy Communion that morning. He had been consoled by the number, about 1000, who had approached the altar. The rev speaker added that, during the year, since January 1st, in St Joseph's Cathedral alone, exclusive of St Patrick's, South Dunedin, and the church of the Sacred Heart, North East Valley—leaving out also the chapel of the Dominican nuns—the number of communicants had been some 22,000. Father Lynch also thanked the Dominican Nuns for their valuable services in decorating the church, the choir for their fine music they had given, and the congregation generally for their generous contributions of Christmas offerings. The attendance at all the earlier Masses was numerous, and at High Mass and Benediction the church was crowded.

OUR contemporary the Wellington Press, moreover, makes a mistake in supposing, if he does suppose that Bishop Moran, in his late address to the electors, meant, in any way, to express the slightest desire to see Conservative Members returned, or to question the rights of labour. The Bishop's sole reference was to the Labour party as it existed in this colony, a party which, as he plainly stated, had so far been misled. His warning to Catholics was that they should not allow themselves, by any pretence of furthering the cause of labour, to be bound up with a party, who, in fact, were injuring the cause whose interests they pretended, or perhaps believed, they were advancing. The Press says the four leaders alluded to, that is, Messrs Scobie Mackenzie, Rolleston, Richardson, and Rhodes, were the very four who could have fulfilled the desires of the Bishop as stated in the address. The excuse for the Labour party, nevertheless, is the condition to which the party to which these four gentlemen belong had reduced the country. The TABLET therefore, could, without the slightest inconsistency, oppose both the Labour party and the Conservatives. Nevertheless, we do not altogether repudiate the charge of "wabbling" brought against us by the Press. Where parties are concerned we possibly do "wabble" and possibly we shall continue to "wabble." Our first and constant principle is the upholding of Catholic education. All who are opposed to that, to whatever party they may belong, we regard as either the dupes or the accomplices of an anti-Christian conspiracy, headed by atheistic Jews and directed by the secret societies. To these we prefer, as, at the worst, less mischievous, any one who is free from taint, let his party, or his principles otherwise be what they may. Necessarily where the Labour party, as a whole, or Labour members as individuals, identify themselves with the dupes or accomplices to whom we have referred, we must oppose and denounce them. This, however, by no means implies any obligation on our part to support Conservatives—with whose principles, as such, we are not at all in sympathy. The Press may be right then in accusing us of "wabbling," but at the same time he misrepresents our position.

**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. Bespoke Work a specialty. REPAIRS NEATLY EXECUTED.

Mr Malcolm Ross, we learn, left Dunedin on Monday for Mount Cook with the intention, should the conditions prove favourable, to attempt a complete ascent of the mountain. We wish Mr Ross all success in his adventure. Let us hope Mr Paulin's influences do not reach so far north or mount to so high an altitude—unfortunately there is room for doubt.

A SAD celebration of the Christmas has been the killed of a man and the severe wounding of another, which occurred at South Dunedin on Sunday night. The result was the outcome of drunkenness and debauchery, in which, however, the man killed seems to have had no part. The assault took place in the street, where the men were stabbed—one of them, as it proved, fatally. The names of the accused are respectively Dobson and Küfner. William Mudge, a cabman, was the man killed, and Charles Ashton, his nephew, the wounded man.

WE have to acknowledge with thanks the receipt from Messrs Fion Brothers and Co, George street, Sydney, of the "Australasian Catholic Directory" for 1894. This is an exceedingly useful publication, containing full information concerning all the Catholic dioceses in the colonies, their clergy, churches, religious houses, and charitable and educational institutions. It contains, besides, the "Ordo Divini Officii," and other matter of importance and interest. The book is neatly printed and well turned out.

THE occurrence of the holidays at the beginning of the week necessarily interferes with our publication and obliges us to cut matter short and hold it over to a considerable extent. As to the reports of schools we have received so many that it is quite impossible to give anything like complete insertion to them all. We shall, however, do our best during the next few weeks to give our readers, without surfeiting them, a view of the great work of Catholic education that is being done in the Colony.

THE "Annual Prize List Calendar and Syllabus of Studies" of St Patrick's College, Wellington, for the year now expiring must furnish agreeable reading to all who are interested in the great work of education. The publication gives evident proof of the excellent results that are being obtained in the College, and furnishes ample reasons for congratulation and rejoicing to the Catholics of the Colony who have such an institution within easy reach of their homes. His Grace the Archbishop of Wellington and the Fathers of the Society of Mary are most deserving of the gratitude of the Catholic colonists for the foundation of this College and the manner in which it is conducted.

#### SISTERS OF MERCY CONVENT, HOBSON STREET, AUCKLAND.

(Auckland Star, December 12th.)

A MOST successful musical and dramatic entertainment was given by the young ladies attending the Sisters of Mercy Convent, last night, in their spacious school, which was so crowded that many were compelled to stand in the corridors. The hall was most artistically decorated for the occasion, and the performance passed off with the greatest *eclat*, without a hitch from start to finish. Judging from the hearty applause accorded to each item in the programme, the large and appreciative audience were highly pleased with the young ladies' performances, which must be most gratifying to the juvenile performers and their instructors, the good Sisters. The execution of the pianoforte performers was excellent, while the time was faultless, although the pieces were most difficult, and in some cases six young ladies played together. The same remarks apply to the vocal music. The songs were well chosen, and suited the young ladies' voices, and struck a chord in the hearts of the audience, particularly with Moore's Irish melodies. The scenic effects were very striking. The spacious stage was crowded with all the young lady pupils, who were dressed in character, from stately queens of fairies with golden crowns, wands, and wigs, attired in snowy costumes sparkling with gold, to little toddlers who looked like "Pucks." The whole scene was most pleasing to view. The second part of the programme consisted of the drama "Whittington and His Cat." The performers who sustained their roles best were: Miss Quinn as the cook, Miss Tobias as Alice, and Master Rogan as Dick. The following is the programme:—Duet (3 pianos), "Amorette" (Fabian Rose), Misses Barker, Rogan, Corley, Leydon, Hargreaves, Tobias; solo and chorus, "Moonlight on the Lake," O. A. White; duet, "Maritans," Misses Rogan, Keenan, Barker, Quinn, Grubb, Harte; vocal waltz, "Little Gleaners," Otto Roeder; duet, "Flower Gatherers" (Smallwood), Misses Rogan, Grubb, Bist, McCluskey, Kiely, A. Rogan; vocal duet, "I heard a Voice in the Tranquil Night" (Stephen Glover), Misses Grubb and Rogan; instrumental solo (3 pianos), "Come Back to Erin" (Kube), Misses Bist, Rogan, Grubb; chorus, "The Harp that Once;" duet, "En Route" (Sydney Smith), Misses Grace, Quinn,

Barker, Rogan, Corley, Keenan; chorus, "Let Erin Remember the Days of Old;" instrumental solo (2 pianos), "Maseppa" (Quidant), Misses Barker and Quinn; solo and chorus, "The Spanish Gipsy" (Watson), Miss Rogan (soloist).

His Lordship Bishop Luck, with Rev Fathers Hackett, Lenihan and Dr Egan, was present.

#### CATHOLIC EDUCATIONAL AGENCIES.

(Weekly Freeman, November 11.)

THE Archbishop of Dublin visited Arklow on Sunday to perform the congenial task of opening another new school for the education of the children of his diocese. There could be no more suitable occasion afforded for the purpose of meeting and refuting the slanders by which those who have hitherto borne the chief burden of the task of providing schools and filling them with scholars are now assailed by the panegyrists of the compulsory system. To read some of the current statements, statements that emanate chiefly from people who never gave an hour's work or a sixpence in the promotion of education, one would be led to believe that the bishops, priests, and Catholics of Ireland are in a conspiracy for the promotion of illiteracy. It is not enough to have built the schools; it is not enough to have preached in season and out of season the duty of parents to their children in the matter of education; it is not enough to have been hitherto the chief agents in securing a good attendance at the schools; no, all this is ignored because the Catholic authorities have protested against the deification of compulsion as a promoter of education. His Grace the Archbishop of Dublin examined on Sunday some of the figures by which the case for compulsion has been supported. Compulsion, if wisely tried, may undoubtedly be availed of to some good purpose. It will not make up for the lack of good and attractive schools and able teachers; nor would it supply the place of those moral and persuasive influences that have been not slowly and most surely removing the stigma of illiteracy from the country. But certain classes outside the range of these attractions and influences may be reached by compulsion, and for such cases it is a welcome ally. There is no reason, however, to blacken the character of the country and the religious authorities of the country, in order to make out a case for the introduction of the compulsory system. These latter have reduced illiteracy among children of school-going age to the narrowest limits. At the last census only 6 per cent. of the population between the ages of 10 and 15 years were unable to read or write. Ten years before the percentage was 13 and in 1871 it was 20. The reduction from 20 to 6, or less than one-third, was accomplished by those agencies that are written and spoken of as if they were "powers of darkness." We question whether two decades of the compulsory system would have done more. In exposing these misrepresentations his Grace the Archbishop vindicated the religious authorities of Ireland against a most foul aspersion, and justified their claim to a gratitude in which every intelligent and educated Irishman feels bound to them. In a subsequent address his Grace showed that not merely as school-builders and leaders of the campaign against illiteracy, but as educators also, the agencies which the Catholic Church commands in Ireland are also pre-eminent.

#### CATHOLIC SCHOOLS.

WELLINGTON.

(From our own Correspondent.)

AT the annual distribution of prizes at the St Joseph's School, Newtown, on the 12th inst, after the excellent report of the inspector, Rev Father Goggan, that, out of 173 names on the roll, 133 were presented for examination, with the result that 123 were successful, giving a total of 92 4 per cent of passes, His Grace the Archbishop, who presided, congratulated all concerned on the result of the examinations, and also said: "The people in New Zealand ought to be proud of their children, because they would have to go far to find such healthful specimens of the rising generation. He could not, in contrasting them with the children of America, help thinking of their superiority; and he did not say this in any boastful spirit. It was our own fault if we did not turn out a race of men and women equal to any on the face of the earth."

The Te Aro Convent schools held their annual entertainment and distribution of prizes on Thursday, 14th inst. His Grace the Archbishop presided, there being also present the Very Rev Father Devoy and Dr Watters (Rector of St Patrick's College), who having just returned from his trip to Europe, was most warmly received on entering the school. An excellent programme of songs, part songs and recitations was gone through, at the conclusion of which the report of the inspector, Rev Father Goggan, was delivered, and was highly favourable. His Grace spoke in terms of praise of the entertainment which they had just heard, and congratulated the pupils on the educational result, but condemned the action of those parents

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who failed to send their children regularly to school. The Rev Father Devoy having highly complimented the good Sisters on their energy and capacity, his Grace distributed the prizes and the school was dismissed.

The Lower Hutt Convent school held its annual entertainment in the Oddfellows' Hall of that town on the 13th inst, the Mayor W. A. Fitzherbert, Esq, presiding. The Archbishop was amongst those present. The programme consisted of a pianoforte duet, vocal duets, choruses, and an operetta. The applause was unstinted. His Worship spoke in words of high praise of the performance and of the training of the Sisters. The Archbishop thanked the Mayor for presiding, the Sisters and the children for their excellent entertainment. Father Lane, P.P., spoke a few happy words, and the Rev Father Patterson delighted the audience with a piano solo, "Airs of all nations." After the distribution of prizes the singing of the National Anthem brought the proceedings to a fitting termination.

St Francis Xavier's Academy for young ladies was closed for the holidays on the 15th inst. The prize list is very extensive. It is evident that this institution, owing, no doubt, to its admirable management and curriculum, is growing year by year in popular favour.

Two distinguished gentlemen have arrived in Wellington in the persons of the Very Rev Brother Theophane, Superior-General of the Marist Brothers, and the Rev Brother Procope, assistant Superior-General, from the head quarters of the Order, in France. Their intention is to make a tour of inspection of the Marist schools in the colonies and after finishing in New Zealand they proceed to the South Sea Islands. On Wednesday last these gentlemen were presented with a beautiful illuminated address by the members of the Order in New Zealand, at present in retreat in Wellington. The work of preparing the address was entrusted to the Sisters of the Sacred Heart in Timaru, and the illuminating and engrossing were beautifully executed. This presentation took place at 3 p.m. At 8 o'clock in the evening the Marist Brothers' school was the scene of another very pleasant re-union, the distinguished gentlemen being present by invitation to receive an address from the old boys of the Wellington institution. The spacious school hall, prettily decorated for the occasion, was crowded. Mr W. Naughton, chairman, welcomed the visitors in the name of the old boys, and Mr Ross read the address. The Rev Brother Procope responded in a very fine speech, giving some details of the origin, work and standing of the Order. The Very Rev Father Devoy welcomed the visitors on behalf of the Archbishop and clergy in a happy, characteristic speech. Then followed a short entertainment in which the talented members of the old boys took part. At the conclusion an adjournment was made for refreshment provided by Brother Mark, whose health was proposed by Mr S. Ross and responded to enthusiastically.

The children of St Joseph's Orphanage were treated to a picnic to Lowry Bay on Tuesday last by Mr Palmer, builder and contractor, through whose kindness the steamer *Duco* was specially chartered for the occasion. The picnic party was accompanied by the Rev Father Dawson, Adm., and Father Power, several of the Sisters of Mercy, and Messrs Palmer, Seirief and Davis. On arriving at their destination various games were indulged in and a good luncheon was partaken of, and after spending a happy day the little ones returned to town in the steamer at 7.45.

#### GORE.

The schools of the Sisters of Mercy at Gore were examined on Tuesday and Wednesday, the 20th and 21st inst., by the Rev Father O'Neill, who expressed himself highly satisfied at the results. The rev examiner told the children that they had made an excellent examination, and requested them to be punctual in returning at the close of the holidays on January 30. There were over 100 pupils on the roll, of whom 70 made their attendances. Of those examined all passed in senior standards except one girl. There were three in Standard VI., seven in Standard V., the remainder in junior standards. Father O'Neill congratulated the children on their singing, drill, plain and fancy needlework, including a number of garments with plain and fancy stitching, Mount Mellick embroidery, cushions, mantledrapes, Spanish lounges, smoking caps, aprons, slippers. One cushion and lounge were especially beautiful, executed in the new style of ribbon-work and raised velvet. The children, on the whole gave the highest satisfaction, and showed great devotedness this year, and endeared themselves very much to the Sisters. Father O'Neill asked them to keep up that spirit and they would be always happy and love school.

#### HAWERA.

(*Hawera Star*, December 20.)

There was a large attendance at St. Joseph's Catholic schoolroom last evening on the occasion of the entertainment by the children and the prize distribution. The room had been prettily decorated, and the walls were hung with a beautiful collection of fancy and plain needlework, drawings, paintings, etc, the work of the year. The Mayor was in the chair, and there were also present—Very Rev Father Mulvihill, Rev Fathers Tom McKenna, Malone, and O'Shea.

In presenting the prizes the Mayor said he was quite satisfied that all present would agree with him in thanking the Sisters of St Joseph for the manner in which they had educated the children of the school during the past year. Not only had they evidence of the manner in which the children were taught to speak the English language and to sing and play, but he was assured by a lady who was an expert in plain and fancy needlework that she was quite astonished at the ability displayed by the children. He congratulated all on the success of the past year, and hoped that they would have pleasant holidays and come back ready for work after them. The prizes were then distributed. Subsequently the Mayor said they were especially gratified at having with them that evening two young Hawera gentlemen who had successfully passed through their course of studies and were now holding the sacred office of the priesthood—he referred, of course, to Fathers Malone and O'Shea. These young gentlemen had passed through the Hawera schools, and, therefore, more than ordinary interest attached to them.

The school children presented an address, which one of their number read.

The gathering broke up with cheers for Fathers O'Shea, Malone, Mulvihill, and McKenna, and the chairman.

#### ASHBURTON.

(*Ashburton Mail*, December 21.)

The annual gathering at the Convent schools—an event looked forward to every year by a select few who accept the invitations of the Sisters, in addition to the parents and friends of the children attending the schools—was yesterday afternoon the brilliant affair it always is. We are surprised that the many lovers of music in Ashburton do not put themselves about to attend this little gathering and see for themselves what can be done by ladies who really know their work and take a hearty interest in it, in the matter of teaching children the real beauty of music. As it was there was a large attendance, all the seats being occupied, but there would have been plenty of room for many of our male musicians, who would have been only too glad, had they been there, to have been content with "standing room only" to hear the fifteen items given by the children. The schoolroom was as usual handsomely decorated, and the walls and tables set against them were covered with beautiful samples of needlework of every kind, from the highest work in embroidery to the more homely but still superb work required in the making of a man's shirt.

After the prize distribution Rev Father O'Donnell tendered his own and the parents thanks to the Rev Mother, the Sisters, and the children for the excellent entertainment they had just listened to. The giving of that entertainment was designed less perhaps to entertain than to show what had been done during the year—what progress had been made by the pupils. It was good evidence of the progress made in that direction in which it pointed, but the work displayed on the walls and on the tables around the room bore testimony to the fact that while the accomplishments of music and elocution had been well attended to, the other accomplishments of needlework, so essential in a well-trained woman, had not been neglected. The ornamental in a girl's life was undoubtedly seen to, but the eminently practical was made the first duty. And there was a special feature of the whole he wished to notice. The Sisters had worked under great disadvantage during the past year. King Measles had claimed the time of a large number of the pupils. But much time had been lost by the carelessness of parents who had failed to understand that regular attendance on the part of the pupils was indispensable to real progress. The rev gentleman made mention of the perfect discipline maintained by the Sisters—already mentioned in our introduction—and pointed out that it was discipline of love, not a discipline maintained by the switch, but achieved by a careful training of the heart, and this was a point that the Catholics had made much of in their teaching. It was a moral power the teachers sought to exercise, and he was pleased to see it so much in evidence in the Sisters' work. The speaker then made reference to the political aspect of Catholic education, and eloquently advocated the claims of the Catholic schools to the concessions from Government that were asked for. He also stated that in the recent elections their claims had been thrust aside all along the line, in the same way that the Conservative party had been thrust aside so that perhaps they had been beaten in good company. But they were not disheartened, and would make still greater efforts to make their block votes a real fact. It was their intention to move the convent buildings "holus bolus" to a more convenient site in the centre of the town, and he hoped their fellow colonists would assist them to find funds to defray the cost of the work. A bazaar on Boxing Day he hoped would do much in this direction.

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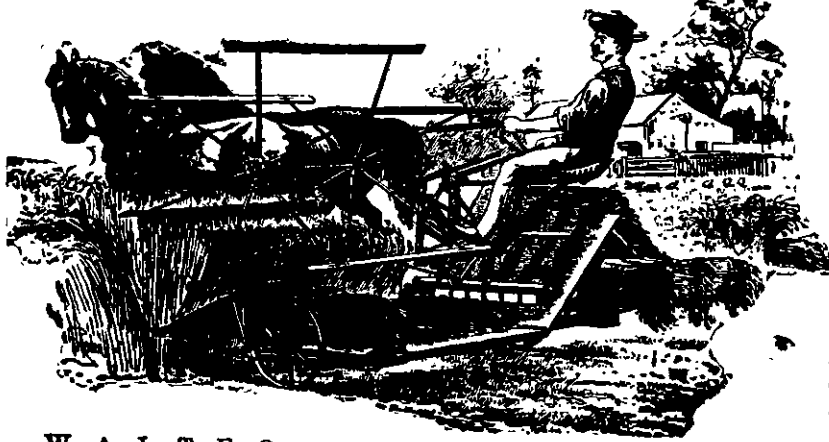
**W. J. SULLIVAN** (late of Sydney) begs to announce that he has commenced Tailor and Habitmaker Business at 85 Colombo street (near Tuam street), CHRISTCHURCH. A trial respectfully solicited. Patterns on view from all the leading warehouses.

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### HOW THE POPE'S PORTRAIT WAS PAINTED.

The *Franciscan Tertiary* contains this very interesting anecdote of Mr. Ferdinand Claudius Gaillard:—

In 1880 I journeyed with my friend, also a priest, to Rome; one morning we entered the venerable Dominican Church of Santa Maria Novella, in Florence, to say Mass before continuing our route; there was no server, and if my friend waited we should lose the train. A gentleman who was kneeling on a chair opposite the sacristy, understood our embarrassment. Approaching, he addressed my companion in French, "I shall consider it a great honour," he said, "if you allow me to serve your Mass"; the offer was thankfully accepted, and we were surprised at the perfection with which the seemingly distinguished person performed the office. After Mass he kissed our hands and departed. A few minutes later, when we reached the station, the same gentleman awaited us, having kindly secured places for us in the same carriage. During the drive, in a lively and entertaining conversation, he told us he came from Paris, that he had made a pilgrimage to Assisi, and was now going to Rome, to remain probably two years. When he took leave we were inclined to say, like the disciples of Emmaus, "Stay with us," so favourably had the charm and refinement of his manners and discourse impressed us; a month later I heard the name of the unknown was Ferdinand Claudius Gaillard.

One evening in St Peter's, while praying at the Confession of the Apostles, a gentleman accosted me, inquiring after my health and my studies; he was the Mass-server of Florence. In reply, I informed him I resided in the French College, and would be glad to receive his visit.

Next morning I was not a little surprised to find my friend at the door of my room where no visitors were allowed. "I wish to surprise you," he said. "I think I possess the gift of discerning the occupant's character from the order which reigns in his room," adding, "be not uneasy, I have the president's permission." Our friendship dates from this interview. Gaillard told me he had been invited to Rome by Leo XIII., to paint his portrait; as a preparation he had made a pilgrimage to Assisi to obtain, through the intercession of St Francis (il Poverello), the needed inspiration faithfully to transfer to canvas the countenance of the great Pontiff.

The artist's studio was a large apartment in an upper story of the Vatican, commanding an extensive and magnificent view over land and sea, and here he worked with indescribable patience, zeal, and

love. Here I visited him almost daily, observing the progress of the portrait which obtained for Gaillard praise and fame both in Paris and Vienna. He told me this piece of canvas had so much charm for him that many nights he lay on a rug before it that his eyes might rest on it the first thing in the morning, remarking, "What I do not see in the day I perceive in my dreams at night." The Pope conversed with Gaillard with affable intimacy and friendliness; once, at the usual morning sitting, the artist required the Pontiff to show himself in majesty as when from the "Loggia" in St Peter's, with kindly pomp, he blessed Rome. The Pope replied, "I know you are a Tertiary of St Francis; you have been to Assisi; you admire the wonders of art that adorn the ancient basilica, the scarpic Mount Alvernia, with its wondrously split rocks and solemn wood, which so often beheld the wanderings of the fervent servants of God, Francis and Anthony, has won your love; have you thought of the goodness of Providence in causing St Francis to be born in a land where the mutual influence of nature and faith multiply and express each other's joys so that the exterior and interior life are brought into harmony?"

After these words the Pope rose up from his chair and began the recitation of the 11th canto of Dante's *Paradiso*, wherein St Thomas Aquinas narrates the life of St Francis. As the Pope proceeded the enthusiasm that burned in his soul shone on his lofty brow and transfigured his whole aspect. His movements were impassioned, yet easy and natural; the words flowed slowly and in sweetest melody from his lips, his voice vibrated to every emotion.

Thus Gaillard saw the Pontiff in his majesty, and so he painted Leo X'II., a portrait which the latest posterity will deservedly prize.

The inhabitants of "redeemed Italy" have just been treated to one of those pleasant prospects by which, since 1870, they have been consoled. Notwithstanding the fact that the taxation in Italy is already at its highest limits, it is announced that during the next session the Ministers will introduce a Bill, and, of course, pass it, to increase the Government's income from taxation by 124 millions of lire a year. Of this sum 80,000,000 will be the result of new taxation, but of what a nature such taxation will be it is impossible to say, save that one of the new taxes is to be called the *imposta progressiva*, or progressive tax. This, however, does not throw much light on the question, as it may be said with justice that since 1870 all the taxes have been progressive. The construction of several new railways has also been postponed for ten years, and the funds destined to their completion are otherwise to be employed. A saving of 10,000,000 lire is also to be effected by suspending all public works at Rome and Naples.

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# Dublin Notes.

(From Contemporaries.)

When the *Times* shrieked that the Celts were going with a vengeance somebody retorted that they would return with the power of avenging, and many knew that wherever they went they would make themselves felt and feared. In London they are taking the high places by storm. They are invading the professions in force. Last week, out of 50 candidates, a Tipperary man, Dr Butler-Hogan, was elected Medical Officer of Health to the St Leonard's Vestry, Shore-ditch. This is regarded in London as the pick of such positions. Dr Butler-Hogan, who is only thirty years of age, has taken high honours at Cambridge and elsewhere. He is already known in Irish political circles here, and is a member of the Irish Literary Society.

Mr Hugh Price Hughes writes in the *Times* on the subject of Home Rule, posing as that most remarkable and rare type of the present generation, a Unionist who recognises common sense and moderation as two most valuable qualities in a political party. He wishes for a pacific solution of what he calls this "terrible question" of Home Rule. Mr Hughes writes—"I have reason to believe that thoughtful Unionists realise the inevitability, under existing circumstances, of some kind of legislative and administrative body in Dublin." Well, Mr Hughes is probably right, but the mere fact that "thoughtful Unionists" admit a case for Local Government should only encourage Nationalists to demand Home Rule, and not, as he suggests, to compromise on mere county councils.

At the annual synod of the diocese of Down, Connor, and Dro-mora, the Dean of Down proposed a motion placing on record the thankfulness of the synod to God for the rejection of the Home Rule Bill by the House of Lords, and also tendering thanks to the Unionist peers. Rev Dr Wright, who was received with hisses, moved an amendment characterising the action of the Lords as a narrow-minded self-interested, and characteristic proceeding, which should be deprecated by the synod as a fatal mistake. After an exciting scene, in which Dr Wright was freely hissed, the synod decided to hear him, but scarcely had he opened his speech when the Rev Dr Kane, Grand Master of the Orangemen of Belfast, interrupted, and he sat down. Rev J. Hunt, who seconded the amendment, was frequently interrupted, and, on his proceeding to describe the members of the House of Lords as ruffians, the synod became infuriated and the Rev Dr Kane threatened to put Mr Hunt out, and was with difficulty persuaded from carrying out his threat. The Rev Doctor, however, took Mr Hunt's seat and would not vacate it. The scene concluded with the rejection of Dr Wright's amendment, only the proposer and seconder voting for it. We are informed that the vote of thanks was finally adopted.

Scholars and earnest students feel and admit the difficulties of writing and speaking Irish at present. Rev Edmund Hogan, S.J., one of the soundest Irish scholars living, seems to believe, as we judge from a recent work of his, that in addition to certain vague and unsatisfactory systems of noting the mutations of letters in Irish, and some vagaries of spelling, the adoption in the printing of the Irish translation of the Bible of an old form of letters at one time in general use in all manuscripts of Western Europe was a great hindrance to the extension of Irish reading, and was intended to be so. We cannot but think the learned Todd Professor attaches undue importance to this obstacle. We may well believe that those who printed the Irish Bible were not very anxious for the survival or extension of the Irish language and literature, but in printing with types of the form then believed to be exclusively and originally Irish, they did exactly what the native kings and chiefs and sages themselves would have done if they had set about such a work. No scholar of that time would have dreamed of any other course. No doubt, the first step was important, but the system of printing thus inaugurated for important work was followed by learned Irishmen in Louvain, Rome, Paris, and elsewhere, in printing books for the Irish people, and without a word of protest or remonstrance.

Mr W. B. Yeats delivered an interesting lecture on "Irish Fairy Tales," on Nov. 1, under the auspices of the Young Ireland League. Mr Yeats, who was received with applause, in the course of his lecture said that night was sacred to the fairies in general, and the phouca in particular. The phouca sometimes appeared as a horse, sometimes as a donkey, sometimes as an eagle, and indeed he took innumerable four-footed and two-footed shapes. That night, in the old Pagan days, was the commencement of winter, over which period the phouca, whom the people considered the spirit of decay, presided. In the old times the people believed that it was dangerous to go abroad on that night because the fairies might carry them off into their kingdom; also that night the dead were believed to come out of their graves and ride upon the white sea waves, and there were stories of fishermen, who, having escaped the waves, and coming ashore, found the dead grasping them from behind. There were two great divisions of fairies—what may be called the sociable fairies and what may be called the solitary fairies. The sociable fairies

went about together and the solitary ones rambled about alone. The sociable fairies were good creatures, with nothing worse in them than mischief, but the solitary fairies were most malignant creatures, and most of them had not got a good spot in them anywhere. The Irish sociable fairy was supremely merry, and in that respect differed from the Scotch type. In Ireland also the fairy was very human. Mr Yeats having related a number of interesting fairy tales, said that folklore afforded the most beautiful material for literature, and they could not do better than encourage people to use it for literature. Every country in the world had these beliefs, and universal belief like that meant some universal need for it, and if there was not deep down in the human soul some need to think about imaginary beings more beautiful and more powerful than the men and women they met in ordinary life these things would not have arisen. If they trusted to ordinary life, then the bulk of their tears would remain unwept and their laughter ungladdened. Folklore gave a beautiful and most ample expression for their vast emotions, for those emotions which were always struggling to express themselves, but which were beaten down by the sordid interest of real life. The poets were folklorists with musable tongues. They had listened to the voice of the people, they had taken the stories of the old men and women, and had made them the delight of the most profound minds of all nations.

Last week we (*Irish World*) noticed and commented on the fact that Michael Davitt has been refused a certificate of discharge from the bankruptcy in which he was some time ago involved through his inability to pay the costs of an election petition trial forced upon him by the Parnellite faction. In the course of the Bankruptcy Law Court investigation an affidavit from Davitt was submitted, in which, referring to his refusal to permit a public subscription to be raised to pay the costs and thereby relieve him of the liability, Davitt declared as follows:—"I refused all said offers, because I have invariably refused all offers to raise funds or testimonials for me, and I have never accepted from any person or body any remuneration whatever for political services."—Here is a grand record, and it is all the nobler when viewed in light of the fact that Davitt is and always has been poor in worldly means, and poor because he has unselfishly given his life to the service of his country. Of course there is no dishonour, nor is there any impropriety whatever in the acceptance of remuneration for political work. On the contrary, it is highly honourable to a man to serve his country and to be remunerated therefor by his countrymen. Henry Grattan received £50,000 from the public treasury in recognition of his patriotic labours in connection with the national movement of his time. Daniel O'Connell did not decline to receive financial acknowledgments from his grateful fellow-countrymen, although what he did receive was not so much, if at all, for his personal use, as for the proper carrying on of the great Home Rule agitation, of which he was the leader. In our time testimonials in substantial form to prominent men in the Irish party have been frequent, that to Mr Parnell amounting to £50,000. But Michael Davitt has received not a cent by way of national tribute. To say that he has deserved it as well as many or any of his predecessors or contemporaries in the service of Ireland would, we venture to think, be regarded by no Irishman as an exaggeration. Of course, the fact that Davitt's inestimable work remains unrewarded in money form is not the fault of his countrymen. They were and are willing to do their duty, but Davitt has stood firm against every proposal of the kind. Ireland fully appreciates his great services, and would gladly attest its appreciation in practical shape, but, like Washington, Davitt has preferred to continue to work for country without fee or reward. The spirit of such a man is a proud inheritance for a nation.

## DIPSOMANIA.

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

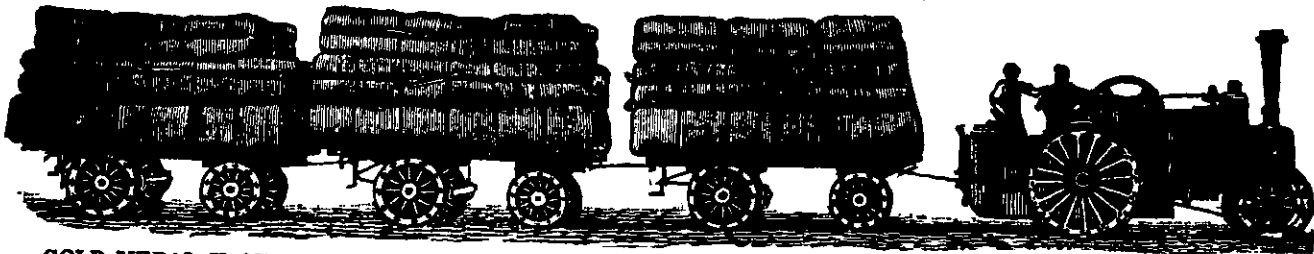
Acting upon the proposition of the Congregation of Bites, the Sovereign Pontiff has approved of the institution of a feast in honour of the Holy Family. It is to be celebrated on the third Sunday after Epiphany, and is to rank as double of the first class. It is obligatory only in the diocese where bishops wish its celebration. Thus does the Holy Father follow up the decree which he made a year ago when he expressed his desire that the association of the Holy Family should be established in every parish.

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## THE FISHERMAN.

(From the Spanish of FERNAN CABALLERO.)

"You are not happy as on other evenings," said the Conde de Viana to the Marquesa de Alora, on finding her seated by the fireplace, her cheek resting sorrowfully on her hand.

"It is so," answered the Marquesa.

"What is the matter? Tell me what ails you."

"I am sorrowful. The storm of to-day, the wind sighing, and the clouds and rain, have made me so. As in nature the clouds interpose between the heavens and the earth, so there are days when sombre and painful ideas interpose between Heaven and the soul."

"On other occasions I have heard you express delight in a storm as a beautiful sight, saying that there is life and movement in a tempest, that it is beneficial to nature as a Turkish bath is to man, giving new vigour."

"I do not deny it. Who is so foolish as to maintain that they will always think the same? Or what man is such an automaton as always to feel according to rule? Experience and circumstances influence what we think and feel. Besides, there are days when the clouds have neither form nor movement, but appear like one heavy inert mass of lead, threatening to fall on our defenceless heads."

"So the same cause which gladdened you yesterday may sadden you to-day?"

"And if it were so, what remedy have you?"

"The will should be used to overcome such impressions, or else they will become scourges to us."

"You may restrain a wild animal, but not a cloud."

"The comparison is not exact, dear friend."

"All comparison may be questioned."

"Not when they are exact. There is one that I frequently make without danger of being contradicted when I compare you to an angel."

"Thank you, my old and dear friend. I am far from rejecting compliments, not that I merit them, but being a woman, I think them a sweet incense that refines the sphere in which we move. The bitter and hostile spirit of the day ridicules and condemns them because the cordiality and courtesy which in other times inspired them, scarcely exist now-a-days. Compliments are considered mere flattery, and it is clear that they are so, because no longer sincere, they are just cold and weak echoes of what in other times were voices of the heart."

"It is as you say, but you are too young to realise so fully as I do the changes brought about in society by modern ideas. Even those, like myself, who cling to old-fashioned notions of good breeding, are influenced by the reigning spirit of discourtesy and want of attention to others. Mutual respect, one of the first duties of those in society, is almost unknown, consisting as it does of a sustained attention to others, which should be more particularly shown by a superior to an inferior. A want of attention to a superior offends; a want of attention to an inferior wounds."

"I share all your ideas, Conde," replied the Marquesa; "they are traditional in my family. I think moreover that for society to be what it should each ought to treat a superior with deference, an inferior with deference and kindness, friends only with freedom, and no one with familiarity."

"But how we have wandered away from the starting point of our conversation," said the Conde, "and I am longing to know what preoccupies you: something there is; and do not look so fixedly at the flame, for you will spoil your sight."

"When I have spoilt it I will wear spectacles. If all things had but their remedy as easily?"

"I am finding the thread I seek for. Something sad, some *no hay remedio* (there is no remedy) drowns and overwhelms you."

"You have guessed right, Conde. The terrible *no hay remedio* that I have heard to-day from a doctor's lips weighs on my heart like the slab of a sepulchre. Mercedes has lost her reason, and for her insanity *no hay remedio*. I am quite disconsolate, it is most sad for me—whatever it may be, whether it comes from scruples, oversensitiveness, or superstition, a feeling of bitter remorse has arisen in my conscience, as if it threw in my face that I had destroyed the happiness of that good family by making a vain display of it to you. As in the fable of Psyche, one flash of the indiscreet torch dispelling the darkness in which the gods delighted, destroyed the charm."

"Your superstition and your comparison are alike pagan," observed the Conde; "God has nothing to do with darkness: truth and light belong to heaven. To care for and contribute to the happiness of others, as you did in this case, is so beautiful an action that it was one of God's motives for creating man. Do not afflict yourself Señora," pursued the Conde, as he saw tears stealing from his friend's eyes. "To-day it falls to me to see things in a better light than my Queen of Smiles. Let us talk it over. Perhaps you think the insane suffer very much, but is it not possible that God may send insanity as a relief in insupportable misfortune?"

"Oh! no, no. It is so rare that the cause of insanity is forgotten, though all power of consolation is lost. An insane person cannot be calmed by reflection, or soothed by the sympathy of others. Insanity is a nightmare from which there is no awakening."

"That may be, if the form taken is sad."

"It is almost always so, for in nearly all cases insanity is caused by the shock of some great calamity."

"But sometimes the insane cease to feel what has befallen them; all is blotted out through complete loss of memory, which alone preserves sorrow imperishable. So you may see many insane persons gay; one believes himself Prester John, another is a king, this one a poet, that one an inventor or some eminent man, without contradiction or deception."

"Of the last you name there are many in the world who pass for sane," said the Marquesa; with a half-smile; "but the greater part of the insane are misanthropes—they suffer, weep, and at times become furious. Never shall I forget the day I was taken to see a mad-house. The feathers and gay colours of the inmates appeared to me more funereal than grave clothes. Insanity is more sad than death—for dear ones lost by death, there is the hope of their blessedness, and prayers for them which hasten it. The deepest impression was made on me by seeing a young man in one of the cells who appeared so quiet and sad, that I could not forbear asking his keeper why the poor young fellow was so severely guarded and chained to his bench. I was answered that, when seized with frenzy, no one could hold him; he tried at such times to cast himself towards some place that he sought wildly for, crying out all the time in a heartrending voice, 'Rafael, Rafael!' This name was the sole word that ever escaped from his stifled breast, and it seemed as if the sound of that name by his own voice struck terror to his heart; and, strangely enough, Rafael was his own name! He had the deadly pallor peculiar to his affliction, so deathlike that it makes one fancy the heart no longer warms the blood that passes through it. His dark eyes had no light in them, and appeared only like the smouldering cinders of a fire that no longer burnt. It was mournful to see the ravages which suffering had made on his young face. He belonged to the humbler class, in which the best type of the Spanish race is so often found. I cannot express the compassion I felt for that young lad in the flower of his youth, appearing so gentle and sad, chained as he was like an animal, cut off from all society like a leper. I was called away, and left with my companions; but shortly after it appeared that the sufferer was seized by one of his frenzied paroxysms, for from the direction of his cell I heard a plaintive cry repeating at intervals, 'Rafael! Rafael!' The impression made on me by my imprudent visit lasted a long time, and gave me a profound terror of this terrible moral suffering, this awful state in which the individual appears like one dead, while only one permanent remembrance survives like a phantom of the night. I prayed God to hasten the work of time, that as on trees the leaves that have been destroyed by bitter winds shoot forth again, so the bitter impression made on me might be replaced by a sweeter one. But this cry of 'Rafael' long resounded in my ears, pregnant with some fatal mystery, as the expression of some terrible anguish."

"And you never found out the cause of the lad's insanity?" asked the Conde.

"No, and I am glad of it. Being already so impressed, how much more should I have felt had I known the cause?"

"The effect would have been lessened," said the Conde, "the effect of the known is less than the unknown, which, being dark as night, causes terror by the very fact. The real arrests, but the mysterious sets the imagination at work; and you know that yours has no bounds, especially as regards what is horrible! By chance it is in my power to tell you the origin of this same Rafael's insanity, which for the future will seem to you a misfortune certainly worthy of the deepest pity, but will no longer hang over you as a type of mysterious horror."

"You are going to give me a bad time of it," exclaimed the Marquesa.

"It may be so, but after some tears of compassion you will no longer shudder with terror as you have hitherto done at the thought of this unhappy man. You must know that last year I went for awhile to Sanlúcar de Barrameda to drink the waters. Opposite the house where I lodged lived an old woman whom my landlady knew and considered the happiest woman in the world, and in reality she was so. She had two sons, or, to speak more truly, two lovers, for I never knew instances of more perfect filial love. Neither of them cared to marry whilst their mother lived, and when chaffed about it, they answered merrily that they were both married to the same woman without being jealous. They were fishermen, and what they earned they always gave to their mother, assuring her the labour was sweet to them that gave her all she might want for in her old age. You can imagine the intensity of this good woman's love for her sons, uniting as it did tender gratitude to a mother's love."

"How much she must have suffered when her sons went to sea," observed the Marquesa, who in compensation for her own happiness had almost exaggerated aptitude for compassion.

"You have a heart of raw flesh," answered the Conde, smiling; "pardon me the vulgarity of the illustration in consideration of its exactitude. I have often told you that you are wont to feel more for the ills of others than they do themselves, and you do yourself harm and them no good. Custom familiarises us with all things, even danger, and so their mother was not alarmed at seeing her sons

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pass their lives at the mercy of winds and waves. You must remember, Marquess, that these two slept in their boat like children in their cradles, and sung in it like birds in a cage. In fishing villages the sound of the wind does not cause alarm, nor do the risks run by those they love present themselves in so lively a fashion to the mothers and wives as to your imagination. They run so many risks and escape so many it becomes habitual to know that they are more or less exposed, and habit with man has such power that it lessens his fears. The sea-folk are wont to return from fishing in the fall of the evening, they go at once to their homes, where they sleep until the hour of the tide calls them to embark in order to be at sea by daybreak, when they cast out their nets. Generally at midnight or at one or two o'clock, always in the small hours of the night, the sleeping fishermen are awakened, their names being called out one after the other, sometimes at a great distance in the still night. Although my years, each one of which is a narcotic, have brought me to that fortunate stage of maturity which resembles a plant dried up by exposure, I am not without imagination, that creative faculty which is never at rest, and when between sleeping and waking I heard the voice that shouted for Rafael (this was the name of my neighbour's eldest son), the voice sounded to me, now as a warning, now as a menace. Was it, I asked myself, the voice of a man, of the sea, or of his destiny? But the two brothers, young and full of life, only heard in it the call of duty, jumping up and hurriedly dressing, they ran down to their boat, and putting the prow seawards like a brave man facing the enemy, launched out fearlessly to meet whatever might befall them. One night the pairs put out (so the embarkation of the fishermen was called, because they set out two and two) in spite of the night being dark and threatening. The heavens were clouded and not a star to be seen. The waves of the sea surged like the rising and falling of a bosom that sought relief; the wind alone was lacking to the menacing state of the weather, and so soon as the boats had got well out to sea the wind burst on them with the violence of a hurricane. The boat in which the two brothers were was taken aback by the sudden blast of wind, and the men hastened to shorten sail.

"Miguel, reef the top sail, while I take in the jib," cried Rafael to his brother, and with the vigorous yet firm steps of a sailor he sprang to the prow of the boat. At that moment a tremendous gust of wind split the top-mast; its fall added to the confusion of the raging hurricane, the planks strained and groaned, the wind whistled through the rigging and roared against the sails as they gave way with a crackling, clapping sound impossible to describe. A momentary lull followed on this outburst of nature, a momentary silence to the deafening roar of the elements.

"Rafael!" cried a voice from the waves. "*Maria Santissima!* A man overboard!" shouted the men in consternation.

"Rafael!" This time the voice was more distant and full of anguish.

"It is my brother!" cried Rafael. "Save him! Save him! Cast a rope overboard! he swims like a fish."

"Rafael!" again came the cry between the roaring of the wind, which once more gathered in intensity.

"Put about, put about! his voice comes from the leeward, cast him a rope, throw the oars overboard—if perhaps—but so dark is it I cannot see my own hand!"

"Rafael!"

"Patron, the other side, the wave carries him on it; save him. save him comrades, he will drown!"

"Rafael!" the voice came fainter with a wailing sound.

"Put back, put back, we are leaving him, the wind carries us on its wings! Put about, by all the saints in Heaven, put about!"

"This appalling scene lasted for three-quarters of an hour, during which the darkness, the violence of the storm, and the irresistible force of the wind, made it impossible to save the able swimmer, who all the while made a desperate fight for his life. During three-quarters of an hour Rafael heard his brother's voice imploring him for help. During three-quarters of an hour one brother agonised between life and death, and the other between hope and desperation. At the end of that time the voice was no longer heard, the sea had obtained its prey and went roaring on as though seeking another victim, while the wind moaned as if all the cries of the shipwrecked were borne on it. Rafael had fallen senseless in the bottom of the

boat, the rest of the crew, with that innate and spontaneous respect which in the supreme moment of death impels the souls of the living to follow the soul that has just parted, uncovered and said the *Credo*.

"The day following, the old mother, so happy on the vigil, had lost one son through drowning, and the remaining one had been brought home to her insane."

"So that unfortunate man is my Rafael!" exclaimed the Marquess, deeply moved.

"Yes, Senora, he it is who always hears his brother's voice and tries to precipitate himself to aid him."

"And the mother?" asked the Marquess with a trembling voice.

"She lives!"

"She lives? Poor thing, poor thing! Tell me, Conde, can I do anything to help or comfort her?"

"Nothing Marquess. There is but one thing that she needs,"

"What is it, Conde, tell me?"

"You cannot give it her, Senora, but God has given it her as He alone can."

"And it is—f?"

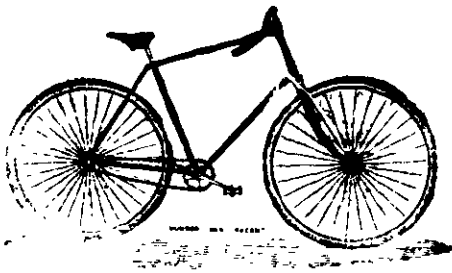
"Christian resignation, Senora. To this alone she owes it that she is not dead like one of her sons, or mad like the other."

"That woman is a heroine!" exclaimed the Marquess, "or rather she is a saint. What has she done to merit such unheard of misfortune, whilst others—? But how can we understand the things of this earth without believing in heavenly things? How can we explain the confused enigma of life without raising our eyes from earth and fixing them on heaven?"

"Where?" added the Conde, "for those who understand their language the stars have written the answer in letters of gold, and it is *Cosa cumplido sola en la otra vida*"—Completed only in the other life.

## CHRISTIAN BROTHERS' SCHOOLS, DUNEDIN.

THE annual distribution of prizes in these schools took place in the City Hall, on Thursday evening. In the absence of his Lordship the Bishop, the Rev Father Lynch, Rector of St Joseph's Cathedral, officiated, and there were present also the Rev Fathers O'Donnell, Hunt and Murphy, and a large attendance of the friends and relations of the boys, and of the well-wishers of the Christian Brothers—Protestant as well as Catholic. The hall had been nicely adorned for the occasion. Illuminated mottoes, surrounded by wreaths of holly and ivy, were placed at intervals around the front of the gallery and in selected places on the walls. A large scroll with the legend *cead mille faillte* was suspended over the stage, and flowers and ornamental lamps were placed at various points chosen with much taste. When the curtain drew up, the boys grouped upon the stage, a large number of them arrayed in their pretty gymnastic costume of white with blue facings, a piano on one side in front and an organ on the other, presented a very pretty sight. The programme opened with two part songs, a hymn by Rimbault, and "Let the hills resound." These were remarkably well sung by the class, with due attention to the *nuances*, and crispness and correctness. The well known dialogue between Gesler and Albert followed, with Masters W. Hegarty and J. Murray for its interpreters. The young actors did their respective parts most creditably—the naive manliness of the junior boy—J. Murray, in the part of Albert, being especially notable. The duet—"Buttercups and Daisies," sung by Masters F. Woods, J. Gaffney, J. Black, and A. Clark came next. The singers were little fellows, who looked very nice in their gymnastic suits, and sang very prettily. They reappeared in answer to an encore and made their bow. Master B. Ewart then played a piano solo, "Le Poète Mourant," in which he showed considerable talent and an evident appreciation of the music. He also acted throughout the evening as accompanist. A solo with chorus, "Children's voices," was then sung, Master W. Clark taking with excellent effect the solo part. The chorus was sung by the class behind the scenes. Master J. Callan followed with Macaulay's "Horatius," of whose brave feat he gave a spirited and intelligent rendering. Gymnastic drill by the junior class ended the first part of the programme. This was an especially attractive display, the little fellows showing themselves particularly expert. It was repeated in compliance with an encore. The second part of the



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a number of others I have recommended it  
to.—I am, yours, etc. JOSEPH REANY

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morning.

programme opened with the "Evening Bell," sung with their usual success by the class. The dialogue between Brutus and Cassius, by Masters H. Miles and G. East, followed—the boys acquitting themselves well. Master J. Ward then sang the solo, "Bing on sweet Angelus," with organ and piano accompaniment, played respectively by Mr Robertshaw and Master B. Ewart. This was in every respect a charming performance. The sweet pure notes of the little fellow's voice gave admirable expression to the music. In response to an encore the singer sang one verse of Balfe's "Killarney"—declining a third encore. Then Master G. Cotter told the tale of King James of Scotland and the worthy farmer—speaking out boldly and distinctly, and to the complete satisfaction of the audience. A slight lapse of memory occurred towards the end of the tale, but the wonder was that such a little fellow had spoken so fluently, and remembered so much. He showed no awkwardness, moreover, but retired with dignity. The club exercises of the senior gymnastic class terminated the performance. These exercises are always watched with interest. The boys went through them very cleverly and deftly.

During the interval in the programme the prizes were distributed, the Rev Brother Superior explaining that this, in fact, was the important event of the evening. He said the number on the school roll was 312. On account of the prevailing sickness, however, the attendance this year had not been so good. Still the school had not been closed, and the more advanced classes had been regular in attending. There was reason to be satisfied with the results of the year. The conduct of the boys had been good, and they had attended well to their religious duties, which was a matter for particular satisfaction. He would not enter into any details of the work done. The display now made would testify as to its more refined bearings. He was much gratified to see so many people present. The evident sympathy was encouraging. It proved that the parents and friends of the boys recognised that they were doing good work. And they were doing good work. His personal experience, it was true, had not been great, but no where else where he had been had he found such energy among the boys. The speaker then returned thanks to those who had given prizes (in books or in money), which, he said,

from him in some respects, but they knew he was one who loved the cause of education. Apart from the question of religious education, he (the speaker) rejoiced that there were two systems at work in this city side by side. He did not like a monopoly in education any more than in anything else. Let them go on working together, and in twenty years let it be seen which of them had produced the best results. How could a system be called national which left out a large body, such as were the Catholics? It might be said that the Catholics were a naughty child, but the Government should act like a father, who gave the naughty child the more care. If Protestants were better than Catholics in some respects, let them endeavour to promote their improvement by education. The Catholic children were being well educated; and as a member of the Education Board he rejoiced at it. When he saw a fine body of lads like that, he did not ask if they were Catholics or Protestants, Turks or Hottentots. It was as incongruous to take religion as a test of education as it would be for a medical man to ask if the patient he was called upon to attend was a Catholic or a Protestant. Catholics were entitled to a grant for their schools, and he hoped it would be carried—at least in the large centres. It was absurd to argue that if aid were given to the Catholic schools the State schools would be undermined. Surely a trial could be made, and if the results were unsatisfactory the Catholic grant might be withdrawn. One thing in particular had gratified him very much—that was the gymnastic exercises. In some of the Government schools they were practised, but in others not. He had told some of the Protestant schoolmasters that when they educated the muscles they were doing more towards educating the brain than they had any idea of. The brain grew by the strengthening of the muscles. This was too much neglected, and there was too much cram. Gymnastics should be welcomed as tending to build up the mind of the boy. He rejoiced that the matter was not lost sight of in these schools. The speaker concluded amongst loud applause, which had frequently accompanied his speech, by saying that he hoped the day would come when no distinction would be made between Protestant and Catholic, but when

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had in every instance been sent in unsolicited. There was, he said, a matter that was a great object of desire to them all. It was that a good library should be established in connection with the school—a library which would provide all the boys with entertaining and suitable reading. If persons when they came across such a book would, after they had read it themselves, forward it to the school they would be conferring a great favour and advancing the cause of education, by cultivating the taste of the boys for good reading. The Brothers had it at heart to teach their boys to take an interest in good books. The Rev Brother expressed his regret at the absence of the Bishop. Father Lynch, he said, would kindly act in his Lordship's place.—Dr Stenhouse, who was among the audience, at the request of Father Lynch, presented to the winner the medal which he had given to be awarded to the dux of the school, who this year was Master Rodgers.

Dr Stenhouse said that, as a member of the Education Board of Otago, he might be allowed to speak a few words. When he had determined to give a medal as a token of his appreciation of the work done in the school, and to gratify Brother Hughes, he little thought that he should go to bed an obscure individual and rise up famous—or infamous. Next day his friends met him with long faces and confided to him that they looked upon him as guilty of a capital offence. On the faces of those who were not friendly to him he detected a satisfied look as if they were saying to themselves—"Dr Stenhouse has put his foot in it this time." He had received numerous letters expostulating with him, and threatening all kinds of evils as about to fall upon his head. They had their opportunity when, through effluxion of time, about a year ago, he retired from the Education Board. He offered himself for re-election, and the vials of wrath were poured out on him. They (he audience) knew how the fight had been conducted. He had in no instance shown the white feather. He had fought the battle on its merits, and on its merits he had won. He thought it was honourable to the Protestants of Otago, and did them credit, that they had paid no heed to the insinuations made as a reason why they should not support him. They recognised that a man had a right to his opinion. They differed

"For a' that, and a' that,

\* \* \* \* \*

Man to man the world o'er

Shall brothers be for a' that."

The following is the address delivered by Father Lynch:—

Father Lynch said—

MY DEAR BOYS,—I am sorry that His Lordship the Bishop is unable to preside this evening, and distribute the prizes. You, I am quite sure, are very sorry that he is absent. You are always gladdened and encouraged by his presence, just as he is ever pleased and gratified by your success. Your advancement tends to his happiness. His Lordship desires me to say that he is filled with consolation at learning from your good teachers that the conduct and progress of the Christian Brothers' boys in Dunedin during the past year has been most satisfactory. I congratulate you on his behalf, and urge you to move on, with steady pace, to greater perfection. Your school motto is "*Age quod agis*"—what is worth doing is worth doing well. You have shown this evening by the excellent entertainment given us, and for which we are all deeply grateful, that even in matters of minor consequence, you believe in doing properly what you attempt to perform. I have no fear but that you will enjoy yourselves thoroughly during the holidays, which commence to-morrow. Be true to your motto, spend them wisely and well; amuse yourselves, take innocent recreation to your heart's content; but remember in your games, and in your summer rambles, the lessons of Christian politeness and Christian morality you have been taught in your Christian school. A venerable priest once gave a few words of counsel to a lad entering college: "When you play," said he, "play well; when you study, study well." It must be a source of much gratification to your parents, who with great sacrifice nobly do their duty as Christian parents, to learn at the close of the scholastic year, as I have much pleasure in informing them, that on the whole you have studied well. Application on the part of the pupil in a school conducted by Christian Brothers is as rapid advancement in thorough education. In the past ten months you have studied well. To-night, in the consciousness of well spent time, you have your

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reward. As I look around I mentally divide the boys into two classes. There are those who now leave school to learn a trade, or engage in business, and those who remain to continue their studies. Kindly allow me to say a few words to each, and to speak particularly to the parents while addressing the lads. It is unfortunate that most of our Catholic boys are compelled by circumstances to leave school young. They do not get the chances which others receive. Our people have not, speaking generally, the means to enable them to allow their children to continue the higher studies. There were in the school this year half-a-dozen boys who have already matriculated at N.Z. University, and who, under the direction of the Brothers, have devoted themselves to high-class work. But most boys have to leave school early, and I am sorry that several of you will not find it convenient to return next year. Remember that in reality you are not quitting school. You are leaving a preparatory school to enter the great school of life, where, if you are intelligent and take advantage of opportunities, you will make rapid progress; but, if you are careless and indolent, bitter experience will be your teacher, for learn you must, willingly or unwillingly. Put into practice the wise lessons your masters have taught you, and you will not fail to succeed. Especially take care to further cultivate the courtesy to equals and respect to superiors, for which the pupils of Catholic schools are, happily, remarkable. Cardinal Newman describes a gentleman as a man who never inflicts unnecessary pain. Be ever gentlemen in this sense. Believe me, kindness, consideration for others, respect for the aged, and obedience to lawful authority will make life wonderfully smooth and pleasant. In business transactions be punctual, exact, and scrupulously honest. In ordinary intercourse and social relations pay no attention to invidious distinctions of creed and nationality. Give those who differ with you credit for good intentions. Treat them, anyhow, as you find them, and not as others find them for you. If, however, there be question of turning aside from principle, move not on any account one hair's breadth from the path of duty. You will meet in New Zealand many who defame your beloved Church, and ridicule its ordinances. They know not what they do. Speaking from considerable experience, I fearlessly assert that you will meet few who have not genuine respect for a straightforward, consistent Catholic. A practical Catholic makes a good citizen, and a good citizen commands respect. So much for those among you who to-night say good-bye to happy school life. We all wish them the greatest success. A word now to those who return next year. After "playing well" during your holidays, you will, I trust, come back determined to allow your teachers full liberty to direct your minds and mould your character. You are in excellent hands. In being trained by the Christian Brothers, you have advantages which many of us were long ago denied. Profit by your opportunities. Be docile pupils, and you will not fail to succeed. What is being done by the Brothers in other countries can be done in New Zealand. What the Brothers can do in Australia, and America, and Europe, they can do here, for in the matter of intelligent pupils those countries have not a monopoly of talent. It will interest you to learn that at the marvellous exhibit at the great Chicago Exhibition, of the Catholic schools, about which American correspondents of secularist papers are discreetly silent, the Christian Brothers take a very high place. In America they are in the first rank as teachers. Go to the neighbouring colonies of Australasia, and, in spite of manifest disadvantages, the Christian Brothers are eminently successful. In a recent university examination a Christian Brother well known to the old boys of this school passed every one of the pupils whom he presented. Take up the published result of this year's Intermediate Examination in Ireland. What do we find? I now address all present, young and old, but principally the adults of the audience. We find, in the first place, all, or nearly all, the notable schools, Catholic and Protestant, represented in the race for honours. We see that the total number of passes for all colleges and schools was 2,908, and we find that out of that number the Christian Brothers, whose schools are not endowed, have secured 1,288 passes. Going into detail, we find that reckoning exhibitions and other distinctions, the Richmond street, Dublin, Christian Brothers headed the list with 58; the Christian Brothers, Cork, came next with 50; the Jesuit Fathers, of Clongowes, obtained 41; the Fathers of the Holy Ghost, Blackrock College, 33; the Protestant High school, Dublin, 28; the Methodist College, Belfast, 26. The highest gold medal for girls has been carried off by Miss Baranville, a pupil of the Dominican Nuns of Sion Hill, Dublin, the Alma Mater of the Dunedin Sisters. The Dominican Nuns are to the fore as high class teachers. The gold medal for boys in the senior grade was secured by Andrew Ryan, a pupil of the Christian Brothers, Cork, who scored the phenomenal number of marks of 4,561, and beat the next in merit by 1,500. This boy won three gold medals, "a distinction never before attained by any student in the senior grade." But you will say he was a "phenomenal" boy; granted, but I add he was taught by men whose pupils were phenomenally successful right through this examination. One Christian Brothers' school won no less than 30 exhibitions. An exhibition, let me tell you, means as large a sum sometimes as £50. Another Christian Brothers' school (Richmond street, Dublin) won 17 exhibitions. The success of the Brothers was

certainly marvellous; one of their schools actually passed 90 cent of all who entered; while in Celtic their pupils carried off all the composition prizes. Now, why my friends, have I told you all this? To show you what advantage the Dunedin Catholic boys possess. What the Christian Brothers do in Ireland and America and Australia, your teachers are willing and able to do here with bright New Zealand lads. What they are doing elsewhere they are doing here. 'Tis true our boys' school is not called a high school or college, but it is doing high school and collegiate work. The senior boys of the Dunedin Christian Brothers' school are doing as advanced work as is done in most high schools in New Zealand. We are heavily handicapped, I know. In the present state of things, if a boy wins a scholarship he must go to the High school, which in great part, I understand, does primary school work, to enjoy it. I have been told by prominent educationists that our Christian Brothers' school in Battray street must not, for scholarship purposes, be considered a high school for Catholic boys. Well, let the authorities turn all the sons of well-to-do parents, who do primary school work, out of our high schools into the common public schools, and we shall have less reason to complain. If we produce the results we ought not to be denied the advantages, because, forsooth, in our poverty we cannot build separate mansions for advanced pupils. Even in this matter of scholarships, let our Christian Brothers get half a chance, and I have no fear for the results. We ask not for favours, but fair play. In the matter of education, I believe we shall before very long get fair play and justice. The manly fight of our beloved Bishop is slowly but surely telling. We have hosts of friends who admire the consistency of the Catholic body and are desirous of removing the sense of deep injustice which constitutes a festering sore in the national life. The young men educated in our schools are now in the van of the determined body demanding their own money back for teaching secular subjects in their own schools. The arguments against giving aid to our schools are gradually vanishing or losing force. "Catholics will have to go to public schools!"—we do not hear that cry now. "Catholic schools are inefficient!" That *shibboleth* was no more, even before Bishop Luck's ineffectual demand for public inspection. Now the cry is—"If we give Catholics aid for their schools others will want it." The recent elections have unmistakably shown that others do not want for their own children any schools but public schools. Let a denomination or a body of persons maintain a private school in a state of efficiency for three years, *aye*, even two years, and they will show some sincerity in demanding State aid. The statement of our opponents is a gratuitous assertion and unfounded bogey. I am afraid that old-world prejudice alone stands in the way of justice. The dog-in-the-manger argument, as I fear it must be called, is really the only one left. It will quickly disappear and die the death it deserves. Whether, however, justice be done to us by Government or not, the public may rest assured that Catholic parents will not do their children the injustice of depriving them of any of the advantages of a sound Christian education. Boys, I have kept you long enough. Enjoy your holidays; come back refreshed in mind and determined to score scholastic triumphs at the end of next academic year.

We append the prize list—

Senior Class (secondary school)—Dux: Joseph M A Rodgers. English and geography: James J Feeney. Mathematics: G East. French: Herbert Evatt. Latin: J M A Rodgers.

Junior Class (secondary school)—English and Latin: Charles Morkane. English language and literature: James Hussey. Algebra: William Hegarty. Euclid: John Drummond. Geography and French: Stephen Bernech. Arithmetic: Henry Ward. Special prizes for progress: A Costelloe.

Sixth Grade (senior)—Dux: Hugh Miles. Christian Doctrine: John Wilkinson, Oswald Bush. Arithmetic: James Columb, Michael Meenan. Algebra: James Columb, David Columb. Euclid: William Rodgers, John Beidy. Latin: James Columb, Hugh Miles. French: Edgar Bush, Hugh Miles. Reading: John Wilkinson, John Beidy, Charles Hall. Writing: Thomas Colehan, Hugh Miles. English: Hugh Miles, Edgar Bush, Michael Meenan. Geography: William Miller, William Rodgers. Drawing: Francis Kilmartin, Hugh Miles.

Sixth Grade (junior)—Dux: John Knott. Christian Doctrine: William Clark, William M'Evoy. Arithmetic: James Mahoney, Leo Riordan. Euclid: James Mahoney, Hugh O'Kane. Reading: John Knott, Edward Petre. Writing: Thomas M'Caw, William Clark, James Mahoney. French: John Knott, James Mahoney. English: Edward Petre, James Mahoney. Geography: William M'Evoy, James Mahoney. History: John Knott, William Charles. Drawing: John Knott, Charles Trinder.

Fifth Grade—Cecil Morkane, highest in examinations, first in English, and first in geography; Alfred Carr, second in examinations and second in arithmetic; John Callan, reading and elocution; John Murray, second in reading and elocution; James Cleary, Christian doctrine, William Banks, first in writing, Peter Salter, second in writing; Joe Ward, arithmetic; James Mooney, first in drawing; Robert Woods, second in drawing; William Hanrahan

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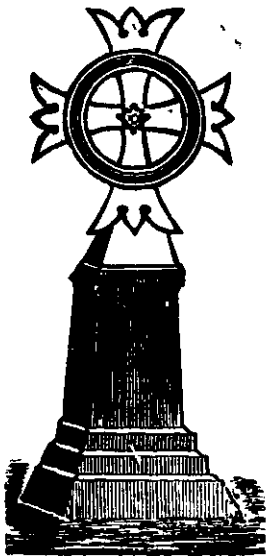
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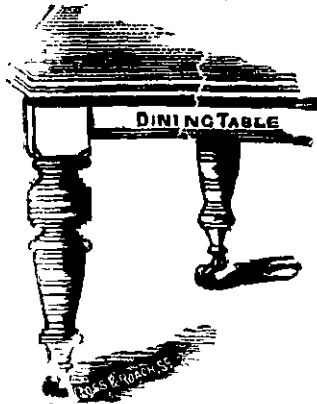
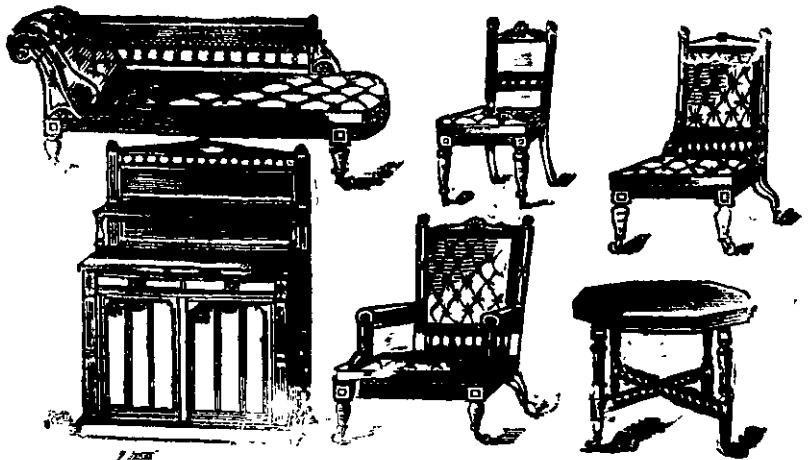
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WELLINGTON.**

and James Skene, second in geography (equal). Special prizes: Frank Allen, good conduct; Dan O'Neill, most progress; John Callan, English composition; Joe Ward, singing; Pat Hartnett, regular attendance.

Fourth Grade—Christian doctrine: B McQuillan 1, F Gaffney 2, Arithmetic: W Johnson. Good conduct: W Day. Reading: Leo Pastorelli 1, R. Ewart and G Cotter 2 (equal). Writing: G Conglan 1, B Ewart 2. Spelling: B McQuillan and E. Litolf 1 (equal). Recitation: W Day. Geography: A O'Connor 1, Joe Beard 2. Grammar: E Scanlan. Regular attendance: W Donnelly. Drawing: W Whelan, B Ewart, A O'Connor (equal).

Third Grade—Christian doctrine: Thomas Fogarty. Arithmetic: T McQuillan, J Kennedy, P Fitzpatrick (equal). Reading: F Millea. Writing: H G Wynke. Spelling: J Ryan 1, Louis McCormack 2. Recitation: Laelia Woods 1, J Bischiskie and T. McQuillan (equal) 2. Geography: Thomas Fogarty. Regular attendance: V Johnson. Grammar: James Tarleton. Good conduct; J Bischiskie. Drawing: H Morrell.

Second Grade (lower)—Christian Doctrine: John Todd 1. B Richardson 2. Reading: J Flanagan 1, P Welsh 2. Writing: M Litolf 1, B Burgess 2. Arithmetic: J Lawrence 1, D Chapman 2. Composition: F Day. Geography: M Whelan 1, J Swanson 2. Drawing: J Beard 1, D Whitty 2.

Second Grade (higher)—Christian doctrine: J Burke 1, D Flanagan 2. Reading: A Knox 1, T Casey 2. Writing: F Woods 1, T Bustin 2. Arithmetic: D Carmody 1, J Sheridan 2. Composition: H Poppiwell 1, C Brebner 2. Geography: D Scott 1, D Heffernan 2. Home exercise: A Clarke. Drawing: H M'Dermott 1, B Brebner 2. General improvement: W Wedge.

First Grade (lower)—Christian doctrine: E Jones 1, A Mc'Donald 2. Reading: T Bogan 1, W Corcoran 2. Writing: F Trinberth 1, J Hesford 2. Arithmetic: G O'Gorman 1, M Cleary 2. Drawing: B Woods 1, J Boyde 2.

First Grade (higher)—Christian doctrine: H Mc'Carthy 1, J Skinner 2. Reading: S Clancey 1, P Dwyer 2. Writing: F Burke 1, A Davis 2. Arithmetic: F Tanner 1, G Metcalfe 2. Drawing: J Hallinan.

The following ladies and gentlemen contributed prizes:—Rev Father Lynch, Rev Father Murphy, Rev Mother Dominican Convent, Dr Stenhouse, Mrs O'Neill, Mrs Mills, Mrs Liston, Mrs Hall, Mrs Jackson, Mrs Flanagan, Miss Mulholland, Mr J B Callan, Mr Tynan, Mr N Smith, Mr O'Connor, Mr Scott, Mr Crow (New Zealand Clothing Factory), Mr Cotter, Mr O'Gorman, Mr J J Connor (NEW ZEALAND TABLET), Mr Chisholm (Scollier and Chisholm), Mr Morkane, Mr Miller, Mr P Carolin, Mr F Little, Dunedin Catholic Literary Society; two ex-pupils, and the Dresden Company.

JACK KNOWLES' FORTY FRIENDS.

A FRIEND in need is a friend indeed, says the old saw. Quite so! Fair weather friends are plentiful enough, goodness knows; the kind that drop in on you, talk to you, bother you, and borrow things from you; the kind that never bring back that five shillings, but ask for five more "just to make it ten," that breed of friends, I say, are as thick as flies over a sugar bowl. But the sort who stick by you when you are down on your luck, who put their shoulders against your cart wheels at a nasty spot in the road—why, you want to hunt for them with spectacles and a lantern. Yet, after all, such friends do exist, and forty of them turned up, without any hunting, when Mr Knowles needed them badly. How it happened he tells us in the following statement.

I, Jonathon Knowles, of Lotton Fen, near Ramsey Hunts, do solemnly and sincerely declare as follows:—I was always a strong healthy man up to April, 1889, when I began to feel ill. At first I felt dull, low-spirited and had no energy. I had a poor appetite and for days and days could eat nothing. What I did eat laid like lead on my chest. I had a gnawing, sinking feeling at the pit of the stomach, and was constantly sick, vomiting up a green fluid. At times the heaving and straining was so great that blood came up. My hands and feet were always cold, and clammy sweats used to break out all over me. I never felt warm even when I sat before the fire. Next a hacking dry cough, with severe pains at my chest and lungs, began to trouble me and my breathing became short and hurried. I soon got so weak that I had to give up my work, for I could only walk a few yards without stopping to take my breath. The cough and shortness of breath got gradually worse and worse, and I began to lose flesh rapidly. At first a doctor from Ramsey came to see me, he gave me medicines and cod liver oil, but held out no hope of my getting better, and after attending me three months he recommended me to go to the hospital. I got a recommendation from my master, Mr David corney, Wellington House, St Mary's, and went to the Peterborough Infirmary. I had to be taken in a trap to the railway station, such was my weak state. The doctors at the Infirmary had me stripped and sounded my lungs, and said one of my lungs was almost gone, and that I was in a consumption. They gave me medicines, also cod liver oil, but nothing did me any good. After being under their care and treatment for three months I was discharged as incurable. My wife and relations now lost all hope of my ever getting well again, and everyone who saw me looked upon me as being in a decline. My cheeks had sunk and I had wasted away until I was only a shadow of my former self, you could even

see the sinews through my flesh. I was nothing but skin and bone having lost three stone in weight. I got up every day but had to sit in an arm-chair all day long. I could only move a few yards and that with the aid of a stick. In this half-dead, half-alive state I continued for nearly two years, and was looked upon as doomed. During the latter part my wife did not think I should live from one week to another, and friends who came to see me used to say, "Poor Jack will never come out alive again." In December 1890, when I was at my worst a neighbour of mine, Mrs King, True Briton Inn, told me of a medicine called Mother Seigel's Curative Syrup and gave me half a bottle of it. I had no faith in anything doing me any good but I took it. Having been so long out of work I could not get money for more of the Syrup. So strongly were my friends convinced that the medicine would do me good that a subscription was then started and over 40 people subscribed to enable me to get a further supply. Mrs King got the Syrup from Mr J. Freeman, Chemist, Ramsey, and kept me supplied with it. After I had taken three bottles of the Syrup I felt benefit. I kept on with the medicine and gradually got stronger and stronger, and got back to my work. Of course it took a long time before I properly got up my strength. I can now do any kind of work, and feel so strong that I often walk 14 miles a day, for which I thank God and Mother Seigel's Syrup. Everyone in the district is astonished at my recovery. I tell them all that Seigel's Syrup has brought me back to life. I wish others to know of what has done so much for me, and I give permission to the Proprietors of the medicine to make what use they think fit of this statement; and I make this solemn declaration conscientiously believing the same to be true. By virtue of the Statutory Declaration Act, 1835 (Will. IV., c. 62). Subscribed and declared at Peterboro', in the County of Northampton, this 29th day of January, 1892, before me,

(Signed) L. J. Deacon,  
A Commissioner to administer Oaths in the Supreme Court of Judicature in England.

(Signed)  
JONATHAN KNOWLES

You take notice of course that Mr Knowles makes a solemn legal declaration to the truth of his remarkable story. It is so full of suggestive facts that I could write a book about it. But there is no time nor room now to do that. The points to remember are these:—If the doctors thought "Poor Jack" had consumption they were mistaken. The fact that he got well shows he had no consumption. A man who can now walk 14 miles a day has got two good lungs. Doctors have no business to make such blunders and scare patients out of all courage and hope. But there! Ignorance is ignorance, no matter where you run across it. What ailed Mr Knowles was indigestion and dyspepsia—nothing else. The cough and loss of flesh were symptoms of that, not of the destruction of lung substance. Next, keep bearing in mind that all our common maladies signify that our machinery for digesting food is out of order. It is so when it doesn't look so, the same as when it does.

That is the secret of the success of Mother Seigel's Syrup. It cleanses the cistern and the pipes, and then the water of life runs clear and sweet. Those 40 sensible friends believed in that.

Mr J. Knowles is a very respectable hard-working man. He is a farm labourer and has a small allotment of land which he cultivates. The persons who subscribed to get him the Syrup are principally farm labourers and farmers residing in the district of Ramsey. The case is well known to all the people round about where Knowles lives. Mrs Knowles, in speaking of her husband's long illness, stated that she never for one moment expected his recovery. She could see him gradually dwindling away, and herself and children could not take their meals for tears when they saw the dreadful condition Mr Knowles was in, for they expected losing him every week.

WHY IS IT SO?

(By FATHER RYAN.)

Some find work where some find rest,  
And so the weary world goes on;  
I sometimes wonder which is best—  
The answer comes when life is done.  
Some eyes sleep when some eyes wake,  
And so the dreary night hours go;  
Some hearts beat where some hearts break—  
I often wonder why 'tis so.  
Some hands fold while other hands  
Are lifted bravely in the strife,  
And so thro' ages and thro' lands  
Move on the two extremes of life.  
Some feet halt, while some feet tread,  
In tireless march the thorny way;  
Some struggle on when some have fled;  
Some seek, where others shun, the fray.  
Some sleep on while others keep  
The vigils of the true and brave;  
They will not rest till roses creep  
Around their names above the grave.

STOP DRINKING.

If you want to quit the liquor or opium habit; if you want to quit smoking, take No. 1 R. Booth's Golden Remedy. It absolutely destroys the craving and all desire for stimulants and narcotics. Read the startling testimonials of cures in New Zealand. At all chemists.

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#### TESTIMONIAL.

Elm Grove, East Taieri, Aug. 22, 1893.

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