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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900.

LEO XIII., Pope.

Current Topics

Ballarat's New Bishop

From a private and particularly well informed source we learn that the Right Rev. Dr. Higgins, Bishop of Rockhampton (Queensland), has been appointed to the See of Ballarat. The able and distinguished Prelate is gifted with great zeal, tact, and administrative ability, and his loss will be sorely felt in the widowed See from which his new appointment removes him. We cordially wish him length of days and a flowing measure of success and blessing in the new sphere of work to which the Holy Father's wise decision transfers him. And we congratulate the diocese of Ballarat on having secured, as successor to the Right Rev. Dr. Moore, a Prelate in every way so fitted to adorn it, and so zealous to seize the opportunities for advancing the glory of God that are offered to him in his new field of episcopal activity.

Rev. Mr. Isitt and Father Hays

When Artemus Ward was going 'all so bold,' and uninvited and unannounced, 'to see Albert Edward the Prince of Wales,' he filled the royal attendant up to the chin with 'indigent cirprise.' We confess to having experienced a somewhat similar shock of astonishment—minus the 'indigence,' however—on reading the report of remarks made by the Rev. F. W. Isitt when, on Friday last, he acted as spokesman of a deputation of the New Zealand Alliance to the Methodist Conference in Wellington. 'In the course of an address,' says the telegraphed report, 'the Rev. Mr. Isitt made interesting reference to the approaching visit to New Zealand of the Rev. Father Hays, who will reach the Bluff early next month. Mr. Isitt mentioned that it was in consequence of an appeal from Wellington Catholics that the visit was being paid. It had been said that only eight Catholics signed that appeal, but the speaker had been told by some Catholic informants that there were 200 signatures on the appeal when it was received by the Rev. Father Hays. There had, however, been nothing done by the signatories towards meeting expenses, and the Alliance undertook to deal with these.'

The element of 'cirprise' to us is this: that, with the history of that notorious Wellington address before him, the Rev. Mr. Isitt could have used the utterances with which he is credited in the report quoted above. What purported to be a copy of that address was, in

the first instance, sent to us for publication. In substance it was strongly Prohibitionist; in style a crude and bombastic barbarism. The name of the sender did not appear upon it. There was no indication as to whom it was addressed—we subsequently learned that it was intended for Father Hays. It contained no signatures, and concluded with the statement (anonymously made) that it was 'signed by 200 Catholics.' The third paragraph contained the following outrageous calumny, couched in tangled and ungrammatical speech, upon the Catholics of New Zealand:—

'We are all the more anxious for our fellow-Catholic colonists when we recognise our Catholic proportion of the population is one in seven, while unfortunately in the police and gaol statistics we regret the figures read one in every 2.50 of the drunkards of New Zealand.'

In our issue of October 1, 1903, we showed that the paragraph just quoted was a brazen falsehood. The 'police and gaol statistics' make no such statement as is there attributed to them. No statistics have ever been published of 'the drunkards of New Zealand.' Only those who, being unable to pay fines or being refused 'the option,' are actually sent to gaol, have their religious belief stated in the statistical returns. The Registrar-General (as stated by us in our issue of December 10, 1903) takes pains to prevent misconception on this score, for he has said—what everybody already knew—that 'it must be remembered that drunkenness is punished more by fine than by imprisonment, so that the figures in the gaol tables do not represent the full number of persons punished for that offence.' As a matter of fact, they represent only a small fraction thereof, and the heavy toppers that are dragged before the 'beak' are, in turn, but an insignificant fraction of those that dethrone their 'bosom's lord' by over-deep potations. Your moneyed drunkard, for instance, can load himself with drink at home till he sees blue stars and spotted rattle-snakes. If he tipsles unwisely outside, he is escorted home in a cab. The poor man takes in his liquid cargo in the saloon and—especially if he has the lively temperament of the western Celt—he gets 'run in.' But so long as a noisy 'drunk,' or a fuddled sot that falls into the hands of the police can compound his folly with a fine, his religious belief or disbelief never comes under the Government statistician's eye.

We were not prepared to lightly accept a statement—much less an anonymous one—that two hundred Wellington Catholics set their hands, at least knowingly, to that clumsy slander upon their co-religionists

For COUGHS,
COLDS,
BRONCHITIS

Take

RONNINGTON'S CARRAGEEN IRISH MOSS

throughout New Zealand. Some two months after the copy of the alleged 'Catholic' address to the anonymous 'Rev. and dear Father' had reached us, an individual in Wellington (who wrote and signed his letter with the most faultless legibility) sent us a letter demanding instant publication of the mysterious document referred to. A brief and courteous reply declining publication elicited a furiously intemperate and abusive communication. The address was subsequently published in full—including the slanderous paragraph quoted above—in the 'Prohibitionist,' with a bald statement that it had been refused insertion in the 'N.Z. Tablet.' In the meantime searching inquiries were being conducted on our behalf by a committee of clergy and laity all over Wellington. The furibund individual referred to above stated to us that the address to Father Hays had been worked by a 'Committee.' Well, the most persistent inquiries in the most likely quarters quite failed to find so much as a trace even of the existence of the alleged 'Committee,' much less any information as to the date and mode of its election and its personnel.

The '200 Catholics' that are alleged to have 'signed' that mysterious document have not even yet been discovered. We rubbed our eyes when we read the following statements which are attributed to the Rev. Mr. Isitt:—

'It has been said that only eight Catholics signed that appeal, but the speaker has been told by some Catholic informants that there were 200 signatures on the appeal when it was received by the Rev. Father Hays.'

Now, we have had more than one conversation with the Rev. Mr. Isitt about that curious address (or 'appeal,' as he calls it) to Father Hays. We, moreover, sent to his paper (the 'Prohibitionist'), and, quite recently, furnished to himself, at his own request, copies of the 'N.Z. Tablet' dealing with that Wellington mystery. But neither verbally nor in the columns of the 'N.Z. Tablet' did we, at least, ever state that 'only eight Catholics signed that appeal.' What we did write was this: 'So far as careful inquiries went, they elicited that eight practical Catholics appended their signatures to the address' which is obviously quite a different statement from that which is attributed to the Rev. Mr. Isitt. There may, perhaps, have been nine, there may possibly have been a dozen—even a baker's dozen, if you will. But the most diligent inquiries, extending over several weeks, and conducted on our behalf by a number of discreet, energetic, and responsible persons, clerical and lay, failed to make any more than eight 'practical Catholic' signatories 'materialise.' The finding of our committee of investigation is, obviously, in no wise affected, nor are the mystery and suspicion surrounding the affair one whit diminished by the statement—so 'child-like and bland' in its way—that there were two hundred names on the 'appeal' when it reached Father Hays. Very possibly. But were they (as alleged) 'signed by 200 Catholics' of Wellington? That's the rub. And who were the elusive two hundred, anyway?—for they seem as difficult to discover as the North Pole. In one way and another we have been pressing for this interesting information—not necessarily for publication—for a year and a half. But the pertinent and ticklish question still remains unanswered. And why so much mystery and reticence and hanky-panky about an address which, if genuine, ought to have been public and above-board? And will those concerned explain how it is that—as we were in a position to state authoritatively in our issue of October 1, 1903—no practising Catholic had anything whatever to do with drawing up or procuring signatures for that alleged 'Catholic' address, which (as Father Hays himself subsequently declared in our columns) contained such a calumnious reflection on the Catholics of New Zealand?

The sequel of the story only serves to intensify the mystery and suspicion that still enwrap the alleged 'Catholic address' to Father Hays. After its publication in the 'Prohibitionist,' the eight Catholic signatories referred to above saw (as they declare) for the first time the outrageous paragraph quoted by us. They met, drew up a fresh address, and sent it to Father Hays, stating that they had given their signatures to the previous document 'thinking that it was a complimentary address' to him; that they 'emphatically repudiate and reprobate' the 'gratuitous slander' and the 'calumnious reflection' flung at their New Zealand coreligionists; and that, so far as they knew, they represented 'all the practical Catholics who signed the address dated December 10, 1902.' This document was published in full in our issue of October 1, 1903, together with a reply from Father Hays, in which he expressed his 'gratitude' to the signatories. The 'Tablet's' exposures of the alleged 'Catholic' address from Wellington were duly forwarded (marked) to Father Hays. Having perused them, the noted temperance crusader sent us, for publication, a letter which appeared in our issue of February 11, 1904, and in the course of which the Rev. Father said (through his secretary):—

'Father Hays desires me to convey to you, and through you to the Catholics of N. Zealand, his sincere regret that a calumnious statement reflecting on the Catholics of the Colony should have appeared in that address (from Wellington). Furthermore, he is prepared to accept the statement of facts as put forth by the "Tablet."'

Apart from newspaper rumor, we do not know whether Father Hays is coming to New Zealand; nor have we any information as to the nature of the campaign which it is said he is about to conduct in this country, or as to his arrangements in connection therewith. For, up to the present time the Rev. Father has not communicated on the subject with any Catholic ecclesiastic, nor (so far as we are aware) with any Catholic layman, in New Zealand. We cannot for a moment assume that he is unacquainted with certain canons and rules of courtesy of his Church. In the circumstances, therefore—and especially in view of the facts set forth above, which were duly placed before the Rev. Mr. Isitt—it requires a rather strong act of faith to accept the statement attributed to him, that Father Hays is visiting New Zealand 'in consequence of an appeal from Wellington Catholics.' That 'appeal' (Mr. Isitt says) is the address to Father Hays which is alleged to have been 'signed by 200 Catholics.' Well, that address is now before us. From beginning to end it CONTAINS NO WORD OF 'APPEAL' OR INVITATION to the good Father. But even if it did, we do not—in view of all the circumstances mentioned above—see how we could accept the Rev. Mr. Isitt's alleged assertion, unless backed by the positive statement of Father Hays. To do so would, in the circumstances already detailed, be casting an unfair and unmerited reflection upon that noted temperance orator.

Marked copies of the three issues of the 'Tablet' having reference to the Wellington address were sent by us not alone to Father Hays, but to the 'Prohibitionist' and to the prime mover and probable author of that ungrammatical, mis-spelled, and slanderous document. Further copies were (as stated above) supplied at a recent date to the Rev. Mr. Isitt, as editor of the 'Prohibitionist.' But we regret to find that up to the present time that organ has failed to take any notice of our refutation of the calumny against New Zealand Catholics to which it gave publicity. It is needless to refer here to the unenviable position in which our articles have placed the author and prime mover of the alleged 'Catholic' address to Father Hays. But he, like Bre'r Rabbit, elected to 'lay low an' say nuffin'.' His mouth was sewed up—and that, too, in circumstances in which the average man would regard silence as not golden, nor even silver. But the individual referred to presumably had what he

considered good and sufficient reasons for lying down quietly under our remarks. Marked copies of this issue of the 'Tablet' will be sent to him, to the Rev. Mr. Isitt, to the 'Prohibitionist,' and to all others concerned whose addresses we can discover. Our columns are open to them for any temperate reply they may desire to make. Perhaps, even at this late hour of the day, they, or some of them, may clear up the mystery that hangs like a 'record' London fog around the undiscovered 'Committee' and those missing '200 Catholics' of Wellington. All these must have a local habitation and a name. But if they are lost or mislaid, stolen or strayed, it is high time that those most interested in establishing their living and objective reality should show more charity than careless little Bo-Peep, and tramp about to find 'em.

LUTHER AND SLAVERY

A LUTHERAN CLERGYMAN IN DEFENCE

In the course of a public debate held in Dunedin in December, Mr. Bedford, M.H.R.—probably a well-meaning but certainly a somewhat inexperienced young man—made an uncalled-for and ill-mannered attack upon what he called the 'Romish' ('hurch. Among other high crimes and misdemeanors laid to its charge was this: that it 'fought against Christ' when it opposed Luther. 'Christianity' was credited by Mr. Bedford (as reported) with the overthrow of slavery; but 'the Romish' ('hurch' was set apart by the speaker from 'Christianity' as understood in his remarks, and the inference left to be drawn by the unlearned or incautious reader of the report was this: that the 'Romish' Church had done nothing to achieve the emancipation of the toiler, but that this was in some way due to the 'Christianity' preached by Luther, and to which the 'Romish' institution had played the part of anti-Christ.

The obvious reply—which we gave in our issue of December 22—was this: that the 'Christianity' which overthrew slavery was that which was professed and practised by the adherents of the 'Romish' Church. It was (we said) they and they alone who broke down the slavery of the old pagan days. We traced in briefest terms the history of the emancipation movement and then, by way of contrast and of completion of our contention, pointed out how Luther and other Reformers advocated the re-infliction of slavery, which, at the time of their great religious revolt, was non-existent in Europe. We also instanced the re-introduction of slavery into England and Scotland after the Reformation.

A LUTHERAN CLERGYMAN WRITES.

A Lutheran clergyman—Rev. Christopher Gaustad, of Halcombe—had his attention directed at the time to our remarks. In the course of a letter to us he says: 'I was asked to reply to the article, but was not able to do so at the time.' In the course of his introductory remarks, which are very lengthy and for the most part of a strongly personal nature, he declares his inability to determine 'what may have been the writer's object in writing and publishing such an article.' 'It seems really,' says he, 'that the writer must either be entirely ignorant of the historical facts relating to the subject which he writes about, or, if not ignorant, he must know that what he writes with regard to Luther is false and contrary to well-known facts.' Our reverend correspondent follows up this alternative imputation of wilful and deliberate falsehood by stoutly denying that 'Luther or any of the Reformers did recommend or defend slavery in a form and in a sense in which the term slavery is generally defined and understood by all.' The 'full truth' of the matter is (he gives us to understand) set forth in the following

Defence of Luther

on historical grounds, which we print in full, and which is the only part of his letter that is relevant to the issue between us—

'Now, for the sake of truth, it is important that we should carefully ascertain what the real facts of the case are, and what the proceedings and the conduct of Luther were, when he was informed of the revolt of the peasants. We know that, at the time of the Reformation, some misguided persons made their appearance who rejected the evangelical principles of the Reformation, and who represented to the poorer classes that the time was come to throw off the intolerable yoke imposed upon

them by their rulers and civil authorities. Among these ringleaders was the notorious Thomas Munzer. This man and his followers came to a miserable end. Luther, when he heard of this deplorable revolt of the peasants, and how they had been deluded by false leaders, was deeply moved, because he knew well the hard lot of these poor people. Luther, as a true friend both of the higher and lower classes, addressed the princes, and more especially the bishops, in the following words: "It is you who are the cause of this revolt; it is your clamors against the Gospel, your guilty oppressions of the poor, that have driven the people to despair. It is not the peasants, my dear Lords, that rise up against you, it is God Himself who opposes your madness. The peasants are but the instruments He employs to humble you. Do not imagine you can escape the punishment he is preparing for you. Even should you have succeeded in destroying all these peasants, God is able from the very stones to raise up others to chastise your pride. If I desired revenge, I might laugh in my sleeve, and look on while the peasants were carrying on their work, or even increase their fury, but may God preserve me from such thoughts! My dear Lords, put away your indignation, treat these poor peasants as a man of sense treats people who are drunk or insane. Quiet these commotions by mildness, lest a conflagration should arise and burn all Germany." The peasants had presented some articles for the consideration of the authorities. With regard to these articles Luther said to the princes and bishops: "Among these twelve articles there are certain demands which are just and equitable." This address did conciliate the peasants' confidence in Luther. But Luther told them, also, that to revolt was to act like heathens; that the duty of Christians is to be patient and not to fight; that if they persisted in revolting against the Gospel, he should look upon them as more dangerous enemies than the Pope. "The Pope and the Emperor," said he, "combined against me, but the more they blustered the more did the Gospel gain ground." Now, what happened? The peasants, alas, did not follow this excellent advice of Luther, but commenced, as is well known from the history of that time, to perpetrate the most horrible crimes and cruelties. Luther saw all this with the deepest sorrow, and he now felt it his sad duty to tell the princes and civil authorities that this rebellion of the peasants ought not to be tolerated; that it was the duty of the rulers of the people to interfere and repress the rebellion. When we consider the awful crimes committed by the peasants, can we wonder that Luther's language was strong against them? If the Roman ecclesiastics had acted in the same Christian spirit and as faithfully, both to the civil authorities and the poor peasants, as Luther did, perhaps the awful catastrophe of the revolt would have been prevented.'

The remainder of the Rev. Mr. Gaustad's letter is beside the present issue, dealing, as it does, with sundry personalities, with Luther's idea of salvation and his warfare against what our correspondent calls 'superstition and unbelief,' and with our remarks on the slave trade, which the writer finds 'partial and unsatisfactory' and 'in contradiction to well-established historical facts,' but on which, however, he says he cannot at present enter.

OUR COMMENT.

The Rev. Mr. Gaustad's case against us falls naturally into three chief points: (1) In the first place he distinctly implies that our references to the subject of Luther and slavery were uncalled-for, unprovoked, in bad taste, and against true charity. (2) He professes to give the 'full truth' of the matter in that part of his letter which we have quoted in extenso. (3) He positively affirms that neither Luther nor any other Reformer ever recommended or defended slavery as 'generally defined and understood by all.'

1. We are at least as desirous as our reverend correspondent for the coming of the day of perfect peace and union among people of all Christian creeds. For other men's opinions we have perfect toleration. We use no harsh words against any man merely because he differs with us in religious or political faith. We are ever ready to deal in a friendly and inoffensive spirit with opinions and beliefs which we do not share, and are always prepared to give the hospitality of our columns to those who differ from us, so long as they treat us and our readers with common courtesy and consideration. But we have no space for long-drawn irrelevancies in discussion or for strong and needless personalities in communications intended for publication. In the case under consideration the 'Tablet,' as the Catholic organ, was exercising its right and duty by repelling a wholly unprovoked and unjustifiable attack by the juvenile senior Member for Dunedin, who so far forgot the common courtesies of debate as to fling at the members of our Ancient Faith

an offensive theological slang nickname that has long ago passed out of respectable society and is now practically limited to the gutter controversy of the Order of the Saffron Sash. It was Mr. Bedford, and not we, that lit this fire. But the Rev. Mr. Gaustad has no word of blame for our assailant. He apparently fancies that it is the duty of Catholics to lie down quietly under attacks of this kind, or to deal with them in lackadaisical phrases and languid lisplings, lest, forsooth, we may be deemed wanting in charity and good taste. There is a true and a false charity; and there is a true and a false taste. But truth and justice are ever the same and will, in the long run, be found to be in perfect harmony with genuine taste. For the rest: let those that desire peace refrain from unprovoked attack, and those that advocate charity and good taste join us in reprobating the conduct of those who violate both. Our statements as to the Church's and Luther's diverse attitudes on the question of slavery were provoked by Mr. Bedford. They were, moreover, in perfect accordance with truth, justice, charity, and good taste. In the first place they were an obvious and sufficient reply to Mr. Bedford's 'back-hander' at the 'Romish' Church; in the second place, they were true in point of fact; in the third place, there was a just cause for advancing them—namely, legitimate and necessary self-defence; and in the fourth place, the evidence of their truth was distinctly and in temperate terms set forth by us for all that cared to read.

2. The Rev. Mr. Gaustad professed to supply the 'full truth' of Luther's position on the question of slavery. But, however well-meaning the reverend gentleman's effort may have been, he has certainly failed, and signally failed, in this. Here, for instance, are some vital points in connection with

The Peasants' Revolt

of which no hint or mention is made in his letter:—

Sime (a Protestant writer) says in his 'Germany' (p. 135) that the peasantry were drawn to the Reformation, hoping 'that it might somehow help them to obtain their rights, for by the freedom of which Luther and the other Reformers spoke so much they understood political and social as well as spiritual freedom.' They were, however, in time rudely disillusioned. But their first and mistaken impression was greatly strengthened by Luther's famous 'bull' or manifesto, which was published in July, 1522, just before his bosom-friend, the fighting Reformer, Sickingen, levied war against the Archbishop of Trier. The document is a wild appeal by Luther to his followers for 'a strong uprising which shall sweep them' (Catholic bishops, clergy, cloisters, and churches) 'from the earth.' He furthermore declared that 'all who contribute body, goods, and honor' for this purpose 'are God's dear children and true Christians.' (See, for instance, Bedford Bax's 'German Society at the Close of the Middle Ages,' pp. 189-90; Janssen, vol. iv., pp. 211-2). Erasmus predicted that such incitements would lead to a universal revolution. Seeborn (a Protestant writer) says in his 'Era of the Protestant Revolution' (p. 135) that no 'stronger example to the peasantry to take to the sword' could have been furnished than by Sickingen's 'great private war.' Hutten and Stickingen and others 'had threatened,' says the same writer (p. 136) 'to reform the Empire by the sword. The peasantry had looked to them as their best friends. They had done much, by their pens and swords, their voice and example, to stir up warlike feeling among the peasantry'—who, by the way, had very substantial grievances to be redressed. Sickingen acted up to the spirit of Luther's 'bull.' Bax tells the sequel. 'No sooner,' says he (p. 190), 'did things begin to look bad with Sickingen than Luther promptly sought to disengage himself from all complicity or even sympathy with him and his losing cause.' The same Protestant authority shows (p. 191) how Luther pursued 'a similar policy against the revolt of the peasants'—after he had warned the princes that 'God would no longer endure their tyranny and haughtiness,' and 'that the common man was becoming intelligent enough to deal with them by force if they did not mend their manners.'

Our reverend correspondent has quoted some extracts from Luther's 'Ermahnung zum Frieden' on the twelve articles of the revolted peasants. In the first part of that admonition Luther warns the princes: 'You must become changed and submit to God's Word' (that is, Luther's word), 'and if you do not yield in a pleasant and willing manner, you will be compelled to it by force. If the peasants do not force you into submission, others will have to do so' (Janssen, iv., 248). In the second part of the admonition he condemned the peasants as 'scoundrels,' denounced some of their most

reasonable demands as robbery and public felony, declared that their suggestion for the

Abolition of Feudal Servitude

was 'slap against the Gospel,' and said: 'I will have nothing to do with your cause, however good and just it may be' (Janssen, iv., 250-1). In the same part of his pamphlet (ib., p. 250) he said of the princes and lords who refused his 'Gospel' and oppressed the people that 'God should hurl them from their seats, as men who have sinned deeply against God and their fellows.' All this is passed over by the Rev. Mr. Gaustad. It can scarcely be pleaded that it was the action of a man earnestly seeking to bring about peace in a time of fierce passion and raging warfare.

We do not go the length of saying (as Zasius, Erasmus, and many others have said) that the peasant revolt was directly caused by Luther's wild deeds and still wilder and more inflammatory language. A heavy share of the blame must ever rest with the authorities who refused the ill-used people timely and urgently needed reforms. But a grave and three-fold responsibility in connection with that evil business must ever cling to the memory of Luther: (1) The fierce incitements by which he inflamed the mob to deeds of violence; (2) the regime of fierce and savage repression which he urged against the peasantry; and (3) the new doctrine of unlimited absolutism which he (very inconsistently) and his fellow-Reformers first introduced into Christian Europe. Seeborn is an admirer of 'the great Reformer.' But he is merely repeating the minimum verdict of history when he says of Luther (p. 147): 'It cannot be denied that to some extent this revolution' (the peasant insurrection) 'had grown up from the dragon's teeth that he himself had sown.' The same writer tells (p. 147) how Luther, though himself a peasant, 'hounded on the princes in their work of blood.' He adds: 'One cannot sympathise with Luther's harsh treatment of the peasantry and their misguided leaders'—who, we may add, were 'Reformers,' though some of them were opposed to Luther. The princes followed only too literally the fierce incitements of Luther. After the insurrections had been extinguished in blood, a new reign of terror—fines, plunder, confiscation, torture, and a wholesale butchery of executions—took place in all the troubled districts. The fearful struggle cost Germany over 100,000 lives. It left the erstwhile relatively prosperous German peasant in poverty and ground down in a state of serfdom for nearly 300 years.

3. The Rev. Mr. Gaustad affirms that neither Luther nor any other Reformer ever recommended or defended slavery as 'generally defined and understood by all.'

As a matter of fact, Luther and other Reformers did recommend and defend slavery as 'generally defined.' In the article criticised by the Rev. Mr. Gaustad we gave sufficient evidence of this from the fourth volume of Janssen's great work, the 'History of the German People at the Close of the Middle Ages' (English translation). And, very significantly, the reverend gentleman in no way endeavored to disprove or set aside or minimise the conclusive testimony of the Reformers themselves which was there advanced by us. There are

Various forms of Slavery,

which are included in the following definition and explanation of the term which we take from vol. vi., Part II., of the great 'Encyclopaedic Dictionary,' p. 442:—

'The state or condition of a slave; bondage; the state or condition of being entirely subject to the will of another. Slavery is the obligation of the slave to work for the benefit of his master without the consent or contract of the former; or it is the establishment of a right which gives one person such a power over another as to make him absolute master of the other's life and property.'

A form of true slavery was both recommended and defended by Luther. Take, for instance, one of his sermons on the first book of Moses, which were first published in 1527. He said 'it was almost desirable that servants should be subjected to a kind of slavery, such as had existed among the Jews. Then Abimelech,' he said, 'took sheep and oxen and men-servants and maid-servants, and gave them to Abraham, and spake unto Sarah, etc., etc. That was a royal gift. Then he gave them power over the sheep and oxen and men-servants and maid-servants, so that they were all personal property, and the owners might sell them as they liked; and it would verily be almost best that this state of things should exist again, for nobody can control and tame the populace in any other way. And so you see that Abraham and Abimelech held by this custom and let their dependents remain in bondage. Some will say it would have been great kindness and mercifulness if they had set them free; how could love endure

that they should be kept as slaves? Just in the same way that love endures that people should be hanged on the gallows or otherwise punished. For there must be firm control by the secular government, in order to curb and manage the people. The owners would gladly have set them free, if they could, but it would not have answered; they would soon have grown too haughty if too many rights had been granted them.' (Luther's Collected Works, vol. xxxiii., pp. 389-90, quoted by Janssen, vol. iv., pp. 361-2). Melancthon declared in 1525 that 'it was monstrous, and even criminal, of the peasants to

Refuse to be Bondsmen.

This rebellious spirit,' he added, 'was opposed to the Gospel, and could not be justified' (ib., p. 365). Dr. Martensen, Protestant Bishop of Zealand, has, in a noted work, pointed out how the Reformation broke down the old restraints which, in mediæval days, had protected and dignified labor, and how this cause, together with the reckless handing over of plundered Church property to private individuals, tended to the development of the power of capital, under the pressure of which (he says) 'countless numbers of human beings have been reduced to a condition that differs very little from the slavery of the ancient world.' 'The capitalist era,' says Carl Marx, 'dates first from the sixteenth century.'

Then, too, was first preached among Christian peoples the doctrine of the unlimited authority of secular rulers over their subjects. This doctrine, as the learned Protestant divine, Dr. Starbuck, points out, was unknown to the Catholic Middle Ages. Luther, Melancthon, and Butzer were the teachers of the new

Theory of Divine Right

which made the ruler everything and the subject his helpless chattel, whose duty it was to sit still and never rise in even the mildest way against any and every form of tyranny. Butzer even went so far as to declare that rulers are to be obeyed even when they give commands contrary to the law of God (Janssen, iv., 367). In 1526 Luther (quoted by Janssen, ib. 361) refers to rulers as 'drovers, task-masters, and scourgers.' 'They must,' he says, 'beat, drive, throttle, hang, burn, behead, and torture, so as to make themselves feared and to keep the people in check.' Such teaching (as Janssen points out, iv., 368) naturally 'gained multitudes of followers among the powerful classes.' And thus political as well as social and domestic slavery formed a part of the teaching of the new 'Gospel,' which left the wretched German worker under the yoke of serfdom for nearly three hundred years. It was not till the beginning of the nineteenth century that he got a grudging measure of relief. And even then it was only granted to him when alarmed statesmen, who remembered the French Revolution, saw the necessity of some concessions in order to prevent another and, perhaps, more terrible Peasants' War than that which devastated Germany in the midst of Luther's 'Reform.'

The Rev. Mother Mary of the Passion (formerly Helen Mary Phillipine de Chappotin de Neuville), whose death is announced, was the foundress of the Institute of the Missionaries of Mary, or Franciscan nuns, who number at present more than three thousand religious and have ninety houses in various countries, including England and Ireland.

The Bishop of Port Augusta, the Right Rev. Dr. Maher, has made the following clerical appointments:—Owing to the Very Rev. T. O'Connor being obliged through ill-health to take a holiday in Europe, the Rev. John O'Mahony has been transferred from Port Augusta and given charge of Port Pirie for the interval of Father O'Connor's absence. The Rev. R. Kirby is to be the administrator of the Cathedral and district of Port Augusta for the time being. The Rev. J. Breronski has been transferred from Jamestown to be assistant at Port Pirie. The Rev. M. J. O'Flynn, who has been seriously ill of late, will, as soon as he is well again, become the assistant of the Bishop at Pekina, being transferred from Port Pirie.

Messrs. A. Jones and Sons, Limited, Hastings, assisted by Mr. H. Andrews, representing Messrs. Morrow, Bassett, and Co., Christchurch, held a trial of the Benicia Disc Plough at Te Aute in the reclaimed swamp land on the Ven. Archdeacon Williams' property. Mr. Allan Williams, who has done so much in working up this class of country, which has been and is full of timber, thought a disc plough should make good work. After the trial his opinion was fully borne out. The manner in which the plough worked and rolled over the stumps pleased him so much that he decided to keep the implement and intends ordering more of them..

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 11.

The Rev. Father Holley, of Thorndon parish, returned from his holiday in the South during the week.

The mission being given in St. Anne's parish, Wellington South, by the Redemptorist Fathers, has been again largely attended this week. The mission will be brought to a close on Sunday evening.

On Monday evening the Catholic Young Men's Literary Society held an interesting and able debate on the great question of International Arbitration. The opening speech was made by Mr. H. O'Leary. During the absence in Christchurch of the Rev. Father Kimbell the chair is occupied by Mr. P. J. Moran.

A meeting of subscribers to the Brother Mark memorial was held in St. Patrick's Hall on Thursday evening. On the motion of Mr. H. McKeown the previous resolution, as to the foundation of a scholarship, was rescinded, and it was decided to erect an additional wing to the Brothers' school in Boulcott street, to be called the Brother Mark Memorial Wing. A brass plate suitably inscribed will be placed in the old school.

The annual meeting of St. Joseph's Choir was held on Monday evening. There was a large attendance of members. The president (Rev. Father O'Shea) occupied the chair. The secretary's report, presented by Mr. F. J. Outram, referred to the excellent feeling that existed among the members, also to the consistently fine work done by the choir during the past twelve months. The treasurer, Mr. E. J. Healy, reported that notwithstanding a very heavy expenditure, owing to the changes in church music, the finances of the choir were on a sound basis. The report on the year's workings disclosed a credit balance of three guineas. The conductor (Mr. W. McLaughlin) and the librarian (Mr. Foote) were warmly commended for the energetic and able service they rendered to the choir. The organ fund had benefited to the extent of £50 by the production of the oratorio, 'The Seven Last Words.' The following officers were elected.—Secretary, Miss M. Murphy; treasurer, Mr. E. J. Healy; librarian, Mr. Foote; the above-mentioned with Misses Hamilton, A. Shanahan, and Marshall to form the committee. At the conclusion of the meeting Father O'Shea heartily thanked and complimented the choir.

Masterton

(From our own correspondent.)

March 10.

The St. Patrick's Day Sports Association have every reason to expect a very successful gathering on the 17th inst. The large prize money offered has induced competitors from places as far away as Christchurch and Westland to nominate. The entries for the handicap events show a substantial increase on last year, and the total number is the largest ever received for a sports meeting in the Wairarapa. The business people of the town have decided to observe their half-holiday on that day instead of Thursday, and the State school committee have also recommended that a holiday be observed. In the evening a concert is to be held in the Town and Drill Halls, and the best available talent procurable has been secured.

Carterton

On Sunday, March 7, in St. Mary's Church, Carterton, after Mass, the Rev. Father Cahill, who is leaving for Great Britain, was presented with a purse of sovereigns. The presentation (says the 'Wairarapa Leader') was made by Mr. W. J. Berrill, on behalf of the Carterton and Greytown parishioners. Mr. Berrill alluded to the arduous work by Father Cahill during his three years in the Wairarapa. The parish was a large one, and all would recognise the self-sacrificing spirit which had been displayed by their pastor. All hoped sincerely that Father Cahill would benefit by his trip to the Old Country. The Rev. Father thanked the parishioners for the kind thoughtfulness which had prompted the gift, and also for the very nice words which had been spoken by Mr. Berrill. He wished the Wairarapa parish every measure of success in the future.

In the course of an address to the congregation Rev. Father Cahill gave the parishioners a general outline of the financial condition of St. Mary's church during the three years of his administration. The furnishing and repairs to St. Mary's presbytery amounted to about £162 10s. This amount was raised by subscriptions, and the proceeds of three entertainments, two of which were held at Carterton, and one at Greytown, and which realised £31, £18, and £30 respectively. The next undertaking was the purchase of a new church site in Queen street. Mr. J. A. Dudson generously donated the corner site a quarter of an acre, on which the church now stands, and other five quarter acre sections cost, on an average £46 each, or £230. The expenses in connection with the removal of the church were very heavy, owing to a series of unfortunate complications. The hire of the traction engine alone was £34. The cost of dealing with the telegraph wires was £16 18s, and other expenses were in proportion. It was perhaps one of the most difficult undertakings ever carried out in the Wairarapa. The cost was about £230. The total outlay on the new church site to date, including fencing, stabling, and planting, had been about £500. The new iron gates were the gift of Mr. H. O'Leary, blacksmith, of Masterton, and the gate posts were the gift of Mr. M. Riley, of Carterton. How was the money raised? The bazaar last year, which undoubtedly held the record for Carterton, realised £315. The reopening ceremony was responsible for £12. Three entertainments last year—at Carterton, £16 8s; Greytown, £28; and Martinborough, £24 7s—realised about £69, besides generous donations from some of the non-Catholics of the district. The total indebtedness at present on St. Mary's Church is £110 3s 11d, which about represents the cost of two sections, the fencing and planting of the same, and the water service connection at the church and presbytery, which amounted to £10 16s.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 13.

The syllabus of the Catholic Club for the meetings, commencing on next Tuesday evening, and for the four months in advance, comprises a smoke 'social,' 'lecture,' 'card tournament,' 'concert,' 'debate,' 'ladies' evening' (musical), 'lecture,' and a 'character social' a prize being allotted for the best delineation.

At Vespers in the Cathedral on Sunday evening, the Rev. Father Mahony assisting the choir gave a very fine rendering of 'Attende Domine et miserere,' the choir taking up the response. The superb acoustic properties of the great Cathedral greatly enhances the effect of solo singing, and from the pulpit every word uttered by the preacher was distinctly heard even at the main entrance.

Apropos to the stage Irishman and the commendable way in which the 'Tablet' writes him down, a local daily paper copies the following comment from the 'Globe':—'No race, probably, has ever been so maligned on the stage as the Irish. There was never on sea or land such a man as the stage Irishman, with his scarlet hair and shillelagh, and his "Bedad" and "Bogorrah." The real Irishman is a man to laugh with, not to laugh at.'

In compliance with the recommendation of the Federated Catholic Young Men's Societies' Executive committee, made at last conference held in Dunedin, members of the Christchurch Catholic Club approached the Holy Table in a body at the seven o'clock Mass in the Cathedral on Sunday last. They were afterwards entertained by the patron, Sir George Clifford, at breakfast in the Club rooms. The Rev. Father S. Mahony (chaplain) was present and also Sub-Inspector Dwyer. When the breakfast was over the Rev. Father Mahony expressed his gratification at the role formulated with such a worthy object, as that which made the compliance with the Easter precept one that all the young men of Catholic clubs and societies could carry out in the most edifying and convenient manner. Although it could have been better attended, still he was pleased at the way the numbers had turned out that morning. In apologising for the unavoidable absence of Sir George Clifford, Mr. P. O. Duncan (president) said their patron had expressed deep concern at his inability to be among them that morning. He (Mr. Duncan) had much pleasure in proposing a hearty vote of thanks to Sir George Clifford for the splendid way

in which the members had been entertained. This was carried by acclamation.

A very attractive programme has been arranged for the concert in Canterbury Hall in celebration of St. Patrick's Day. As the tickets are widely distributed and selling well, a full house seems assured. The vocal items will be given, amongst others, by Mrs. Burns, Miss Treleaven, Messrs. Millar, Reid, Vincent, Medhurst, and Densem. Mr. Winter Hall will recite, and Herr Kahn will play a violin solo. Mr. Rossiter's orchestra will play a selection, and there will also be a vocal quartette a banjo quartette, and Irish dances. All the items will be of a national character.

DIocese OF AUCKLAND

(From our own correspondent.)

March 9.

His Lordship the Right Rev. Dr. Lenihan left town last Saturday morning, and next day blessed and opened a new church at Waipipi.

It may prove interesting to learn that the ring worn by his Grace Archbishop Kelly was formerly owned and worn by the late deeply lamented Pope Leo XIII.

His Grace Archbishop Kelly left for Sydney last Monday evening. During his short stay here he made quite a large circle of friends, who were won by his genial manner.

The Rev. Father King, whose demise was reported in the 'Tablet,' was born in the parish of Dunhoyme, County Meath, and educated in Paris. He was stationed in the Dublin archdiocese for some time, and from there came to the colonies, and labored in Rockhampton and Wilcannia, and subsequently came to New Zealand. He was for some years at Ahaura, on the West Coast. He came to Auckland about two years ago. For a short while he was at St. Patrick's, whence he was appointed to the Pukekohe parish, in which he worked until death suddenly overtook him. He was buried at Pukekohe, where the Bishop and a large number of the clergy took part in the obsequies of the departed priest.—R.I.P.

His Grace Archbishop Kelly, of Sydney, arrived from Rotorua last Saturday afternoon, and, owing to the absence of the Bishop at Waipipi, where he was blessing and opening a new church, his Grace stayed at St. Patrick's presbytery. He celebrated the early Mass at the Cathedral on Sunday, and attended in the sanctuary at 11 o'clock Mass, which was celebrated by the Rev. Father Power, of Fitzroy, Melbourne. At Vespers the church was thronged to overflowing, when his Grace preached a very fine discourse. He exhorted the congregation to love and honor their Church. He urged them to join the sodalities and societies. The young men should join the Hibernian Society, and the young women the Children of Mary. To Catholic parents and guardians his Grace eloquently and earnestly appealed to send their children to the Catholic schools. A procession of the Blessed Sacrament then followed. The choir, under Mr. P. F. Hiscocks, rendered the music in a manner most satisfactory.

The Solomon Islands Mission

Venerable Rev. Father E. Bertreaux, Prefect Apostolic of the Southern Solomon Islands, who is on a visit to Australia, relates (says the 'Freeman's Journal') how a massacre was averted in October last. It was at Loongoo, on the south-west of Gaudalcanar. Several bush boys returned from Queensland, and were landed with their boxes. Father Chatelet protected them against the coast natives, who, in revenge, organised a conspiracy by which a hundred natives were to attack the station and murder the priest. Father Chatelet, having been warned, armed converts with old guns, and the natives retreated. Mr. Woodford, the Commissioner, suppressed the trouble by arresting the ringleaders. Father Bertreaux said that the Marist mission station at Rua Sura, an island off Gaudalcanar, was established six years ago, and since then they had established five stations in various parts of the adjacent islands. These stations are in charge of priests, of whom there are nine now engaged in the work; also two Sisters of the Third Order of Mary. The natives treat the whites as friends, and everything is now going smoothly. Last year alone 500 converts were made. Since the arrival of the Sisters 200 native women have been received into the Church. Father Bertreaux is visiting Sydney for the purpose of having the Bible and other religious literature printed in the native language.

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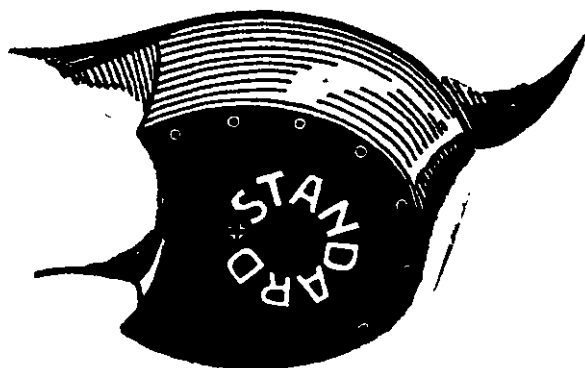
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Irish News

ANTRIM—A Nonagenarian Passes Away

The death occurred on January 22, at her residence, Tullymore Lodge, near Ballymena, of the Dowager Lady O'Neill, stepmother of Baron O'Neill and the Hon. R. T. O'Neill, M.P. The deceased lady was about 90 years of age.

Shipbuilding in Belfast

Messrs. Workman, Clark, and Co., Ltd., Belfast, have received an order from Messrs. Alfred Holt and Co., Liverpool (Ocean Line), for the construction of a steamer 480 feet in length, 58 feet in breadth, and a gross tonnage of about 5000 for their Eastern trade. This company are old customers of Messrs. Workman, Clark's who only delivered a new steamer, the 'Telamon,' to them a few weeks ago. A Harrison liner and a fruit-carrying steamer will be launched from their yard shortly.

CORK—Sale of an Estate

The tenants on the Edden estate, in East Cork, who recently purchased their holdings, after a difficult struggle with the landlord, have returned their thanks to Captain Donelan, M.P., for his kindly interest on their behalf.

DOWN—Death of a Newry Man

In business circles in Newry the death of Mr. W. T. Ferris was heard with much regret. For many years prior to 1897 he was regarded as one of the best oarsmen in Ireland. He conducted a large milling concern, in addition to being managing director of the Clanrye Steamship Co. and the Newry and Provincial Coal Co. His death at the age of 42 years is a great loss to Newry and district.

Papal Distinction

Not only in the diocese of Dromore, but throughout the province (says the 'Irish Weekly') the announcement regarding the honor which his Holiness the Pope has conferred upon the Vicar-General, the Very Rev. John O'Brien, P.P., will be learned with the deepest satisfaction. The highly-esteemed and venerated pastor of Benbridge has been raised to the rank of a Domestic Prelate by his Holiness, and Father O'Brien's troops of friends will rejoice to hear of this distinction. Beloved as he is by his own people, and esteemed by all creeds and classes in the diocese of Dromore and far beyond it, the news will be most welcome.

DUBLIN—The Lord Mayor

Mr. Hutchinson, the Labor representative who has filled the office of Lord Mayor of Dublin for the past year, has been elected to a second term of office.

Demise of a Doctor

The death is announced of Professor Birmingham, M.D., R.U.I., Demonstrator of Anatomy in the Catholic University School of Medicine, Cecilia street, Dublin. Dr. Birmingham had a remarkably brilliant career at the Royal University of Ireland, and was regarded, after Professor Cunningham, as the most able anatomist in Ireland. The very successful school of medicine to which he was attached owes much to his professional ability and to his capacity as an organiser.

Interesting Portrait

The Right Hon. George Wyndham has presented to the National Gallery of Ireland a portrait of much historical interest, that of the beautiful Pamela, wife of Lord Edward Fitzgerald, and of her little daughter, who in after years was Lady (Guy) Campbell, grandmother of the Chief Secretary.

Death of an ex-Papal Zouave

A London correspondent reports the death of Captain Albert O'Reilly De La Hoyde, formerly an officer in the Papal Zouaves. Captain De La Hoyde was a gentleman of very varied attainments, and his life during the wars in defence of the Papal States and since was a most romantic one. Born in Dublin, he was educated at Clongowes Wood College, and was still a schoolboy when, in 1860, he volunteered for the Irish Papal Brigade, then being formed. After spending a time in Belgium, where his remarkable knowledge of languages was turned to good account in receiving and dealing with the recruits from many lands who were collected there, young De La Hoyde went to join the Brigade at the defence of Ancona, and was under fire on his eighteenth birthday. He was taken prisoner, and amongst others deported to Marseilles, but, with Captain Darcy, he re-

turned to Rome and served throughout all the campaigns, first with the Franco-Belgians, and afterwards with the Papal Zouaves. At Mentana he was slightly wounded, and received his captaincy for gallantry, and he was one of the principal officers in the defence of Porta Pia. At the conclusion of the war in 1870 he returned to Ireland, and after spending some time at home he obtained in open competition a post in the Indian mail service, for which his great ability as a linguist peculiarly fitted him. His duty was to travel with the mails to and from London and Brindisi, and this position he held until his retirement in 1890, since when he has lived quietly in London. Captain De La Hoyde was well known in London and Dublin, and took a keen interest in the Irish revival movement. From his earliest days he was a student of the Irish language, and for several years he spent a portion of the summer months on the island of Arran. His brother is Dr. De La Hoyde, of Rutland Square, Dublin.

KERRY—Fire in Tralee

Damage to the extent of £14,000 was done in Tralee by a fire which destroyed the large drapery establishment of Revington and Sons, and the jewellery shop of Mr. Phail.

Parliamentary Candidate

Mr. David A. Quaid, solicitor, Naas, has issued an address to the electors of North Kildare. He states he is coming forward as a pledge-bound member of the United Irish League.

KILKENNY—Industrial Revival

Very practical steps are being taken by some prominent gentlemen in Kilkenny to revive the woollen industry in that city, which at one time had no less than 3000 people employed in woollen manufacture. Acting independently of a State aid that is now largely discounted in Ireland, these gentlemen have formed a limited liability company. The directorate consists of gentlemen of undoubted success in business, and the enterprise bids fair to be established thoroughly and profitably, and prove a remunerative investment. The example of Kilkenny is one that should be noted by other towns in Leinster with opportunities for local enterprise.

LIMERICK—An Appointment

The Earl of Dunraven, his Majesty's Lieutenant for the County of Limerick, has appointed Sir Thomas Cleeve, a Deputy-Lieutenant for the county and city of Limerick, in the place of the late Mr. Richard Bourke, Thornfields, and the Lord Lieutenant has sanctioned the appointment.

Precious Relics

The nuns of the Convent of Mercy, Limerick, are in possession of a mitre and crozier dating from 1418. These precious relics are still quite perfect, were exhibited at two great exhibitions, and are known as Bishop O'Dea's mitre and crozier. The late Bishop Butler used these relics at his consecration in 1861.

A Denial

The former nurse of the children of the Emperor of Russia (Miss Eager), who has written to the papers repudiating the statement that she had been dismissed from the service of the Imperial family as a spy, and declaring that she is in receipt of a pension, which was granted on her resigning the position of nurse of her own accord, is the daughter of Mr. Francis M'Gillicuddy Eager, J.P., formerly Governor of the Limerick County Gaol. On his retirement some years ago, Mr. Eager took up his residence in Kilkeel, where he has established a fashionable boarding-house.

MEATH—Clerical Appointment

The Most Rev. Dr. Gaffney has appointed the Rev. W. Rooney, Adm., to the pastoral charge of Longwood, in succession to the late Rev. T. Cassidy, P.P.

TYRONE—A Centenarian

Regarding the centenarian, Mr. George Fletcher, residing at Pomeroy, County Tyrone, to whom reference was made in our issue of February 23, Mr. W. A. Quin, Hawera, writes as follows: 'My brother called on him six months ago at Pomeroy, and found him well and hearty, though somewhat weak. My grandparents were next-door neighbors of Fletcher, who was able to give a full account of them to my brother, who says that the old man's memory is very good. Like many centenarians, he is a heavy smoker. Fletcher is a Catholic, and gave my brother a medallion which he had received from the late Pope Leo XIII.'

Lord Ranfurly and the Orangemen

Mr. Hunt Walsh Chambre, J.P., agent for the Earl of Ranfurly (ex-Governor of this Colony), and County

Grand Master of Tyrone Orangemen, only received one Orange vote for the office of Chairman of the Dungannon Urban Council. He had been chairman for the past six years, but at a caucus meeting held in the Orange Hall, it was agreed to run Mr. Irwin, a local druggist, against him. This is the first time in living memory that the agent of the Ranfurly estate has not been elected chairman of the Town Commissioners. It was Mr. Chambre who presided at the meeting of the Grand Lodge at which Mr. Thomas Sloan, M.P., was expelled the order, and he is a brother-in-law of the late William Johnston, M.P., of Ballykilbeg.

GENERAL

The Chief Secretary Resigns

In the House of Commons last week Mr. Balfour regretfully announced Mr. Wyndham's resignation as Irish Secretary, partly on the ground of health, but chiefly on the ground that Mr. Wyndham's belief that the recent controversy had greatly impaired, if not wholly destroyed, the value of his work. Mr. Balfour hoped Mr. Wyndham would soon be sufficiently recovered to make a statement.

Election of Mayors

The following Mayors have been elected for the current year:—Dublin, Mr. Joseph Hutchinson, re-elected unanimously; Cork, Alderman Barrett, elected by 36 votes against 18 for Councillor Augustine Roche; Limerick, Alderman Joyce, M.P., elected unanimously; Clonmel, Councillor Skoan, elected unanimously; Drogheda, Councillor John Dolan; Derry, Alderman Ballentine; Kilkenny, Councillor E. O'Shea, re-elected; Sligo, Alderman Flanagan, re-elected by 17 votes to 4; Waterford, Sir James A. Power, re-elected by 22 votes to 17; Wexford, Mr. J. J. Stafford, re-elected; Belfast, Sir D. Dixon for the sixth time.

Urban Council Chairmen

The Urban Council Chairmen elected for 1905 are as follows:—Boyle, Mr. J. M'Drury (Labor); Killarney, Mr. D. A. Spillane; Mullingar, Mr. G. A. Shaw, re-elected unanimously; Galway, Sir J. O'Donoghue, re-elected; Fermoy, Mr. J. Sheehan; Tralee, Mr. T. Slatery; Portadown, Mr. C. Johnston; Omagh, Mr. M. Lynch; Newry, Mr. H. Loughran; Warrenpoint, Mr. J. Savage, J.P.; Enniskillen, Mr. J. Dundas; Armagh, Mr. J. Conway, J.P.; Athy, Mr. M. Minch; Naas, Mr. Hyland; Navan, Mr. J. Spicer; Carlow, Mr. M. Molloy; Wicklow, Mr. S. V. DeLahunt; Birr, Mr. J. Doolley; Tuam, Mr. J. M'Donnell; Westport, Mr. Wm. Doris; Longford, Mr. M. P. Molloy; Thurles, Mr. T. Ryan; Granard, Mr. Terence Reilly; Cashel, Mr. M. Devitt; Midleton, Mr. R. Fitzgerald.

Aid from America

In forwarding a remittance for £1000 to the Trustees of the Irish General Election Fund, the secretary of the United Irish League of America writes as follows:—It affords me much pleasure, on behalf of the United Irish League of America, to forward you another remittance of £1000 (making £7000 in all) of the amount pledged for the Irish General Election Fund at the second National Convention of the United Irish League, held in New York a few months since. The active interest of all our citizens in the Presidential election, which has since taken place, and the amount of other business falling to the lot of all our members during the Christmas holidays, have to some extent interfered with a more active propaganda in behalf of the fund for the past month or two. Now, however, with the advent of the new year, active steps are being taken to raise the balance of the amount then pledged, which will be provided as an evidence of good faith and sympathy with the Irish movement by the United Irish League of America.

Educational Bribes

The Irish Archbishops and Bishops, with Cardinal Logue in the chair, passed a series of strong resolutions at the quarterly meeting of their standing committee. They warned their flocks against the danger of accepting educational bribes in the shape of scholarships at Trinity College, called upon them to spurn them as their fathers spurned similar bribes in the past, and declared that Trinity College—Protestant in its government, teaching, and atmosphere—and also the Queen's Colleges are no places for Catholics. They urged the whole country to rally round the Parliamentary representatives in the fight for educational justice, and pointed out the necessity of additional money being spent in developing primary education and providing adequate salaries for the teachers.

People We Hear About

Surgeon-General Alfred Keogh, who has been appointed Director-General of the Army Medical Corps, is a son of the late Judge Keogh.

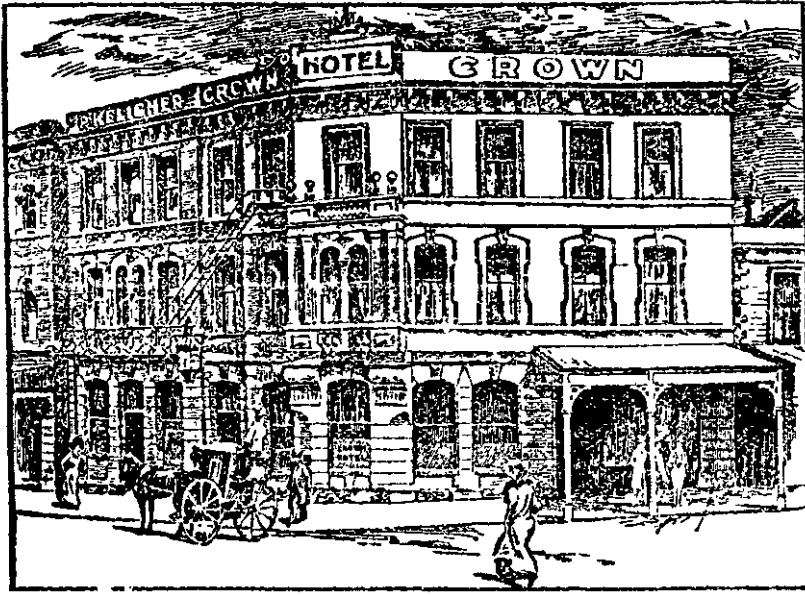
Mr. William Marconi, of wireless telegraphy fame, will celebrate his 36th birthday on April 25, and was in his 21st year when he brought his invention to England. Marconi has an Italian father and an Irish mother. A Dublin paper states that a marriage has been arranged between Mr. Marconi and the Hon. Beatrice O'Brien, fifth daughter of the late Lord Inchiquin.

Dr. Sullivan (says the Montreal 'True Witness') has retired from the Medical Faculty of Queen's College, Kingston, after fifty years' connection with the institution as student and professor. The careers of Farrel in Halifax, Hingston in Montreal, and Sullivan in Kingston remind us in the first place that while a great many rank and file physicians are materialists, the leaders of the profession are generally earnest Christian men; and in the second place, that a Catholic doctor does not always find his creed a hindrance to his advancement. Kingston has deserved to be called the Canadian Derry, yet Michael Sullivan has been its Mayor, has been the most honored professor in its Medical College, and sits in the Senate of the Dominion to represent the district of which it is the centre.

Lady Cork, now an aged woman and a widow, was Lady Emily de Burgh, is sister to Lord Clanricarde, and became the wife of the late Lord Cork in 1853. As a girl her beauty was so brilliant and so greatly admired that, at the time of her marriage, she received a jewelled gift subscribed for by the smart bachelors of London. Lady Cork has had a marvellous social record. Her husband was a noted Liberal peer, held office on several occasions, and she entertained Royalty and smart society in London and at Masterton House, Somerset. Lady Cork has, even now, the remains of her transcendent attractions. Her black eyes are still vivid, and their coloring continues brilliant. She never follows the fashion of the day, but dresses in a style of her own. Her head is always adorned by a black lace cap, which in the evening has for ornament a single pear-shaped pearl; of great size and value, that drops on her forehead in the style that obtained in 1830. A competent authority has declared that the pearls of Lady Cork, Lady Iveagh, and Lady Lansdowne are among the most precious in London. Lady Cork and her late lord celebrated their golden wedding in July, 1903.

The sale by Sir T. H. Grattan Esmonde, Bart., M.P., of his Wexford estates to his tenantry furnishes occasion for recalling some interesting if not quite novel particulars of his ancestry:—Sir Thomas Grattan Esmonde, Bart., M.P., is the chief Whip of the Irish Nationalist Party. With the Esmonde estate in Wexford, Sir Thomas should also have inherited a Wexford peerage which has long been regarded as beyond recall. His ancestor, Sir Lawrence Esmonde, who obtained large grants of confiscated land in the south-eastern corner of Ireland in the reign of James I., was created Lord Esmonde, Baron of Limerick, County Wexford. An unscrupulous man, he had the grace when he was dying in 1646 to leave his property to his son, Sir Thomas Esmonde, the first baronet, but for a romantic reason the peerage did not descend. Sir Lawrence Esmonde joined the Reformed Church, and in a military expedition in Connaught fell in love with a fair daughter of Thomas O'Flaherty, who was a zealous Catholic. They were married, and a son, Thomas, was born to them. Lady Esmonde, fearing that the boy would be brought up as a Protestant, fled with him to her family in Connaught. Her husband thereupon repudiated the marriage because it was contracted by a Protestant and a Catholic. He married again on the strength of this repudiation, but he had no further issue. His son Thomas received a baronetcy in 1728, and rose to be a General of the Catholic Confederation Army in the fight with Cromwell. His is the baronetcy which Sir Thomas Grattan Esmonde enjoys to-day. The present Sir Thomas, it may be added, is a Catholic, and a Chamberlain of the Papal Household. Sir Thomas is—through his mother—the great-grandchild of the Immortal Henry Grattan, though he has but little of the eloquence of his illustrious forbear.

According to a letter from Honolulu an Irishman named Galbraith died there recently at the age of 80, leaving an estate of £40,000. He left most of his property to relatives and friends in Belfast and Galway.



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PRIZE ALES & STOUTS.
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Bottlers, Wine & Spirit Merchants.

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Corks, Tin-foil, Wire, Sycons, and all Bottlers
Requisites in Stock.

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194 GEORGE ST., DUNEDIN.

BEST AND CHEAPEST HOUSE FOR

Picture Framing, Art Pictures,
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COME AND INSPECT OUR STOCK

BARGAINS.

Frames made while you wait.

IN MEMORIAM.

WE have Purchased from Mr. H. PALMER, of Princes street, his LARGE and WELL-ASSORTED STOCK of MONUMENTS, HEAD-STONES, CROSSES, and STATUETTES.

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Designs Sent on Application.

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WE have during the past year spared no expense in endeavouring to make our Beer second to none in New Zealand, and can now confidently assert we have succeeded in doing so.

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Made of Best Hammered Scrap Iron—very few bolts—with Welded
Beams. Made to suit New Zealand soils.

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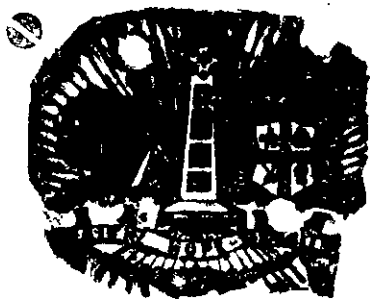
Estimates Given of any work. These are carried out by our RESIDENT EXPERTS, and WHICH WE GUARANTEE.

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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' standing previous to the commencement of such illness will be entitled 5s per week as superannuation during incapacity.

Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

In addition to the foregoing provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Officers or direct from the District Secretary.

The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants Branches being established in the various centres throughout the Colonies an invaluable measure of reciprocity obtains.

W. KANE,
District Secretary,
Auckland

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Commercial

PRODUCE.

London, March 10.—Wheat—European markets are dull, and owing to heavy shipments there is a downward tendency. American shipments owing to improved crop reports. Cargoes are neglected. Australian afloat are held for 32/9 to 33/-; for shipment, 32/6 to 32/9.

Butter—Firm. Danish, unchanged; steady demand for colonial. Choicest New Zealand, 105/- to 106/-; Australian, 104/- to 105/-; secondaries, 102/-.

Invercargill prices current.—Wholesale—Butter, farm, 5d; separator, 7d; butter, factory, pats, 10½d to 11d. Eggs, 1/- per dozen. Cheese, factory, 6½d. Hams, 9d. Barley, 2/- to 2/6. Chaff, £3 per ton. Flour, £10/10/- to £11/10/-. Oatmeal, £8/10/- to £9. Bran, £3/15/-. Pollard, £6. Potatoes, 5/- per cwt. Retail.—Farm butter, 7d; separator, 9d; butter, factory, pats, 1/1. Cheese, 6d to 8d. Eggs, 1/3 per dozen. Bacon, 9d. Hams, 10d. Flour: 200lb, 23/-; 50lb, 6/6. Oatmeal: 50lb, 8/-; 25lb, 3/-. Pollard, 10/- per bag. Bran, 4/6. Chaff, 1/9. Potatoes, 14lb for 1/-.

Wellington, March 13.—The Department of Industries and Commerce has received the following cablegram from the Agent-General, dated London, 11th inst. :—Mutton: The market is firm for light weights, but there is dull sale for heavy weights. The average price to-day of Canterbury mutton is 4½d per lb for light weights, and 4¼d per lb for heavy weights; for other North Island mutton, 4d per lb; for lights and for heavy weights, 3¾d per lb; for River Plate mutton 3¾d per lb for light weights, and for heavy weights 3½d per lb. There is good demand for all lamb, of which deliveries are now increasing, and the supply meets the demand. The average price to-day for New Zealand lamb, Canterbury brand, is 6d per lb; for New Zealand brands other than Canterbury, 5½d per lb; and River Plate, 4½d per lb. The beef market is very dull, supplies of River Plate beef being heavy. The average price to-day for hind-quarters of New Zealand beef is 3d per lb, and for fore-quarters 2½d per lb, prices being nominal. The butter market is very firm, and there is good demand. The average price of choicest New Zealand butter to-day is 106/- per cwt, for Danish 109/-, and for Argentine 104/- Trade in butter has improved greatly. There is better demand for cheese, for which the market is strong, and all stocks are advancing. The average price of finest New Zealand cheese to-day is 53/- per cwt. The hemp market is dull, and the price of New Zealand hemp, 'good fair Wellington' grade, to-day per ton is £30 on spot, distant, deliveries being similarly quoted. Buyers have been offering for cocksfoot seed more freely. The average price for bright clean New Zealand cocksfoot seed weighing 17lb per bushel on spot is 51/- per cwt.

Messrs. Donald Reid and Co. (Limited) report :—

We held our weekly auction sale of grain and produce at our stores on Monday. Most of the lines on offer were quitted at prices on a par with late quotations. Potatoes, however, were in over supply, and were only saleable at a reduction. Prices ruled as under :—

Oats.—There is practically no change to report. Prime milling sorts have little attention, and only small sales of this class are passing. Shippers' orders are almost entirely for lines of 'B' grade, and in these moderate business has been done during

the week. Lower qualities are not so readily saleable. Quotations: Prime milling, 1/8 to 1/8½; good to best feed, 1/7 to 1/8; inferior to medium, 1/4 to 1/6 per bushel (sacks extra).

Wheat.—The few samples of the northern wheat received have been in the best condition, and realised 3/2 to 3/4 at country stations. Little threshing has yet been done in the south, but the conditions of one or two lots put through last week was quite satisfactory. There is only a moderate quality of old wheat in store, and not much business being done, as the quality is not sufficiently good for millers' requirements. Quotations: Prime milling, 3/6 to 3/8; medium to good, 3/2 to 3/5; best whole fowl wheat, 3/-; broken and damaged do, 2/6 to 2/10 per bushel (sacks extra).

Potatoes.—The market on Monday was heavily supplied, consignments coming forward freely both from north and south. Many of these lots are not in condition for keeping, and to effect a clearance lower values were inevitable, a decline of fully 20/- per ton being recorded. Best Derwents sold at £5/5/- to £5/15/-; best kidneys and other sorts, £5 to £5/12/6 per ton (sacks in).

Chaff.—Consignments continue to arrive fairly freely. For prime oaten sheaf prices are steady at late values, and a considerable quantity of this class has been quitted. Medium and discolored lots are not readily sold. Several consignments of new season's chaff have come forward. That in best condition meets ready sale at £3 to £3/5/- per ton; but several lots, cut too soon, have arrived in heated condition. Quotations: Best oaten sheaf, £3/10/- to £3/12/6; medium to good, £3 to £3/7/6; inferior, light, and discolored, £2/10/- to £2/17/6 per ton (bags extra).

Pressed Straw.—Wheaten, 32/6 to 35/-; oaten, 40/- to 45/- per ton.

Messrs. Stronach, Morris, and Co. report :—

Wheat.—Some northern samples are now coming to hand, but there is very little doing, except for the very best. Quotations:—Prime milling, 3/6 to 3/8; medium do, 3/2 to 3/4; best whole fowl wheat, 2/11 to 3/-; inferior or damaged, 2/6 to 2/10

Oats.—There is not very much doing in this cereal, the new supply not yet being available. Quotations: Prime milling, 1/7½ to 1/8½; good to best feed, 1/7 to 1/8; inferior and medium, 1/3 to 1/6.

Potatoes.—Prices have declined lately, but it is expected that values will rule high this winter. Best Derwents are only worth £5/5/- to £5/15/-; others, £5 to £5/12/6.

Chaff.—Prime samples are saleable at £3/7/6 to £3/12/6, while medium and inferior are hard to dispose of, the former at £3 to £3/5/-, and the latter at £2/10 to £2/15/-.

WOOL.

Wellington, March 9.—The Industries' and Commerce Department has received a cablegram from the Agent-General, dated London, 8th, which says :—'There was a fair competition at the wool sales, there being plenty of Home and foreign buyers present. Compared with closing rates last sale, superior merino is unchanged, whilst medium and inferior merino and fine crossbreds show a fall of ¼d per lb, and medium and coarse crossbreds a fall of 1d. Seventy-five thousand bales of New Zealand wool are available for the present series.'

London, March 10.—The wool sales closed firm at opening rates. There were some withdrawals of merinos.

Messrs. Stronach, Morris, and Co. report :—

Rabbitskins.—No sale since last report.

Sheepskins.—We offered a large catalogue on Tuesday, when the demand was good and prices satisfactory. Owing to the recent drop in London in wool, prices were not so high as they were a month ago, but quite up to those at our last sale. The demand for pelts and lambs was again very strong, and the former sold up to 3/4 and the latter to 3/10.

Hides.—The fortnightly sales were held last Thursday, when the demand was good, and prices were quite up to those lately ruling. Light hides, in fact, were higher, and we sold two or three lots at up to 5d per lb. We can recommend consignments being sent in at present.

Tallow and Fat.—All coming to hand is readily sold at late quotations, but there is no change in the market.

South British Fire and Marine Insurance Company.

OF NEW ZEALAND.

Capital	£1,900,000
Paid up Capital, Reserves & Undivided Profits Exceed	£420,000
Net Annual Revenue Exceeds	£285,000

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BLUE

IS POPULAR

Because it is full weight
Because it is always reliable, and
Because it has stood the test of Time

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Stables) begs to notify that he has
Purchased Mr Bacon's Sole Right and Inter-
est in the above superbly-appointed and old-
established Livery and Bait Stables. Up-to-
date Vehicles, best Four-in-hand Turn-out in
the Colony, Staunch and Stylish Hacks and
Harness Horses. Large staff of competent
coachmen. It will be the proprietor's endeav-
our to maintain the high standard already
attained, and merit the liberal patronage
accorded Mr Bacon.

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MONUMENTS from the best Italian
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LIVE STOCK

OTAGO FARMERS' HORSE BAZAAR.

The Otago Farmers' Co-operative Association of New Zealand (Limited) report:—

He held our usual weekly sale of horses at our bazaar, Crawford and Vogel streets, on Saturday last, when we had an entry of 45 horses, including really good cart mares and geldings, van horses, spring-carters, buggy and hackney geldings. Although bidding was not over-spirited, prices obtained were very satisfactory, and the provincial contingents, with one or two exceptions, found new owners at good values. Cart mares and geldings were in very fair demand at prices in excess of values obtained recently. Buggy geldings were wanted, and three or four really good sorts changed hands under spirited bidding at high values. We quote: Heavy draught mares and geldings, £50 to £60; lighter sorts, £40 to £45; van geldings, £38 to £45; spring-carters, £28 to £36; buggy geldings, £18 to £25; buggy pairs, £40 to £50; waggonette pairs £50 to £60; carriage pairs, £90 to £100.

ADDINGTON STOCK MARKET.

There was a good attendance and a brisk market at Addington.

Fat Cattle.—The yarding was small, comprising only 166 head. All classes were represented, and the quality was good. Prices were from 5/- to 10/- per head above the previous week's rates. Steers sold at from £6/15/- to £10/2/6; heifers, £5/15/- to £8; cows, £5/10/- to £8/7/6 (one at £9/15/-), being at the rate of 20/- to 22/- for good to prime beef, and from 17/- to 19/6 for cow and inferior to middling.

Fat Calves.—There was a good demand, and prices ranged from 7/6 to £3.

Fat Sheep.—The entry was of moderate dimensions, and, competition being active, an advance on previous rates was realised, wethers of freezing weights making as much as 4½d per lb over all, and ewes from 3½d to 4d. At these rates exporters were unable to operate, and practically the whole of the entry was taken by butchers. Prices were as follows:—Prime wethers, 22/- to 26/7; other, 18/- to 21/6; prime heavy ewes, 21/- to 25/4; medium to good, 18/6 to 20/6; aged, from 16/-; merino wethers, 17/6 to 20/-; ewes, 12/- to 15/-.

Fat Lambs.—A moderate supply met with keen competition for all of lamb grade at an advance of 6d, while tegs were a shade weaker. Prices were: Tegs, 18/6 to 19/9; freezing weights, 16/- to 18/-.

Store Cows.—There was a small entry. A few desirable lots of young steers sold fairly well, but there was nothing attractive in the rest of the entry, which met with a slow sale. Yearlings realised 16/-; 15 to 18-months-old, 39/6 to 62/-; two-year-old heifers, £3/5/-; dry cows, 37/6 to £3/15/-.

Dairy Cows.—The entry was very large, and the improved tone perceptible last week was checked, only desirable cows and springing heifers being competed for. Prices ranged from £4/10/6 to £8/10/-.

Store Sheep.—A number approaching 10,000 were penned, including consignments from Nelson, Marlborough, the North Island, and the Chatham Islands. Bidding was perhaps less spirited than at recent markets, the high prices inducing caution, but there was no weakening in values, and almost every lot was sold. Prices were as follow:—Ewes, 18/1 to 25/7; wethers, 17/- to 19/7; lambs, 11/8 to 17/5.

Pigs.—The yarding was below the average in number. Baconers were rather easier, but porkers sold well. Small stores were lower. Prices were: For baconers, 40/- to 53/-, or equal to 3½d to 4d per lb; porkers, 26/- to 38/-, or equal to 4½d to 6½d per lb; stores, (large), 24/- to 32/-; medium, 15/- to 21/6; small, 7/- to 12/6.

His Lordship the Right Rev. Dr. Dwyer, Coadjutor-Bishop of Maitland, presided the other day at a reception ceremony in St. Patrick's Church, Singleton. Among the young ladies received into the Order of Mercy was Miss Nellie McDonnell, of Greymouth, in religion Sister Mary Columbiere.

Keen's Oxford Blue is popular because it is full weight, is always reliable, and it has stood the test of time...

A little attention and a bottle of Iles' Cantharides and Rosemary are all that are necessary to keep the hair in a perfectly healthy condition. A bottle of this valuable preparation, which was spoken highly of by Lady Ranfurly, can be obtained, post free, for 2s 9d from Mr. Iles, ladies' and gentlemen's hairdresser, Princes street, Dunedin...

At the Dunedin Telegraph Office on Thursday evening Mr. J. McGrath was presented by Mr. Hill, acting officer in charge, on behalf of the operating staff, with a handsome drawing-room marble clock, in commemoration of his recent marriage.

'People prefer the freehold,' stated Mr. A. W. Ruthford at Amberley the other day, 'because they can cultivate their own land according to their own intelligence, and not according to the intelligence of Government officials.'

The death is reported of Mr. George Fisher, M.H.R., who passed away at Wellington, in the public life of which city he had, for many years, taken a leading part. The deceased was Minister of Education in the last Atkinson Government. He was 62 years of age, having been born in Dublin in 1843.

Speaking at Invercargill the other day Sir Joseph Ward announced that an important innovation was to be made soon in the railway service. He said:—'We are going to adopt a system of numbering every seat in the passenger carriages on the railways, by which you will be able, if you desire, to travel from Invercargill to New Plymouth without any difficulty or trouble as to your seat in the train. You will be able to obtain tickets two or three days before you travel; on the ticket will be the number of the car you will travel in, and the seat you will occupy, and if anybody tries to jump your claim whilst you retire to have a glass of—well, soda and milk—(laughter)—you will be in a position to request him to move out. It is a small reform, but one, I venture to think, that will add considerably to the comfort of travellers and will be greatly appreciated.'

SLIGO BROS.,

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Specialist in Gold Fillings and Artificial Teeth.

S. T. PATRICK'S COLLEGE
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CONDUCTED BY THE MARIST FATHERS.

Under the Distinguished Patronage of His Grace the Archbishop of Wellington.

The object of the Marist Fathers in this country, as in their colleges in Europe and America, is to impart to their pupils a thoroughly Religious and a sound Literary education, which will enable them in after-life to discharge their duties with honour to Religion and Society, and with credit and advantage to themselves.

Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

Students not preparing for the learned Professions have the advantage of a Special Commercial Course, under efficient management, where they are taught all that will be of use in mercantile pursuits.

Special attention is also paid to the teaching of Physical Science, for which purpose the College possesses a large Laboratory and Demonstration Hall. Vocal Music, Elocution, Drawing, and all other branches of a Liberal Education receive due attention.

Physical culture is attended to by a competent Drill Instructor who trains the students three times a week in Drill, Rifle Practice, and Gymnastics. A large and well-equipped Gymnasium is attached to the College.

The religious and moral training of the pupils is an object of special care, and particular attention is bestowed on the teaching of Christian Doctrine.

A well-appointed Infirmary attached to the College is under the charge of the Sisters of Compassion, from whom in case of illness all students receive the most tender and devoted care, and who at all times pay particular attention to the younger and more delicate pupils, who without such care would find the absence of home comforts very trying.

For TERMS, etc., apply to

THE RECTOR.

J. M. J.

SACRED HEART COLLEGE,
RICHMOND ROAD, AUCKLAND.

THE COLLEGE lifts its stately form on a section of land 14 acres in extent. It overlooks the Waitemata Harbor and commands a magnificent view of the Waitakerei Ranges.

The College is built in brick on concrete foundations; the dormitories are large and lofty; the class rooms well lighted and ventilated; and the baths supplied with water hot and cold.

The great object of the Brothers is to give their pupils a sound Religious Education, and enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

Students are prepared for UNIVERSITY JUNIOR SCHOLARSHIP, MATRICULATION, SENIOR AND JUNIOR CIVIL SERVICE, MEDICAL ENTRANCE, and SOLICITORS' and BARRISTERS' GENERAL KNOWLEDGE EXAMINATIONS.

The Pension is 35 guineas per annum. A reduction of 10 per cent. is allowed in favor of brothers.

Prospectuses on application to the Director.

The College RE-OPENED on FEBRUARY 8th, 1905.

BROTHER DIRECTOR.

HIS MAJESTY'S THEATRE

FRIDAY, MARCH 17 (ST. PATRICK'S DAY),

GRAND

National * Entertainment.

Proceeds to be devoted to the Extinction of Debt on St. Joseph's Hall.

The following Artists will appear :-

Mrs Power, Miss Amy Murphy, Miss Clara Hughes, Miss Gertrude Meenan, Miss Edith Leech, Miss Patricia Higgins, and Miss M. Drumm.

Mr W. H. Lochrane (on special leave from H.M.S. Phoenix, at Wellington), Mr Theo. Hussey, Mr J. McGrath, Mr B. G. Stevens, the Christian Brothers' Quartette Party, and Mr C. Fottrell.

Prices of Admission :

Front of Circle, 3s. Back of Circle and Orchestral Stalls, 2s.
Rest of Hall, One Shilling.

Doors open 7 p.m. Commence 8 p.m.

REV. FATHER MURPHY, Treasurer.

THE CATHOLIC BOOK DEPOT

CHRISTCHURCH,

Opposite THE CATHEDRAL, BARBADOES STREET.

ESTABLISHED 1880.

THE Proprietor tend rs his sincere Thanks to his numerous Friends and Patrons throughout New Zealand for their liberal patronage, especially during the Christmas holidays. He has again Replenished his already Large Stock of

Catholic Literature & Religious Objects,
And Invites Inspection.

One Hundred different Subjects of the C.T.S. PUBLICATIONS to select from.

Orders punctually attended to.

E. O'CONNOR Proprietor.

WELLINGTON.—ST. PATRICK'S DAY.

GRAND PICNIC AND SPORTS
At Father Lane's Grounds, LOWER HUTT,

Special Items of Interest to Old and Young,
All should attend and make the gathering a truly National one.

GRAND CONCERT IN THE TOWN HALL IN THE EVENING.

See Posters.

E. FITZGIBBON, } Hon. Secretaries.
A. B. CLARK, }

THURSDAY AND FRIDAY, 16th and 17th MARCH,

At 2 o'clock,

In Upper Rooms, Manchester Street.

GREAT UNRESERVED SALE

GENUINE IRISH LINENS,
Damasks, etc., etc.

ON ACCOUNT of MR J. P. MURPHY, of BELFAST, IRELAND

EVERY ARTICLE FOR

ABSOLUTE BONA FIDE UNRESERVED SALE.

PARK, REYNOLDS & CO.

are instructed by Mr J. P. Murphy, of Belfast, Ireland, to sell by auction :

IRISH LINEN SHEETING, DAMASKS, SERVIETTES, TURKISH TOWELS, LINEN BED QUILTS, LADIES' GOODS, HEM-STITCHED HANDKERCHIEFS, GENTS' SUITINGS, WOOLLEN PIECE GOODS, LADIES' COSTUME CLOTHS, Etc., Etc.

The whole collection will be on view Tuesday and Wednesday, 14th and 15th March, and intending purchasers can inspect for themselves and see that every article is genuine.

N.B.—We have not yet seen the various goods comprising the shipment, but the fact that Messrs Gommell, Tuckett and Co., of Melbourne, held sales every day for a week and realized over £4000, the original account sales of which we have seen ourselves, and that Messrs Macdonald, Wilson, and Co. of Wellington, and Chas. Clark, of Christchurch, have both sold for Mr Murphy, is sufficient guarantee of the bona fides of the sale. We are assured by Mr Murphy that every article offered will be sold Absolutely Without Reserve to the Highest Bidder.

This large shipment, aggregating over £5000, was specially manufactured for South Africa, but owing to the unsettled state of the trade there since the war, and the accumulation of stocks, few markets had to be found, and consequently this shipment was forwarded direct to Dunedin.

M R. ROSSELL PARKER
 DENTAL SURGEON,
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 Telephone ... 1807.

RANFURLY CATHOLIC PRESBYTERY ART UNION.

THE GRAND DRAWING OF PRIZES
 In aid of the
RANFURLY CATHOLIC PRESBYTERY BUILDING FUND
 Will take place without fail in the
RANFURLY HALL ON ST. PATRICK'S DAY,
MARCH 17, 1905.
 Holders of Books of Tickets are earnestly requested to forward
 blocks and remittances as soon as possible to the
 Rev. W. A. McMULLAN,
 Ranfurly.

**THE PROVINCIAL ECCLESIASTICAL SEMINARY
 OF NEW ZEALAND,
 HOLY CROSS COLLEGE, MOSGIEL.**

In conformity with arrangements made at the First Provincial
 Synod, held in Wellington in 1899, this Seminary has been
 established for the Education of Students from all parts of New
 Zealand who aspire to the Ecclesiastical State. Holy Cross College
 is situated at Mosgiel (ten miles from Dunedin) in a fine building
 hitherto known as Mosgiel House, which, with more than 11 acres
 of rich para land surrounding it, was purchased for use as a Seminary
 for the Ecclesiastical Province of New Zealand.

Students twelve years of age and upwards will be admitted.
 Candidates for admission are required to present satisfactory
 testimonials from the parochial clergy, and from the superiors of
 schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It
 provides for Board and Lodging, Tuition, School Books, Furniture,
 Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine
 and Medical Attendance if required.

Students will provide their own wearing apparel, including the
 soutane, as well as Surplice for assistance in Choir.

The Annual Vacation begins on the 15th of December and ends
 on the 15th of February.

The Seminary is under the patronage and direction of the Arch-
 bishop and Bishops of New Zealand, and under the immediate per-
 sonal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free
 Education of Ecclesiastical Students will be thankfully received.

The College RE-OPENED on WEDNESDAY, February 15.

The course of studies is arranged to enable students who enter
 the College to pass for Matriculation, and afterwards the various
 Examinations for degrees.

For further particulars apply to
 THE RECTOR,
 Holy Cross College, Mosgiel.

EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. State reports
 will not be inserted.

Communications should reach this office BY TUES-
 DAY MORNING. Only the briefest paragraphs
 have a chance of insertion if received by Tues-
 day night's mails.

Reports of MARRIAGES and DEATHS are not
 selected or compiled at this office. To secure
 insertion they must in every case be accompanied
 by the customary death or marriage advertise-
 ment, for which a charge of 2s 6d is made.

ADDRESS matter intended for publication 'Editor,
 "Tablet," Dunedin,' and not by name to any
 member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into
 the waste-paper basket.

Write legibly, ESPECIALLY NAMES of persons and
 places.

MARRIAGE.

CARROLL-NELSON.—On February 22, at St.
 Joseph's Cathedral, Dunedin, by the Rev. Father Murphy,
 John, third son of the late John Carroll, Dunedin, to
 Lily, eldest daughter of W. Nelson, Clinton.



To promote the cause of Religion and Justice by the
 ways of Truth and Peace.

LEG. XIII. to the N.Z. TABLET

THURSDAY, MARCH 16, 1905.

THE MAORI RACE



HERE is a deep pathos in the letter recently
 addressed to the Premier by the Maoris of
 Pomoano when word reached the dusky and
 stalwart tribesmen that the local Govern-
 ment village scheme was likely to be
 dropped. 'We are dying fast,' they pleaded,
 'and want you to show us how to live and
 work, so that we may not all go down to
 the grave.'

In days not far gone by—days which living ancients
 might still remember—the Maori kept their numbers
 down by intertribal blood-lettings that were painful
 and frequent and free. In the wild days after gunpow-
 der was introduced into their warfare, Hongi, Whero-
 where, Rauparaha, Te Waharoa, and other noted Toas,
 or great fighting men, turned many a peopled and culti-
 vated district into uninhabited wastes. Captain Cook,
 in his day, saw no Maori with any external sign of dis-
 ease. No doubt disease was present in the old Maori
 pas. But the vices and the long list of diseases intro-
 duced by the white man have, in the piping times of
 peace, been long doing for the hapless Maori what the
 spear, the mere, the patu, the toki, and other native
 weapons did in the days of the old tribal wars. The
 tendency towards extinction is still further encouraged
 by sundry changes that peace and civilisation have
 brought to the Maori. The vitality of our splendid
 native race is, for instance, impaired, and its numerical
 strength reduced, by the custom of eating putrid maize;
 by the lack of personal effort and industry—a result of
 their adhesion, under present-day conditions, to their
 olden principles of communism; and (as Mr. C. W.
 Grace pointed out a few days ago to the Wanganui
 'Herald') by the fearful mortality among children,
 arising from the ignorance and uncleanly habits of
 mothers and nurses, and from residence in pestilential
 wharepunis 'devoid of ventilation and reeking with to-
 bacco smoke.' 'Had a portion of the money devoted to
 education,' said Mr. Grace, 'been spent on bringing the
 natives out of paha and getting them to house them-
 selves in well-ventilated dwellings, to attend to the paha's
 cleanliness, and to be constant and intelligent toilers,
 more real good work would have been done. The land
 is the place for the Maori, and intelligent activity,
 wholesome surroundings, and the ever-present knowledge
 that he is subject to a law that can reach and strike
 him are factors that alone will save him from rusting
 out.'

The efforts made to preserve the Maori race have
 never been thorough-going and not invariably according
 to wisdom. But New Zealand holds, nevertheless, the
 distinction of being the only country in the English-
 speaking world where a serious, well-meant, and sus-
 tained effort at preserving the native race has been the
 settled policy of successive Administrations. The last
 Tasmanian aboriginal died in 1876; the soul of its last
 half-caste survivor fitted a week or two ago. In Vic-
 toria the black man is almost extinct, and in the other

States of the Commonwealth he is vanishing fast under the vices, the diseases, and the brutalities of the low Caucasian. The handsome, copper-skinned Fijian natives decreased by 121 per 1000 between 1891 and 1901. Their kinsmen in the Hawaiian group are 'going with a vengeance.' The North American Indian is also 'moving off the earth'—fitting in the wake of the vanished races that have melted on contact with English-speaking civilisation. Among colonising peoples, Catholic Spain and Portugal seem to be about the only ones that, from the first, set systematically about converting, elevating, civilising, and preserving the aboriginal tribes with whom they came in contact. One result of Spanish colonisation is this: that the pure-blood Indians of Mexico are 38 per cent. of the total population, and people of mixed races 43 per cent. In Peru 57 per cent. of the population are aboriginals, and 23 per cent. of mixed blood. And the Philippines, with their more than six million native Catholics, are a monument more lasting than bronze to Spanish enterprise and piety.

Notes

Nazareth House, Christchurch

With our next issue (March 23) we will issue an illustrated supplement containing a number of views and groups in connection with the recently established Nazareth House, Christchurch. Orders for copies of the issue should be booked early with our local agent (Mr. E. O'Connor) or at the office of this paper.

A Protest

At the Methodist Conference in Wellington last week two clergymen—Revs. T. G. Hammond and J. J. Matjer—recorded a protest against the vote of a sum of money towards the salary and expenses of the paid political agitator of the Bible-in-schools League. The two reverend gentlemen deserve honorable mention here. Their action at the Conference meeting evidently stamps them as men who do not believe in clergymen abdicating one of the elementary duties of their calling and loafing in easy-chairs while lay State officials turn the public schools into proselytising institutions, or use them for the propaganda of agnosticism, or (at best) administer to the luckless little ones homoeopathic doses of an emasculated Unitarianism.

Mixed Choirs

After all, the Papal Rescript on Sacred Music may not be like the laws of the Medes and Persians. Although in itself a judicial law of universal application, it is possible that its enforcement, so far as mixed choirs is concerned, may for a time be suspended in countries where its strict observance might work much harshness and inconvenience. So much, at least, is more than hinted at in an editorial paragraph in a recent issue of the Liverpool 'Catholic Times.' 'From a reliable Roman source,' says our English contemporary, 'we learn that the Commissions on Sacred Music and on Gregorian Chant lately held a joint meeting to consider the question of mixed choirs. Having affirmed the general law prohibiting such choirs at liturgical functions, they went on to admit the necessity of exempting countries where the enforcement of the law would create serious difficulties. A resolution embodying this view will be laid before the Holy Father at an early date. Our informant makes special mention of America as amongst the countries to be exempted. We learn from another source that Switzerland has already secured an exemption; and that several of the German Catholic States, where mixed choirs are the rule—Bavaria, for instance—are about to apply for the same favor. Up to the present no German Bishop has made any move to enforce this law.'

DIocese OF DUNEDIN

The Right Rev. Dr. Verdon is at present at Te Aroha. His Lordship's address is Hot Springs Hotel.

We learn that Miss Ivy McKenzie, a pupil of St. Dominic's College, Dunedin, has passed the teachers' D examination.

We understand that a Catholic concert is to be held this (Thursday) evening in Milton. The St. Patrick's Day annual Catholic sports and concert take place in Lawrence on Friday.

There will be High Mass on Sunday next at St. Patrick's Basilica, South Dunedin. The Rev. Father Buckley (Holy Cross College, Mosgiel) will preach the panegyric on St. Patrick.

Rev. Father O'Donnell, C.S.S.R., who lately conducted a series of missions in the diocese of Christchurch left Dunedin on Sunday last for Melbourne and Ballarat by Hobart. Rev. Father Dolan (Melbourne) left Dunedin for the North on Tuesday.

The quarterly meeting of the Altar Society connected with St. Patrick's Basilica, South Dunedin, was held in the schoolroom on Sunday afternoon and was well attended. The Rev. Father Coffey presided, and spoke encouragingly of the good work being done by the members of this excellent society.

The annual outing to the altar boys of St. Patrick's, South Dunedin, took place on Monday last. A launch was specially engaged for the occasion, and the party proceeded to the Heads, where an enjoyable day was spent. Several of the clergy accompanied the party, and the outing was thoroughly enjoyed by all.

Our readers are reminded that the Christian Brothers' Prize Competition closes at the end of March, and all coupons need to be in before then. The object is a most laudable one, and we hope that it will be a complete success, for the Christian Brothers are of invaluable service in the district.

The members of the Dunedin branch of the Hibernian Society assembled at the schoolroom, South Dunedin, on last Sunday morning in compliance with their annual custom of approaching the Holy Table. Mass was celebrated at nine o'clock by the Rev. Father Coffey, who expressed the pleasure he felt at seeing such a large number of Hibernians present and partaking of the Holy Sacrament.

There was Exposition of the Blessed Sacrament at St. Patrick's Basilica, South Dunedin, on Sunday last. The members of the various sodalities and a large number of the congregation attended throughout the afternoon. At the evening service the Rev. Father Coffey officiated, the Rev. Father Corcoran delivering a very practical discourse to a large assemblage of the faithful. A procession of the orphan children, the Children of Mary, and members of the Sacred Heart Confraternity took place within the building.

The concert to be held on Friday next at His Majesty's Theatre promises to be a complete success from both an artistic and financial point of view. Amongst the performers are Miss Amy Murphy, Miss G. Meenan, Miss Edith Leech, Mrs. Power, and Messrs. T. Hussey, B. Stevens, and John McGrath. The Christian Brothers' boys will also give a short display. Mr. Lochrane, of H.M.S. 'Phoebe,' has obtained special leave from Wellington, and will appear in some new humorous items. From the foregoing list it will be seen that a capital entertainment may be expected, and it remains for the public to turn out in large numbers to do honor to their patron saint and prove by their presence that they have not forgotten the land of their birth.

PALMERSTON NORTH

(From our own correspondent.)

March 13.

A retreat for the Children of Mary was begun by the Very Rev. Father O'Farrell on Sunday afternoon, and will terminate on Thursday next.

The many friends of Sister M. Winifred will be grieved to learn that she is lying dangerously ill at the local convent, with very little hope of her recovery.

The Very Rev. Father O'Farrell preached eloquent sermons both at the 11 o'clock Mass and at Vespers on Sunday last to crowded congregations, and has also consented to address the local branch of Hibernians at the 8 o'clock Mass next Sunday, on the occasion of their half-yearly Communion.

LENTEN PASTORAL

DIOCESE OF AUCKLAND

His Lordship the Right Rev. Dr. Lenihan, Bishop of Auckland, has issued the following Lenten Pastoral, under date, February 25 :—

Next Sunday, the first of the six which come during Lent, is one of the most solemn throughout the year. It has the same privilege as Passion and Palm Sundays—that is, it never gives place to any feast, not even to that of the patron, titular saint, or dedication of the church. In the ancient calendars it is called *Invocabit*, from the first word of the Introit of the Mass. In the middle ages it was called *Brand Sunday*, because the young people, who had misconducted themselves during the carnival, were obliged to show themselves to-day, at the church, with a torch in their hands, as a kind of public satisfaction for their riot and excess.

Lent solemnly opens on that day. The four preceding days were added since the time of St. Gregory the Great, in order to make up forty days of fasting. Neither can we look upon Ash Wednesday as the solemn opening of the season, for the faithful are not bound to hear Mass on that day. The Holy Church, seeing her children now assembled together, speaks to them, in her office of Matins, these eloquent and noble words of St. Leo the Great: 'Having to announce to you, dearly beloved, the most sacred and chief fast, how can I more more appropriately begin, than with the words of the Apostle, in whom Christ Himself spoke, and by saying to you what has just been read: Behold! Now is the acceptable time; behold! now is the day of salvation. For although there be no time, which is not replete with divine gifts, and we may always, by God's grace, have access to His mercy—yet ought we all to redouble our efforts to make spiritual progress and be animated with unusual confidence, now that the anniversary of the day of our redemption is approaching, inviting us to devote ourselves to every good work, that we may celebrate with purity of body and mind,

The Incomparable Mystery of Our Lord's Passion.

'It is true that our devotion and reverence towards so great a mystery should be kept up during the whole year, and we ourselves be, at all times, in the eyes of God, the same as we are bound to be at the Easter Solemnity. But this is an effort which only few among us have the courage to sustain. The weakness of the flesh induces us to relent our austerities; the various occupations of every day life take up our thoughts; and thus, even the virtuous find their hearts clogged by this world's dust. Hence it is, that our Lord has most providentially given us these forty days, whose holy exercises should be to us a remedy, whereby to regain our purity of soul. The good works and the holy fastings of this season were instituted as an atonement and obliteration of the sins we commit during the rest of the year.

'Now, therefore, that we are about to enter upon these days, which are so full of mystery, and were instituted for the holy purpose of purifying both our soul and body, let us, dearly beloved, be careful to do as the Apostle bids us, and cleanse ourselves from all defilement of the flesh and the spirit: that thus the combat between the two substances being made less fierce, the soul, which, when she herself is subject to God, ought to be the ruler of the body, will recover her own dignity and position. Let us also avoid giving offence to any man, so that there be none to blame or speak evil things of us. For we deserve the harsh remarks of insiders, and we provoke the tongues of the wicked to blaspheme religion, when we, who fast, lead unholy lives.

'For our fast does not consist in the mere abstaining from food; nor is it of much use to deny food to our body unless we restrain the soul from sin.'

Each Sunday of Lent Offers

to our consideration a passage from the Gospel, which is in keeping with the sentiments wherewith the Church would have us be filled. On Sunday next she brings before us the temptation of our Lord in the desert. What light and encouragement there is for us in this instruction!

We acknowledge ourselves to be sinners; we are engaged, at this very time, in doing penance for the sins we have committed; but, how was it that we fell into sin? The devil tempted us. We did not reject the temptation; then we yielded to the suggestion, and the sin was committed. This is the history of our past; and such it would, also, be for the future, were we not to profit by the lesson given us by our Redeemer.

When the Apostle speaks of the wonderful mercy shown us by our Divine Saviour, Who vouchsafed to make Himself like us in all things, save in sin, he justly lays stress on his temptations. He, Who was very God, humbled Himself even so low as this, to prove how tenderly He compassionated us. Here, then, we have the Saint of Saints allowing the wicked spirit to approach Him, in order that we might learn from His example how we are to gain victory under temptation. Satan has had his eye upon Jesus; he is troubled at beholding such matchless virtue. The wonderful circumstances of his birth—the shepherds called by angels to His crib, and the Magi guided by the star; the Infant's escape from Herod's plot; the testimony rendered to this new Prophet by John the Baptist—all these things which seem so out of keeping with the thirty years spent in obscurity at Nazareth, are a mystery to the infernal serpent, and fill him with apprehension.

The Ineffable Mystery of the Incarnation

has been accomplished unknown to him; he never once suspects that the humble Virgin Mary is she who was foretold by the Prophet Isaias as having to bring forth the Emmanuel; but he is aware that the time is come, that the last week spoken of to Daniel has begun its course, and that the very pagans are looking towards Judea for a deliverer. He is afraid of this Jesus; He resolved to speak with Him, and elicit from him some expression which will show him whether He be the Son of God or not; he will tempt Him to some imperfection, or sin, which, should He commit, will prove that the object of so much fear is, after all, but a mortal man.

The enemy of God and men was, of course, disappointed. He approached Jesus; but all efforts only turn to his own confusion. Our Redeemer, with all the self possession and easy majesty of a God-man, repels the attacks of Satan; but He reveals not his heavenly origin. The wicked spirit retires, without having made any discovery beyond this,—that Jesus is a Prophet, faithful to God. Later on, when he sees the Son of God treated with contempt, calumniated and persecuted, when he finds that his own attempts to have Him put to death, are so successful,—his pride and his blindness will be at their height; and not till Jesus expires on the Cross, will he learn, that his victim was not merely Man, but Man and God. Then will he discover, how all his plots against Jesus have but served to manifest, in all their beauty, the Mercy and Justice of God—His Mercy, because He saved mankind; and His Justice, because He broke the power of hell for ever.

These Were the Designs of Divine Providence

in permitting the wicked spirit to defile, by his presence, the retreat of Jesus, and speak to Him, and lay his hands upon Him. But, let us consider the triple temptation in all its circumstances; for our Redeemer only suffered it in order that He might instruct and encourage us. We have three enemies to fight against; our soul has three dangers; for as the Beloved disciple says: All that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life! By the concupiscence of the flesh, is meant the love of sensual things, which covets whatever is agreeable to the flesh, and, when not curbed, draws the soul into unlawful pleasures. Concupiscence of the eyes expresses the love of the goods of this world, such as riches, and possessions; these dazzle the eye, and then seduce the heart. Pride of life is that confidence in ourselves, which leads us to be vain and presumptuous, and makes us forget that all we have—our life and every good gift—we have from God.

Not one of our sins but what comes from one of these three sources; not one of our temptations but what aims at making us accept the concupiscence of the flesh, or the concupiscence of the eyes, or the pride of life. Our Saviour, then, Who would be our model in all things, deigned to subject Himself to these three temptations.

First of all, Satan tempts Him in what regards the Flesh—He suggests to Him to satisfy the cravings of hunger by working a miracle, and changing the stones into bread. If Jesus consent, and shows an eagerness in giving this indulgence to His body, the tempter will conclude that He is but a frail, mortal, subject to concupiscence like other men. When he tempts us, who have inherited evil concupiscence from Adam, his suggestions go further than this; he endeavors to defile the soul by the body. But the sovereign holiness of the Incarnate Word could never permit Satan to use upon Him the power which he has received of tempting man in his outward senses. The lesson, therefore, which the Son of God here gives us,

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is one of temperance: but we know, that, for us, temperance is the mother of purity, and that intemperance excites our senses to rebel.

The Second Temptation is to Pride.

Cast thyself down: the Angels shall bear thee up in their hands. The enemy is anxious to see if the favors of heaven have produced in Jesus's soul that haughtiness, that ungrateful self-confidence which makes the creature arrogate God's gifts to itself, and forget its benefactor. Here, also, he is foiled; our Redeemer's humility confounds the pride of the rebel angel.

He then makes the last effort: he hopes to gain over by ambition Him who has given such proofs of temperance and humility. He shows Him all the kingdoms of the world, and the glory of them; and says to Him: All these will I give Thee, if falling down thou wilt adore me. Jesus rejects the wretched offer, and drives from him the seducer, the prince of this world; hereby teaching us, that we must despise the riches of this world, as often as our keeping or getting them is to be on the condition of our violating the law of God and paying homage to Satan.

But, let us observe how it is, that our Divine Model, our Redeemer, overcomes the tempter. Does He hearken to his words? Does He allow the temptation time? and give it strength by delay? We did so, when we were tempted, and we fell. But our Lord immediately meets each temptation with the shield of God's word. He says: It is written: Not on bread alone doth man live. It is written: Thou shalt not tempt the Lord thy God. It is written: The Lord thy God shalt thou adore, and Him only shalt thou serve. This, then, must be our practice for the time to come. Eve brought perdition on herself and on the whole human race, because she listened to the serpent. He that dallies with temptation is sure to fall. We are now in a season of extraordinary grace; our hearts are on the watch, dangerous occasions are removed; everything that savors of worldliness is laid aside; our souls purified by prayer, fasting, and almsdeeds, are to rise with Christ to a new life—but shall we persevere? All depends upon how we behave under temptation. Here, at the very opening of Lent, the Church gives us this passage of the Holy Gospel, that we may have not only precept, but example. If we be attentive and faithful, the lesson she gives us will produce its fruit; and when we come to the Easter Solemnity, we shall have those sure pledges of perseverance, vigilance, self-diffidence, prayer, and the never-failing help of Divine Grace.

General Progress.

(Here his Lordship gives a tabulated statement showing the work done in the various parishes during the past twelve months. The total indebtedness of the diocese on January 1, 1904, was £11,592 4s 5d. This was increased during the year by a sum of £5751 12s, making a total of £17,343 16s 5d. The collections for the reduction of this totalled £3902 0s 5d, leaving a debt on the diocese of £13,441 16s. In connection with this increase of debt it is gratifying to know that new properties have been secured, new churches and presbyteries, and better accommodation supplied where needed. His Lordship then gives in detail an account of the various properties purchased, the works that have been carried out, and other information regarding the progress of the diocese during the year. At the Cathedral more accommodation was needed for visiting priests, and Ailsa House, now known as St. Patrick's Hall, has been thoroughly renovated and is now suitable for committee meetings and gatherings. At Avondale an acre of land has been purchased and Mrs. Moriarty has made a gift of an acre and a half of land adjoining. A large allotment, situated at the rear of the church and school, has been secured at Ponsonby. Extensive improvements have been effected in the church at the North Shore, and an excellent house and property secured for presbytery purposes. Improvements have been made in the church at Onehunga, and a commodious church has been erected at Ellerslie. At Onewhero a new church has been built on property given by Mr. Griffin, and a new presbytery is in course of erection at Tuakau on an acre of land given by Mr. Drumgool. The church at Waipipi is being rebuilt. The deeds of an acre of land in Hamilton have been secured, and at Waihou a property of three acres has been purchased for Church purposes. A new presbytery has been built at Waihi, the work carried out in that district during the past four years consisting of a church, convent, school, and presbytery. At Okaihau a new church has been erected on a site donated by Mr. Connolly, and the Mill Hill Fathers have erected new churches at Whangaroa, Keri Keri, and Whakarewarewa. The Rev. Michael Egan has handed over the deeds of a property at Coromandel for the benefit of the Seminary fund. The schools at Cam-

bridge, Panmure, and Howick have been placed under the care of the Sisters of the Mission, who have opened convents at the first and last-named places. Missions have been given during the year in thirteen districts, at the close of which the Sacrament of Confirmation was administered to 497 candidates. The golden jubilee of the priesthood of the Very Rev. Vicar-General, Monsignor Paul, occurs in August next, and it has been decided to celebrate the event in a worthy manner, a committee of clergy and laity having been set up for this purpose. The Sisters of Mercy have opened branch convents at Te Aroha and Gisborne, and the schools at these places are under their charge. There is now every prospect of establishing the fund for the infirm clergy of the diocese on a satisfactory footing by rating each parish annually at an amount specified in this pastoral.)

Arrangements are now being made with the Redemptorist Fathers (continues his Lordship) to carry on a series of missions throughout the diocese. To carry out these successfully it is absolutely necessary that a census of each parish should be taken, so that the missionaries as well as the priest in charge may have some idea of the numbers of Catholics in each district. At the close of each mission the visitation of the parish will be made and the Sacrament of Confirmation will be administered by the Bishop, and I shall expect a complete return of the census of each parish at that time.

You will arrange for the Forty Hours' Adoration at some convenient time during the year.

In a Decree Urbis et Orbis dated 17th June, 1904, an Indulgence has been granted to all who recite the prayer, 'Cor Jesu Sacratissimum, Miserere nobis,' after Mass, and while this is not of obligation, the Sacred Congregation of Indulgences has stated in a letter of August 19, 1904, that the Holy Father exhorts all priests to recite this simple invocation. You are therefore authorised and exhorted to say this prayer: 'Most Sacred Heart of Jesus have mercy on us' after the prayers at the end of low Mass.

During the year 1904 some of our priests left us, but we have been reinforced by seven others.

Death has seized upon Mother Paul, of the community of the Sisters of Mercy, Ponsonby, who was so well known for her virtue and admirable qualities. For several terms she held the position of Rev. Mother, and helped greatly to preserve that spirit of piety and charity for which the community is so well known. She had hoped to celebrate her golden jubilee in 1904, and preparations were being made for this, but God called her to Himself. I also have to record the death of Brother Mark, the director of the Marist Brothers' College, whose lamentable death occurred so suddenly in November last. His loss is keenly felt not only by his community and the pupils of the college, but by all who came into contact with him. May God have mercy on the souls of our departed.

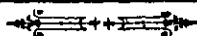
Please read the Lenten Dispensations (a copy of which accompanies this Pastoral) to your people on Quinquagesima Sunday, and place the copy afterwards in the porch of your church.

Given from Bishop's House, Ponsonby, on February 25, 1905, and appointed to be read on Quinquagesima Sunday. The collection for the Diocesan Fund (to meet the expenses of the Bishop in travelling throughout the diocese) will be made on the first Sunday of Lent or following Sundays.

✠ GEO M LENIHAN.
Bishop of Auckland.

The ladies of Dunedin are respectfully invited by Messrs. Park, Reynolds, and Co., auctioneers, to pay a visit of inspection to their spacious sale room, which has been converted into a show room for the display of a large stock of carefully selected and most choice Irish linen goods. These goods are direct from the Belfast factories and are introduced by Mr. J. P. Murphy, of that city. As is well known Belfast is the centre of the Irish linen trade, and the goods now on view, amongst which are some of the very choicest productions of the celebrated looms, make an exhibition which should prove highly attractive to householders and the public generally. These goods were intended for and shipped to South Africa, but the continued depression in trade in that country caused the manufacturers to forward them on to New Zealand, and that portion intended for Dunedin is comprised in this sale. The collection is an unusual one both as to quality and quantity due to this circumstance. As it is to be absolutely unreserved it will be particularly advantageous to those who are seeking really first-class goods. A visit will satisfy any judge that the goods are of a class that is but seldom met with in the ordinary trade. Sale commences on Thursday, 16th, at 2 o'clock....

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The Storyteller

THE VOICE OF A SINGING WOMAN

Laura Birt saw, day by day, in the pretty little home that her sister and she had shared since long ago, the figure of a beautiful young woman with bright eyes, rosy mouth, and auburn hair, glossy and abundant. This beautiful young woman had a quick, light step and agile fingers, and, above all, the loveliest voice you ever heard—a clear, rich mezzo-soprano of good compass and pure in tone. She would sing for Laura, her elder sister, evening after evening, songs that had been in fashion many years before this time, and Laura would listen with all delight.

And on Thursday evenings Laura and this beautiful young woman would put on their boots and wraps and go down to the Girls' Club, where Sister Agnes presided. And, after the usual greetings, Clara would go straight to the piano, while Laura would sit in the easy-chair that Sister Agnes always pulled out some couple of feet from the wall, close against which it usually stood, and listen to the songs her sister sang.

Latterly Sister Agnes had been suggesting that the girls, she thought, would like some lighter music. Might they, now and then, have a comic song? Laura thought this a little 'infra dig'; but no one could be offended with Sister Agnes, and so Clara would sing 'something light.' She had a song in which a grandmamma warned her granddaughter to have nothing to do with young men; and the granddaughter objected to the prospect before her—'die an old maid, die an old maid'—until her difficulties were smoothed away by the thought that—

If all the young girls of the men were afraid,
My grandmother herself would have died an old maid,
Died an old maid, died an old maid—
My grandmother herself would have died an old maid.

There was another about a girl who went to meet her Lubin, and was encountered by a sage, who plied her with indiscreet questions and knocked her answers into a cocked hat.

More than once Sister Agnes had asked if Miss Clara would mind playing a little, instead of singing, perhaps the girls would like this, as some of them were tired, and might rather not be too closely attentive. And Clara smiled and swept off a few arpeggios, and then—broke into a warble, a girl said, not sentimentally but ironically. After an hour or so, during which she had said, 'Oh, no, not the least!' to repeated inquiries as to whether she were not tired, Clara would rise, and, amid thanks, she and Laura would go home, tired but happy.

It will have been guessed that, in Clara Birt, Laura's younger sister to whom she had always been as a mother, Sister Agnes and the girls at the club did not see a beautiful young woman, nor hear in her voice the melody and sweetness which were there to the ear of undiscerning affection. Sister Agnes did not see with the girls' eyes nor hear with their ears, but she saw and heard what made her feel grieved and puzzled. The girls saw Clara Birt as one of two old maids, kind indeed, but silly, or more than silly; and they blamed Laura as partly the cause of her sister's folly. Poor Miss Laura! to imagine that an elderly, wrinkled, faded woman was young and beautiful! And, above all, to imagine that a voice which often went flat and which cracked, or almost cracked, on certain notes, and which had very little tone indeed on any notes, was sweet and clear and true!

Sister Agnes had tried to minimise the ridicule the girls could hardly keep from showing, by asking for comic songs. But, somehow, it did not do. And there was going to be a village concert to help the fund for an organ in the church, and Miss Clara Birt had offered to sing—offered, as a matter of course. Poor Father Lyons had not known what to say, but he begged that Sister Agnes would say something.

Would Clara Birt ever be old in Laura's eyes—eyes that were fond as any lover's; eyes that ignored the changes which time had not failed to work in her? She was old, but Clara? Never, never! And yet, though Laura looked thus on her sister, and heard sweetness and fulness in the voice that, so many years ago, she had helped to train, just now and then there stole over her a strange feeling, which she put away almost as if it were a sin; for did it not seem like unfaithfulness? Were Sister Agnes and the club girls less kindly disposed than Sister Martha and other generations of club girls had been? Or—was Clara's voice a little smaller in compass, a little thinner in tone? No, no, of

course not! It was the fog, or the remains of a cold; or—what? Was Laura's step a little slower? Were her movements less agile? Was her hearing a little—a very, very little—less acute? No, no! It was only fancy, only a sort of reflection of the elder sister's own increasing infirmities.

Unhappily, Clara had never donned glasses to read by artificial light—but gradually she had ceased to read at all in the long or lengthening evenings. She liked a chat, or to hear what Laura had found interesting in the paper, or to play and sing from memory. No, if Laura had grown old, and beautifully grown old, with the atmosphere around her of that sweetly wise dependence which gives more help than it receives, Clara, in her eyes, was young and fair and strong, and had much to do with that lovely gift—her voice.

Clara wished to sing 'Cleansing Fires' at the concert. She had sung it at the club one evening, and it had sounded funny—so funny that Sister Agnes had felt that to listen to such singing was really growing to be too great a strain on the courtesy of the girls; and it was, of course, bad for them to turn Miss Clara covertly into ridicule. There had been choking sounds, and even something like giggling, and a suspicious use of handkerchiefs, when that terrible high note had come—if note it could be called.

What was to be done? It would give both the sisters such pain to suggest that Miss Clara's voice—no, she could not say it, could she? Yet was it fair to the club, to its members, even to the dear old ladies themselves, to allow this to go on?

Not only did Miss Clara want to sing 'Cleansing Fires,' but she also wished to take the leading part in a cantata which Sister Agnes had suggested to the girls to get up. It had been in vain that Sister Agnes had gently remarked that the girls had better do it themselves. She had even gone to the length of saying that the part of a fairy might be most suitable to a young girl—quite a young girl. But Laura had met her suggestion with, 'Oh, yes!' But you see also that everything goes better when a trained singer takes the leading part. Both the sisters thought that Clara's singing 'would make all the difference.' 'So it would!' thought poor Sister Agnes.

The girls made up their minds to take the matter into their own hands. The leader of this movement of determination spoke.

'Sister, it's this way. If Miss Clara insists on being Fairy Listavorana, the others and I are not going to make sillies of ourselves. We mean no disrespect to you, Sister, but there's no use in making sillies of ourselves if that old—'

'Alice!' There was authority as well as remonstrance in the tone; and, somehow, the look conveyed the remembrance of Miss Clara's real kindheartedness, and the sense of its not being 'nice' to talk about her as 'that old'—whatever noun the adjective was meant to qualify.

With some deprecation in her tone, the girl proceeded:

'Well, Sister, what would you have us to do? Not have the cantata at all, I think. She said—I mean Miss Clara said she was coming to practise it next Thursday and Saturday.'

'Alice, you must give me a little time to think. I will tell you soon.'

It was not easy for Sister Agnes to find time to think out the matter; but being one of the people who make time, she did think over it and carefully; and as soon as possible she went to see the Birts. She felt very sorry for them, but she knew that what she had to say must be said, and her little bit of comfort was that she knew she would say kindly and carefully what might, and probably would, reach the old ladies (for, being fairly young herself, she classed them together) in some way that might bring pain greater and sharper yet.

When she was shown into the little drawing-room she could not help noticing that, somehow, it did not look quite like itself. What was the reason? It was not untidy, but there was about it something unlike its ordinary prim neatness. The flowers, in particular, looked different. They were not as usual in tidy little rotund groups, edged about with leaves: there were sprays and trails, and here and there one tall flower alone in its beauty. The piano was open, and there was music on the desk. Sister Agnes saw the title 'Cleansing Fires,' and her heart sank.

After a little delay (and there was not wont to be any delay in receiving Sister Agnes) the door opened and Miss Birt came in.

'O Sister, how nice of you to come up! And I am so sorry to have kept you! But we're so busy and so—what shall I say? Not exactly flustered that—no, no, you mustn't go away yet! Sit down again just a few minutes. We're in such a state of surprise—delightful surprise, too—that we hardly know what

we're doing. Our nephew, Jemmy Birt, who went to Australia years ago, has sent home his daughter on a visit to us. And, oh, it seems only yesterday that he was a mere lad, going off to a new country; and here is his daughter, as tall as he was then! She came last night, just as Hannah was putting up the shutters, and Clara was taking out her beads, ready for Hannah to come in to Rosary. And—but I mustn't keep you to chatter away like this. Must you go? Well, you'll come again soon—or I'll come to you. She's so pretty, Sister, and so nice! You will be charmed with her. And she and darling Clara have very much in common. She plays beautifully, and will be able to accompany her aunt, which is delightful. They have just been trying "Cleansing Fires"—practising, you know, for the concert.

'Does she sing?' asked Sister Agnes, a wild, unreasonable hope flashing upon her mind.

'Oh, no! She only plays. It is nice to have her. But such a surprise! O Sister, won't you stay? No? Well, then, if you must go, I won't hinder you. Say a prayer for us, Sister, won't you? and for our bonnie girl, Jem's child?'

Sister Agnes went away, smiling at Miss Birt's delightful unconsciousness that it was not Sister Agnes who was too busy to stay—smiling, and then feeling sorry, and yet in a sense relieved at having had to go without saying one word of what had cost her so much to prepare.

Sara Birt—known to her family, and so, of course, to the great-aunts, as Sadie—was in the little wood at the bottom of the garden, watching the birds, strange to her as a Colonial, and watching the insects, and the play of light and shadow on the leaves. Sometimes she hummed to herself a few bars of a song, then suddenly she would stop. 'No, I mustn't, I mustn't! They are not to know I can sing.'

She thought of their warm welcome of the unexpected guest; of the rapid preparation of the pretty spare-room, of their quick assumption that she would make their home hers for a long time, of their expressions of affection for her father. They had made her love them at once, as they had been drawn to love her. And then had come that funny, pathetic little scene at the piano, when Aunt Clara had sung and Aunt Laura had rapturously applauded. And she had heard all about the club, and how Aunt Clara loved to sing for the girls, and how she was to help them with their concert. 'It's God's beautiful gift to Aunt Clara,' Laura had said; 'and she loves to use it for him.'

Sadie had realised it all, and quickly; and, though her good sense told her it was a pity the dear, sweet old ladies should so deceive themselves, she could not but feel that it was not her part to undeceive them, and she made up her mind that neither of them should know, at least during her visit—perhaps they need never know—that she could sing.

So went by the next few days—Sister Agnes anxious and the club girls fidgety and discontented. But the Sister was quite sure that she ought to go and speak to Miss Birt. So she called, and found that lady happy and calm as was her wont. After a few words about a girl whom the Birts had helped to place at a training home, Sister Agnes began:

'Dear Miss Birt, I am going to say something that I fear must give you pain, but I think it will save you from pain in the end. Don't you think it would be better if dear Miss Clara were to give up singing?'

Miss Laura almost jumped, so startled was she. 'Clara give up singing! Sister! Why? She is quite well and strong, and she loves it so! Indeed, dear Sister, she does it in as good a spirit as even a holy woman like you might do it.'

'I never thought of anything else,' said the Sister, 'only—only—dear Miss Birt, has it never struck you that even Miss Clara cannot always go on? You see, the voice, the singing voice, stays with us only a part of our lives; it is a lovely gift, but not a lifelong one; and—' she hesitated.

'You mean that my darling Clara is losing her voice?'

Sister Agnes said simply, 'Yes.'

'Oh, no, no! It cannot be! She sometimes has a cold, and then it may be husky; but surely, surely, her voice is, on the whole, quite—quite good.'

Tears were very near the old lady's eyes. Sister Agnes took her hand—a kind, wrinkled, mitted hand.

'You know I would not pain you unnecessarily,' she said; 'and I am grateful to you for listening to me. I am afraid that we all feel it is not kind to Miss Clara to let her sing now. You see, the girls—and others—notice that—that she is older than she used to be, and that her voice has failed.'

'Her voice has failed! O Sister, my poor, poor Clara! And she is only—'

She stopped short. 'Only sixty-five,' she had been going to say. Sixty-five was not very old in compari-

son to Miss Birt's own age—more by over a decade. But what was it absolutely and uncomparably?

In one moment Miss Birt saw it all; and she knew that, just as Clara's age had been unrealised by her, so also had she been determinedly ignorant of the failure in her voice; had put aside certain warnings, as if to heed them were but unfaithfulness. How often had she had occasion to say to herself: 'Clara must be more careful of her beautiful voice!' Or to her sister: 'My darling, you really must not eat nuts: they are very bad for the voice.' Or: 'Clara, love, you mustn't take coffee before you sing.'

Laura Birt went through much pain in those few minutes of silence.

'It is all my fault—my fault!' she said at last. 'We have made fools of ourselves; but it has been my doing, not my dear sister's. Oh, my darling Clara—my darling Clara!'

'Dearest Miss Laura, you have always been good and kind, and—and—you are both such dear good women that you will—understand.'

'I will tell my Clara,' said the old lady. 'We must have no more of a Fools' Paradise.'

Sister Agnes' tender heart was very sore when she went away.

Miss Birt sat there, seeing and understanding as she thought over past things. How strange it seemed to her that it was only now she read the meaning of that hesitancy in Father Lyons' manner when music was mentioned in connection with Clara; only now that she understood other people's reserve in praise; only now that she knew why the comic songs had been suggested; only now that she saw how it was that it had seemed a difficulty to Sister Agnes to keep the girls quiet while Clara was singing! It was hard for them to check the little bursts of laughter that came when the songs were not comic and the notes were high. Clara was an old woman! Clara was an old woman who had lost her voice! All old women did not lose their voices, or get them quite spoiled! 'But Clara!—O my poor, poor darling! If I might only bear the pain for you!'

That evening Clara hesitated when Sadie opened the piano.

'I am not sure—' she said, and stopped.

Then she went over and began to sing 'Cleansing Fires,' which Sadie had opened. The voice sounded husky as well as thin, and on the high note it broke. Then Sadie played the accompaniment in a lower key. But the song would not go, and Miss Clara stopped.

'I cannot sing!' she said, pitifully.

'Clara, my darling, you had better rest!' observed Laura.

Clara looked round.

'Yes, I must—rest. I am frightened, Laura. I heard something of what Sister Agnes said. I couldn't help it: the window was open and I heard. Then I went on, but it seemed to paralyse me. I think it took away my voice.'

She did not wait for a word, but went quickly away, and the others heard her door shut.

'Will you go to her, Aunt Laura?' said Sadie, full of pity and ready to weep.

'No, my child, she would rather be alone. By and by we have always accustomed ourselves not to give way before each other, if we could help it: for your grandmother—I mean your great-grandmother, Sadie—taught us to be self-controlled. She thought hysterics were a disgrace, and she taught us to keep back our tears as much as possible. I will go by and by, but not now. And yet, Sadie, we have shared each other's joys and sorrows all our lives—all Clara's life, I mean, of course, for I am very much older than she.'

Sadie was just crossing the room to tidy the music and shut the piano, when Clara came back.

'Thank you, my love!' she said, quietly. 'Laura, dearest, it is time to ring for Hannah, is it not?'

'Will you ring, love?'

Miss Clara rang. And it was she who led the Rosary that evening.

The sisters had said 'Good-night' to the niece, and 'Good-night' to each other, and shut their doors. Laura could not sleep. She was sure Clara was suffering—had she heard something like a sob? She listened. There were light, rustling movements—then something like a sigh—then silence.

Clara's room was inside Laura's and she could see the light under the door. Was the light from Clara's candle not yet put out; or was it from the little votive lamp that burned before the statue of our Lady? The hours went by, and the tenseness of the hush grew painful to Laura. She got up and put on her dressing gown, and very, very softly knocked. There was no answer, and she gently opened the door. Clara was kneeling before the statue, and her face was lifted up. Was the light on her face from the little lamp, or was it the shining of that which is given when the Will which is our peace has clasped our will and made it one

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She did not move as Laura approached, only smiled. And she kissed her crucifix and kissed the hem of the garment of the Mother of fair love. Then with a exultant tenderness, she half-chanted, half-recited:

'Magnificat anima mea Dominum.

'Et exultavit spiritus meus in Deo salutari meo.

'Quia respexit humilitatem ancillae suae: ecce enim ex hoc beatam me dicent omnes generationes.'

For she had gone down into the valley of humility, and God had looked upon her and given her joy and peace.

Perhaps the knowledge of power having failed, the consciousness of the memory no more to be trusted, the weakness where vigor used to be, is one of the things most difficult to face with courage and good cheer. The realisation that a fair gift is gone forever is even harder still. Clara Birt had for some time begun to suspect her loss; and it would have been easier for her to realise it and accept, had it not been for her sister's apparently unshaken belief in its lasting beauty. So, half-blindfold, she had gone upon her way.

The next morning the sisters went out very early, and came back with lovely peace on their faces.

After luncheon Clara said to Sadie:

'Come, darling, and sing 'Cleansing Fires.''

'Aunt—'

'You are to sing it at the club, you know,' Miss Clara went on.

'Aunt Clara' what are you saying?' The girl looked distressed.

'I am saying that you are to represent the Birt talent, such as it is, darling.'

'But I cannot—'

'Cannot sing? Yes, sweet, you can.'

'O Aunt, I cannot! And how—'

'How did I know you were a little singing bird? Why, my dear, I saw your music on your bed this morning, before you hid it so carefully away. And I saw this very song.'

'Oh, I am sorry—so sorry! I am a naughty, thoughtless, untidy person.'

'My dear, I am glad. Now come and sing it.'

'I cannot, dearest Aunt!'

'Sing it, child! It has been a sorrow, but I took it where you too must take all sorrow that ever may come to you. And now it doesn't seem to matter—not down in the heart of things. You are to be our "singing woman" and give your gift to God.'

'There is a better gift still,' said Laura—'the gift of being glad that His will should be done. You have given it, my Clara.'

'And I too,' said the girl, as she drew a hand of each to rest upon her head as in blessing.

Does it seem to you who read this as if I have been telling of a little trouble magnified into a great sorrow, as seen through the mist of foolish or needless tears? Do you think it was not worth carrying to the Heart that has borne all sorrow? If so you must wait and learn.—'Ave Maria.'

Garswood Hall, near Newton-le-Willows, was, during the last week in December, the scene of much festivity, the occasion being the coming-of-age of Lord Gerard, the present representative of a family which has been settled in that part of the country almost from time immemorial. Lady Gerard on December 28 gave a luncheon to the leading tenants of the Garswood Estate. It took place in an annexe to the ballroom, and was very numerously attended. The Hon. R. Gerard-Dieconsen, Lord Gerard's uncle, presided. A number of presentations were made to Lord Gerard from the tenants of the estate and the officers of the Lancashire Hussars (of which the late Lord Gerard was honorary colonel), and others were made in the course of the week, including one from the members of the St. Oswald's Catholic church. On Thursday the cottagers of the estate were entertained to luncheon, and on Friday night the servants' ball took place in Garswood Hall. Lord Gerard, who is an undergraduate of Cambridge, has another estate, that of Eastwell Park, near Ashford, in Kent, but the history of the family is closely associated with Lancashire, and the full title, that of Lord Gerard of Bryn, is derived from Bryn Hall, which was once a well known landmark in the township of Ashton-in-Makerfield. The family of Gerard have built at successive times three houses in the township. New Bryn was erected in the time of Edward VI., and, like old Bryn, is swept away. The next one, which was named Garswood, was taken down at the beginning of the present century. The present house was known originally as New Hall, and was built about the year 1692. The Gerard family purchased it in the latter part of the last century, and gave it the present name of Garswood Hall.

The Catholic World

CANADA—Grant to a Catholic University

The Ontario Government has made a grant of 10,000 dollars to the University of Ottawa, which splendid Catholic institution was destroyed by fire a little over a year ago.

ENGLAND—Cardinal Vaughan Memorial School

The committee in charge of the scheme to found a Catholic secondary school in London as a memorial to Cardinal Vaughan have now collected £20,000. The classes, which have been started, are meeting for the present in the Cathedral hall.

Catholic Reunion

The annual reunion of Catholics of Birmingham, under the chairmanship of Lord Denbigh, was one of more than usual interest, inasmuch as the occasion was the golden jubilee of the reunions and also the silver jubilee of the Bishop of Birmingham's episcopate. The Bishop was presented with an illuminated address and a purse containing £750.

FRANCE—His Last Act

The Paris correspondent of the London 'Daily Telegraph' reports that the expulsion of nuns of the fashionable Convent of the Sacre Coeur, in the Rue de Sevres, where many ladies of the aristocracy have been educated, and which had many pupils from England, America, and other countries, took place on January 4. It was one of Combes' last spiteful kicks.

HAWAII—The Church in the Islands

The 'Irish Catholic' publishes some interesting correspondence from Honolulu showing that unequalled progress has been made in the Catholic missions of Sahu, Mani, Kauai, Hawaii, and Molokai. A number of conversions are reported from all the islands, but especially from Molokai—the leper settlement. A number of graduates from Iolani College (Episcopalians) are among the unfortunates exiled there, and all of them have lately been received into the Church. Thus is the seed sown by Father Damien bearing forth good fruit. The two little children of Prince David Kawanakoa (a boy and a girl) have been baptised by the Rev. Father Valentin. Prince David was the next heir to the throne of Hawaii, and after annexation was the first Democratic candidate for the Delegateship from that territory. A few weeks ago the Honolulu 'Commercial Advertiser,' owned by Mr. L. A. Thurston (the son of one of the original New England missionaries), published a remarkable and unexpected tribute to the Catholic clergy of those islands. After severely criticising the pastor of the most aristocratic of Honolulu's Protestant churches for asking a vacation of seven months in two years, notwithstanding the fact that he receives 'the salary of a bank president,' the writer proceeded as follows: 'Here in Hawaii the Catholic clergy die leaving nothing but the fragrant memory of good deeds. They have no bank accounts or sugar stocks; they have spent none of God's time in pleasuring; they leave father, mother, brothers, sisters, and home to take the Gospel even into the dreadful haunts of the leper.'

HOLLAND—Catholic Revival

'A Hollander' writes in the 'Catholic World' for January an interesting paper on 'The Catholic Revival in Holland':—'The influence of Catholicity upon the public affairs in Holland is supported by thirteen Catholic daily papers, sixty-six weekly papers, thirty papers which appear two or three times a week, and forty-five periodical reviews. Catholic political associations are to be found in every borough constituency, and they give their votes, according to circumstances, either to a Catholic or to a Protestant who will uphold sound principles, to the exclusion of a liberal or socialist candidate. In cases where a Protestant is supported some tact is required, but the reasonable conviction that only union can produce an effective opposition against a common enemy has enabled Catholics to work in harmony with those outside the Church, often with very satisfactory results. Indeed we have lately seen Protestants voting for Catholic candidates, and Catholics for Protestant ones. The result of the elections of 1901 was that in our Second Chamber—which may be compared to the English House of Commons or to the French Chambers—a majority has been obtained by Catholics and Protestants together against all other parties combined. In the First Chamber also—which corresponds to the House of Lords or to the Senate and is elected by the members of the Provincial Councils—the periodical elections have of late resulted in a victory for the Christian parties, and thus, after a



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fiere attack, the last fortress of liberalism has fallen. So that Holland enjoys nowadays the full blessing of a Christian, if not an exclusively Catholic, government—as great a blessing, perhaps, as can be looked for in a country where every kind of religious opinion has complete freedom of action.

ITALY—Socialists Defeated

The old Papal City of Bologna has just been the scene of a remarkable municipal election. A union of Catholics and Monarchists has wrested the municipal government from the socialists, who were defeated by a majority of five thousand on a total poll of less than ten thousand. Last year it will be remembered the Cardinal-Bishop of Bologna received King Victor Emmanuel II. on his visit to the city, and the event was noted as an evidence of a rapprochement between Pope and King. The local reconciliation between Monarchists and Catholics has borne remarkable fruit, and it cannot fail to show the Monarchal Party in Italy upon which road lies safety for the Monarchy—reconciliation with the Vatican or alliance with the Revolutionists.

ROME—The Pope and the Gondolier

The Rome correspondent of the 'Pall Mall Gazette' sends an interesting account of an interview which recently took place between the Pope and his old goldolier at Venice, who made a special journey to the Vatican to see his former patron. The Pontiff, says the correspondent, at once relapsed into dialect with his sometime gondolier, asking for his wife and children, one of whom, Maria, a tot of four, had been a great favorite with the Patriarch. The gondolier had brought her photograph as an offering to the Holy Father, and took back the Papal blessing to the child. Pius X. seemed not to forget one of his humble friends, and asked for them by name; and hearing that one or two are dead promised to pray for them. He closed the audience by saying, 'I shall never see Venice again, but her people are doubly dear to me for that reason.'

UNITED STATES—Serious Illness of a Prelate

The Right Rev. Dr. Spalding, Bishop of Peoria, in the early part of January suffered a severe attack of paralysis. The entire left side of the body was seriously affected by the stroke, as was the speech of the prelate. The latter, however, has been regained, and also the use of his left arm.

Catholics in Boston

A recent church census taken up by the Sunday School Association of Boston shows that Catholics number 45 per cent. of the city's population.

Princely Bequests

By the will of the late Mr. John Dunfee, of Syracuse (New York) a fortune, accumulated by years of thrift and industry and estimated to be at least 1,200,000 dollars, is, after minor bequests amounting to 206,000 dollars, divided equally between Mrs. Anna Dunfee, the widow, and the Catholic charitable institutions of the city. Anna Dunfee, widow, and John J. Cummins are named as executrix and executor of the will, and are given power to sell and convey real estate, the testator, however, advising the preservation of all real estate so long as possible.

Mother of Many Religious

Mrs. Margaret Hanselman, seventy-four years old, the mother of five priests and two nuns, died on December 28 at Williamsburg, N.Y. Of her children only one is a layman.

The Church in New York

The New York 'Evening Post,' in referring to the religious census taken in the great American city and dealing with the ecclesiastical and sociological conditions in its early history, says: 'Governor Dongan, of the English colony of New York, which he left on the accession of William and Mary, was a Catholic, and had in his house a private chapel, where the first Mass in Manhattan's history was celebrated. The charter which he gave to the people is the basis of the civic rights of New Yorkers to-day, and it is but justice to say that he was broader-minded than some of his reactionary Protestant successors. A full century was to pass before the barriers to Catholic worship, which became especially statutory in 1700, were fully removed.'

Death of a Religious

Mother Evangelist Kinsella, for 57 years a Sister of Mercy (says an exchange), died in December at Beatty, Pennsylvania (U.S.A.), after an illness of over a year. Mother Evangelist was born in Ireland, being a cousin of the late Cardinal Cullen, and consequently a relative of Cardinal Moran. When quite young she went to America, arriving in Pittsburg in 1849, six years after

the establishment of the Sisters of Mercy in Pittsburg, and entering the convent of Mercy. Mother Evangelist was one of the best known members of the Order in Alleghany County. For nine years she was Mother Superior of the Pittsburg diocese, being selected for three terms of three years each. She was also Mother Superior of St. Mary's, Laurenceville; St. Xavier's, Beatty; St. Aloysius' Academy, Cresson; and Mercy Hospital, Pittsburg. Mother Evangelist was the last of ten sisters that had embraced a religious life. Before the family moved to America nine sisters had entered the Presentation Order. The last of these nine died but recently, after serving her Order for 67 years. Another had worn the Presentation habit for 55 years before she claimed her reward.

Second Australasian Catholic Congress

The following letter to his Grace the Archbishop of Melbourne, from the Right Reverend Monsignor Murphy, President of the Irish College in Rome, was received on 23rd February, 1905, and is included in the Congress volume.—

Collegio Irlandese,
Roma, Jan. 14, 1905.

My Dear Lord Archbishop,—On the 11th inst. I had occasion to go to the Pope, and, a recent letter from Cardinal Moran having given me details of your Congress in Melbourne, I was able to tell these to the Holy Father. I was able to tell him of the 2000 associates, of the 70 papers that were read, of the 2000 young men, representing your religious societies, who went to Holy Communion on the morning of the day on which the Congress opened.

I could not exaggerate the interest and the pleasure with which the Pope heard all this. He began to speak of how beautiful it was to see the life of that young nation developing under the influence of religion; how happy your Grace must be to see this rich reward of your labors, and such fair promise for the future.

Even when there was occasion for me to ask him about other things, the Pope, again and again, returned to the Congress—how consoling and encouraging it was to hear such tidings from that distant province of the Church. He seemed gratified, as well as interested, to know that papers had been contributed by the Roman Professors, Rella and Marucchi. At the end, the Pope charged me to convey his warm congratulations to the Archbishop of Melbourne, and to say he sent him from his heart the Apostolic Benediction.

I am sure all this will be not unacceptable to your Grace.—I remain, my dear Lord Archbishop, your very faithful servant,

W. H. MURPHY.

It is anticipated that the first copies of the Congress volume will be ready for delivery about March 20.

Increase of Consumption in Ireland

Mr Robert Brown, of Donaghmore, Tyrone, in a letter to the Irish newspapers, published some startling figures regarding the increase of consumption in Ireland. It would appear that while deaths from consumption are on the decrease in England and Scotland, Ireland's figure shows an ominous increase. In 1870 the average number of deaths from consumption in every 10,000 of the population was 24 in England and Wales, while Ireland was but 19. Ten years later England had fallen to 19, Ireland had risen to 21. In 1900, when the English figure had fallen to 11, the Irish figure was a little above 21. Coming to a more recent time, the figure in England and Wales has now fallen to almost 12, and Ireland is about 21½, or nearly double. The actual number of deaths from consumption in Ireland last year was over 12,000. It is a peculiar fact of the case that while the deaths in the eight principal towns of Ireland range about 30 per annum to the 10,000 of the population, the rate in similar Scotch towns is well below 20. It is clear also that the increase in rural districts in Ireland is amazing. Mr. Brown attributes this to the unhealthy diet of the people, who have abandoned potatoes and oatmeal for tea and white bread. Another cause is the increase of creameries in Ireland, which has made it difficult to obtain the healthy old-fashioned butter-milk that formerly did so much for the public health. Mr. Brown appeals for an awakened public interest on the subject, pointing out that the lives of the people are being neglected, while a Government Department and public enterprise are concerned about improving the breeds of hens and ducks—a laudable enough object in its way, but not to be compared with the importance of the people's health.

The Church and Change

In the course of an address at the blessing and opening of a convent school at Lithgow his Eminence Cardinal Moran spoke in part as follows:—

Sometimes they were told that the Catholic Church was too unchanging in her discipline and in her manifold actions. The whole world changed around them, and some people asked why did not the Catholic Church follow suit. While the Church was befittingly unchanging in some things, yet looking around them, and looking back upon the course of history, he would say that there was no institution in the world so changing in her manifold discipline and in her manifold civilising influence on the world around her as the Catholic Church. Let them take a few instances. Men's thoughts go over to France and they saw how the Church was being persecuted there. But he supposed that hardly anyone would recognise the marvellous change in the France of to-day from what it was in the days of Clovis, fourteen centuries ago. Clovis, blest by Holy Church, laid the foundation of that great edifice which had grown to perfection, and was now the stately Republic of France. But it was said it was a wonderful change from the days of Clovis to our own days of persecution against the Catholic Church, and yet one of the leading French diplomatists of the last century, a Protestant leader of political parties, said, 'If you ask me how has France attained the eminence she possesses to-day, I must reply it was the Catholic Church that built up the glory of France.' If they asked Mr. Gladstone, that great English statesman, who did so much to build up the glory of England in the century just closed, to tell them what was the action of the Catholic Church, he did not hesitate to say that, looking abroad upon the civilised world, and considering everything, they were

Indebted to the Catholic Church

for almost all the great and ennobling and elevating influences in the world to-day. The first three centuries of Christian life saw the Church engaged in deadly struggle, which was nothing less than to depose the prince of this world. Our Divine Saviour referred to Satan as 'the prince of this world,' because by the sinfulness of the human race man had handed himself over to the slavery of Satan. The prince of the world had entrenched himself in the rule of Imperial Rome, he had identified paganism, with all its excess, with that imperial rule which governed the whole world. They found the very names of the Emperors associated in the galaxy of paganism. And yet the Catholic Church in its martyrs, in its humiliation, in its lowliness, had vanquished Satan and cast him forth from all the fortresses he had built for himself, and did not rest until the flag of the Cross was unfurled on the capital of Imperial Rome, and Rome itself, once the central state of paganism, became the seat of the successor of St. Peter, and became the great centre of Christian life for the whole of the civilised world. In the centuries succeeding the

Barbarians Rushed Forth

and trampled in the dust the Imperial civilisation, and it became the duty of the Church to take those barbarians by the hand and lead them to the waters of baptism, and having been regenerated in new Christian life those barbarous nations became the great enlightened powers of the modern world. And so in the course of centuries the Catholic Church had been ever changing. It was her mission to exercise a beneficent influence on all the world around her. But at the same time, if Holy Church was the most changing element in the whole civilised world, she was also the most unchanging. The world around in the beneficent action of the sun ever changes, but it was the same sun that shed its rays and imparted everywhere the genial heat that was required for this planet. In the same way while the Church was ever changing in her beneficent action on Society, she was always unchanging in that light of Divine truth which she imparted to the whole world, and unchanging in the beneficent influence of charity.

With these two unchanging elements there was a third, and it was that she ever takes the young to her breast and ever nourishes them with the truths and blessings of Christian wisdom. There were other things to which the Church was no less unchanging, but suffice it to mention these, and if they asked him why the Church did not change in these things, it was because they were a priceless, infinite, divine heritage that she had received from her Divine Founder, and she would suffer the most intense persecution in every one of her members rather than forfeit the smallest particle of Divine truth, or the smallest ray of heavenly charity, or yield one of those little ones to become the prey of the enemies who might lay in wait for them.

The Potato Disease

AN IRISH REMEDY

Mr. J. Jamieson, of Jamieson and Son, of Christchurch, recently communicated with the well-known London firm of M'Dougall in reference to the blight, and in reply has received the following letter:—

'From the cuttings you send us it appears that the potato blight which is giving trouble in New Zealand is the same disease as that which has caused such havoc at different times in Ireland. The disease has been fairly effectually coped with in Ireland by means of spraying a solution of copper sulphate and lime and copper sulphate and washing soda. We are sending you a few of the leaflets issued by the Home Government upon the disease, which you will probably find useful and interesting. The spraying is done by various machines, worked either by hand or horse-power, according to the acreage to be dealt with. For small plots of potatoes a knapsack spray would be quite sufficient. With this spray the man carries it on his back, pumps with one hand, and guides the spray nozzle with the other. For larger acreage there are various devices which can be attached to an ordinary farm cart. One of the most common in use consists of a barrel or reservoir to hold the solution. In connection with this is a pump, having five, six, or more jets so fixed to the tail of the cart that each jet sprays one row of potatoes. The car is drawn along the rows, and the man standing in the cart works the hand pump. More expensive machines exist, by means of which the pumps are worked from the axle as the machine is drawn along, but such expensive machines are not necessary, as the power required is small, and the arrangement fixed on an ordinary cart gets over a lot of ground in a day.'

In the leaflet enclosed, which is issued by the Department of Agriculture and Technical Instruction for Ireland, various methods for dealing with blight are explained. The following instructions are given in regard to using sulphate of copper and washing soda (the latter being an alternative to lime).—'The mixture is made in the following proportions: 2lb sulphate of copper of 98 per cent. purity, 2½lb pure washing soda, and ten gallons clean water. Or, if a 40-gallon paraffin barrel of the mixture is to be prepared, the following quantities will be required—namely, 8lb sulphate of copper, 10lb washing soda, 40 gallons water. To prepare this mixture proceed to dissolve the 8lb of sulphate of copper in 35 gallons of water in the paraffin barrel. Dissolve the 10lb washing soda in five gallons of water in a separate vessel. Then pour the washing soda solution slowly into the copper sulphate solution in the barrel, stirring continuously. The mixture should then be ready for use, but in order to secure the best results the blue litmus paper test should also be applied to it. If the paper turns red more washing soda must be dissolved and added in small quantities at a time to the mixture, until fresh paper put into the solution remains blue. It is then quite ready for application. The following points should be kept in mind:—(1) All the vessels coming in contact with the sulphate of copper should be of wood, and not of metal. (2) It will save much time and annoyance if every possible precaution is taken to have the mixture free from grit, or any other foreign matter which would stop the nozzles of the sprayers (for this reason the water used should be drained through a piece of canvas or other suitable cloth). (3) The milk of lime or washing soda solution should always be poured into the sulphate of copper, and not conversely. (4) Effective stirring in every stage of the operation is most essential to success. (5) Sulphate of copper is poisonous, therefore the vessels in which sulphate of copper mixtures have been prepared should not afterwards be used to hold food or water for consumption.'

'The publication of an advertisement in a Catholic paper shows that the advertiser not only desires the patronage of Catholics, but pays them the compliment of seeking it through the medium of their own religious journal.' So says an esteemed and wide-awake American contemporary. A word to the wise is sufficient.

MYERS & CO., Dentists, Octagon, corner of George Street. They guarantee the highest class of 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....

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INTERCOLONIAL

His Eminence Cardinal Moran blessed and opened a new convent school at Lithgow on Sunday, February 26. The school cost over £600, and is conducted by the Sisters of St. Joseph.

The Very Rev. T. Lynch, P.P., Very Rev. Archbishop Kennedy, P.P., and Rev. D. B. Nolan were fellow-passengers on the 'Mongolia' to Europe with the Very Rev. Dean Phean.

The Very Rev. Dean O'Sullivan, who had been parish priest at Gunnedah for about fifteen years, died at the presbytery on February 27 after a severe and protracted illness.

His Lordship Bishop Dunne laid the foundation stone of a new church in Portland on Sunday, February 26. During his discourse his Lordship made eloquent reference to the zeal and self-sacrifice of the worthy pastor, the Rev. E. J. Flanagan, for the people under his care.

For the first time in Australian history a foreigner has been appointed to a judicial seat in the person of the Hon. Robert Homburg (late Attorney-General), who has just been appointed a justice of the Supreme Court of South Australia in succession to Mr. Justice Boucaut, retired. The new Judge, a native of Germany, went as a young man to South Australia, where he has won a good legal practice.

Gerald Patrick O'Day, a student of St. Patrick's College, Ballarat, was the winner of an exhibition of £200, tenable for four or five years at the Melbourne University or any of the technical schools, at the December examinations. This brilliant pupil of the Christian Brothers is a son of Councillor O'Day, of Bungaree, and is fifteen years of age.

Mr. and Mrs. W. Redmond will visit Broken Hill towards the end of April. A reception, a banquet, and a public meeting are arranged. Mr. Redmond stated that he had an invitation from the Broken Hill P.L.I., but had replied that as his visit was for the benefit of his health and of a private character, he could only accept an invitation from his countrymen.

Miss Eileen Castles, sister of Amy and Dolly (says the 'Catholic Press'), inherits the family gift of song, and is to join Mr. Williamson's Opera Company. In appearance and voice she resembles Amy, and Mr. Williamson is confident that she will have a distinguished career. She will travel with her sister Dolly, to whom she will probably act as understudy.

The death is reported from Adelaide of Sister Philomena Fitzpatrick, of the Convent of Mercy. She was a niece of the Rev. Mother Mary Evangelista Fitzpatrick, foundress of the Order of Mercy in South Australia, and of the Rev. Father Fitzpatrick, who did wonderful work on the mission in India. She was also a niece of the Rev. Brother Fitzpatrick, who founded the Order of the Christian Brothers in America. She was a native of Dublin, Ireland, and was educated in one of the principal training colleges in England. She was the first subject received in Adelaide in 1882, and made her profession in 1885.

His Eminence Cardinal Moran has made arrangements to fill the parish of Wollongong. The Rev. Father Phil Walsh, of St. Francis' (Haymarket), and the Rev. Father John Byrne, of Wollongong, exchange places. The Rev. Father Gibbing, who has just returned from a trip to Europe, goes back to his old parish of Cooma. The Rev. Father Hogan, of Manly College, has been appointed to assist at Mount Carmel. The Rev. Father O'Gorman, of Cooma, is in very delicate health, and will probably require a trip to recuperate. The Rev. Father Byrne, assistant at Mount Carmel, is at present on a holiday.

Mr. W. Redmond, M.P., received a very enthusiastic reception on his visit to Brisbane. On crossing the border he was provided with a special car and a free pass over the State railways by the Queensland Government. At Toowoomba, Warwick, and Ipswich he was greeted with addresses of welcome by leading representatives of the Irish community in Queensland. On the arrival of the train in Brisbane there was a great crowd, representing the Hibernian and Gaelic Societies, and the Home Rule Association. The Exhibition Building was the scene of a most enthusiastic meeting on Monday evening, February 27, when Mr. Redmond spoke on Home Rule. The Hon. T. O'Sullivan, M.L.C., presided, many members of Parliament and other prominent citizens filling the platform, including Messrs. Kidston, Airey, and Kerr, M's.P. Mr. Redmond had a magnificent reception, the large assemblage standing and cheering again and again.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 19, Sunday.—Second Sunday in Lent. St. Joseph, Spouse of the Blessed Virgin Mary.
 20, Monday.—St. Cyril of Jerusalem, Bishop, Confessor, and Doctor
 „ 21, Tuesday.—St. Benedict, Abbot.
 „ 22, Wednesday.—St. Frigidian, Bishop and Confessor.
 „ 23, Thursday.—The Lance and Nails.
 „ 24, Friday.—The Holy Winding Sheet of Our Lord.
 „ 25, Saturday.—The Annunciation of the Blessed Virgin Mary.

St. Joseph, Spouse of the Blessed Virgin Mary.

St. Joseph was chosen by God to watch over the infancy of Christ, to be a protector of Mary's chastity, and to secure her from calumnies in the birth of her Divine Son. So great a dignity, such familiar intercourse, with the Deity, required a sanctity far above the common. That St. Joseph possessed this, we know from the inspired word of God. He is styled in the New Testament 'a just man,' one, namely, endowed with all the virtues. From the fact that no mention is made of him after the finding of the Child Jesus in the Temple, we conclude that he must have died before the beginning of Our Lord's public ministry. We cannot doubt that he was comforted and assisted in his last moments by Jesus and Mary. Hence his intercession is sought particularly to obtain the grace of a happy death.

St. Cyril of Jerusalem.

St. Cyril, a Father of the Church, was born at, or near, Jerusalem, about the year 315. He was ordained priest in 315 by Bishop Maximus, who also entrusted him with the charge of the Catechumens, and in his stead appointed him preacher to the people. In 350, Cyril succeeded Maximus in the see of Jerusalem, and was consecrated by Acacius of Caesarea. This Acacius, a bitter Arian, soon became a severe enemy and persecutor of Cyril, and in 358, procured his deposition and exile, from Jerusalem. Cyril was restored by the Council of Seleucia, in 359, but, at the instigation of Acacius, he was banished again, the next year by Constantius. On the accession of Julian, Cyril returned to Jerusalem. The Emperor Valens, in 377, again banished Cyril from his see, and only after eleven years was he allowed to return. In 381, he assisted at the Second General Council of Constantinople. He died in 386, after a troubled episcopate of thirty-five years, sixteen of which were spent in exile.

St. Benedict, Abbot

St. Benedict, founder of Monachism in the West, was born in 480 at Nursia, in Umbria, of noble parents, and at the age of fourteen withdrew into the wilds of Subiaco, in the Apennines. Here he lived for three years in a deep and almost inaccessible cavern. His reputation for sanctity and his miracles soon gathered a number of disciples around him, for whom he erected two monasteries. In 529, he retired with a few monks to Monte Cassino, where, on the site of an ancient temple of Apollo, he founded a monastery, which became the glorious monastic centre of the West. Several other monasteries were also founded by St. Benedict; among these, one for women, which he placed under the direction of his sister St. Scholastica. St. Benedict, who is called the patriarch of the Western Monks, died, in 543.

St. Frigidian, Bishop and Confessor.

St. Frigidian was a native of Ireland, or at least of Irish extraction. Travelling in Italy to improve himself in knowledge, he was chosen Bishop of Lucca. He died in 578, after having, by his piety and zeal for souls, added new lustre to the episcopal office.

The Annunciation of the Blessed Virgin Mary.

The institution of this feast dates back to the first centuries of Christianity. St. Athanasius mentions it in one of his sermons. For a long time they commenced the civil year with the feast of the Annunciation. The custom of commencing the year on the 1st of January was introduced in France in 1564, in Scotland in 1579, in England in 1752.

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LUNCHEON A SPECIALITY,

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MAURICE O'CONNOR (late of Christchurch and Dunedin) begs to notify that he has taken over the above favourite hotel, close to Train and Wharf. Splendid view of Harbour.

Best brands of Wines and Spirits always on hand.

MAURICE O'CONNOR

JAS. SPEIGHT & CO

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J. M C C O R M A C K

Late foreman for J. H. SMITH for the past seven years)

Begs to announce that he has started business next Melville Hotel, Timaru, and by strict attention to business will give every satisfaction.

JAMES MCCORMACK.

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QUEENSTOWN, LAKE WAKATIPU

P. MCCARTHY - Proprietor.

This new and Commodious Hotel has been well furnished throughout, and is now one of the most comfortable Houses in Otago. Suites of Rooms have been set apart for Families, and every attention has been paid to the arrangements for carrying on a first-class trade. Hot, Cold, and Shower Bath.

TERMS MODERATE.

Best Brands of Wines, Spirits, and Beers.

FIRST-CLASS SAMPLE ROOM.

A Porter will attend Passengers on the Arrival and Departure of Steamers.

First-class Stabling.

Horses and Buggies for Hire.

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THUS SAVING TIME & MONEY

All Ironmongers. Catalogue Free.

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'RED & CROSS.'

On Sale Everywhere.

MIDLAND RAILWAY HOTEL

TOTARA FLAT.

MR. H. ERICKSON (late of Orwell Creek) Proprietor.

An Excellent Table kept. First-class Accommodation. The Beers, Wines, Spirits etc., sold are of the very best. Refreshment Rooms at Railway Station. Billiard

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P. KELLY ... Proprietor.

P. KELLY wishes to inform his friends and the public generally that he has purchased the Globe Hotel, and will be happy to meet them there. Country Visitors and the Travelling Public will find every convenience. The Hotel which is being renovated throughout has accommodation for a number of Boarders. Has its Private Sitting Rooms, Billiard Room, Bath Room, etc. Convenient to the New Railway Station and opposite the Theatre Royal. A good table kept. All Wines and Spirits of the Best Quality. Free Stabling accommodation.