

MISSING

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 29, Sunday.—Eighth Sunday after Pentecost. St. Felix II., Pope and Martyr.
- „ 30, Monday.—St. Martha, Virgin.
- „ 31, Tuesday.—St. Ignatius Loyola, Confessor.
- August 1, Wednesday.—St. Peter's Chains.
- „ 2, Thursday.—St. Stephen I., Pope and Martyr.
- „ 3, Friday.—Finding the body of St. Stephen, Martyr.
- „ 4, Saturday.—St. Dominic, Confessor.

St. Martha, Virgin.

St. Martha was the sister of Lazarus, whom Christ raised from the dead. The family resided at Bethany, near Jerusalem, where they received frequent visits from our Blessed Lord. According to a French tradition, Lazarus became first Bishop of Marseilles, while the tombs of Martha and her sister Mary are still venerated in Provence.

St. Ignatius of Loyola, Confessor.

St. Ignatius was born at the castle of Loyola in the north of Spain. He was first a soldier, but feeling himself called to a more perfect life, he began, at the age of 33, to study Latin, with the object of becoming a priest. He completed his studies at the University of Paris, where he gained the affection of several young students who were afterwards the first members of the religious Order which he founded, and which is known as the Society of Jesus. St. Ignatius was its first superior, and held that office from 1541 to his death in 1556.

St. Peter's Chains.

This feast commemorates the miraculous deliverance of St. Peter from the Prison into which he had been cast by order of King Herod Agrippa. The circumstances of this miracle are narrated by St. Luke, in the twelfth chapter of the Acts of the Apostles.

GRAINS OF GOLD.

A Home.

For something that abode endued
 With temple-like repose, an air
 Of life's kind purposes pursued
 With ordered freedom sweet and fair.
 A tent pitched in a world not right
 It seemed, whose inmates, every one,
 On tranquil faces bore the light
 Of duties beautifully done,
 And humbly, though they had few peers,
 Kept their own laws, which seemed to be
 The fair sum of six thousand years'
 Traditions of civility.

—Coventry Patmore.

Grace is the life of the soul, prayer its breath.

Only he who merits a favor knows how to appreciate one.

The best of men are apt to be those most convinced of being chief among sinners.

The more unhappy I am, the more will I trust in the mercy of my Lord, my God.—St. Francis.

Nothing so much helps towards people understanding one another as realising the grounds of their differences.

Charity alone can raise us to perfection; but obedience, chastity, and poverty are the principal means to attain it.

Patience is the garden of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy; subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies. She comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured. She delights the faithful, and invites the unbelieving; she adorns the woman and approves the man; is loved in a child, praised in a woman, and admired in a man. She is beautiful in either sex, and in every age.

The Storyteller

JOHN LESPERANCE, MASTER

It was a delightful old brick house, with galleries upper and lower, which stood in the centre of a plot of ground on Second Avenue, New York, when the last century was young. It was a palatial residence for those days, and at the back of it was a garden, which gave forth upon an evening of June the perfume of innumerable roses. These queens of the floral world were not alone, to be sure, in possession of the flower-beds, but they completely outshone the bachelors' buttons and the gilly-flowers and the phlox and the cinnamon pinks, which lent a fragrance of their own to the air.

Within the house, the porcelain-like figure of Anne Delamere overshadowed all other figures, much as the roses did the humbler flora of the garden. Neither her aunt, who was small and thin and faded, though still delicate and aristocratic, nor the housekeeper, Mrs. Ruxton, nor Mitiam, the nurse, who had first held the young beauty in her arms, nor the solemn butler, as he came and went, nor the other servants, were anything more than foils to her wonderful grace and elegance, and her fine coloring, by which she resembled some rare bit of china.

She had but lately come home from France, where, after a convent education, she had spent a year. It was her pleasure to dress in the extreme fashion of the moment, the flowing drapery of the First Empire, which Josephine had made popular. And so was Anne Delamere attired when summoned to the drawing room that June evening by someone who wanted her upon urgent business. Her gay and careless companions, who had but just arisen from dinner, and were gathered upon the gallery, laughed at the phrase. Business seemed as remote from Anne as the dust of the earth from that tranquil moon above.

The visitor stood dumb at first in an astonishment which presently changed to something like dismay. It was as if the glowing beauty before her had dazzled her sight. Anne fixed her questioning, and, it must be owned, somewhat haughty gaze upon the woman, who, well and even handsomely dressed according to the simple provincial modes, was truly a gilly-flower in presence of the rose. As the two confronted each other, the visitor's eyes sought the floor, while she spoke hesitatingly.

'I must crave your forgiveness, Mistress Delamere, for this intrusion, but a weighty matter has brought me.'

Still Anne Delamere silently regarded her. The young girl was annoyed that she should have been summoned from her gay companions by such a visitor as this.

'I arrived by the Eastern Post this evening, hence the lateness of my visit,' apologised the woman.

'I feel assured that you are mistaken. Your business can scarce be with me,' Anne Delamere said coldly, and her very haughtiness seemed to have an interest for the woman regarding her, who shook her head as if at some thoughts of her own.

'Nay,' she said, 'there is no mistake; with your permission, I will briefly unfold my errand.'

Anne still waited, and the woman began: 'While in France you had some acquaintance with one John Lesperance.'

A warm flush of color flamed into Anne's cheeks as, stepping farther into the room, she shut the door by a half involuntary movement.

'What know you of John Lesperance?' she demanded, but there was a veiled uneasiness in the haughty tone.

'What I know I have come hither to tell,' said the woman, raising her head, so that the features, delicate and not without a certain beauty, could be seen beneath the poke of the bonnet.

'I pray you to be seated,' said Anne Delamere, pointing to the sofa, with its curious carving of a dragon. 'The room was sumptuously furnished, and probably had some effect upon the timid provincialism of the unbidden guest. Anne Delamere seated herself in a backed chair, agitated by a curious tumult of feeling. The name just heard had brought to her the solitary chapter in a never-to-be-forgotten romance.

'A week since there arrived in the port of Boston,' began the visitor, 'bound from Curacao, the English brigantine "Laurel," Captain Bassett. He was in company with the homeward-bound Dutch fleet, under convoy of two men-of-war, for the high seas these times are troubled. In the stress of weather which prevailed a fortnight since, he was separated from his escort, and chased by a French privateer.'

A startled light came into Anne's eyes, but she asked no question.

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'That privateer,' said the woman slowly, 'was "La Belle Normandie," John Lesperance, master.'

Anne shrunk back in her chair, her eyes filled with eager intensity upon the face before her, while the monotonous voice went on:

The Frenchman fired a broadside, shattering the spars and riggings of the "Laurel."

Was it triumph which lighted Anne's exquisite features, as in her musical tones, sounding clearly through the great room like the chime of a clock, she said:

'And what did Bassett, then?'

'His vessel was all but a wreck,' said the woman gravely, 'but the elements came to his aid. As the young French captain was preparing to lead a boarding party, a sudden squall, with fierceness of wind, overset the privateer.'

The narrator stopped as if through emotion, and Anne, leaning forward and catching the woman's gown as though she were making an appeal to her, cried:

'But he, they, I mean, the people of the privateer were saved? The captain of the "Laurel" was humane?'

Her words ended in a strange cry.

'The privateer sank with all sails set and with every soul on board.'

Anne was ghastly white and rigid now, and she covered her face with a despairing impulse, as she prayed:

'My God! My God! is this the punishment for my fault?'

'So!' cried the older woman, suddenly standing erect, as though she were about to pronounce judgment. 'There is some feeling left under those silks and laces, and that rose-leaf cheek can lose its color for another's woes? You are wondrously fair, Mistress Delamere, and you have been monstrously cruel.'

Anne put up her arm as though to ward off a blow, while the other went on:

'You have been dowered with that perilous beauty which drives men to ruin and leaves other women desolate. And now that I look upon you and your surroundings, I can, in truth, perceive that John Lesperance was but your plaything. His honest manhood, his handsome face, his courage, his high ideals, were as naught to you. You won his love! Small wonder—for no man might resist your charm. But it was ill done to laugh at him, to scorn him as a nameless adventurer!'

The stern voice broke, and the words seemed to echo in Anne's heart:

'It was ill done! It was ill done!'

For conscience told her that in her dismissal of John Lesperance she had been unnecessarily hard and cruel and wicked. And this because she had been afraid of her own weakness. Afraid of the tenderness which his manly words of love had awakened in her heart, the admiration which his nobility of character had aroused in her. She had feared to sacrifice for him her world with all its idols.

'Now,' went on that accusing voice, 'had you loved John Lesperance, as I, all my life, have done—'

Anne sprang to her feet with all her old haughtiness, for, indeed, this new idea was singularly distasteful to her.

'You loved John Lesperance?' she cried, and again the two women stood confronting each other, and again the head in the poke bonnet was bent with that strange humility in which there was nothing servile.

'But he never loved me,' she said, speaking without any sign of the effort these words cost her, 'he never even knew.'

The look which came into the delicate patrician face was distinctly one of relief. Anne could not have endured to be placed upon a similar footing with this dowdy, and, to her intolerant youth, middle-aged provincial.

'John Lesperance,' continued the despised one, 'was the son of a French sea-captain, who, retiring because of ill-health, settled in the Maine coasting village, wherein is my dwelling. His mother was an American, but she died young, and the influence of his father was predominant. I knew John since his baby feet first pressed the pebbled beach; sturdy feet they were, and the child had the man's heart which you and I know.'

There was an infinite pathos and tenderness in her tone, and her eyes were looking past the delicate beauty before her as though they conjured up the picture of that far-off childhood. Tone and words touched a responsive chord in Anne's heart, despite the barrier which her traditions and her surroundings had placed between her and those outside her sphere. There was a wonderfully softened look upon her face as she asked:

'Tell me how are you called?'

'Eunice Bradshaw,' answered the other, and Anne said gently:

'And you knew him all that time?'

'And loved him from the first,' added Eunice Bradshaw. 'Ten years older than John, I was his playmate, his nursery maid, aye, the slave of his lightest

word. But as he grew to manhood that was changed. His very thoughtfulness, and the deference he showed me, proved most evidently that I was in truth but an old friend, impossible in another light. He was ardent, dreamy, full of aspirations—'

Anne nodded assent, as though corroborating the justice of this description.

'Alas! his dearest wish was to go away,' cried Eunice, with a wail almost in her voice, 'to fight for the French nation, his father's land, against the people of England.'

Her voice died to a whisper, as she ended: 'He went, and with him went most truly the light of that sombre village, which had ne'er before seemed to me so cheerless.'

Anne, though somewhat awe-stricken, had no experience by which to gauge the feelings of this other woman. She had felt the parting with John Lesperance acutely. But youth and life at its full tide have so many hopes and interests! It had been far otherwise when the solitary gleam of brightness had gone out of that other existence. Curiously enough, too, she began to feel a dull resentment against this Eunice Bradshaw, who could come, an accusing spirit, to hold up in contrast to her own conduct whole years of fidelity and lowly service. The shock of her fearful announcement concerning the privateer had disclosed to the girl as in a flash the real nature of her feelings towards that man, the bravest and the noblest, the most chivalrous and romantic, with whom she had ever come in contact.

'Listen, you strange woman,' she said suddenly. 'I too have loved John Lesperance, and all the world may know it now.'

There was something of astonishment in the look which Eunice Bradshaw cast upon her, as the girl made this declaration with a half-defiant tenderness and a throwing back of her shapely head.

'And,' she continued, with a light of triumph in her eyes, 'John Lesperance loved me!'

She was only aware of the cruelty of these last words when the poor face before her quivered as under a blow, and the head in the poke bonnet was bent still lower. With a swift movement Anne stretched out her hand.

'Forgive me!' she cried. She was struck by the sudden dignity with which Eunice Bradshaw looked up at her.

'And John Lesperance loves you yet.'

Anne understood these words as referring to the world beyond the grave, and she said slowly, with a strange desolation in her tone:

'Yes, I know. You mean that he will remember, and that God will, perhaps, let me see him some day, when I shall have expiated my sin. Or, mayhap, Eunice Bradshaw, he will turn to you in that other life. For God is just!'

She seemed to find an exquisite pain in the words, but Eunice Bradshaw shook her head.

'Nay, that could never be,' she said bravely, 'nor do I speak of the other life and its happenings. They, fair child, are the secrets of God.'

'I know not what you mean,' Anne cried, half-petulant. 'You have, in truth, an intimate knowledge of my story, and of the wrong my foolish pride has done this gentleman. You seem to have been in his confidence.'

Eunice Bradshaw smiled at this touch of jealousy. Her sternness had vanished. She felt as though she were dealing with a wilful child.

'I am wondering,' she said quietly, 'if the heart of a woman can really abide in a gilded atmosphere, or if it may ever break bonds that are forged of silk.'

'Why do you speak to me thus, Eunice Bradshaw?' Anne asked, with a sudden outburst of anger. 'Think you that I do not love John Lesperance better than all the world, and that I would not take pride in his devotion and publish it, could he but speak to me now?'

She caught a strange look on Eunice's face and raised her hand.

'As God sees,' she began, but Eunice Bradshaw stopped her almost sternly:

'Take not God to witness—at least, until you know.'

'Know what?' cried Anne, 'know what?'

'John Lesperance lives!' said Eunice Bradshaw.

'But you said,' faltered Anne, shuddering at the recollection, 'that the vessel went down with every soul on board.'

'Sometimes the sea gives up its dead,' Eunice said grimly. 'John Lesperance is a forceful swimmer. He came within comparatively short distance of our coast and gained a perilous footing upon a rock. He was seen, he was recognised. A lifeboat snatched him from the jaws of death.'

She did not mention that she, Eunice Bradshaw, had all but compelled the men to take out the lifeboat, and that her own strong arm had manned an oar with the force and skill that only long practice gives.

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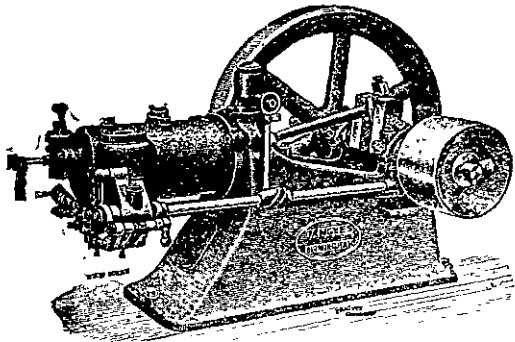
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'For days and nights he lay unconscious,' she went on, 'in the cottage of Widow Haskins, whither he was carried. There with her I watched over him, and learned from the ravings of his delirium all of his story that concerns you. Often, in the stillness of the midnight, has he sat erect, calling loud and clear upon your name: "Anne Delamere. Anne Delamere!" In this wise I became aware of his love and your scorn. You know him but little if you could believe he ever blamed you. Even in the disorder of his mind, he had naught but tender words for you.'

Anne listened, an ever-growing intensity in her eyes, a greater and greater softening in her face, while a faint happy smile played about her lips.

'As he grew better I stole away to seek you, to beg for some word of hope or comfort, that I might bear hence to him.'

Anne, falling upon her knees, gave audible thanks. 'Sweet Mother of God, help me to give thanks. I am not worthy of this joy.'

As she arose, she said quietly: 'You have a noble heart, which shames me, Eunice Bradshaw. And now, where is he?'

'Still in the cottage of the Widow Haskins, in his native village,' Eunice answered, 'but in grievous peril of his life, as long as he there remains.'

'In peril?' Anne asked. 'A privateer attacking upon the high seas may be sentenced to death. Should England know of his escape and demand him, this Government may be forced to give him up. Therefore, I crave your message.'

'Message?' cried Anne. 'Why, can you believe that I would now remain away from him?'

'Nay, but it is impossible you should go,' Eunice said, her eyes involuntarily wandering about the room. 'I will go,' cried Anne Delamere, 'as soon as may be.'

'You will have leisure for sober reflection ere Monday at sundown,' said Eunice Bradshaw slowly, 'and, hearken—the waves beat drearily on the rock-bound shore of a rude fishing village.'

'I will go,' interrupted Anne, but Eunice went on unheeding, her mental vision busy with the picture she conjured up.

'In a low-roofed, ill-lighted cottage, upon a wretched pallet, lies John Lesperance.'

'It matters nothing, I will go,' cried Anne, and a stubborn expression compressed her dainty lips and lent a firmness to her rounded chin.

'Even the wind of June,' pursued Eunice, 'blows cold and chill through the ill-hung casements. Carpets there are none, chairs and settles are of wood, and in the larder scant store of food.'

'The more reason I must go,' said Anne. 'But what if your presence there disclose his secret?'

'Still must I go. But fear not, I will be prudent as though my own life and far more were at stake.' She began to feel a growing irritation at Eunice for seeking to keep her away, whereas the latter, arguing from a sense of duty, was rejoiced at the girl's firmness, and already pictured to herself the glow of joy on the sailor's bronzed face, and the vibrating thrill in his voice which she had heard only in the sombre night hours of his delirium. 'She was wondering how this might be brought about, how a girl—and such a girl!—could take this vital step. As if in answer to her thoughts, Anne said:

'My old nurse will go with me. Save my aunt, none shall know whither I have gone.'

'But after?' the older woman queried. 'After,' and Anne proudly threw back her head with a delicate color in her cheeks and a happy light in her eyes, 'it shall be as John Lesperance, master, may decree.'

'Were John Lesperance here present he would never countenance a like folly,' said Eunice Bradshaw, her conscience awaking suddenly; 'he would perceive, as I do now, that a nameless privateer is no match for such as you. Not,' she added hastily, 'but that the man himself is worthy of the highest lady in the land.'

'He is too good for any among us,' cried Anne, 'and almost worthy of you, Eunice Bradshaw. Yet—'

Anne made a quaint and dainty courtesy to her visitor, as she paraphrased the old-time verse—

Shall he, wasting in despair,
Die because a woman's fair—
'Cause her fortune seemeth high
Shall he play the fool and die?
Great or good or kind or fair
He must never more despair!

The musical voice rang through the darkening room, into which quivers of moonlight were penetrating and clothing the young girl with a still more unearthly beauty. Eunice Bradshaw gazed helplessly. She could in no wise understand this creature of another world,

especially in her present mood of gaiety—the reaction from the horror and remorseful grief which a moment since had bowed her down.

'So I tell you, Eunice Bradshaw, if John Lesperance will have me, I will marry him, and go back to France, which I love so well, and where he shall be safe from cruel laws, and I will never, never, let him be a privateer more.'

Eunice, acquiescing in what she felt she was powerless to prevent, further agreed that she should meet Anne Delamere and her attendant, and together they might go by the Eastern Post coach on Monday night. Anne walked with her visitor to the garden gate, her silken robe shimmering so in the moonlight that she seemed like a spirit as it lightly swept the old-fashioned blooms in the flower-beds and caused the rose leaves to fall in her path. At the gate, Anne said impulsively, laying her hand upon that of the other woman:

'For all your love, your loyalty, your care of him, I thank you.'

The sallow face of Eunice Bradshaw flamed suddenly into wrath.

'You need not thank me. 'Twas for his sake, for my own!' And she went hastily forth, so that the garden gate swung jarringly on its hinges. She turned back again, however, before she had gone a dozen paces down the sweep of moonlit road.

'But I will ever pray,' she said, 'that God may keep you both!'

Anne stood looking after her, strangely oblivious of those merry guests within the house, who wondered at her absence. While thus she stood, she seemed to hear the voice of one whom that other woman loved as she did, crying out in his delirium, not to his patient nurse, but to her, the trifter:

'Anne Delamere! Anne Delamere!'

And so it came about that there was a nine days' wonder in a very exclusive circle, and that the Delamere homestead was presently shut up. For the aunt followed the niece, and Miriam had gone with her nursing. Only the housekeeper and the butler, an aged pair, remained in the mansion from which the porcelain-tinted figure had for ever departed. The flowers in the garden, losing their primness, began in course of time to crowd upon each other in unmannerly fashion, the roses still claiming precedence, however. Anne's story leaked out in a fragmentary way, but few ever knew that the romantic Frenchman whom she had met in her Parisian days was the privateer captain supposed to have gone to the bottom of the sea.

The wedding in the cottage of the Widow Haskins was very solemn, with the sound of surf on the rocks and the wail of the wind in the casements. Miriam, nurse, was there, supporting on her sturdy arm the aunt, rather helpless and bewildered. And Eunice Bradshaw was there, standing aloof, framed by the recess of a window. And a white-haired priest and lovely as a gem in earthly setting beside John Lesperance himself. Surely there never was a handsomer couple! The sailor, barely arisen from a sick bed and dressed in uniform for the occasion, was 'a prodigious fine fellow,' and to the full as 'personable' as the dainty, rose-leaf lady, whom he solemnly took to wife.

After the register had been signed and the young couple stood apart, Eunice Bradshaw stole out into the night, though his happiness had been the work of her hands. The young husband, looking down upon the radiant beauty of his wife, said softly, as though he were dreaming:

'Anne Delamere! Anne Delamere!'

And Anne, looking up at him, half admiring, half amused, repeated in musical tones:

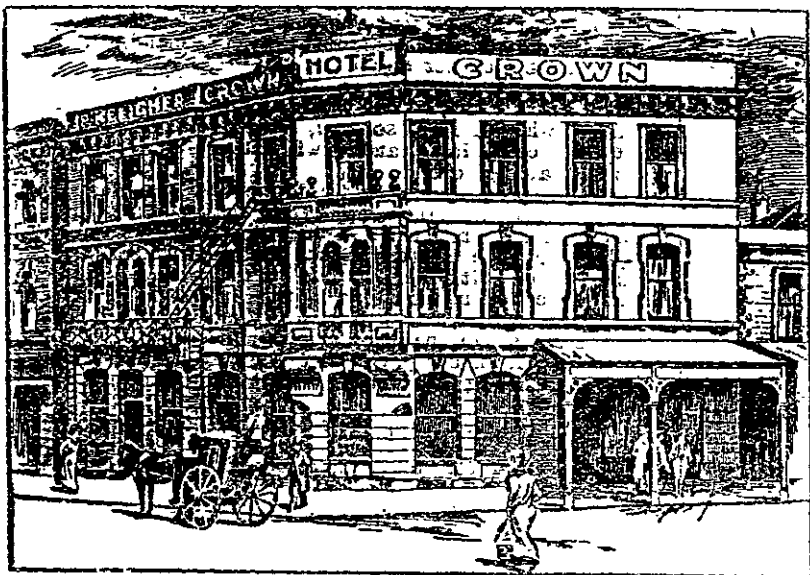
'... John Lesperance! John Lesperance, master!'

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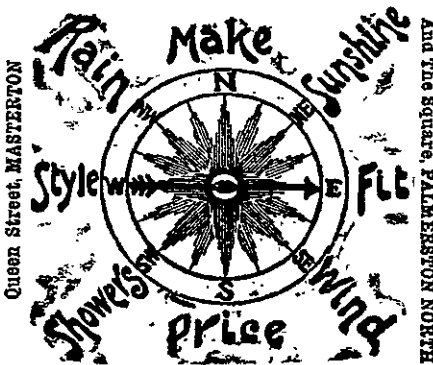
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Current Topics

Those 'Free Places'

The following paragraph is taken from the Dunedin 'Evening Star' of July 21. It refers to a meeting of the Dunedin and Suburban School Committees Association—

'A statement of startling importance was made at last night's meeting by Mr. W. C. Alnutt, head master of the Kaikorai School, who mentioned incidentally that out of forty-five pupils who would qualify this year for "free places" in the secondary schools he did not think that more than half a dozen would proceed to the High Schools. And Mr. Whetter (head-master of Forbury School) backed up the assertion, saying that out of thirty-two children in his school who would qualify he doubted whether more than two would go to the High Schools. Yet another suburban head-master declares that though nearly twenty pupils in his school will be entitled to "free places," he is extremely doubtful whether any will go forward to the secondary schools. It would thus appear that the opinion expressed by this journal when the "free place" scheme was inaugurated that the rush of primary scholars into the secondary schools would ease off is likely to be sooner borne out than even we expected.'

There is another and uglier side to this question. What class in the community is likely to reap the greatest proportionate benefit from those 'free places' in the secondary public schools? Beyond doubt, the children of parents that are well-to-do or at least in easy circumstances. These may, if so 'disposed,' send their children to the State High Schools. The poor must, generally, instead, send their children from the primary school straight into the stern school of life.

'For men must work and women must weep,
And there's little to earn and many to keep.'

And the poor man's boy and girl must not alone toil to keep the pot boiling upon the humble paternal hearth, but a portion of their earnings is filched from them (in the shape of taxes upon the tea they drink and the clothes and boots they wear) to pay for the 'free places' enjoyed by the children of Moneybags and Co. This is pauperism in excelsis. And in effect—though not in intent—it amounts to an odious piece of class legislation.

Some Wills

To the late Michael Davitt, faith was evidently something more than the mere intellectual acceptance of speculative truth. It was apparently a leaven that fermented the mass, and searched into the very substance of his life. Here is an extract from his last will and testament that came right out from the restless heart that is now still.

'My diaries are not to be published as such, and in no instance without my wife's permission, but on no account must anything harsh or censorious written in said diaries by me about any person, dead or alive, who has ever worked for Ireland be printed, published, or used so as to give pain to any friend or relative. To all my friends I leave kind thoughts; to all my enemies the fullest possible forgiveness; and to Ireland the undying prayer for the absolute freedom and independence which it was my life's ambition to try and obtain for her.'

The parting thoughts for friends and enemies remind one of the touching piety of the English pre-Reformation wills, such as are to be found in the fourth volume of the interesting collection ('Testamenta Eboracensia') published by the Surtees Society. Here is an extract from the 'preface' of the will of John Dalton, of Hull, made in 1487:—

'In the name of the Father and of the Son and of the Holy Ghost, Amen. I, John Dalton, of the Kings-town upon Hull—considering and remembering, think in my heart that the days of man in this mortal life are but short, that the hour of death is in the hand of the Almighty God, and that He hath ordained the terms that no man may pass. I remember also that God

hath ordained men to die, and that there is nothing more uncertain than the hour of death. I seeing princes and (men of) great estates die daily, and men of all ages end their days, and that death gives no certain respite to any living creature, but takes them suddenly. For these considerations, I, being in my right wit and mind (loved be God!), whole not sick, beseech Almighty God that I may die the true son of Holy Church and of heart truly confessed, with contrition and repentance, of all my sins that I ever did since the first hour I was born of my mother into this sinful world, to the hour of my death.'

The testator then beseeches pardon of his sins, bequeaths his soul to God and his body 'to the earth whereof it came'. And so on. Judging by the wills of the period, religion must have been a very real thing indeed to Catholics in pre-Reformation England, and the Christian brotherhood in man a principle that, however variously expressed, was deeply felt and practically understood. The completion of the great revolution of the sixteenth century produced a marked difference in the wording, tone, and purpose of wills. These documents throw a curious side-light upon the diminishing grip that religion had upon the hearts and intelligences of the English people in post-Reformation days.

Enemies of the Cross

According to the Auckland 'Herald' of July 18, the 'glorious twelfth' was celebrated at Otahuhu in a characteristic way. Some enthusiasts (probably from that part of 'Scotland' which lies in or near Belfast or Newry or Portadown) saw 'Popery' in a cross that had been presented to the local Anglican church. They hotly pressed for its removal, failed, and (says the 'Herald') 'retired from the meeting'. And the sacred emblem was stolen from the church in the silent watches of the night that is dedicated to the 'glorious, pious, and immortal memory' of the little Boer monarch. The occasion was auspiciously chosen. It was the night on which full many a time and oft, the scarved brethren, returning home from tipsy revels, turned aside from their path to smash (as at Mommolin, North Wexford) every grave-stone that bore the emblem of the cross. To this hour external crosses may not be erected upon non-Catholic churches in the very 'yellow' regions of Ulster. The annual orgie of the 'glorious twelfth' sets one a-wondering what strange Moloch of unrelenting hate is the object of the brethren's worship. At least it cannot be the gentle Saviour

'Who heeds the sparrow's fall, whose loving Heart
Is as the pitying father's to his child,
Whose lesson to His children is, "Forgive,"
Whose plea for all: "They know not what they do."'

Ian Maclaren (Rev. John Watson), a staunch and gifted Presbyterian, could have taught the ungentle and unlearned enthusiasts of Otahuhu some lessons of respect for the cross. Nay, he even caught, with true Catholic instinct, the voice that speaks to eye and heart from the figure of Christ crucified. In his work, 'The Potter's Wheel', we find this beautiful appreciation of the crucifix:—

'When one enters the dimness of a foreign cathedral, he sees nothing clearly for awhile, save that there is a light from the eastern window, and it is shining over a figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the crucifix repeated in every side chapel, and marks that to this Sufferer all kneel in their trouble, and are comforted. From age to age the shadow hangs heavy on life, and men walk softly in the holy place; but ever the crucifix faces them, and they are drawn to His feet and goodness by the invitation of the pierced hands.'

This extract from 'The Potter's Wheel' might well be framed and glazed for the benefit of some of the worshippers in the church of the Holy Trinity, Otahuhu.

More About Dancing

The satined dandies of the Georgian days amused themselves by 'pinking' each other with the protruding points of their dress swords. In an analogous way, the Autocrat of the Breakfast Table 'pinked' with

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pointed raiillery the conceited ignoramus whose store of knowledge was limited to a small cyclopaedia of the time, then published as far as the letter C. Beyond that barrier the world of science was to the know-all of the breakfast table a blank. An anonymous writer in the Napier 'Daily Telegraph' has 'gone one better'—he has penetrated into the cyclopaedic region as far as the letter D. His scanty store of tabloid knowledge is spread before the Hawke's Bay public in the interests of another masked know-all (now, controversially, dead-meat) who recently declared that, in the eyes of the 'Roman Catholic Church,' all manner of dancing is 'proximate occasion to mortal sin.' The understudy of the man 'once behind the scenes' professes to quote from St. Augustine and St. John Chrysostom. But this is all a false pretence. He neither quotes from the one nor from the other. He probably never even saw a page of the writings of either. He merely set down the few lines from the article on 'Dancing' in so poor an authority, on history and Catholic theology as 'Chambers' Encyclopaedia.' We place the extracts side by side:—

'Daily Telegraph.'

'St. Augustine condemned dancing, teaching that "it is better to dig than to dance"; and St. Chrysostom taught that originally dancing came from the devil.'

'Chambers' Encyclopaedia.

'St. Augustine says: "It is better to dig than to dance"; and, St. Chrysostom says dancing came first from the devil.'

We have only to remark: (1) No references and no context are given. (2) The sort of dancing that the Fathers of the Church inveighed against is well described as having come from the devil; but it is happily unknown to decent society in our day. (3) The very same article in 'Chambers' refers to the 'choral dances of the early Christians,' and shows how, on various occasions, the Church declined to condemn national and other dances (not of the modern ball-room type) that were carried on with due decorum.

'Religion does not censure or exclude
Unnumbered pleasures, harmlessly pursued.'

And in Catholic, as in Jewish, days, the solemn movements of the dance—the poetry of motion as well as the poetry of words and sounds—have been time and again employed in the service of Him Who gave us all good things, and in Whom we are told by the Apostle to rejoice and evermore rejoice.

The Anticlerical Hobby

Every dog—and fad—has its day. 'The harder a bad hobby is ridden', says Dickens, 'the better; for the sooner it is ridden to death'. The anticlerical fad or hobby was for a long period ridden in Italy at a pace that, if maintained, was sure to kill. The appearance of the grim spectre of anarchist socialism in the path led to the application of the curb in Italy, as it did in Germany, and as it probably will in France. Anticlericalism is now vastly eased off in Italy, by comparison with the passionate days of the eighties and the nineties. This decadence of anticlericalism is, says the 'Civiltà Cattolica' ('Literary Digest's' translation), 'manifested more plainly in the latter times, and this is especially the case in the active arena of administrative and political life, where in former times there was manifested the greatest hostility to any religious influence whatever. And the following may be stated as the causes of the change. The anticlerical agitation which preceded the unification of Italy has naturally died away on the completion of that unification, and in public life a very natural instinct and feeling have arisen that the Church and State should be welded together by a sort of moral cohesion. The anarchistic propaganda of socialism with its revolutionary and anti-militaristic war-cry have driven the well-balanced and pacific minds of the Italians to band together the conservative forces of the country, in order to promote a reaction against the subversive tendencies of these destructive movements. Public

opinion has also been affected by the sight of anticlerical France and her decadence; while the progress of Anglo-Saxon nations as well as the prosperity of Catholic Germany have resulted in delivering official and lay Italy from that miserable bondage under which for more than a century Italians were led to believe that they could not safely follow their own religious instincts, but must adopt the extravagant theories of France. Thus Italians have recovered the liberty they had lost of showing themselves spontaneously devoted as a Catholic nation to the cause of the Church.'

Herein, as in the lesson of Germany, shines the star of hope for France. In that lodge-ridden and persecuted land, our brethren of the Faith need to pray, as their fathers did long before,

'Our foes press on from every side,
Thine aid supply, Thy strength bestow.' ...

And the final result for France—as it has been for the Fatherland—will, we trust, be to furnish a fresh illustration of the truth of Sir Thomas Browne's adage: 'Persecution is a bad and indirect way to plant religion'.

Coming Around

When Hudibras

'Abandoned dwelling,
And out he rode a-colonelling'

he brought his creed in his pack. It was

'A godly, thorough reformation,
Which always must be carried on,
And still be doing, never done;
As if religion were intended
For nothing else but to be mended.'

The creed of Hudibras was of a Puritan type. The 'godly, thorough reformation' that stamped out the Old Faith in England was of a more piebald and eclectic kind. Pitt once described it as 'a Calvinistic creed, a Popish liturgy, and an Arminian clergy.' In the nature of things, such a combination would require a vast deal of tinkering—'like an old brass seething-pot or the well-worn wheels of a yeoman's wain'. And as a matter of fact, it has, ever since it was first invented, been in the workshop undergoing repairs, replacements, alterations, and additions. One of the next additions to be placed by episcopal authority upon the official creed and ritual is the re-introduction of Extreme Unction. This has been strongly urged by the Bishop of London and his Diocesan Conference. But the ordinance was long ago advocated by earnest members of the English Church. We find, for instance, a strong plea for Extreme Unction in 'A Manual of Instruction for Members of the Anglican Church', by the Rev. Vernon Staley (published in 1894). The writer says (p. 274) that 'the English Church' came out of the Reformation with 'certain losses which we need to repair. Of one of these losses—and that a serious one—we must now speak. We refer to the Sacrament of Unction, or the Anointing of the Sick'.

The Rev. Mr. Staley then continues (pp. 174-6): 'Bishop Forbes writes: "The Unction of the Sick is the lost pleiad of the Anglican firmament. One must at once confess and deplore that a distinctly Scriptural practice has ceased to be commanded in the Church of England. . . . It cannot be denied that there has been practically lost an apostolic practice whereby, in case of grievous sickness, the faithful were anointed and prayed over, for the forgiveness of their sins, and to restore them, if God so willed, or to give them spiritual support in their maladies. "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." And the Bishop adds: "Since, however, the Visitation of the Sick is a private office, and uniformity is required only in public offices, there is nothing to hinder the revival of

A HUNGRY man smells meat afar"—and the fragrant aroma of "Hondai Lanka Tea" is sweetest of all.

A N auld sack needs muckle cloutin," but "Hondai Lanka" Tea is unneeded Ceylon. It's always the same.

the apostolic and Scriptural custom of anointing the sick, whensoever any devout person may desire it." The form for such administration is given in the First Prayer Book of Edward VI., ordering the oil to be blessed by a bishop.

We have before us Parker and Co's reprint (1887) of 'The First Prayer Book, as Issued by the Authority of the Parliament of the Second Year of King Edward VI.' At page 140, it says 'If the sick person desire to be anointed, then shall the priest' (that is, the Anglican clergyman) 'anoint him upon the forehead or breast only, making the sign of the cross, saying thus' (then follows the formula of anointing, pp. 140-1). In the Second Prayer Book (1552—also reprinted by Parker and Co.) there was no direction either to place bread and wine on the table, or even to bless or consecrate them. And the religion-menders of the day actually omitted and even protested against all consecrations, as we learn from Bucer and Willock. Extreme Unction was also jettisoned. It was contemptuously referred to by the innovators of the time as 'greasing', and the holy oils were devoted to the lubrication of cart-wheels and other profane uses. The re-introduction of the ceremony of anointing is a welcome return to old beliefs and practices that were rejected in the days when men that were dressed in a little brief authority set out to mend and tinker the Church of the Living God.

The Causes of Modern Anticlericalism in France

(By His Grace the Archbishop of Wellington.)

French contemporary anticlericalism has a motley variety of causes. Some, of course, are too unfit to be openly acknowledged. To substantiate this, alas! there is no need to dive into the mysteries of the 'lodges' and those 'workshops' wherein are elaborated all the persecuting laws which a too docile Parliament readily enacts. It is sufficient to read the daily parliamentary reports, to occasionally peruse the newspapers, the pamphlets, or books of the Jacobin party. A low craving for power, an unbidden desire thinly disguised to prey on the fat official quarry of honors, sinecures, and posts, an unquenchable thirst for material enjoyments, a complete and absolute indifference for whatever has no bearing on the next re-election; and the hope that by persistently flaunting the 'clerical spectre' one may be the everlasting great man, the everlasting elected member of his province—such are the noble sentiments ever seething in the hearts of the bulk of modern French terrorists, which dictate their parliamentary votes and leak out of the phraseology of their speeches. No wonder that, apart from their wish to keep a good electoral spring-board—tremplin electoral—and from their determination to grasp in one way or another the 'milliard' of the religious Orders, they deemed themselves honor-bound to proscribe the monks and nuns. No wonder they stand up as the personal enemies of the Church; of her dogmas and her morality. Their conception of life is the very opposite of what is suggested and commanded by Catholicism; they don't want 'revealed morality'; for have they not 'independent morality'—independent especially of what they brand as vulgar prejudices? In many respects anticlericalism is an insurrection of all the muddiness and filthiness of human nature against whatever implies order, abnegation, idealism, unselfishness, the voluntary sacrifice and subordination of the individual to something above him.

Yet anticlericalism has causes, or pretexts, of a somewhat more elevated order. It is wont to plead political and social reasons, some of which are rather specious. It charges the Catholic Church—it were fairer to say 'some Catholics'—with being the natural ally of what goes by the name of the 'parties of reaction.' It charges her with being the born foe of the regime which France for the last twenty-five years has freely assumed, and of the 'democratic' reforms which she has striven to carry out. It charges her with irremediably identifying her cause with fallen monarchies, and with the aristocratic interests which fallen regimes are held to represent. Now, such sweeping and absolute

Charges are False,

nay, calumnious. They are categorically contradicted, not only by the instructions, declarations, and encyclicals of Leo XIII., but also by the exact, impartial, and

complete history of French Catholicism since 1870. None the less, two things are certain, which by shallow and prejudiced minds can be, and are daily, worked up into capital against French Catholics. It is undeniable, on the one hand, that, as a whole, French Catholics did not welcome the advent of the Third Republic with the favor they manifested to other governments—for instance, the Restoration and the Second Empire; and that for too long—as though they had always fared well at the hands of past monarchies—they deemed the cause of the 'throne' and of the 'altar' inseparable. And, on the other hand, the directions of Leo XIII., though they disarmed many hostilities, encouraged many initiatives, and reassured many consciences, were not followed with that unanimity which was highly desirable. Thus were furnished to clever enemies all the pretexts they sought. They had only to recall to their electors (with great exaggeration of course) all the imprudence, all the blunders, all the faults which Catholics committed in past times, when they were the masters; and they upbraided these clerical adversaries of 'modern society,' with the design of restoring the ancient regime. We must admit that, in this regard, all is not false in the charges brought by the anticlericals against French Catholics.

Nor is all false in the charges of the intellectual and moral order alleged against Catholicism by its enemies. The great objection—the classic objection—which has filled no end of articles, books, and speeches—is that Catholicism stands in irremediable and absolute contradiction with 'science', and, as such, it appears (they say) to any candid, unbiassed mind, a form of human thought manifestly exploded. The objection is weak, it cannot startle or stagger anyone who has pondered the celebrated theory of Pascal, on the three orders of realities and cognitions, or anyone who has followed the discussions brought about of late years not only by thinkers, but by contemporary scholars on the criticism of the sciences. In fact, it is not science, as science, that is adduced against religion; it is scientific theories interpreted by a certain philosophy; it is a certain philosophical conception of science—a conception which deep-thinking scholars in our day are unanimous in rejecting.

Yet this objection, which dates from the Encyclopaedists, as Brunetiere clearly shows, has disturbed more than one good and great mind; and we can easily perceive that it still impresses minds not conversant with the march of ideas. Some Catholics in defending the truth have too often used arguments out of date, out of the grooves of contemporary mentality. Besides, orthodoxy has by some been conceived too narrowly, too unbrageously; there was among the timorous excessive fear of free ideas, fear of laicism and laity, fear of bold ideas and initiative; and thus only the negative aspects have been viewed and developed by them in a doctrine eminently positive, a doctrine of life by excellence. This has been a great pity. And we can readily understand that minds, sincere indeed but poorly informed, too interested and prompt to make the Church answerable for the faults of some of the faithful, have concluded the existence of a deep and irremediable opposition between Catholics and modern thought. Such it seems are

The Principal Causes

of contemporary French anticlericalism, or, in other terms, persecution. It has created a party, not perhaps very numerous, but most energetic, admirably and long organised for an electoral campaign, and, at all events, just now well nigh all-powerful. It has the power in hand, and it wields it ungenerously, unscrupulously, and incessantly. Never, perhaps, save during the French Revolution, was the exploitation and oppression of a great country by a minority exercised with equal impudence; never were the true sentiments of a nation held in greater contempt. France, indeed, is not 'clerical' in the strict sense of the word, but still less is she anticlerical. And the proof of this is that, upon a question which might have been able to rally the votes of a certain number of unbelievers who were simply liberals—the question of the separation of Church and State—the ephemeral rulers of France dared not appeal to the people, being certain that such an appeal would have spelled defeat. They resorted to a veritable 'coup d'etat,' to effect that separation, confident that the electors would not interfere with the accomplished fact. For it must not be forgotten that the actual lower house of Parliament had not a quarter of its members elected on a separatist programme; and how much this proportion would have been lessened, had a referendum been put to the nation for a free expression of public opinion!

The 'anticlerical reaction' in France is an artificial thing contrary to the fundamental dispositions and the secret desires of the country. But its authors had to give satisfaction to an all-powerful Freemasonry. They were also too yielding and complacent to an ex-cleric whom the hazard of political life and the will of a clever lawyer (for Waldeck Rotisseau was surely no statesman) set up for about three years as President of the

"HASTE makes waste," but there's nae waste ava wi' Cook o' the North Tea. It's genuine.

"DOUBLE drinks are guid for drouth," especially if the drink is genuine Cook o' the North Tea.

Council. The harm done to the country in that period was incalculable, and its dire results are too apparent. The interests of the national defence were totally neglected—nay, gravely imperilled—at the very time which urged the concentration of all the national forces on the eve of a threatened civil war. Such, on the testimony of stern facts, were the material consequences of that anticlerical dictatorship; and one might well ask how long it would take such a Government to blot France out of the list of nations. Nor was this all: that same Government wantonly alienated all the sympathies which earned for France abroad the title of a Catholic Power; and she gradually lost her protectorate in the East, while even Catholic Alsace was led into closer union with Germany. Will the 'Third France,' as she has been called, the sane and sound France, never open her eyes? Will she never see how she has been deluded, plundered, and ruined? Will she never rid herself of these narrow fanatics and violent upstarts who have surprised her confidence? Will she never take this excellent means to solve the clerical question?

(To be concluded next week.)

QUESTIONS AND ANSWERS

AN INQUIRER'S DIFFICULTIES

The following further replies are given to the inquiries of a non-Catholic friend ('Enlightenment'). They will probably be found to be also of interest to the general reader:—

IV.

'Were the seven Sacraments confirmed as an article of faith in the Council of Trent in 1547?'

Reply: The number of Sacraments was defined to be seven at the Second Council of Lyons, in 1274, at Florence in 1438, and at Trent (1545-63). This was no new dogma, for the Church has no power to make any such, but only to set forth and impose dogmas or articles of faith 'contained in the Word of God, or at least deduced from principles so contained, but as yet not fully declared and imposed'. In the case under consideration here, the Catholic Church merely gave a new definition of a doctrine that was always held and acted upon within her fold. The definitions of the Council of Trent in regard to the Sacraments were framed to combat the new and varied theories introduced by Luther and others during the great religious revolution of the sixteenth century. The Council (sess. xiii, c. 3) defined a Sacrament to be 'a visible sign of invisible grace instituted for our justification'. The Sacraments of the New Law are seven: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. In the Catholic Church, these were always regarded as being visible or outward signs instituted by Christ for our sanctification. Baptism and the Eucharist have from the very dawn of Christianity been known by their present designations. The others were variously named or described by various Fathers and writers. Thus St. Cyprian calls Confirmation the Lord's Seal (*signaculum dominicum*) and classes it with Baptism as a means of grace (Ep. 73), and St. Pacian calls it the Sacrament or Mystery of Christ (*De Baptism.*, 6). But, obviously, the name is of little account, or the definition, seeing that the thing signified by the name or names has always been in the Church. Moreover, the Latin word 'sacramentum' has several other meanings besides that of 'Sacrament'. The Latin Fathers used it (and the Greek Fathers the corresponding Greek word, 'mysterion') to signify a 'mystery', an 'oath' or 'obligation of Christian service', a rite, a 'sign' of any kind that conceals a sacred meaning, and a 'Sacrament' in the meaning in which Catholics apply the word. The specific enumeration of the Sacraments could not be carried out until the meaning of the word 'sacramentum' was definitely fixed, or until some other word was found as a substitute for it. For this, a definition of terms was the first requisite. In addition to this, there were in those early, and early middle ages, no such disputes regarding the Sacraments, as there were in the days of the Greek Schism and of the Reformation, to render such definitions necessary or urgent. At a time when theology was being systematised, the eminent divine Peter Lombard (twelfth century) collected together the different passages of the Fathers and early writers bearing upon the Sacraments and other branches of divinity, arranged them, gave them names and definitions, and threw into what we may call scientific form the olden faith of the Church on (among other things) the matter now under consideration. For systematic theology is a science; and the doctrines of faith existed previously to it, just as oaks and beeches and rampas grass existed

and were known before botanists sorted them out scientifically into genera and species, and so on, and labelled them with their present scientific names. Peter Lombard (as an author puts it) 'supplied the complete and correct formula for the doctrine which the Church already held. His statement came like a right word which exactly expresses a man's meaning, but which he has long been searching for in vain'. We may here add that the separated Greek Churches—and even the Russians—join fully with us in faith in the seven Sacraments, although they went out from the One Fold before the list had been defined. Among some of the Reformers of the sixteenth century there were profound divisions as to the number of the Sacraments. Most of them held but two. But Melancthon and a number of leading Lutherans stoutly maintained that there were three—Baptism, the Supper, and Absolution' (see Melancthon's 'Apology'). He even found no difficulty about accepting Holy Orders, and regarded Confirmation and Extreme Unction as, 'ceremonies received by the Fathers', but without any express divine promise of grace. Nowadays, a large and steadily growing body of Anglicans accept the seven Sacraments. Here is the list as given by the Rev. Vernon Staley in 'A Manual of Instruction for Members of the Anglican Church' (5th ed., 1894, p. 238): 'The two greater Sacraments are named: (i.) Holy Baptism, (ii.) the Holy Eucharist. The five lesser Sacraments are named: (iii.) Confirmation, (iv.) Penance, (v.) Holy Order, (vi.) Holy Matrimony, (vii.) Unction'.

V.

'Was the Sacrifice of the Mass confirmed in the Council of Trent in 1563?'

Reply: Yes. But the belief in the Eucharistic Sacrifice of the Mass has prevailed in the Church from the beginning. It is laid down by St. Ignatius at the early dawn of the Christian faith, in the fourth section of his letter to the Philadelphians (the edition before us was recently issued by Forzani). St. Ignatius exhorts the Philadelphians to have one Eucharist and one altar or place of Sacrifice (*thusiasterion*). And he it noted that St. Ignatius was only one remove from the Apostles, he having been a disciple of St. Polycarp, who was a disciple of St. John the Evangelist. St. Cyprian, St. Augustine, St. Gregory Nazianzen, and a host of other early writers speak on the subject in language too clear to be mistaken. And the most ancient liturgies of East and West are inspired by this dogma of the Sacrifice of the Mass. Even Luther—although he later on spoke and wrote with his customary coarseness against the Mass—endeavored in the beginning of his 'reform' to make the people respect it. In his 'De Captivitate Babylonica' (1) he was at pains to point out to his followers that the Mass was recognised as a sacrifice by the whole of Christian antiquity. And in this matter, as in regard to the Sacraments, the more learned and devout section of Anglicanism is fast returning to the ancient teaching of Christendom. In the work of the Rev. Vernon Staley, already quoted in the last paragraph, we find the following (p. 247): 'The Holy Eucharist is a Feast upon a Sacrifice'; and (p. 196) 'The Eucharistic Sacrifice is the earthly counterpart of the heavenly pleading as it is also of the worship of the "Lamb as it had been slain." Thus the worship of heaven and earth are one'.

(To be continued.)

The Death of Mr. Michael Davitt

As we were informed by cable at the time, Mr. Michael Davitt passed away at a private hospital in Dublin on May 31, and on the same evening the remains were taken to the Carmelite Church, Clarendon street. Many people are asking (says the 'Irish News') why Clarendon Street Church was selected for a temporary resting-place and for celebration of the religious services pending the funeral. Some old people in the crowd who followed the coffin from the private hospital to the Church did not fail to recall the reason. When Mr. Davitt and Sergeant M'Carthy were released from jail it will be remembered that Sergeant M'Carthy died almost immediately after leaving the prison. It was decided to give Sergeant M'Carthy a public funeral, and pending the arrangements for it, his remains rested in Clarendon Street Church. That circumstance was never forgotten by his fellow prisoner and 'ticket-of-leave man,' and for the time the remains of Michael Davitt rest now where, under somewhat similar conditions, those of his compatriot rested close on 30 years ago.

It was a remarkable demonstration that occurred when the remains of Mr. Davitt were removed from the Hospital in Mount street to the church in Clarendon street.

GEO. T. WHITE
NOVELTIES AT LOWEST PRICES

Importer, Watchmaker, Manufacturing Jeweller, Medalist, etc.
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WELLINGTON. Established ... 1876

An immense crowd had gathered in the neighborhood of St. Teresa's Church, at Clarendon street, some time previous to the arrival of the coffin. When the hearse, carrying the remains of the illustrious dead, reached the church, heads were reverently uncovered. Meanwhile all parts of the building were filling rapidly. The remains were received at the church door by the Rev. Father Coen, O.D.C., Prior of the Provincial, the Very Rev. Father Holland, and members of the community, and the passages through the central aisles were held by the members of the Arch-Confraternity of St. Teresa.

On Friday morning the coffin containing the remains of Mr. Davitt were taken from the side chapel and placed on a catafalque in front of the High Altar. The St. Teresa Chapel, where the remains rested during the night, was draped in black. At ten o'clock Solemn Requiem High Mass was celebrated, and the Office of the Dead recited. The church was crowded with people of all classes. Many of those in the congregation were in tears, and the deepest emotion was shown by all those present.

The funeral left the Carmelite Church, Clarendon street, on Saturday morning at ten o'clock, for Broadstone terminus. A special train left Broadstone for Foxford, County Mayo, at eleven o'clock, stopping at Claremorris.

The train reached Foxford at a quarter to four, almost to the exact minute timed for its arrival. A large concourse of country people and vehicles of several kinds awaited outside the station. The Rev. P. Hunt, P.P., Straide, and a large number of clergymen were present. Amidst a scene of touching impressiveness the coffin was conveyed from the train to the hearse. The funeral procession shortly afterwards started for Straide Graveyard, about five miles distant. The hearse was followed by carriages and other vehicles, countrymen on horseback, cyclists, and many walked the journey. The Davitt family burial place lies beside a beautiful old ruined abbey, said to have been built many centuries ago. The graveyard itself is that to which Mr. Davitt once made public reference as being one of those in which the bodies of those who died from hunger and disease in the dreadful famine days of the forties were interred in heaps and coffinless. A few hundred yards distant is the spot, now marked by two ash trees, where stood the Davitt homestead from which in 1852 Mr. Davitt's father and mother were evicted, Mr. Davitt at the time being about six-years of age.

The following is the concluding portions of Mr. Davitt's will:—'Should I die in Ireland, I would wish to be buried at Straide, County Mayo, without any funeral demonstration. If I die in America I must be buried in my mother's grave at Manayunk, near Philadelphia, and on no account brought back to Ireland. If in any other country (outside of Great Britain) to be buried in the nearest graveyard to where I die, with the simplest possible ceremony. Should I die in Great Britain, I must be buried at Straide, County Mayo. My diaries are not to be published as such, and in no instance without my wife's permission; but on no account must anything harsh or censorious written in said diaries by me about any person, dead or alive, who has ever worked for Ireland, be printed, published, or used so as to give pain to any friend or relative. To all my friends I leave kind thoughts; to my enemies the fullest possible forgiveness; and to Ireland the undying prayer for the absolute freedom and independence which it was my life's ambition to try and obtain for her.'

Letters and telegrams poured in on Mrs. Davitt and Master Michael Davitt, expressing sympathy with them in their great bereavement.

The Chief Secretary, Mr. James Bryce, wrote a letter to Master Michael Davitt, in the course of which he said:—'Will you permit me to express to you and the other members of your family my sincere sympathy with you in the great loss you have just suffered. I had known your father for many years. Widely as I differed from him in opinion, I felt what no one who knew him personally could fail to feel—a strong admiration for his vigorous intellect, his firmness of purpose, his striking independence of character. He loved his country with a passionate love; and there was nothing that he was not ready to do or to suffer for her sake. His country will long bear him in memory as one of the most remarkable figures she has produced in our time—a man strenuous and unselfish, full of earnestness and of courage.'

Mr. Higgins, of Napier, cabled to Mrs. Davitt:—'Sincere condolence from self and Irish people of Napier on your loss.'

Mr. John E. Redmond received the following cablegram:—'Wellington United Irish League requests you convey to Mrs. Davitt deep sympathy loss of her husband, who has rendered incalculable service to cause Nationality.—Kennedy, Healy.'

Catholic Peers and Their Heirs

A recent reference to the fact that the Catholic Laird of Lochneil is, after the male descendants of the late Duke of Argyll, next in remainder to the Scottish Dukedom and other titles (although not to the English honors), suggests some interesting reflections as to the position and prospects of the small body of Catholics in the enjoyment of peerages of England, Scotland, and Ireland at the present time (says the Edinburgh 'Catholic Herald'). The Catholic Peers number altogether forty-one, and they include one Duke, two Marquises, nine Earls, four Viscounts, and twenty-five Barons.

Not all of them, however, sit and vote in the House of Lords; for seven of the Irish Peers, and one Scotch one, have no hereditary seat in Parliament, while the English Barony of Beaumont is at present held by a little girl. Two, however, of the seven Irish Peers just mentioned, the Earl of Westmeath and Lord Bellew, have recently been elected Representative Peers (the first Catholics who have ever been so elected), and this brings the entire number of Catholic votes in the Upper House up to thirty-five. It appears probable, nevertheless, that there will be a considerable diminution in this number in the near future.

The Marquis of Ripon's only son and heir is a Protestant, and the last male of his line; and the Earl of Ashburnham's brother and heir-presumptive is also a Protestant. Lord Brampton, who will enter on his 90th year in a few months, has no heir; nor has Viscount Llandaff, who is 80, nor Lord O'Brien, who is 64; and the same is at present the case with Lord Acton and Lord Emly. Lord Vaux of Harrowden has three daughters and co-heiresses, between whom, failing a male heir, his barony will fall into abeyance; and should the Duchess of Norfolk have a son, the Scottish Barony of Herries (to which her little daughter is at present in remainder after her mother) will ultimately be merged in the Premier English Dukedom.

Against these prospective permanent losses or temporary eclipses is to be placed the fact that the little heirs-apparent to the Marquisate of Headford and the Earldom of Eldon are both Catholics; and so also is the brother and heir-presumptive of the present Viscount Strathallan, 'de jure' Earl of Perth. One Catholic priest is heir-presumptive to the Barony of Arundell of Wardour, and another is next in remainder, after his nephews and great nephews, to the Scottish Marquisate of Queensberry.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 21.

His Grace the Archbishop returned on Monday from a visit to the Pahiatua district, where he opened a new church at Hamua, the site for which was given by the Maoris. His Grace also administered the Sacrament of Confirmation to a number of candidates.

The old boys of St. Patrick's College will be pleased to learn that the Old Boys' Association here is this year in a most flourishing condition as far as activity in its social life is concerned. Its third annual social gathering on Tuesday evening was a highly successful affair. The Sydney street schoolroom was charmingly decorated, the stage being elaborately curtained with tasteful drapings of blue and white (the colors of the Association). The stage was also richly carpeted and furnished, and the arrangement of palms and evergreens was most effective. The large gymnasium was transformed into a charming supper-room, the walls being draped with curtains and elaborate bunting. The tables were prettily decked with the colors of the society, early spring flowers, and palms. The electric lights were shaded with soft red shades, making the whole effect exceptionally pleasing. The committee (which consisted of Messrs. W. E. Butler, A. H. Casey (secretary), F. W. Crombie, B. J. Devine, B. Gallagher, G. Miller, F. O'Sullivan, and F. Ryan) deserve to be congratulated on a function that might well be described as one of the great successes of the social season. At a meeting of the committee on Thursday the hon. treasurer announced that the function had proved a financial success. It was decided to entertain the present boys at a social gathering at the College on August 15.

Mr. Moriarity, representative of the 'N.Z. Tablet,' who has done very good business here during the past few months, left on Wednesday morning for Napier.

The parishioners of Thorndon are to present an address and a purse of sovereigns to the Rev. Father Holley at the schoolroom, Guildford Terrace, on Thursday evening next.

The Executive of the Catholic Young Men's Societies' Federation has just completed arrangements for the supply of a large number of medallions of a special design, to be worn by members of the several societies, who are now being asked to indicate how many they need.

At a meeting on Tuesday evening it was decided to hold a concert in the Town Hall on September 12, the proceeds will be in aid of the Te Aro schools. Mr. Frederick W. Crombie has been appointed secretary. The function will be under the auspices of the members of the Sacred Heart Society.

The Rev. Father Venning, S.M., of Boulcott street, takes Rev. Father Moloney's place at St. Joseph's, and Rev. Father Macdonald, S.M., of Nelson, replaces Rev. Father Venning at St. Mary of the Angels'. Father Macdonald's place at Nelson will be taken by Rev. Father Herbert, S.M., who left for the scene of his labors during the week.

Wanganui

(From our own correspondent.)

July 16.

The St. Mary's Catholic Club and members of the choir, with some of the ladies of the parish, held a social gathering on July 11 in the Drill Hall, when there was a large attendance. The secretaries (Messrs. T. Mahoney and Beasley) deserve great credit for the way the affair was managed. The organ fund will benefit by about £35. The debating class of the club journeyed to Waverley to try conclusions with the local club, but were defeated by 20 points. The following represented the Wanganui Club—Messrs. O'Brien (leader), Lomax, Murphy, Powell, and McBrearty. The judge's decision was that he found it difficult to place most of the speakers, but the Waverley representatives were the best all-round combination. However, the St. Mary's Club are very proud of the display their representatives made. The St. Mary's Club intend producing the comedy 'Jane' in the Opera House next month.

Greymouth

(From our own correspondent.)

July 19.

The return euchre tournament between the Trinity Young Men's Club and the St. Columba Club was held in the latter's club rooms last week, when the visitors carried off the laurels by 139 points. During the interval refreshments were handed around, and songs and recitations were given.

Another of the old pioneers of the West Coast passed away at the Grey River Hospital on July 16, in the person of Mr. Michael Barry, late of Barrytown, deceased, who was an inmate of the hospital for the last ten years, was well known as a genial and kind-hearted man, and many of his old friends will hear with regret of his death. Mr. Barry, who had reached the ripe old age of 87, was a native of Cork, Ireland. The funeral took place this afternoon and was largely attended, many coming in from Barrytown to pay their last respects to the memory of their departed friend. Rev. Father Taylor read the funeral service at St. Patrick's Church and the Greymouth cemetery.—R.I.P.

There was a large attendance of members of the St. Columba Club at the usual weekly meeting last Monday evening, when four new members were elected and three proposed. The programme consisted of a debate, 'Freetrade v. Protection.' Messrs. D. Butler (leader), M. Hansbery and Rev. Father Taylor spoke on the side of freetrade, whilst Messrs. Wm. Duffy (leader), J. Hanman, and Wm. McEvedy spoke on the side of protection. After a very interesting discussion, during which some very good arguments were advanced on each side, the judges decided in favor of protection. Mr. D. Butler (late of Christchurch) proved himself a very able speaker and clever debater, and is a decided acquisition to the club. The club held a most successful euchre party last week, about 130 ladies and gentlemen being present. The prizes were won by Miss Jane Burke and Mr. Adam Coulson. After refreshments were handed around by the club members, Miss Burke contributed a song, whilst Mr. P. Smyth gave a recitation.

The half-yearly meeting of the Greymouth branch of the H.A.C.B. Society was held last Thursday, Bro. Oscar Egden presiding. There was a large attendance of members. The report and balance sheet were read and adopted, and showed the society to be in a very flourishing state. The membership now stands at 80, which is considered satisfactory. The election of officers for the ensuing six months resulted as follows:—President, Bro. O. Egden (re-elected); vice-president, Bro. M. J. Fogarty; secretary, Bro. Joseph Tymons (re-elected); treasurer, Bro. T. P. O'Donnell (re-elected); guardian, Bro. Henry Hanrahan; warden, Bro. P. Deere (re-elected); auditors, Bros. M. J. Phillips and T. P. Fogarty; sick visitors, Bros. P. O'Doherty and M. F. Hansbery. It was decided to hold a social gathering on August 1, and to invite representatives of the branches in Greymouth, Kumara, Hokitika and Reefton.

Timaru

(From our own correspondent.)

July 23.

Mr. J. Dunne, of the C.T.C.A., a prominent member in all parish matters, has been transferred to the Waimate branch of his firm.

The members of the Altar Society have forwarded to Mrs. N. Mangos a very fine drawing-room clock with an inscription to mark their appreciation, on the occasion of her marriage, of the work she did as their secretary for about nine years. She had for even a longer period taken charge of the decoration of the altars and the work of preparing the church building for the different festivals.

The final in the card competitions for the friendly societies' cup was played last Wednesday evening between teams representing the Manchester Unity and the Hibernians. The latter team proved victorious. After an excellent supper had been partaken of Bro. Cunningham, speaking for the H.A.C.B. Society, thanked their opponents for the fine contest they had given them, and mentioned that the games just concluded formed their eighth win during this year's tournament, the total number of matches played being nine.

On Friday evening the Children of Mary, under the leadership of the Misses M. Venning, M. Mara, and B. Ryan, gave a social in the girls' school in aid of the library fund. About 200 persons were present to take part in the euchre tournament. The Misses C. Dunne and Dennehy and Mr. J. Sullivan were the successful prize takers. Refreshments were handed round by the ladies. During the interval Mr. J. McKenna sang 'Hybrius the Cretan.' Mrs. N. Mangos presiding at the piano. Rev. Fathers Bowden, Le Floch, and Finnerty were present during the evening.

A highly successful meeting of St. John's Literary and Social Club was held in their rooms on Tuesday evening, the attendance being a record one. Mr. C. Kerr occupied the chair and opened the miscellaneous programme with a short reading from Dickens. Songs were given by Rev. Father Finnerty. Messrs. J. McKenna and Conlon. Mr. J. Venning contributed a reading, and Messrs. T. Mara, R. O'Connor, and W. Hall also helped to pass the evening agreeably. Mr. M. J. Doyle presided at the piano. Refreshments were dispensed. It was decided to hold a mock Borough Council on the next evening.

(In an obituary notice in last week's Timaru letter the name 'Blackman' should be 'Blackmore'. The mistake was due to indistinctness in the copy supplied to us.—Ed. 'N.Z.T.')

DIOCESE OF AUCKLAND

(From our own correspondent.)

July 20.

The Marist Brothers' Old Boys' Association will this evening hold a social gathering in the Choral Hall.

This evening the Very Rev. Dean Hackett, of Paeroa, delivers his lecture, 'Irish wit and humor,' at the Leys Institute, Ponsonby.

His Lordship the Bishop visited Panmure last Sunday, and administered Confirmation to over thirty candidates. The weather was very inclement, but despite the elements the faithful turned up in goodly numbers.

In last Saturday's 'New Zealand Herald' an article appeared on the late Mr. Michael Davitt. It was highly complimentary, and gave unstinted praise to the man who had dared and suffered and accomplished so much for Ireland.

Last evening at the City Council's meeting, when the question of the erection of workmen's homes came up for discussion, it was suggested that the Bishop's property fronting Richmond Road would be a suitable site upon which to erect them.

When at Panmure last Sunday the Bishop, who was accompanied by Rev. Father Holbrook, visited the grave of the late Rev. Father Benedict, O.P. It being the anniversary of his death prayers were offered up for the repose of his soul.

The last census returns show that the North Island has now passed the South Island in population, and is increasing at a much greater rate. Greater Auckland, too, exceeds in population any of the other centres in New Zealand.

A thoroughly representative meeting of citizens waited on his Worship the Mayor during the week, and requested him to publicly receive Sir Joseph Ward on his arrival in Auckland at the end of this month by the San Francisco mail steamer. The Mayor acceded to the request, and a public address will be presented on the occasion from the citizens to Sir Joseph.

Inventions due to Boys

Captain Cody, the inventor of the Aeroplane kite, who recently gave an exhibition at the Crystal Palace of his new man-lifting air machines, was considerably astonished when, on the morning of the trial, a couple of models of his invention came fluttering gaily over the grounds from outside.

Subsequent investigation (says 'Pearson's Weekly') proved that the tiny duplicates had been built to scale by a couple of precocious Penge youths, who had made mental notes of the principles upon which Mr. Cody's originals were constructed while on a visit to the Palace some days previously.

The boys had spent the whole of their pocket money in materials, had occupied their spare time in putting the kites together, and had utilised the spacious coal-yard attached to the Penge railway station for the conduct of their preliminary experiments.

Sir John Brown, who made the first rolled armor plates for modern battleships, was but a lad of sixteen when the sight of a carriage worked by a spiral spring at a village fair suggested to him the conical spring buffer for railway trucks, out of which, after a long struggle, he ultimately made a fortune.

Eli Whitney, the inventor of the cotton gin, got the germ of his great idea from seeing, through the interstices of a hut, an old negro work a hand-saw among the freshly picked cotton stored within.

The teeth of the saw tore the lint from the seed easily and quickly, and young Whitney (he was barely thirteen at the time), realised at once that a machine working a number of similar saws simultaneously would revolutionise the cotton industry.

He said nothing to anybody, but set to work building models and experimenting. His difficulties were enormous, for he not only had to make his own wheels, cogs, etc, but he had also first to forge his own tools, and even to manufacture the paint wherewith to color his many plans and drawings.

But he succeeded in the end, and though the outbreak of war and other hindrances prevented the invention from being actually placed upon the market until many years afterward, the first complete cotton gin ever constructed was built from those very models and plans, and with scarcely a single alteration.

At Attercliffe, near Sheffield, in 1760, there lived a watchmaker named Huntsman, whose temper had often been tried by the defective quality of the watch springs then in use.

He sometimes wondered if it were not possible to make those articles of like nature, and at last came to the conclusion that if he could only melt a piece of steel and cast it into an ingot its composition would be the same throughout.

He experimented, and at last succeeded. The supply created the demand. And ere long Huntsman was turning out cast steel ingots by the hundreds of tons, and reaping a fortune.

The workmen in the mills were paid very high wages, and were sworn to secrecy. Nor did they betray their trust—at least, not wittingly.

But one bitter night they gave shelter to a wan, half-frozen lad, dressed in tattered corduroys. He asked no questions. Indeed, he seemed dozing most of the time in the warm glow of the furnaces.

Nevertheless, when he went he took the secret of steel casting with him, and within half a dozen weeks these were as many mill-owners in Sheffield working the new process.

Samuel Crompton, a boy of sixteen, copied the best features of the spinning machine invented by Hargreaves and Arkwright, added to them some of his own, and, after thirty months of anxious and secret experimenting, produced the first spinning mule—so-called because it was a kind of hybrid between Hargreaves' jenny and Arkwright's water-frame.

The raw apprentice lad was, however, no match in cunning for the cotton lords, who soon found out the secret of his new machine and shamelessly robbed him of the fruits of his ingenuity.

Many years afterward, it is true, they used their influence to secure for him a Parliament grant of £5000, but he was then a broken-hearted and disappointed man, to whom the money came too late to be of any real service.

The late Sir Isaac Holden's inventions in connection with the wool-combing industry have almost obscured from the public's remembrance the fact that he was also the originator of the lucifer match.

This happened while filling the position of lecturer on chemistry at the Castle street Academy, Reading. He used to rise at four in the morning in order to pursue his studies, and found the old-fashioned flint and steel extremely inconvenient. 'So one day he made a paste of phosphorous and other substances, stuck it on the end of a sliver of wood, and found it would ignite on being rubbed against any rough substance.

Holden himself did not realise the importance of his discovery. Not so, however, a pupil of his to whom he showed it. This youngster, who chanced to be the son of a London manufacturing chemist, at once wrote to his father about it; and shortly after lucifer matches were issued to the world.

Lord Armstrong as a boy was intended for the law, but as it happened there was a water wheel of curious construction near the office where he worked, and the man who owned it explained its mechanism to the inquisitive lad. He also explained to him an idea he had for utilizing the power of falling water in order to lift the great weights.

A few brief words set young Armstrong thinking. A little later he started experimenting. And the result of it all was that there was perfected, in due course of time, the enormously powerful hydraulic crane, which has rendered possible the ambitious enterprises of the modern builder.

Last, and most wonderful of all, comes the case of the little Italian lad Guglielmo Marconi who, through seeing a conjurer perform certain tricks of electrical agency, was enabled not so very long ago to astonish the world with wireless telegraphy.

His first experiments were carried on in a field on his father's farm, and his apparatus consisted merely of tin biscuit boxes set up on poles of varying heights, one of which was connected with a crude transmitter, both of his own manufacture.

This was in 1886, when he was in his fourteenth year; and he was barely 21, a shy, modest, beardless stripling when he was in London explaining to the greatest scientists of the age the greatest discovery of the century.

WEDDING BELLS

KOTLOWSKI—DENNEHY.

A very pretty wedding took place at St. Canice's Church, Westport, on June 26 (says the local 'Times'), when Mr. John Kotlowski, youngest son of the late Mr. Augustus Kotlowski, of German Bay, Akaroa, and Miss Alice Dennehy, second daughter of the late Mr. Daniel Dennehy, of Chirlston, were united in the bonds of Matrimony. The ceremony was performed by the Ven. Archpriest Walsh, who also celebrated a Nuptial Mass. The bride, who was given away by her brother, Mr. Frank Dennehy, was attired in a *crème crepe de chene* gown, daintily trimmed with chiffon roses, and silk *à la*que insertion, and wore the customary wreath and veil. She was attended by her two sisters, Misses Mary and Nellie Dennehy, the former wearing a gold bamboo bangle; and the latter a gold charm and cross, the gifts of the bridegroom. The bridegroom was attended by Mr. James M. Dennehy as best man, and Mr. Denis F. Dennehy as groomsmen. After the ceremony the party adjourned to the residence of the bride's mother in Queen street, where the wedding breakfast was served. The important toast of the bride and bridegroom was proposed by Mr. J. W. Fair, J.P., a very old friend of the bride's family. The happy couple left for Wanganui, where their honeymoon is to be spent. The bride's present to the bridegroom was a watch guard made from local gold. Mr. and Mrs. Kotlowski were the recipients of many valuable and useful presents.

Ladies requiring kid gloves in the latest style, and at a remarkably low price should visit Messrs. Mollisons, Ltd., George street, Dunedin, where they will be sure to find something to suit their taste....

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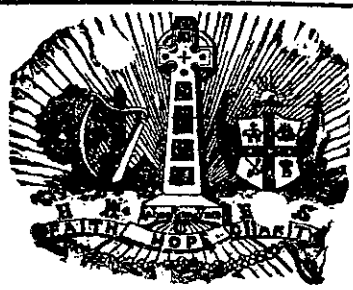
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Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

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.

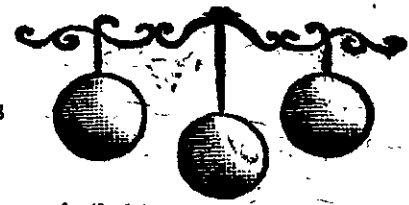
The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants Branches being established in the various centres throughout the Colonies an invaluable measure of reciprocity obtains.

W. KANE, District Secretary, Auckland

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Commercial

PRODUCE.

London, July 21.—The wheat markets are firm. The fine weather has improved the harvest prospects in England and France, but it is neutralised by heavy rains in Russia. There are smaller shipments from Russia and the Argentine. Cargoes are neglected. South Australian, prompt arrival, 32s 6d; Victorian, afloat, 30s 3d to 31s 9d; New South Wales, 31s to 31s 3d; Australian spot, 31s 6d to 32s. The latter is depressed owing to the forced sales of parcels already arrived.

Butter is firm. Danish, 113s to 115s; colonial unchanged. There is only a small business, the bulk being stored.

Wellington, July 23.—The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, July 21:—"The mutton market is quiet, with no alteration in prices to report. The lamb market is steady, and shipments at present arriving are heavy. Stocks are distributed among agents, who are pushing sales, and large business has been done. Average price: Canterbury brands, 5d; other lamb than Canterbury is quoted at 4½d. The beef market is depressed. Average price ruling, 3½d and 2½d for hind and forequarters respectively. The butter market is strong, and stocks are advancing. Price prospects for next season are encouraging. Choicest New Zealand brand is selling at 107s. The stock is lower and small. Danish is quoted at 115s, Canadian at 105s per cwt. The cheese market is steady. The New Zealand supply is practically exhausted. White cheese is quoted at 64s and colored at 60s per cwt. Canadian makes are selling at 58s per cwt. The hemp market is firm, owing to speculative demand. There have been some heavy transactions. Price to-day, £35 per ton, g.f.a.q., Wellington, grade.

Invercargill Prices Current.—Wholesale—Butter (farm), 9d; separator, 10d. Butter (factory), pails 1s 1½d. Eggs, 1s per dozen. Cheese, 6d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £3 5s per ton. Flour, £9 10s to £10. Oatmeal, £12 10s to £13. Bran, £4. Pollard, £5 10s. Potatoes, £9. Retail—Farm butter, 11d; separator, 1s. Butter (factory), pails, 1s 3d. Cheese, 8d. Eggs, 1s 3d per dozen. Bacon, 9d. Hams, 10d. Flour—200lb, 21s; 50lb, 5s 9d; 25lb, 3s. Oatmeal—50lb, 7s 3d; 25lb, 3s 9d. Pollard, 9s 6d per bag. Bran, 5s. Chaff, 2s. Potatoes 11s per cwt.

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

We held our monthly auction sale of grain and produce at our stores on Monday, where there was again a full attendance of local buyers. Our catalogue, which comprised nearly all the lines in demand locally, was well competed for, and in most cases bidding reached our valuations or owners' reserves. Values ruled as under:—

Oats.—With the exception of seed lines, for which a few inquiries are being made, the demand for all classes is unchanged. Shippers are securing only small orders, and these are being filled on the basis of late quotations. Quotations: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2½d to 2s 3d; inferior to medium, 2s to 2s 2d per bushel (sacks extra).

Wheat.—For all wheat of prime quality the market is a shade firmer, although prices are practically unchanged. Medium quality is not in favor, but fowl wheat continues to move off locally and in small lots for shipment at late rates. Quotations: Prime milling, 3s 3d to 3s 6d; choice Tuscan, 3s 7d to 3s

8d; medium, 3s 3d to 3s 4½d; whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 9d to 3s per bushel (sacks extra).

Potatoes.—Prime seed lines are in most demand at prices fully equal to or somewhat in advance of late values. Next in favor come prime table Derwents, which are not offering freely. Medium qualities cannot be so readily dealt with, and lines in doubtful condition are difficult to place. Quotations: Good seed, £11 10s to £12 10s; choice, to £13; best table sorts, £10 15s to £11 10s; medium to good, £9 5s to £10 10s; inferior and faulty, £7 to £9 per ton (sacks included).

Chaff.—The market has been more fully supplied, and although medium to good qualities have suffered slightly, prices for prime bright oatens sheaf show little variation. Inferior and discolored lots have no inquiry. Quotations: Best oatens sheaf, £3 17s 6d to £4; choice lots, £4 2s 6d to £4 5s; medium to good, £3 10s to £3 15s; light and inferior, £3 to £3 5s; straw chaff, £2 10s to £2 15s per ton (bags extra).

Turnips.—These met slightly better demand, and several trucks of good Swedes sold at 19s to 20s per ton (loose, ex truck).

Straw.—Bright oatens straw is in fair demand at £2 5s to £2 7s 6d. Wheaten is fairly plentiful at 30s to 32s 6d per ton (pressed).

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

Oats.—The market continues very quiet, prices, which are as follow, being unchanged: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2½d to 2s 3d; inferior to medium, 2s to 2s 2d per bushel.

Wheat.—The market has a firmer tendency, but quotations, which are as follow, are practically unchanged: Prime milling, 3s 3d to 3s 6d, choice Tuscan, 3s 7d to 3s 8d; medium, 3s 3d to 3s 4½d; whole fowl wheat, 3s 1d to 3s 2d, broken and damaged, 2s 9d to 3s per bushel.

Potatoes.—Seed lines continue in good demand, and the market if anything is a shade firmer. Quotations: Good seed, £11 10s to £12 10s; choice, to £13; best table sorts, £10 15s to £11 10s; medium to good, £9 5s to £10 10s; inferior and faulty, £7 to £9 per ton.

Chaff.—Supplies have been more plentiful, but there is very little change to report in prices, which are as follow: Choice, to £4 5s; prime oatens sheaf, to £4; inferior, to good, £3 to £3 10s.

WOOL

London, July 19.—At the wool sales crossbreds were firm, and were the highest of the series. There have been considerable withdrawals of faulty merinos. The Weana clip realised 12½d, Ben Ohau, 9½d, and Ohoka 20½d.

London, July 22.—The quantity of wool catalogued to date is 114,410 bales; sold for home consumption, 58,000 bales, for the Continent 36,000 bales, and for America 4000 bales, held, 18,000 bales. Compared with opening prices, greasy crossbreds were unchanged, scoured slipes were fully 10 per cent. cheaper, greasy merinos 5 per cent. cheaper, and scoured faulties were 7½ to 10 per cent. below May rates. Trade prospects seem good, but buyers have lost confidence.

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

Rabbitskins.—We offered a very large catalogue on Monday to the usual buyers, prices being much the same as last week's, viz., small to 7½d, summers to 11½d, autumns to 17½d, early winters to 18½d, winter bucks to 19½d, winter does to 22d, fawns to 13½d, and blacks to 23½d per lb. Hairs made up to 18½d.

Sheepskins.—We submitted a large catalogue at our sale on Tuesday, when prices were much the same as last week's. Crossbreds sold up to 8s 3d; halfbreds to 13s 9d, merinos to 10s 4d, and fine crossbreds to 7s 8d. We can confidently recommend consignments being sent in at present.

Hides.—No sale since last report.

Tallow and Fat.—No change to report in this market, all coming forward meeting with a ready sale.

LIVE STOCK

DUNEDIN HORSE SALE YARDS.

Messrs. Wright, Stephenson, and Co., report as follows:—

To a fairly good attendance of buyers we offered a moderate entry of horses on Saturday last—the major portion being aged and worn-out sorts from town dealers and other vendors in and about the city. Only two or three draughts were included in the entry, and although there were several buyers in quest of first-class, sound, young horses, unfortunately at this sale there was not one animal these buyers could bid for. We quote: Superior young draught geldings at from £45 to £52; extra good do (prize-takers), £55 to £60; superior young draught mares,



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£55 to £65; medium draught mares and geldings, £30 to £40; aged do, £15 to £25; well-matched carriage pairs, £75 to £100; strong spring-van horses, £25 to £35; milk-cart and butchers' order-cart horses, £18 to £25; light hacks, £10 to £15; extra good hacks and harness horses, £20 to £25; weedy and aged do £5 to £8.

DIocese of Christchurch

(From our own correspondent.)

July 23.

The Rev. Father O'Connell was last week at Geraldine on his mission in aid of the Cathedral fund. He is expected back in the city at the end of the week.

At Mount Magdala on Sunday, the Feast of St. Mary Magdalen was observed with befitting solemnity. A Missa Cantata was celebrated by the Rev. Father Galerne, S.M., who also preached.

Under the auspices of the Christchurch Catholic Club a social gathering was held at the Alexandra Hall on last Thursday evening. Progressive euchre and attractions of a varied nature went to make up an enjoyable programme. The secretary, Mr. W. F. Hallins, and members of the Executive Committee, with the assistance of a few energetic ladies, contributed to the success of the event.

On the Feast of Our Lady of Mount Carmel in the chapel at the Convent of the Sacred Heart, there was the impressive ceremony of reception of four young ladies in the Congregation of 'Our Lady of Missions.' The Very Rev. Vicar-General presided, and others of the clergy present were the Very Rev. Dean Ginaty, Rev. Fathers Hyland, Richards, Hickson, and Galerne. Many of the relatives of the young aspirants were also present.

The annual meeting of the Cathedral Conference, Society of St. Vincent de Paul, was held on last Wednesday evening at the presbytery, Barbadoes street. It was decided that the annual appeal in the Cathedral in aid of the funds should be on Sunday, August 20, on which occasion a charity sermon is to be preached by a Redemptorist Father, who at the time will be engaged conducting a retreat for the Sisters of Nazareth. All the retiring officers were re-elected unopposed. They are as follow:—President, Bro. E. O'Connor, J.P.; vice-president, Bro. J. McCormick; hon treasurer, Bro. F. O'Connell; hon. secretary, Bro. E. Shanly; wardrobe-keeper, Bro. F. O'Connell. It was decided to establish a library in connection with the conference, and Bro. J. Hendron was appointed to the position of librarian. The duties of spiritual director are retained by the Very Rev. Father Le Menant des Chesnais, S.M., V.G.

The adjourned half-yearly meeting of St. Patrick's branch of the H.A.C.B. Society was held on July 12, when the officers for the ensuing term were installed by Bro. P. Pearce, P.P., who congratulated the branch on its steady progress during the past six months. A vote of thanks was accorded the retiring officers, Bros. J. Nelson, T. Pender, E. Will, and P. Pearce. The business sheet for district meeting was dealt with, and the delegate instructed to vote against the motion to be brought forward by the Onehunga branch. On Monday, July 16, a special meeting was held to discuss a number of amendments and additions to rules, which were carried unanimously. During the evening four new members were initiated and one received by clearance, and three candidates were nominated for membership. The secretary was instructed to convey the sympathy of the branch to the widow of the late Bro. J. Shannon, of Westport.

In honor of the patronal feast day, a general meeting of members of the various conferences of the Society of St. Vincent de Paul, including the Cathedral 'Ladies of Charity,' was held at the presbytery on last Thursday evening. About thirty were present. The Very Rev. Father Le Menant des Chesnais, S.M., V.G., spiritual director, presided, and gave an impressive address on charity, the special methods which should be followed, and the spirit that should animate those who are privileged to be associated in a work so near to the loving Heart of our Divine Saviour. The president of the Particular Council explained that the meeting, and others of a similar nature, at stated intervals, were provided for in the rules of the society, and now that conferences were sufficiently organised, would be regularly observed. Bro. E. O'Connor (president Cathedral Conference) and Bro. H. Anthony (president St. Joseph's Conference, Lyttelton) also addressed the meeting. It was incidentally mentioned that an effort will be made to arrange a retreat shortly for all members.

Among the awards for bravery made at the annual meeting of the Royal Humane Society (New Zealand branch) held last week, appears the following:—A certificate to Philip Cardon Dwyer (aged fourteen), for rescuing Jane Barragh (aged twelve) and Samuel Barragh (aged three), from drowning at Riccarton Racecourse on December 26, 1905. The occurrence in this connection, it may be remembered, was at the Catholic picnic last Boxing Day. Whilst on the subject of brave deeds, another on the part of one of our Catholic boys not yet sixteen years of age has been brought under my notice, but which has, so far, not received any public record. Master D. Haughey, engaged in the office of a large manufacturing firm, whilst out on a message a few weeks ago, observed a child floating down the Avon. Dismounting from his bicycle and divesting himself of his coat only, he waded into the water up to his chin and brought the child out safely. His risk was the greater owing to the fact that there was a deep layer of mud on the river bottom at the spot, which made the rescue all the more difficult. It is hoped notice will be taken of the incident in the right quarter.

The convent girls' school (Cathedral), conducted by the Sisters of the Missions, was examined on June 22 by Mr. E. K. Mulgan, Inspector under the North Canterbury Board of Education. In his detailed report the Inspector writes: 'The result of the annual visit shows that a good deal of useful work—the outcome of earnest and faithful effort—has been done in this school during the year. In several directions a creditable state of efficiency has been reached, and some commendable work has been done in most classes.' Whilst specifying certain work, he writes: 'It is but fair to add that the unfavorable conditions under which the work of the school has been carried on during the year make it extremely difficult, if not impossible to reach a high level of efficiency.' This has reference to the interior arrangements of the school building, a matter which is receiving the attention desired by a committee set up for the purpose. Another point raised in this connection is one in which the parents and not the teachers are to blame, viz., 'irregular attendance.' Whilst a great percentage in all standards were promoted, the failures in this connection were so placed, in nearly every case, through absence from the examination. In standard VI., out of a class comprising 23 pupils 13 were granted certificates of proficiency, and 5 certificates of competency, 13 years and 7 months being the average age of pupils. Whilst 'satisfactory' was bracketed against most of the compulsory subjects, singing and needlework were stated as 'good,' which was emphasised also in regard to the order, discipline, and tone of the school.

'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.

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MARRIAGE

KOTLOWSKI—DENNEHY.—On June 26, at St. Canice's Church, Westport, by the Ven. Archpriest Walshe, John Thomas, youngest son of the late Augustus Kotlowski, of German Bay, Akaroa, to Alice Rose (Dot.), second daughter of the late Daniel Dennehy, of Charleston, West Coast.

DEATHS

COLL.—On June 1, at his residence, Ballycallen, Co. Donegal, Ireland, Daniel, the beloved husband of Ellen Coll, late of Waitohi Flat, Temuka.—R.I.P.

SHARKY.—At Ross, on July 5, after a fortnight's illness, fortified by all rites of Church, James Joseph Sharky, Blacksmith, Ross; aged 47 years.—R.I.P.

COLLINS.—Of your charity pray for the repose of the soul of John Collins, native of Cork, Ireland (brother of James Collins, of Invercargill), who died at his brother's residence, Invercargill, on July 19, 1906, in his 50th year.—R.I.P.

COLLINS.—At her father's residence, Invercargill, on July 19, 1906, Minnie, eldest daughter of James and Mary Collins; aged 17 years and 4 months.—R.I.P.

ANSWERS TO CORRESPONDENTS

Several Kind Friends.—Grateful thanks for kind appreciation.

F.T. (Hastings).—Many thanks. Very interesting exhibition of inconsistency. May yet be useful.

F.J. (Dannevirke).—Article in 'Daily Press' on 'Disgusting Bigotry' reflects the highest credit on the paper. We are watching developments and will keep it beside us for possible future use.

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.



THURSDAY, JULY 26, 1906.

ANOTHER MARE'S NEST



HERE are sundry men in clerical attire who are morbid secretions on the social life of the Mother State of Australia. They usually manifest themselves with greatest virulence when the circling year brings around the recurring hysteria of mid-July. If mare's nests—like Lowell's pious editors' 'prinserpuls'—had 'a solid vally,' the clerical firebrands across the water would now be multi-millionaires. Exposure does not shame them. Experience teaches them no lesson. Little Barnums in black, they are gluttons for self-advertising. And they have the eager and indiscriminate appetite of the shark for every sort of offal that falls from the foul-smelling slop-tub of No-Popery.

The latest No-Popery mare's nest has been discovered by the Orange firebrand in Sydney who is known to fame

in these countries as the 'chaplain' of the notorious Coningham pair. It was announced amidst flowing declamation at an Orange gathering in the Sydney Town Hall, and was greeted with a fervor far surpassing that with which the brethren would have welcomed the discovery of the fifth dimension or perpetual motion. Here is the substance of one report of the 'find':—

'He said that in the hall was one of three girls who had made their escape from a convent near Sydney. The girl was originally Presbyterian, but she went as a servant to a Roman Catholic presbytery in the country. While there she became a Roman Catholic. At the end of six months she desired to come back to Sydney. The priests tried to persuade her not to return to the city, but she persisting, they gave her a letter to the Mother in charge of a convent near Sydney, ostensibly to provide her with a home. The Mother Superior took away the girl's clothes and her money, and put her under lock and key. For a year and nine months the girl was forced to work from four o'clock in the morning till eight o'clock at night, without payment. Eventually she and two other girls made their escape disguised. These girls had furnished information that, about a hundred girls were in that convent under similar conditions, engaged in laundry work, and some of the inmates were only nine years of age. He promised that the rest of the story would be told later on.'

Another report of the platform tale was in some respects more detailed. It gave, for instance, the name of the 'Roman Catholic Presbytery' as that of Bathurst (N.S.W.), and the 'convent near Sydney' as that of the Good Samaritans, who do for fallen women the work which is so admirably done in New Zealand by the Sisters of the Good Shepherd.

The fraudulent 'kolporter' was oily and pious and eloquent when he tried to 'unload' a spavined nag upon Josh Billings. But the cautious philosopher was 'not edzackly disposed to swallow, without stirring', all the horse-vendor said. A similar caution would have saved Coningham's 'chaplain' from another of the exposures that have dogged his tales ever since he engaged in the cowardly but congenial task of harrying Catholic women. A sane and fair-minded man would have stirred the story before swallowing it. A telegram of inquiry to Bathurst, a three minutes' conversation over the telephone with the Superior of the Good Samaritans, would, indeed, have deprived the Saffron Sashes of one of the spasms of sensation that they love so dearly when the dog-star is in the ascendant in 'that part of Scotland which is called Ulster'. But it would have spared the clerical firebrand the humiliation of being again pilloried as a defamer of devoted women whose lives are a reproach to him.

The exposure of the story resolves itself into two sections. The first was provided by Monsignor Long, Administrator of the Cathedral, and (in the Bishop's absence) of the diocese, of Bathurst. The remainder of the business was done in thorough-going fashion by the Sydney 'Freeman's Journal' of July 14. Monsignor Long testified in the public press that no such incident as related on the Orange platform in Sydney had taken place in the Bathurst presbytery. And he was borne out in his statement by the Rev. E. J. Flanagan, 'who had been intimately associated with it for the past seventeen years'. The rest of the dynamiting was done by the 'Freeman,' on detailed information obtained—where the accuser could and ought to have obtained it—at the Good Samaritan Home. Stated in the most summary form, it runs as follows: (1) The girl referred to came to the Home, not from the Bathurst Catholic presbytery, but from the Bathurst gaol. (2) Neither her clothes nor her money were taken away at the Home; for the simple reason that she reached the place without a penny in her pocket and with no clothes beyond those that she stood in. (3) The story of being 'put under lock and key' is a fabrication. (4) So is the story of the 'work from four o'clock in the morning till eight o'clock at night'. The hours of work (which are very moderate) are clearly set forth in the 'Freeman', and they are shorter, and more broken, and the work far less

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exacting and sustained than that which is performed every day by house-mothers in the homes of workers throughout New Zealand. And the supposed 'martyr' was one of the least diligent workers in the Good Samaritan Home. (5) 'She and two other girls made their escape disguised'. (a) There was no need to 'make their escape'. They simply walked out in the customary way, by the unlocked front door—a right which they were free to exercise at any time. And they did this with the full knowledge, though not with the approval, of the Superior, and with money furnished by her in their pockets. (b) The Bathurst 'victim' had not been in the Home for the period stated. On her first admission (after her discharge from prison) she remained a short time, left the institute, returned, and, by her own request was received back again. (c) The three girls left the institute in the dress of the place, which, so far from serving as a 'disguise', was calculated to direct attention to them. And thus the whole frippery of the latest 'yellow' sensation falls to the ground.

Will this fresh exposure teach those cowardly calumniators of Catholic women a lesson of caution? There is not the smallest hope that it will. Men of normal mentality believe by evidence and reason; the 'yellow' clergy by the interest or passion of the hour. And all too fully they have absorbed the principle of their spiritual father, Luther, who declared: 'Against the Papacy I esteem all things lawful.' In its marsupial animals, Australia still retains some of the relics of Trias-life that have vanished from almost every other clime under the sun. And, in an analogous way, the Saffron fraternity retain the monstrous feelings of religious hate that belong to an evil day that is now happily gone for ever over the greater part of the world that believes in the gentle Gospel of Him Who would not crush the bruised reed, or extinguish the smoking flax. And thus amid the clamor of 'Kentish fire' we still hear, at the annual orgie,

'In words that sound as if from human tongues
Those monstrous, uncouth horrors of the past
That blot the blue of heaven and shame the earth
As would the saurians of the age of slime,
Awaking from their stony sepulchres
And wallowing hateful in the eye of day.'

More light, more faith, and the schoolmaster abroad—these will at last rid the earth of those principles of oath-bound hate that 'shame the earth' vastly more than 'the saurians of the age of slime'.

Notes

Think!

'Think,' says this week's 'Outlook' in the course of an earnest article, 'what twenty-one consecrated men in each congregation could do!' Our esteemed contemporary is right. Think of what a much smaller number of 'consecrated men,' and consecrated women, too, per congregation are doing right here in New Zealand within the Catholic Church!

A Balclutha Romance

The quacks we have always with us. Their brazen impudence and their vociferous pretence may—and do—impress the ignorant, the credulous, and the groundlings generally. But they make the judicious to grieve, or move them to scorn. The theological quack and the historical quack we know. They get the taste of our rawhide from time to time. But one of the worst specimens of the quack-in-history that we have come across for some time is one who, under the name of Warren Hughes, contributes a 'Famous Love Story'—that of 'Edwy and Elgiva'—to the Balclutha 'Free Press' of July 17.

The 'famous love story' runs in substance as follows in the 'Free Press':—

Edwy (Eadwig) 'became King (of Wessex, in 955) 'at the early age of sixteen.' He 'openly sided with the churchmen' against Abbot Dunstan's 'drastic measures' to restore ecclesiastical discipline. Edwy was then 'on the eve of being married to the beautiful Elgiva or Aelgifu, whom he passionately adored.' Dunstan then 'went further, and, finding that Elgiva was within the prohibited degrees of kinship to her husband, he declared the marriage void, and commanded him to dismiss her to her home.' But 'Edwy proceeded with marriage, in defiance to the monk's objections,' and so the 'ill-feeling progressed on both sides.' At his coronation feast, Edwy left the table, and sought 'the company of his young wife.' 'His trusty barons' and 'the nobles of his Council' were 'greatly incensed at his rude neglect of them'; and 'Dunstan, glowing with religious zeal, offered to bring him back'—and did so. Of course 'there was a stormy scene.' Elgiva was in due course 'proclaimed queen, and instigated a series of persecutions against her enemy,' Dunstan. 'He was deprived of his position as abbot,' and subsequently banished. 'The monks, however, with Oda the bishop at their head, now roused all England against the king.' Result: Edwy soon 'found himself only king of England south of the Thames, while the northern portion declared for his younger brother Edgar.' Edwy was finally forced 'to divorce' 'his beloved wife.' She was deported to Ireland, her face disfigured, but not seriously, as much of 'her marvellous beauty' was still left. She escaped, travelled towards Winchester, was discovered by 'her enemies,' hamstrung, and left to die. Edwy soon passed in his checks; 'and so' (to slow music) 'ended the tragedy of a royal love.'

The story told above professes to be 'history'—of the 'honor-bright' kind. As a matter of fact, it has only enough of history to make it historical romance. Taken altogether, it hardly reaches the level of the 'lie which is half a truth,' which (according to Tennyson) 'is ever the blackest of lies.' Unlike the gay romancer, Mr. Warren Hughes, we have taken the trouble to go to the works of the original authorities for the facts of the 'famous love story' of Edwy and Elgiva. Now (1) it was not 'the custom among the English clergy to consider themselves free to marry if they chose.' (2) The dispute between the fiery-brained young Edwy and his tutor, Abbot Dunstan, did not arise out of questions of ecclesiastical discipline, as stated. (3) Elgiva was not Edwy's wife when the incident of the coronation feast took place. She is described by the chroniclers, William of Malmesbury, Eadmer, Matthew of Westminster, and Osberne, by two terms (grossly mistranslated by Carte) that we do not care to transfer to these columns, even in the original Latin. The 'gentle' Elgiva of the 'Free Press' romance is described by the original historians and chroniclers as a beautiful but very lewd woman, who was very nearly related (proxime cognatam) to Edwy. Elgiva is mildly described by the Protestant historian Wakeman as a 'worthless and ambitious woman.' She, with her grown-up daughter (adulta filia) corrupted the dissolute young king, and acquired such an ascendancy over him as to entice him away from the company of his nobles at his coronation feast for the purpose of giving himself up to their lewd company. The scandalous incident is described by the chroniclers (whose words are before us) with the extreme plainness and directness of speech of their time, and is unfit for transcription in our columns. It is sufficient to state that young Edwy was a gross libertine, and that he allowed himself to be made the puppet of a pair of women of degraded morals and evil life. Edwy's conduct on the occasion naturally exasperated the nobles. Dunstan, however, did not 'offer to bring him back.' Osberne, in his life of St. Dunstan, says that the great abbot was 'compelled' by the thanes or nobles to do

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so; and (accompanied by an episcopal relative of Edwy) he conducted the wayward youth to his place in the assembly. The vengeance of these two lurid females soon burst upon the head of Dunstan. He was deprived of his abbacy, outlawed and banished, and all the monasteries that favored him were plundered by the orders of the worthless Edwy. (4) In 957 (two years after the coronation scandal) Edwy married. His bride was not Elgiva (as the 'Free Press' fiction states), but his other paramour, Elgiva's daughter. And it was not Dunstan (who was then in exile) but Archbishop Gdo (not Oda), who declared the marriage null and void, on account of the near relationship of the parties. The 'Free Press' writer seems incapable of stating facts even by chance or good luck.

Edwy's evil life, his lawless and oppressive conduct, his illegal exactions and plunderings, raised his nobles in revolt against him and cost him the crown of Mercia. There is no evidence whatever in the original historians of the period that the monks preached or urged a rebellion against the rule of the young rone. The Protestant historian, Wakeman ('Church of England, 5th ed., p. 69), Green ('History of England,' vol. i., p. 95), and others pay a high tribute to the patriotism and love of liberty that guided Dunstan in his action in those difficult times. 'In the question between Eadwig and Dunstan,' says Wakeman, 'there can be no doubt as to the side on which the interests of the nation and of religion lay. The timely death of Eadwig in 958 saved England from a civil war.' Finally: one of the wicked females that exercised so evil an influence over young Edwy was branded on the face, according to the law and custom of the time. But the original authorities do not say which. Neither do they say which of them was hamstrung, when captured near Gloucester by the nobles then at war with Edwy. The imaginative writer in the 'Free Press' has evidently gone, not to original authorities, but to the writers of historical romance, such as Carte and Guthrie, by whom (as the Anglican Bishop Short says) 'the conduct of Dunstan with regard to Edwy and Elgiva has, without much foundation, been worked up into a pathetic tale' ('History of the Church of England,' p. 12). The 'famous love story' of Edwy and Elgiva, as told by original historians, is a sordid tale of the vulgar intrigues, the vengeance, and the tyranny of about as worthless a trio as ever made a smudge upon the page of England's history.

DIOCESE OF DUNEDIN

An interesting debate on the subject of 'Cram' in the public schools will take place on Friday evening between representatives of St. Joseph's Men's Club and St. Patrick's Literary and Social Club. The debate takes place in St. Joseph's Hall.

At the usual weekly meeting of St. Joseph's Men's Club on Friday evening the programme consisted of selected readings from the works of Goldsmith. The following contributed selections:—Messrs. T. Deehan, J. B. Callan, jun., D. O'Connell, D. S. Columb, J. Hally, W. Rodgers, D. Corcoran, and E. W. Spain. The Rev. Father Coffey congratulated the readers on their efforts, and expressed the hope that members would give similar readings on future occasions.

The members of the Boys' Club enjoyed a great treat on Monday evening, when his Lordship the Bishop attended and gave several selections with his fine gramophone. Among these were examples of music in connection with the ceremonies at St. Peter's, Rome, his Lordship at the same time explaining the nature of the ceremonies. Dr. Verdon also gave a short account of the life of the inventor of the gramophone. The Rev. Father Corcoran presided, and there was a very good attendance, the boys being highly delighted with the interesting and instructive entertainment provided by his Lordship. On the motion of Master J. O'Sullivan, seconded by Master B. Scott, a hearty vote of thanks was accorded the Right Rev. Dr. Verdon.

On Saturday week, on the invitation of the St. Joseph's Club, a combined run of the Dunedin, Civil Service, Dunedin Anglican, Southern Bible Class, Caversham, and Port Chalmers Clubs, took place from St. Joseph's Hall. This was the largest muster of harriers ever held in Dunedin. The trail led on to Littlebourne and on to the Kaikorai Valley, towards Wafari, past the reservoir, and home. After arriving at St. Joseph's Hall refreshments were dispensed by Mrs. Jackson and several lady friends. On last Saturday the Dunedin and St. Joseph's Clubs joined forces in a run from Leven street, Roslyn, as guests of Mr. J. B. Callan. A pack of 34 followed a good trail laid by W. Foley (Dunedin) and Murphy (St. Joseph's). Proceeding up Leven street, the hares descended to the Kaikorai Valley, up Fraser's Gully, thence up Kikland Hill to Bunting's store. The main road was then followed in direction of Ashburn Hall, for about a mile, and a turn made into the open country on the left. A circular course brought the pack to the head of Fraser's Gully again, and the road was then followed up the hill and home. The clubs were afterwards entertained by Mr. and Mrs. Callan, for whose kindness Captains Melville (Dunedin) and Hussey (St. Joseph's) returned thanks.

TEMUKA

(From our own correspondent.)

July 23.

A conversazione is to be held in the Volunteer Hall on Thursday next in aid of the furnishing fund of the new presbytery. This, as well as one held about a month ago, is being organised by a ladies' committee, and by their efforts a fair sum of money was netted.

On Friday evening last the weekly meeting of the Temuka Catholic Young Men's Club was held in St. Joseph's schoolroom. The debate for the evening was, 'Would a universal superannuation fund be to the advantage of the people?' The speakers on the affirmative side were Messrs. W. Barry, Z. Beri, and D. O'Halloran, and on the negative Messrs. J. Reilly, T. Knight, and W. Clarke. When the vote was taken the former side proved the winners by a fair majority.

PALMERSTON NORTH

(From our own correspondent.)

July 22.

The proceeds of the social held on July 4 in the Zealandia Hall will amount to about £25, which will be used for reducing the parish debt.

The election of officers of the local branch of the H.A.C.B. Society, held on July 10, resulted in Bro. T. O'Reilly being elected president for another term of office, the vice-chair being filled by Bro. McLean, Bro. Frank O'Donnell secretary, and Bros. McKewan and M. Hickey as warden and guardian respectively. Bro. V. A. Dallow was nominated as trustee, in place of Bro. F. O'Donnell.

At a general meeting of the parishioners on Sunday last, which was largely attended, it was decided to adopt Mr. Scanlan's suggestion of the coupon system of collecting for the reduction of the parish debt. Mr. C. A. Loughnan, the chairman, explained the scheme, and also the parish indebtedness. It was largely taken up, and in addition some £500 was promised or subscribed in the room. Considering we have £1 per day interest to meet alone, it is to be hoped the scheme will meet with generous support.

OBITUARY

MR. JAMES SCANLAN, LITTLE RIVER.

We regret to record the death of Mr. James Scanlan, who passed away at the residence of his brother-in-law, Mr. John Flynn, Little River, on July 10, at the age of 48 years. The deceased was a native of Woodlands, Kerry, and came out to this Colony 27 years ago. About 13 years ago he re-visited his native land, and on returning to New Zealand he engaged extensively in contracting for the Selwyn and Amuri County Councils. Having decided to retire from contracting, he secured a farm on the Kinloch Settlement. He passed away, as previously stated, at the residence of his brother-in-law, fortified by all the rites of the Church. The funeral, which took place on July 12, and was very largely attended, left the church for the Little River cemetery, where the interment took place. The Rev. Dr. Kennedy officiated both at the church and the graveside.—R.I.P.

Interprovincial

Parliament will meet at 2.30 p.m. on Tuesday, August 21.

The first lambs of the season are now to be seen in different parts of South Canterbury.

The price of the State coal, delivered, in Christchurch is to be 30s per ton, and 15s 6d per half ton.

Sir Walter Buller, the well-known authority on the ornithology of New Zealand, died in England last week.

Rich gold-bearing blacksand continues to be thrown up by the sea on the Five Mile and other beaches in South Westland, and several parties continue to do well.

It is expected (says the 'Taranaki News') that six different companies and syndicates will be at work boring for oil in the New Plymouth district in the course of a few months.

It is reported that fifty temporary clerks employed at the Government Buildings in Wellington have been given notice that they will not be required after the end of the present month.

With regard to the fuller's earth operations at Taranaki (says the Thames correspondent of the 'Auckland Star') development work is steadily proceeding. The erection of the buildings has been almost completed, and the material will soon be available.

An attempt made to form a 'Citizens' Bible-schools' League' in Wellington last week met with a rather disappointing result. Only fourteen people were present, and the meeting, after discussing the proposal, decided to adjourn for a week to 'beat up an attendance,' as one speaker put it.

The ratepayers of Wellington have authorised the City Council to borrow close on a quarter of a million sterling, for various works. Among the votes allocated in the schedule were—£100,000 for general electric light installation works, £10,000 for additions to public lighting, £30,000 for power for lifts, machinery, etc., £52,052 for tramway extensions, additional cars, etc., and £27,000 for recreation grounds.

It is reported that additional carriages for the heavy railway traffic in connection with the New Zealand International Exhibition are being pushed forward at the Hillside workshops. The rate of construction is reported as one carriage per week—a very creditable rate. The staff at the workshops are also preparing to turn out a number of tank locomotives. Ten of these were recently built at the Addington shops, and ten by a private firm at the Thames.

The Catholic Debating Society's meeting held on Tuesday evening, July 17, (writes our Hokitika correspondent), was well attended, the president, Mr. J. Toomey, being in the chair. The evening was devoted to a mock Parliamentary election. The different candidates addressed the meeting at length, and were asked a number of questions. The election resulted in favor of Mr. W. Cuttance, who laid special stress on the necessity of furthering the interests of Westland.

An extraordinary outrage is reported from Bunnythorpe. Between two and three o'clock on Sunday morning a dynamitard entered the new dried milk factory of Messrs. Joseph Nathan and Co., and exploded charges in the fire-box of a 150 horse-power boiler and in the cylinder head of a 75 horse-power engine. The whole of the brickwork was wrecked and every window in the building broken. The factory had just been rebuilt after being burned by an incendiary. The noise of the explosion was heard miles away.

English, Scotch, and Irish law differ in material points (states the 'Post'), but it is the case that when any colony is founded English law is automatically established. The point was discussed in the Court of Appeal at Wellington on Friday, apropos of a contention by Mr. Levi that 'British law' runs on every ship of the Empire. Mr. Levi contended that when a ship left New Zealand for any other place she carried British law with her—a statement which brought from Mr. Justice Chapman the question whether she took with her the Established Church and other institutions. It was a fact, continued his Honor, that for some mysterious and unexplained reason, if a thousand Scotsmen take possession of a place and hoist the British flag there, and the action was recognised by the Imperial authorities, British law ran there, although the men most concerned might never have heard of it before. It was a case of 'the dominant partner,' his Honor supposed.

Dr. Pomare, the Chief Native Health Officer, who has returned from a visit to the outlying islands of New Zealand, states that Rarotonga is the most glorious place he was ever in. The simple life prevails, everything is apparently contentment, there is none of the usual stress of living that seems to be the concomitant of civilisation nowadays, and yet things are very prosperous.

It is understood that the Government have no intention to prepare detailed maps of Auckland, Wellington, and Christchurch. In the case of Dunedin the Department issued a map for the Exhibition held in that city some years ago, and it is now being brought up to date in order to show visitors to the New Zealand International Exhibition what the Department can do with that class of work.

Recently a deputation waited on the Minister of Agriculture urging Government assistance in thoroughly testing a dry-air process, the invention of Mr. Turner, a Wellington chemist, for dressing flax, and the Minister promised to support the proposal. It is understood, however, that the Cabinet has now refused to sanction any expenditure in that direction. A further deputation is being arranged.

The Mataura correspondent of the Southland 'Times' writes.—'The expansion of business at the paper-mills and at the freezing works, together with the extra labor required and the outlay involved in the re-erection of the building destroyed by the recent fire is making a marked improvement in trade in the town. All the stores and business places are very busy, and there is not an empty house in the town. This is also manifest by the increased demand for coal. Both coalpits are working full time and cannot overtake the orders.'

Mr. F. T. Bullen informed his audience at Palmerston North that during his tour through New Zealand he had found an entirely new thing to tell the British audiences when he got Home. He referred to the widespread use of the motor-boat or oil launch in this Colony. He had been told that our farmers living near the coast used such vessels very much as a horse and gig were in other places; it was quite a common mode of travelling from one point to another. He said that in no other country had he found such a common use of these craft.

Sir Joseph Ward is expected to reach Auckland from San Francisco on Wednesday. On his arrival in the northern capital he will receive a public welcome and will be presented with an address, of which the following is a copy:—'On behalf of the citizens of Auckland it affords us very great pleasure to welcome you after your visit to Europe and the United States. We recognise in your able advocacy of universal penny postage at the Postal Union Congress, Rome, a far-sighted effort to promote reform of international importance. The successful introduction of this measure by you in New Zealand has proved of inestimable advantage to all classes of the community. Your representation of New Zealand's commercial interests in the United Kingdom and America will, we feel sure, be productive of advantages to the Colony. We think the present an appropriate time for referring to the many valuable services you have rendered to New Zealand as legislator and Minister of the Crown. In your administration of the Railway Department an intimate knowledge of the commercial, agricultural, and pastoral conditions of the Colony has been reflected in administrative and tariff changes which have greatly assisted the development of our chief rural industries, your versatility as administrator has been displayed in the important office of Colonial Treasurer, and in other departments of the colonial service, and your temporary tenure of the Premiership during Mr. Seddon's absence in Europe was distinguished by tact, discretion, and promptitude in the despatch of public business. The energetic administration of the Tourist Department, through the medium of which New Zealand's attractions have become so widely known, also owes much to your personal direction. In welcoming you back our minds revert with the deepest sorrow to the great loss which New Zealand and the Empire have sustained through the death of the late Right Hon. R. J. Seddon, P.C. A graver responsibility has thus been cast upon you and other members of the Cabinet, which will call for the most earnest thought and devotion to public duty. We trust that the Legislature of the Colony will have the benefit of your ripe experience for many years to come. With cordial good wishes for yourself, Lady Ward, and family.'

At the present time, when there are so many adulterated articles for the table on the market, it is satisfactory to know that we in New Zealand have 'K' Jam, a local product, which we know to be absolutely pure....

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Irish News

ANTRIM—A Lock-out

Towards the end of May a general lock-out of the workers in the Belfast spinning mills took place. It was estimated that between 10,000 and 12,000 workers were affected.

CLARE The Late Vicar-General

The remains of the late Ven. Archdeacon Malone, P.P., V.G., were laid to rest on May 23, in the parish church in which he officiated for many years. The Most Rev. Dr. Fogarty, Bishop of Killaloe, presided at the solemn Office and High Mass which preceded the interment. There was a very large congregation. Business was entirely suspended in the town during the obsequies.

A Centenarian

The death has just taken place near Tulla, County Clare, of Mrs. Ellen Macinerney, at the advanced age of 112 years. She was born at Clandoorna, a neighboring village, in 1794.

Revival of Ancient Customs

The Most Rev. Dr. Fogarty, Bishop of Killaloe, who was to have opened the Gaelic League Feis but was prevented from doing so by having to attend the funeral of the late Archdeacon Malone, Killrush, wrote to the hon. secretary, Rev. B. O'Donovan, expressing his regret at being unable to attend, and stating that he had set his heart on being present, in order to identify himself with the committee in their work. 'There is,' wrote his Lordship, 'abundant evidence of the elevating, wholesome, and stimulating influence gatherings like yours have upon our people. The people, rich and poor, of all classes, love them for the revival of the ancient customs, pastimes, and art of our country. It is a case of "the child that was dead and has come to life again."'

CORK—Death of a Well-known Citizen

The death occurred on May 27 at his residence, Sun View, Western road, Cork, of Mr. Laurence O'Sullivan, at age of 73. Mr. O'Sullivan was prominently connected with the drapery trade in Cork and was a sound Nationalist.

Lady Doctor Appointed

The Cork Board of Guardians (says the 'British Medical Journal'), in appointing recently resident physicians to the Cork District Hospital, has made a new departure in giving one of the posts to a woman, Miss Alice Barry, L.R.C.P., and S.I., had the honor of being unanimously elected. Considering the large number of female patients in the hospital, this seems only fair, and already in Ireland several Unions have appointed lady-doctors.

Interesting Presentation

Very Rev. Canon Murphy, D.D., P.P., Macroom, on his return from Rome, made an interesting presentation, on behalf of the Marquis M'Swiny of Mashonaglass, to the Macroom Urban Council. It consisted of a splendid portrait of the Holy Father, encased in a massive and richly-carved oak frame, and containing the autograph of his Holiness and the apostolic blessing. In making the presentation Canon Murphy said it was a singular honor and one which, he ventured to say, was not bestowed on any Council in the country. The Marquis was heart and soul with the people of Ireland. To be sure, he was born in France, but he regarded himself as an Irishman, and was half a Macroom man, and any Irishman visiting Rome need only mention the name of Marquis M'Swiny to make sure of getting a good reception.

DUBLIN—Death of a Doctor

The death took place on May 26 of Dr. Daniel Corbett, Kingstown. Deceased was a member of the Royal College of Surgeons (England), and was one of the very oldest members of the medical profession, having attained the age of 93 years.

Trinity College

It is perhaps not unworthy of note (says the Dublin 'Freeman's Journal') that the terms of reference of the Royal Commission of Inquiry into Trinity College, Dublin, and the University of Dublin, are, so far as they relate to 'the revenues of Trinity College and of any of its officers, and their application,' practically identical with the return with respect to the revenues and teaching staff of Trinity College and the University of Dublin applied for in July, 1904, by Mr. Swift MacNeill, and after some weeks of consideration refused by Mr. Arthur Balfour after he had consulted with the College authorities. It was on that occasion that Mr. Bryce, from the front Opposition Bench, inquired on what ground infor-

mation which had been readily given by the Universities of Oxford and Cambridge with reference to their revenues was withheld in the case of the University of Dublin.

FERMANAGH—An American Visitor

Dr. Timmins, one of the most popular Irishman in Boston, arrived early in May at Newtownbutler, County Fermanagh, his native place, where he intends to take a short holiday. He purposes visiting many parts of Ireland before returning to his adopted home.

GALWAY—Papal Honor

The Holy Father has conferred the dignity of a Domestic Prelate of the first rank on Very Rev. Dr. Staunton, Dean of Achonry.

Landlord and Tenant

Sir Antony MacDonnell has settled the Town Tenants' fight in Loughrea by inducing Mr. Ward to surrender the keys of his premises. Ward had defied Lord Clanricarde and his agent. All their efforts to evict him had come to nothing. Sir Antony MacDonnell arriving on the scene, urged the tenant and his friends to comply with the law, saying that their action up to the present had made an effective protest, which could not be furthered by prolonged resistance. Mr. Ward surrendered the keys to Sir Antony, refusing to give them to the agent. It is expected that the Government will promote early legislation for the relief of Town Tenants.

KING'S COUNTY—A New Altar

On Sunday, May 27, the Most Rev. Dr. Fogarty, Bishop of Killaloe, blessed a beautiful altar, which was presented to the Rev. P. Quinn, P.P., Kilcolman, Birr, for the parochial church, by Mr. and Mrs. Henry Vincent Jackson.

LIMERICK—Proposed Memorial

A movement has been started to erect a memorial to the late Very Rev. Dean Flanagan, Adare.

More White Gloves

County Court Judge Adams was presented with another pair of white gloves on May 26 by the Sub-Sheriff of Limerick County. His Honor must now have a large supply of these emblems of Irish crimelessness in his possession. A few days before his Honor congratulated the Grand Jury of the city, on the opening of the Quarter Sessions, on the crimeless condition of the city.

QUEEN'S COUNTY—Charitable Bequests

The latest file of the 'New York World' contains the interesting announcement that Mr. Patrick H. Daly, who died on April 15, who was a court officer, had left a sum of 3000 dollars to the Rev. James Dempsey, parish priest of Arless, Ballickmay, Queen's County, of which 2500 is for the poor of the parish.

WATERFORD—An Australian Prelate

When the last mail left Home the Right Rev. Dr. O'Connor, Bishop of Armidale, was visiting his friends at Lismore, County Waterford, after many years' absence.

GENERAL

Cold Comfort

In the House of Commons recently Mr. Lonsdale asked the Under-Secretary of State for the Colonies whether he was aware that at a meeting of 3000 citizens of Sydney, held in the Town Hall on May 24, a resolution, moved by the leader of the Opposition in the Commonwealth Parliament, was carried, giving the support of the meeting to the petition which is being addressed to his Majesty expressing disapproval of the action of the House of Representatives in passing a motion in favor of Home Rule for Ireland; and whether, in view of the fact that the motion of the House of Representatives has been printed as a Parliamentary paper, he would have this and other resolutions of repudiation issued officially. Mr. Runciman said that the Secretary of State cannot undertake to present to Parliament resolutions passed at public meetings in Australia, which are not forwarded to him by the Governor-General.

The Gaelic Movement

Mr. Concannon, the organizer of Dr. Douglas Hyde's American mission in aid of the Gaelic movement, has returned to Ireland. Speaking at a meeting of Gaelic Leaguers in Derry, he alluded to the immense success achieved by Dr. Hyde in America, where great gatherings of university men vied with the patriotic democracy in doing him honor. Dr. Hyde's meetings brought together the greatest gatherings witnessed in the American halls since the famous mission of Parnell. The public dinner given in his honor in San Francisco brought together all ranks and classes, Protestant, Catholic, and Jewish, and formed an assemblage greater than that which greeted the American President on his visit to the Golden Gate City the year before. Mr. Concannon added that finan-

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cially the mission yields 50,000 dollars, not including 5000 handed back to the sufferers from the Californian earthquake.

Sunday Closing

Mr. Sloan's Bill for extending Sunday closing to the five exempted cities and the compulsory closing of licensed premises at nine o'clock on Saturday evenings was carried in the House of Commons by a majority of 194, and referred to the Committee on Trade by a majority of 180. The measure, therefore, stands a fair chance of becoming law this session. In the debate which took place on the Bill the members for Dublin and Cork, who spoke, opposed the second reading; but it was supported by many members of the Nationalist Party and by all the Unionist members. This division (says the 'Freeman's Journal') of opinion fairly reflects the public mind upon the subject. There is no doubt anywhere of the beneficial effects of Sunday closing outside the exempted cities. That system was established with the general assent of Irish opinion, and with the support of the majority of the Home Rulers.

The Laborers' Bill

The attitude which the Irish Party adopted towards the Laborers' Bill introduced by Mr. Wyndham two years ago was triumphantly vindicated (says the 'Irish Weekly') when Mr. Bryce brought in a Bill which in every respect was in remarkable contrast with the measure which the Irish Party declined to accept. Mr. Bryce's Bill concedes the three points demanded by the Nationalist members. First, that the laborers should have the same financial terms as the tenant-farmers; secondly, that the laborers, like the farmers, should receive a 'bonus' or Exchequer grant; and thirdly, that the procedure should be cheapened, shortened, and simplified. The financial provisions include a loan of four millions and a quarter, repayable in sixty-nine years in annual instalments of £138,000, the interest being 3½ per cent. instead of 4½. The Exchequer is to give an annual grant of £28,000 a year, and the rents will yield about £65,000. These will be drawn from Irish sources about £22,000 a year. These sums will, it is calculated, permit of the erection of another 30,000 cottages, and the annual net cost to the rates will be only about one pound per cottage, or even less, the total cost being computed at £23,000.

Police Methods

It must be admitted by anyone who knows Dublin (writes 'A Constable' in the 'Irish Independent') that crime of all classes is decreasing year by year. Notwithstanding this some officers of police pounce occasionally on the sergeants and constables under them for an explanation why the number of prosecutions by summons are not kept up to corresponding periods. Some of the superintendants have gone so far as to bring a number of constables to their offices and warn them that if they did not get cases they would be represented to the Commissioner as useless men, and incur the risk of dismissal. These threats have caused some of the men to regard their positions as shaky, with the result that the safety of the subject is endangered, and people are summoned for most trivial offences. The officers who confront their subordinates and ask them, one by one, on parade how many summonses they have for a month, are endangering the liberty of the people, particularly in the case of young and indiscreet constables. No man who does not show a certain number of prosecutions is likely under the existing system to be recommended for advancement. The position of the constable who tries to steer an even keel between the officers urging him to show a large return of prosecutions and the public, who are aggravated occasionally over undue interference on the part of the police over trifling matters, is not one to be envied. This (writes Mrs. C. E. Jeffery in the 'Catholic Times') throws a significant sidelight on the methods by which Ireland is (mis)governed. In most countries it is regarded as a matter for congratulation when statistics show a diminution of crime. In Ireland, apparently, it is the reverse, and the Government regards a high rate of crime as desirable. Can this curious anxiety of the police authorities in face of diminishing crime, and their desire to foster fiction to the contrary, afford a solution to the mystery of coercion in the past?

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People We Hear About

Oxford is about to confer an honorary degree on a Catholic priest, Mgr. Duchesne, a French ecclesiastic of scholarly repute.

One of the prelates who met the King of Spain and his bride at the entrance to the Church of San Geronimo was Bishop Brindle, of Nottingham, who assisted at the reception of Princess Ena into the Church.

The King of Portugal is an enthusiastic amateur painter. It will be remembered that several of his pictures received awards at the recent International Exposition in Paris, and each year he finishes a number of water-colors, pastels, and pen-and-ink drawings.

The conclusion of Mr. Davitt's will is the beautiful manifesto of a noble nature.—'To all my friends I leave kind thoughts; to my enemies the fullest possible forgiveness; and to Ireland the undying prayer for the absolute freedom and independence which it is my life's ambition to try and obtain for her.'

Jan Kubelik's first ambition was not to make a name as a musician, but as an explorer. Hearing much of Dr. Livingstone as a child, he was fired with a desire to emulate that great man, but long before he was out of the knickerbocker stage he showed much marvellous talents with the violin that a life of travel was out of the question for him.

The sobriquet 'Father of His Country' was first applied to Marius, the Roman officer who, B. C. 102 and 101, won signal victories over the northern barbarians. Marius declined the honor, but the name was afterwards given to Cicero, then to several more or less worthy Roman emperors, and finally to Washington, who by his enemies was also termed the 'Stepfather of His Country.'

Queen Amelie of Portugal is the only Royal lady doctor in the world, i.e., the only Queen who is a doctor by merit, for many Royal ladies have received the degree of doctor of one sort or another as a courtesy title. Queen Amelie, however, went through a thorough course of medical training, and on more than one occasion, when waiting in Lisbon, she has been able to render medical aid in street accidents.

The month of May, whose last day had witnessed the death of Michael Davitt, is fraught with mournful memories to Irish patriots. In May, 1798, Lord Edward Fitzgerald died in a dungeon from wounds he had sustained in resisting arrest on a charge of high treason. In May, 1847, O'Connell died in Genoa when on his way to Rome; and in May, 1879, Isaac Butt died at Roebuck Lodge, Clonskeagh, his end resembling, not the dying light of the sunset, but the blackness of the eclipse.

The children of the Earl of Aberdeen have all been brought up to be useful. At one time a furnished cottage was placed at the disposal of Lady Marjorie, the Viceroy's daughter, who was expected to keep it tidy, and even lay the fires and scrub the floors. The cottage stood in a small garden which was cultivated by his Excellency's sons, one of whose hobbies was the growing of fruit and vegetables.

Mr. Hugh James O'Beirne, C.B., an old Beaumont College boy, who, as First Secretary of the British Embassy in Paris since 1900, has won high praise for his abilities, has been included in the list of important diplomatic promotions to no less a post than that of Councillor of his Majesty's Embassy at St. Petersburg. Mr. O'Beirne's presentation of the British case in the affairs of the Russian Admiral and the Hull fishermen was widely remarked upon, and opened a prospect of early advancement.

Sir Hubert Jerningham, who has been travelling round the world with his nephew, Mr. Edmonstone Cranstoun, of Corehouse, has just arrived home. Accompanied by the Earl of Leitrim, they visited Port Arthur and the battlefields of Manchuria, being the first British subjects who have received the permission of the Japanese authorities to do so since the conclusion of the war. Sir Hubert, who is a scion of the old Catholic noble house of Stafford, is a Bachelor of the University of France and an accomplished man of letters, besides being an ex-diplomatist of considerable distinction. He has held several important appointments, the last being the Governorship of Trinidad, which reasons of health obliged him to resign. The present Governor of Trinidad is also a Catholic, Sir Henry Jackson, brother of the Rector of Exeter College, Oxford.

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To a meal unless it includes a cup of that delicious beverage

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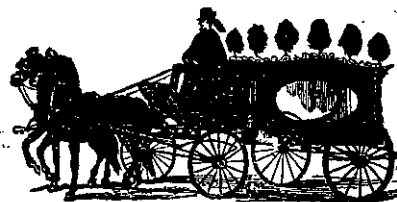
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SUITES OF FURNITURE made on.....

Shortest Notice, and kept in stock.

BEDDING OF ALL KINDS. ☛ Bachelors reduced in number by giving me a call, as those Bedsteads are sure to catch them.

The Catholic World

AFRICA—The Congo Free State

A Home paper states that a convention has been signed between the Vatican and the Congo Free State with the object of regulating the status of Catholic missions in the Congo.

BELGIUM—The New Parliament

The late Belgian Chamber was composed of 93 Catholics, 43 Liberals, 28 Socialists, and one Christian Democrat. The new Chamber, has 89 Catholics, 47 Liberals, 28 Socialists, and one Christian Democrat.

The Recent Elections

Whilst in nearly every other country (says the 'Catholic Times') where parliaments have to appeal to the people Ministers and Cabinets are changed, Belgium remains faithful to the Catholic leaders who form its Government. True, the Liberals gained four seats from the Catholics at the elections, but it must be remembered that the Catholics, who still have a majority of twelve, have been in power for an unbroken period of twenty-two years, and that at each election the tendency known as the swing of 'the pendulum' is unfavorable to the Government. The Catholics must, therefore, have very strongly entrenched themselves to be able to resist all attacks for close upon a quarter of a century. They have in fact done so by meeting the wishes of the people for progressive measures. Belgium is probably the best-governed country in the world. It continues to increase in population and wealth, and all its legislation is framed in a progressive spirit. We do not think, therefore, that the Catholics need seriously fear the defeat which the Liberals threaten to inflict on them in 1908. The Belgian electors are shrewd, appreciate a good administration, and have no anxiety to take the risk of getting a bad one.

ENGLAND—Golden Jubilee

The Training College of Notre Dame, Mount Pleasant, Liverpool, founded in 1856, kept recently its 50th birthday. It was the first, and for many years the only, institution of the kind open to Catholic school-mistresses, and it has sent, during its existence of half a century, over 2500 teachers into the elementary schools of Great Britain. The Congregation of the Sisters of Notre Dame, was founded by the humble Julie Billiart, the decree of whose Beatification was solemnly pronounced at St. Peter's on May 13. It now possesses 114 houses, 18 of which are in England. In Liverpool alone the Sisters have under their charge 20 elementary schools, besides secondary schools both in the north and south end of the city.

A Good Example

Nothing (says the 'Catholic Times') could be more amusing or instructive than the manner in which the press of England has calmed down over the conversion of Queen Ena, who is now declared to be a noted Englishwoman and the hope of Spain. The 'Times' somewhat tones its expression of delight, however, by reminding her that, as she has left 'the Church of her ancestors,' it would be as well, if ever she returns to England as Queen of Spain, 'not to make too ostentatious a display of her religion.' Shades of Delane! Does the 'Times' really imagine that the Queen of Spain will deviate by a fraction from the etiquette usually observed by exalted personages, or smother her Faith to please the Cliffords of this country? The religious sincerity of the Queen, which has been manifest during the ceremonies connected with the marriage, was admirably illustrated on the day of her departure for Spain, which was Ascension Day. She was up at six o'clock in the morning in order to hear Mass and receive Holy Communion at the Carmelite Church at Kensington, before starting on her journey, whereby Her Royal Highness set a good example to those Catholics who neglect this solemn duty before undertaking a voyage.

The Education Bill

The London 'Tablet' give some rather startling figures as showing the effect which will be produced upon Catholic schools in England if the Education Bill in its present form receives the sanction of Parliament. It appears that in the rural areas there are 243 schools now in Catholic hands, from which, under the new state of things, Catholic teaching would be entirely excluded. As regards urban districts the situation is more serious still, despite the provisions of Clause 4, which, we are told, have been specially designed to meet the case of the Catholics and the Jews in these centres. The clause lays it down that

wherever four-fifths of the parents of children attending a school in any urban area demand specific denominational teaching, the local authority may afford facilities to have such teaching given. But the 'Tablet' points out that owing to circumstances, over which the Catholic managers have no control, many of the Catholic schools have more than twenty per cent. of Protestant children in attendance, and so ipso facto are shut out from the operation of the extended facilities clause. In the Diocese of Westminster there are 25 such schools, in Southwark there are 36, in Birmingham at least 49, in Hexham 10, in Leeds 27, in Middlesbrough 2, in Nottingham 2, in Plymouth 9, in Shrewsbury 10, in Portsmouth about 15. Altogether the 'Tablet' calculates that taking the Bill as it stands, and even assuming Clause 4 to be made compulsory on the local authorities, instead of permissive, as at present, the Catholics stand to lose nearly half their schools.

FRANCE—Pensions to Ecclesiastics

The demands made to the French Ministry of Public Worship for the pensions to ecclesiastics provided for by the Separation Law number in the case of the Catholic ecclesiastics 11,480 out of a total of 13,095.

A Prize-Winner

According to a dispatch of May 17, from Paris, the Stanislaus Julien prize of 1500 francs, offered for the best work dealing with China and Japan, has been awarded by the French Academy of Inscriptions and Belles-Lettres to the Rev. Emile Raguet, of the Paris Society of Foreign Missions. Father Raguet is doing mission work at Nagasaki, Japan.

GERMANY—Working in Harmony

The German Centre works in harmony with many Evangelical Protestants, and at a banquet given by the Centre Party the other day the toast of 'The Evangelical Guests' was proposed by Herr Fehrenbach, leader of the Centre members at the Baden Landtag, and was responded to by Count Bernstorff, a Lutheran.

ROME—Beatification

The Beatification of the sixteen Carmelite Sisters of Compiegne who were martyred during the French Revolution, being decapitated on July 17, 1794, at Paris, took place recently at the Vatican amidst most solemn ceremonies.

The Irish College

For some time past (writes a Rome correspondent) the Irish College has developed at a quick and steady pace into one of the foremost centres in the Eternal City. Under a rector with a national reputation like the Very Rev. Dr. O'Riordan—now perfectly recovered from his illness of the late winter—it is most fittingly to reach a further development still. A college journal is to appear in June, as the organ of the Oliver Plunket Literary and Debating Society, which has been a principal focus of intellectual life for the college. The 'Seven Hills'—this is the designation chosen, simply enough and rightly also, for the new publication. It will publish the papers read before the society, and an account of the proceedings; and as strangers are frequently invited to deliver lectures on special subjects, very interesting papers and reports may be expected. Besides these features, the 'Seven Hills' will also have literary reviews and notices, and that the Very Rev. Dr. O'Riordan is a contributor of these to the first number is a high and sufficient recommendation. Among the contributors of articles to the same number will be Cardinal Moran, Archbishop of Sydney; Rev. Dr. P. C. Yorke, of San Francisco; the Rev. Réginald Walsh, O.P., Master of Studies at San Clemente; the Rev. Professor Bonajuti, Editor of the 'La Rivista'; and others. A biography of his Holiness will be given.

SCOTLAND—Golden Jubilee

Mother Abbess of the Poor Clares Convent, Liberton, Edinburgh, recently celebrated her golden jubilee. The revered religious is a member of the Clifford family, Earnham, and is related to many of the oldest members of the English nobility, including the Duke of Norfolk.

The Bute Family

The name given the youngest member of the Bute family is Mary Crichton Stuart. The baptismal ceremony was performed by Archbishop Smith, assisted by Father John Gray.

Death of a Prominent Catholic

By the death of Mr. William Mackintosh, of Oxford street, Edinburgh, the Catholic community of the Scottish capital has lost one of its oldest and most respected citizens. Mr. Mackintosh, who was in his 74th year, became a convert to the Faith more than fifty years ago, and immediately afterwards devoted himself eagerly and energetically in Edinburgh for many years to lay work in connection with the St. Vincent de Paul

A HIGH AUTHORITY ON
WAI-RONGOA MINERAL WATER.

Bottled only at Springs, Wai-Rongoa.

The *New Zealand Medical Journal* says

In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office.

THOMSON AND CO,
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CHEMISTS, INVERCARGILL.

A Complete Stock of Everything that is looked for in a first-class Pharmacy

SPECIALTY:

Dispensing of Physicians' Prescriptions and Supply of Nurses Requisites.

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INVERCARGILL.

A TABLE NECESSITY!

The one thing indispensable at the Dinner Table is Mustard—

COLMAN'S MUSTARD.

Branson's Hotel,

Corner of KING and ST. ANDREW STS.

MR. CHARLES BRANSON, who for many years was at the Grand, has now assumed the Management of the above Hotel, which is centrally situated at the corner of Great King Street and St. Andrew Street. At considerable cost the whole building has undergone reconstruction. It has been greatly enlarged, furnished and appointed, regardless of expense, making it the most comfortable Hotel in town. It comprises 18 bedrooms, bathroom, large dining, drawing, smoking, billiard, and commercial rooms. Fire escape and iron balcony completely surrounds the Hotel, giving the most ample security against fire.

Tariff—5s per day; 25s per week.
Permanent Boarders by arrangement.

PUBIRI NATURAL MINERAL WATER.

FOR RHEUMATISM, INDIGESTION ETC.

At all Clubs, the Leading Hotels, and on board the U.S.S. Co.'s Steamers.

PUBIRI NATURAL MINERAL WATER

R. T. Pope,

THE LEADING DRAPER,
KAIKOURA.

Keep your eye on this house and your mind on our Bargains.

Grain | Grain | Grain | Chaff | Potatoes | etc.

SEASON 1906.

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.

To the Farmers of Otago and Southland.

A NOTHER Grain Season being at hand, we take the opportunity of thanking our many Clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

Special Facilities for Storage, &c.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into Store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

Weekly Auction Sales.—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

Account Sales are rendered within Six Days of Sale.

Corn Sacks, Chaff Bags, &c.—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all farmers' requisites at the shortest notice, and on the best terms.

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns.

Sample Bags, Advice Notes, and Labels sent on Application.

DONALD REID & CO. LTD.

Why is it?

That Economical Housewives, Professional Cooks, and large consumers of Coal prefer "Coalbrookdale"?

Because—1. It is the Cheapest—such a large percentage of it is burn-able.

Because—2. It makes the hottest fire, and is easily controlled.

Because—3. The low percentage of ash means cleanliness as well as economy.

Because—4. Poor, low-grade, low-heating, low-priced coal is extravagant!

Because—5. No good cooking can be done with a coal that lacks "heat."

Because—6. The sale of Coalbrookdale adds to the wealth of the Colony.

Because—7. "The Best is always the Cheapest in the long run."

"Coalbrookdale," WESTPORT.

Telephone 353.

The Westport Coal Co., Ltd.

LOCAL DEPOT:

RATTRAY STREET JETTY.

Hot Water Bottles

FOR WINTER TIME.

The Comforts of Hot Water can best be obtained by means of one of our Indianrubber Hot-water Bags, which may be applied to any part of the body.

Wonderfully soothing, comforting, and pain-relieving.

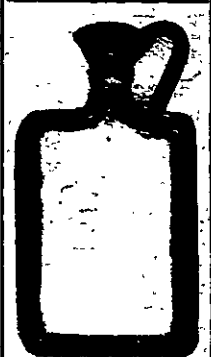
Large Stock on hand. All of one quality, and all of the best rubber and workmanship. Will last for years.

Prices: 6 x 10, 4/6; 8 x 10, 5/6; 8 x 12, 6/6; 8 x 14, 7/6; 10 x 12, 7/6; 10 x 14, 8/6. Covers 1/6 to 1/8 extra.

A **SPLENDID PRESENT FOR AN INVALID FRIEND.**

Johnstone and Haslett,

MANSE STREET, DUNEDIN.



DEAR ME!

forgetten that SYMINGTON'S COFFEE ESSENCE, whatever shall I do? Call at the nearest Store you pass. They all KEEP IT.

Society and the Y.M.S. Later on he came out to Australia. Fourteen years ago he returned to Edinburgh, and became in a quiet and unassuming way identified with the parochial life of St. Columba's mission, Newington.

UNITED STATES—Appointed Bishop

A New Orleans despatch says news has reached Catholic circles in that city that the Very Rev. Patrick McHale, C.M., Rector of St. John's College, Brooklyn, has been appointed Bishop of Porto Rico, to succeed Archbishop Bleck, who held that office until he was recently elevated to the Archbishopric of New Orleans.

GENERAL

An Unauthorised Congregation

The English papers are never tired of denouncing the Belgian authorities because they do not allow Protestant missionaries to establish new missions and stations in their territory, but they have not a word to say about the action of the French. Bishop Augouard writes in the 'Missions Catholiques Francaises' that the English Protestant missionaries crossed the Ubanghi into French territory and wished to establish at Larouga a station. The French authorities promptly expelled them and sent them back across the river on the ground that they were an 'unauthorised congregation.'

California's Ruined City

Mr. D. Dwyer, of Oakland, California, (writes our Christchurch correspondent), in a letter to his brother Mr. Sub-Inspector Dwyer of this city, speaks hopefully of Oamaru stone being largely used in the rebuilding of the wrecked city of San Francisco, and also in the repairing and building operations generally on the Pacific coast of the U.S.A. In fact, should the stone prove suitable (says Mr. Dwyer) the quantity required will be practically unlimited, at any rate for the next twenty years. Mr. Dwyer, who is head of extensive marble and granite works in Oakland, has had samples of our New Zealand stone submitted, and is hoping to be successful in having a reduction in the tariff effected. Referring to the recent earthquake, Mr. Dwyer continues: 'To put it mildly, it was frightful. I have experienced a good many shakes for the last 31 years in California: I thought this one would be the last. To imagine that this morsel here of our globe could remain intact is something beyond my mathematical comprehension. Take any other body or mass of inanimate matter and strain a portion of it with a force in proportion to this shock, and the result must be dissolution. There must be a greater power than the power of cohesion to keep it together. Anyway, it left a trail of destruction in its path. We, in Oakland, have suffered, but not in comparison to our noble sister city, San Francisco. No one can realise anything like a fair picture of the horrifying disaster, and to behold it at this date (May 24) is sickening in the extreme. The great fire did the work, and any further description of the ruin to life and property by me, I consider futile, only to add that the citizens of the most generous city to-day in the world are taking assistance, and need it, from all quarters. Yes; never was there a call of any kind, by suffering humanity in any part of the world, that the citizens of San Francisco were not the first to respond, and these people are to-day, in the face of that double calamity, standing over their ruined homes with smiles on their faces, displaying the grit of the stubborn pioneers.' In concluding a most interesting letter Mr. Dwyer predicts that Oakland may be the coming city of the Coast, with its population of 225,000 to date, railroad terminus, and fine water facilities. There is no limit to territory, and San Franciscans are realising the fact, and securing factory sites. His Lordship Bishop Grimes, accompanied by a French Father, called upon Mr. Dwyer and family whilst passing through California.

Humility means being keenly conscious of our misery. It therefore also means using little means 'of grace with avidity.

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...

Domestic

By 'Maureen'

How to Clean China Ornaments.

The dusting of fancy vases is a duty which the wise housekeeper never delegates to a servant, for careful handling of cherished bric-a-brac is essential. To cleanse the exterior of a vase on which figures or flowers appear in sharp relief a cloth should never be employed. Camel-hair brushes should be used for removing accumulations of dust, a heavy one for ordinarily raised figures and a finer brush in case of flowers. The petals of roses, for instance, would suffer considerably if one attempted to cleanse them with an ordinary duster. A brush does the work far more efficaciously and without damage to the delicate china or porcelain leaves.

Choosing a Toothbrush.

The choice of a toothbrush is a far more important point than many people consider. To brush the teeth violently with a hard brush is certain to be the means of wearing away the enamel, and a medium brush should be chosen in preference, and soaked for some time in water preparatory to use. Many people, too, grasp a toothbrush with the whole hand, and consequently bring all their strength to the task. It should be held lightly between the thumb and the first and second fingers, and what is lost in vigor can be made up by devoting a little more time to the task. The inner side of the teeth should have every whit as much attention as the outer, and the mouth should be well rinsed afterwards. Any extreme of heat and cold is exceedingly bad for sensitive teeth, and the practice of eating hot soup and an ice at the same meal can hardly be too severely condemned in the case of those whose teeth are subject to decay. Minerals containing iron should always be taken through a straw, and too great indulgence in tea and coffee should be avoided.

Chilblains.

At this time of year many people suffer great inconvenience through chilblains, and if they are not attended to in the early stages, there is danger of the skin breaking and the possibility of blood poisoning. More often than not chilblains are primarily due to a run-down and generally poor physical condition, in which circulation is sluggish. This makes itself felt in an external condition of spots on the feet or hands that sting and itch, sometimes even forming into ulcers that are extremely painful. The first two requisites, after one has begun to take a tonic and to try in other ways to improve the general condition, are that the parts affected shall be kept warm and dry. There should be always plenty of exercise to stimulate circulation. Wetting of one's feet when there are chilblains will make them smart and itch to the point of torture, and therefore, if there is any moisture on the ground, goloshes should always be worn. Thick, soft stockings are essential, and circulation should be unimpeded. Persons with chilblains on their feet should never wear garters. If it is the hands that are affected, some kind of skin gloves should be worn. Woolen or any knitted gloves, no matter how warm, are bad when there is a tendency to chilblains, for the skin can chap too easily while wearing them. With the first suspicion of either redness or itching the toes or fingers should be rubbed with warm spirits of rosemary to which a few drops of turpentine are added. Care should be taken not to subject the members to extreme heat or cold, any change of condition being brought about gradually. A bath that will be found to relieve the itching is made with a powder composed of one ounce of alum, two ounces of rock salt, and two ounces of borax. Two teaspoonfuls may be dissolved in a foot-tub of tepid water and the feet soaked for fifteen minutes or more. Camphor, by the way, is very soothing in cases of chilblains, and should always be kept in the house. It is simply rubbed on.

Maureen

Hope is the virtue which most glorifies God. Hope has its root in faith, its fruit in charity.

Cough while you can,
For you can when you will,
If you take this advice
You'll never get ill.
WOODS' GREAT PEPPERMINT CURE.
All coughing will kill,
So run off your cough,
And run up no bill.

The Late Father O'Hallahan, Kumara

We take the following further particulars regarding the funeral of the late Rev. Father O'Hallahan, from an obituary notice sent us by a Kumara correspondent. The deceased was born in Banteer, County Cork, where his aged parents still reside, and one of his brothers, Mr. D. O'Hallahan, is a resident of Kumara. On Friday evening the remains were removed to St. Patrick's Church. At 10 o'clock on Saturday a solemn Requiem Mass was celebrated by Rev. Father Leen, Rev. Father Creed being deacon, and Rev. Father O'Connor subdeacon. The church, which was draped in black by the Sisters of Mercy, was crowded to the doors. The Rev. Father Leen preached an eloquent sermon appropriate to the solemn occasion. Among those present in the choir were Very Rev. Dean Carew, and Rev. Fathers Aubry and Taylor. The funeral was very largely attended, despite the extreme inclemency of the weather. The procession left the church at noon to proceed to the Kumara railway station, and from there the remains were taken by train to Greymouth, where a large number of mourners joined in the funeral procession to the cemetery. The Very Rev. Dean Carew, assisted by Rev. Fathers Leen, Creed, Taylor, Aubry, and O'Connor, officiated at the graveside. Among a large number of messages of sympathy received by Mr. Denis O'Hallahan were telegrams from his Grace Archbishop Redwood, the Very Rev. Father Le Menant des Chesnais, V.G., Christchurch, and from Mrs. Seddon, with whom and the late Premier the deceased priest was on intimate terms of friendship. Telegrams were also received from all the priests of Canterbury.—R.I.P.

The Royal Palaces of Spain

An English periodical, writing of the marriage of the King of Spain, says that the most stately of Queen Victoria's many new homes will be the great palace of the Escorial, which stands an enormous and stately pile, amid rather dreary surroundings at the foot of the Guadarrama Mountains, some distance from Madrid. In this palace generations of Spanish Kings and Queens have made their sumptuous home, but of late years it has fallen into disuse, and is but seldom visited by the reigning family, chiefly on account of its remoteness and isolation.

In the palace at Madrid the Queen will have one of the most magnificent Royal homes in Europe. It was built by Philip V., the first of the Bourbon Kings of Spain, nearly two centuries ago, and was considered by Napoleon I. to be finer even than his palace at Versailles. When Napoleon first visited it, he exclaimed to his host the King of Spain, as he mounted its wonderful marble staircase, 'You are more splendidly lodged than I am.' This palace is of immense size, 500ft. square, and its interior is of great splendor. The throne-room is a gorgeous chamber, with its magnificently-painted ceiling, the exquisite mosaic of its floor, its wealth of many colored marbles, its wonderful chandeliers and mirrored walls; while the throne itself, the most splendid in Europe, is guarded by four large silver lions and flanked by two life-sized figures of Moors.

At El Pardo (where the young Queen stayed previous to her marriage) is another large and stately building which the King uses when shooting in the district; and among his other legal homes are the Aranjuez and Idefonso Palaces; the Alcazar Palace, which, 'with its castellated walls, its rooms blazing with gold and colored porcelain, its exquisitely delicate arches, pillars, and ceilings,' is one of the most beautiful sights in Europe; and the famous Alhambra, whose splendor defies all description.

But there is little doubt that young Queen Victoria's favorite home in Spain will be the lovely palace of San Sebastian, a delightful building, which commands a magnificent view of the Bay of Biscay and the coasts of Spain and France, and which is the favorite summer residence of the King and his family. At San Sebastian their Majesties will find some escape from the pomp and ceremonial of their state, and will be able to enjoy a more unconventional and unfettered life.

Happily King Alfonso and his bride have many tastes in common. Queen Victoria is a clever actress, and has a passion for things theatrical which her future husband will share. They are both lovers of horses and motoring—King Alfonso is admittedly one of the finest horsemen and motorists in Spain—and they will, no doubt, have many delightful excursions together; and in numerous other directions, from a love of music to a passion for swimming, their tastes happily coincide.

The Irish Envoys and New Zealand

A meeting of the Sydney Executive Committee, appointed to make arrangements for the reception of Messrs. Devlin and Donoan, was held on July 9. His Eminence Cardinal Moran presided, and among those present was Mr. M. Kennedy of Wellington. After the transaction of routine business his Eminence said they were privileged that evening to have the presence of a representative from New Zealand, Mr. Kennedy, the president of the Irish League in Wellington, who assured him (the Cardinal) that the Irish delegates would get a hearty welcome if they went to New Zealand. He supposed, now that they had no obligation to visit the United States, they might be able to prolong their stay here for some time, and, perhaps, Mr. Kennedy would tell the committee what prospects there would be of a successful meeting or a series of meetings in New Zealand.

Mr. Kennedy said he thought the delegates would be quite successful in the four principal centres—Wellington, Christchurch, Dunedin, and Auckland. Whether it would be judicious or desirable for them to visit other parts of New Zealand could be considered as soon as they heard from Mr. Devlin. As president of the Irish Association, which was only recently formed in Wellington, he was asked to communicate with Mr. Devlin, who was at Perth at the time, but he had received no reply up to the date he left New Zealand. The Irish League was formed in Wellington some weeks ago, and the members were delighted to hear that the delegates were in Australia. The people would certainly feel very much hurt if Messrs. Devlin and Donoan did not go to New Zealand. Under the circumstances he was glad indeed to learn that the time of their stay in Australia had been extended, so that they might have an opportunity of going to New Zealand after all. He hoped they would. It was an instruction for him to be present that night. He was glad to see the extensive organisation the Irish had in Australia, and he was quite sure they would be equal to the occasion. He would try and inform himself before he left Sydney as to the population in the various districts of this State that the envoys were recommended to visit, so that it might serve as a guide to them in New Zealand when taking into account the inland centres. Yet, they could not close their eyes to the fact that in New Zealand the Irish population and the children of Irish parents were probably not more than half the percentage of those in Australia. Though many of their town had populations of 50,000 they would not get the same attendances that they would in a similar population here. Many of their politicians were of goodwill towards Nationalists, and he had no doubt they would give them very considerable aid when they came.

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Combination in Metals.

A combination of copper and zinc makes bell-metal, a variety of bronze of which bells are made. A combination of tin and copper makes bronze metal, with a preponderance of copper.

A combination of tin, antimony, copper, and bismuth makes britannia metal. A combination of tin and copper makes cannon metal. A combination of copper and zinc makes Dutch gold. A combination of copper, nickel, and zinc, with sometimes a little iron and tin, makes German silver. A combination of gold and copper makes standard gold. A combination of gold, copper, and silver makes old standard gold. A combination of tin and copper makes gun metal. A combination of copper and zinc makes mosaic gold. A combination of lead and a little arsenic makes sheet metal. A combination of silver and copper makes standard silver. A combination of tin and lead makes solder. A combination of lead and antimony makes type metal. A combination of copper and arsenic makes white copper. A combination of tin and lead makes pewter.

Glass-making Invention.

A consular report from Nuremberg, recently issued, gives details of a new invention in the glass-plate industry, which, if it does all that is claimed for it, will seriously affect the blowing glass-plate industry. The new method is the invention of Mr. Fourcault, a Belgian, who has sold his patent to a European syndicate of plate-glass manufacturers for £190,400. This syndicate consists of German, French, and Belgian manufacturers, and one Bohemian factory. Up to the present in the making of window glass the molten substance has been blown into cylinders by glass-makers' pipes and subsequently flattened, while in the making of plate-glass the viscous mass was cast from the pots and rolled. The new invention draws the molten substance from the pot and conducts it between rollers lying side by side. Seventeen pairs of these rollers are built up tower-like above the pot. The liquid cools on its way between the rows of rollers, and comes out from them polished on both sides, in any desired thickness (this being regulated by the relative position of the rollers), beautifully flattened and ready for use. It is believed that this invention will bring about a revolution in the trade.

How Nature Takes Cover.

In an interesting lecture on 'How Nature Takes Cover,' in Wellington recently, Professor Kirk showed butterflies resembling green or faded leaves so perfectly, even to details of venation, that not only their enemies, the birds, but even human eyes might be deceived. Even the wings had narrow projections at the tip so that when they were folded and the insect perched on a twig it seemed to be attacked by a footstalk. Perfectly harmless flies in some cases so strongly resembled bees, wasps, or other stinging creatures that birds left them in peace. Caterpillars simulated buds, and even had the habit of resting standing on end at the proper angle to the branch. The New Zealand 'walking stick' was well known, the lecturer stated. He showed a number of living examples on a native plant. As an example of the effective mimicry of these curious creatures, Professor Kirk said that though he knew that there were fifteen on the plant from which he had taken them he could only discover three in the course of a long search. He explained the accepted theory regarding the evolution of these remarkable adaptations, that in the course of ages the elimination by natural enemies of the 'unfit,' particularly the conspicuous, left only those possessing exceptionally deceptive qualities to carry on the succession, and that the type was modified accordingly. He remarked that human intelligence had been slow to take the hint from animal instinct. The lion and tiger wore the livery of the jungle, but until lately men went forth to war in the brightest and most conspicuous garb.

Friend, when a cold invades the nose,
And damp the daily hanky grows,
When racking coughs distract the breast,
And rob you of your nightly rest,
And shooting pains in chest and joint
To pulmonary troubles point—
What can once more good health ensure,
Why, simply WOODS' GREAT PEPPERMINT CURE.

Intercolonial

Mr. Townsend Macdermott, the veteran barrister of Ballarat, who is 88, was called to the Bar in 1842, and practised as a junior in the Irish courts with Daniel O'Connell, whose trial he witnessed.

The Rev. Father Gannon, C.M., Vice-President of St. Stanislaus' College, Bathurst, has left for Ireland. Father Gannon has been 16 years in New South Wales, where he is loved and respected.

Monsignor Beechinor says of the late Mr. Michael Davitt that, excepting Daniel O'Connell, no Irishman was held in higher esteem than the deceased, who had been a true friend of Ireland.

The Hon. C. O'Reilly's reappearance in the House of Assembly (Hobart) is most interesting. After 30 years' absence, he brings back to a chamber which sadly needs it the courtly grace and dignity of the old-time politician; aye, and the chivalry of the olden days, too.

On Sunday, July 8, his Lordship the Bishop of Ballarat laid the foundation stone of a new church at St. Arnaud, in the presence of a very large congregation. The church is to cost about £1000. Already over £1200 in cash have been subscribed, the collection on Sunday amounting to over £300.

The death is reported of Sister Colette (Carolan), who passed away at St. Joseph's Convent, North Sydney, on July 7. The deceased had spent over 36 years in St. Joseph's Convent. Her early years were passed in the Queensland schools, and later on in New South Wales, and she was for a time in Meaneer, Hawke's Bay.

A cable message was received last week conveying the sad intelligence of the death, on July 19, of Mrs. H. J. Olle, of Peshurst, Victoria, aunt of the Rev. Father Hickson, Christchurch. The deceased lady, who was a near relative of the Irish poet, Gerald Griffin, was an extremely gifted woman, highly popular and very charitable, and her loss will be greatly felt in the district.—R.I.P.

Miss Amy Castles, in a private letter received in Melbourne, says that, notwithstanding her successes at Home, she is long for a visit to Australia, and that she is fully determined to forego all European engagements to come here in 1908. She is booked ahead for many of the principal musical festivals, and she has already been approached by an American syndicate for an appearance in grand opera throughout the States.

On Monday evening, July 9, a dinner was given by his Grace the Archbishop of Melbourne in honor of the Irish envoys, Messrs. J. Devlin, M.P., and Donovan, LL.B. Nearly seventy gentlemen were present, including the Postmaster-General (Mr. Austin Chapman), the Minister for Lands (Mr. Murray), the Chief Secretary (Sir Samuel Gillot), the Hon. H. B. Higgins, the Hon. H. Mahon, the Hon. N. Fitzgerald, and the Hon. J. G. Duffy.

One of the oldest and most respected residents in the Yass district, in the person of Mr. James Gallagher, died at his residence on Tuesday, July 3, at the great age of 105. Deceased has been a resident of the district for over half a century, carrying on farming operations at Bango Creek until a few years ago, when he sold out and went to Yass. During the last few years he had been in bad health.

The death of the Rev. Mother Mary Francis Xavier (Beechinor) took place on July 3, at the Presentation Convent, Launceston. She had been only a week ill. The last Sacraments were administered by one of her brothers, the Right Rev. Mgr. Beechinor. Another brother, the Very Rev. M. J. Beechinor, of Deloraine, was also present at the Rev. Mother's death, which was most edifying. The deceased was born in the County Cork, Ireland, and was about sixty years of age. She was educated at the Convent of the Sacred Heart at Roscrea, and in 1865 entered the Presentation Convent, Bandon, as a postulant. As one of a band of postulant nuns she went to Hobart six months after her uncle, the present Archbishop, had assumed charge of the diocese in 1866. The party of religious were accompanied by the Rev. Daniel F. X. Beechinor (now Monsignor Beechinor), nephew of the Rev. Mother Mary Francis Xavier, and brother of the postulant who was soon to become Sister Mary Francis Xavier. In 1870, when a branch of the Presentation Order was founded at Launceston, the deceased lady was among the first nuns. She remained in Launceston ever since. Her aunt, Mother Mary Francis Xavier (Murphy) died in 1880. This venerated religious had governed the houses both at Hobart and Launceston, and on her death Sister Mary Francis Xavier became Superioress.

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The Family Circle

WE ALL KNOW IT

Of all the sad surprises
 There is nothing that compares
 With that one gets on thinking
 That
 he's
 got
 down
 stairs—
 When he hasn't!

A CHAPLAIN'S COURAGE

There are many varieties of physical courage. Men brave as the bravest in the ordinary dangers of life, fearless as heroes amid the deadly perils of the battlefield, will suddenly display the timidity of children in circumstances that warrant no anxiety whatever.

During the Crimean war Herhillon's division of the French army suffered considerably from the ravages of the cholera. When the sickness was at its height and the death rate daily growing, the whole body of soldiery grew greatly disturbed, and conversation on all sides became very gloomy. What troubled the men most was the conviction that the pest was actively contagious,—that the mere touching of a cholera patient or victim communicated the dreadful disease. Accordingly, the camp impressed them as a region of terror; and, strong as was their sense of duty, their continual anguish threatened to demoralize them completely.

The French General had employed every available means of restoring the spirits of his battalions, and with the majority had been successful. The troops had shaken off their unreasoning fears in all parts of the camp save one. In that particular quarter the epidemic raged with especial severity and the soldiers were still dominated by terror.

'What in the world shall we do, Father?' said the General one evening to Father Parabere. 'Those fellows appear to me to be actually afraid, to have succumbed to fear.'

'Oh, then, Fear must be shown that we are Frenchmen and Christians. Leave the matter to me, General.'

The chaplain made his way to the quarter indicated. A poor soldier was just at his last gasp. Father Parabere knelt down by him, consoled him, gave him absolution, and finally when death came closed his eyes. Then he called the dead man's comrades near the body, and endeavored to persuade them that the disease was not contagious,—that there was not the least danger. Some of the men shaking their heads incredulously, he continued:

'Eh! You still seem to doubt. You don't believe me to-night? Well, we'll see whether you won't take my word for it to-morrow.'

Without more ado, the chaplain quietly lay down alongside the dead body, and disposed himself to pass the whole night with this novel bed-fellow.

Father Parabere remained at his post for a good many hours, leaving it only when called to assist another dying man. The next morning the incident was related all over the camp; and the soldiers, after ejaculating, 'Our chaplain's not afraid, anyway,' concluded that they might very sensibly throw aside their own fears.—'Ave Maria.'

BOARDING-HOUSE EUCLID

1. All boarding-houses in the same square are equal to one another.
2. A boarding-house keeper is equal to anything.
3. No other rooms being unlet at a given time, a bed-room may include a sitting-room.
4. A bed-room included in a sitting-room may be charged for as two rooms.
5. Extras have magnitude, and no limits.
6. In any dispute concerning a bill, that which is said on the one side can never be equal to that which is said on the other.
7. On the same bill and on the same side of it two charges may always be made for the same item, provided they are expressed in different terms.
8. Two bills in two weeks for the same set of rooms cannot be equal. If they are, one bill may be less than it ought to be. Which is absurd.
9. A boarder's home-made birthday cake cannot be produced more than three times, but a leg of mutton supplied by the landlady can be produced indefinitely.

KEEPING FRIENDS

Don't flatter yourself (said Oliver W. Holmes) that friendship authorises you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them. Good breeding never forgets that amour propre is universal.

ONLY AN ORDINARY HOOF

Sir Charles Russell when he was practising at the Bar was a noted cross-examiner, and it was a shrewd witness that could circumvent him.

On one occasion at least, however, the laugh was turned on him by an innocently intended answer. He was cross-examining a witness in regard to certain hoof prints left by a horse in sandy soil.

'How large were the prints?' asked the learned counsel. 'Were they as large as my hand?'—holding up his hand for the witness to see.

'Oh, no,' said the witness honestly, 'it was just an ordinary hoof.'

The examination was temporarily suspended till order could be secured in the court room.

FOR OUR GIRL READERS

Here are a few words of advice for our girls:—To be attractive a girl must cultivate repose of countenance and manner; appear bright and interested in what other people are saying; avoid making unkind remarks about persons who are absent; avoid loud talking, especially in public places; never use slang, and dress in accordance with her means. And, above all, cultivate a spirit of contentment. This will enable her to look on the bright side of things and will make her light hearted and attractive.

There was a dispute among three ladies as to which had the most beautiful hands. One sat by a stream and dipped her hand into the water and held it up; another plucked strawberries until the end of her fingers were pink, and another gathered violets until her hands were fragrant. An old, haggard woman, passing by, asked: 'Who will give me a gift, for I am poor?' All three denied her, but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers, gave her a little gift, and satisfied the poor woman, and then she asked them what was the dispute, and they told her and lifted up before her their beautiful hands. 'Beautiful, indeed,' said she, when she saw them; but when they asked her which was the most beautiful she said: 'It is not the hand which is washed clean in the brook; it is not the hand which is tipped with red; it is not the hand that is garlanded with fragrant flowers, but the hand which gives to the poor that is the most beautiful.' As she said these words her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven, with authority to decide the question in dispute, and that decision has stood the test of all time.

ODDS AND ENDS

Why is it folks sit this way in
 The tram we miss,
 While in the tram we catch at last
 We're jammed like this?

Lord Leighton, the celebrated Academician, while walking through a Scottish village, came upon a local painter painting the signboard of an inn. He looked on with interest for a while, and then remarked:

'I am afraid,' said the renowned artist, 'that figure you are drawing is a little bit out of proportion.'

'D'ye think sae?' asked the painter anxiously. 'Is't owre big or owre wee?'

'Too large, I am afraid,' replied the President of the Royal Academy with a smile.

'An' hoo am I goun to pit it richt?' asked the village painter, in puzzled tones.

'Oh, if you will come down from the ladder I'll soon put it right for you,' replied Lord Leighton.

His Lordship accordingly mounted the ladder, and first painted out the original figure, and then painted in a new one, which, needless to say, was very much better done. The sign-painter watched him admiringly.

'Man, ye're a grand painter,' he said. 'What might yer name be na?'

'Oh, my name is Leighton,' was the reply.

'Aweel, mine is Tam Johnston, and I'll be gled to gie ye a job ony time ye're needin' ane.'

Greater New York, already the second largest city in the world, bids fair to rival, within the next decade or two, London itself. Its population is 4,014,301. The Germans in New York, by birth and parentage, would make a city equal to Leipsic and Frankfort-on-the-Main combined; the Austrians and Hungarians—Trieste and Fiume; the Irish—Belfast, Dublin, and Cork; the Italians—Florence; the English and Scotch—Aberdeen and Oxford; the Poles—Poltava in Russia.

As a large ocean-going steamer was making her way down the Clyde the officer in charge found his passage blocked by a dirty-looking, empty ballast barge, the only occupant of which was a man sitting smoking a short pipe. Finding that he did not make any effort to get out of the way, the officer shouted to him in true nautical fashion.

Taking the pipe from his mouth, the fellow rose and said:

'An' is it yerself that's the captain of that ship?'

'No,' was the reply, 'but I am the chief officer.'

'Then talk to your aicals,' said the Irishman; 'I am the captain of this.'

Mr. Andrew Carnegie has given utterance to many wise remarks, but to none more sage than this:—

'Drunkenness is the great risk ahead in the career of every young man. It is far more important that he insure himself against it than against death. A drink policy is worth ten life policies.' Death is inevitable, and comes at the end of life. Intemperance is a costly folly that, even when it does not develop into persistent drunkenness, causes losses and brings on diseases. When it does turn into inebriety, it is a living death. To let liquor alone is the surest way to keep sober.

The children of a London Catholic school had been taken for their annual excursion to a quiet country place, and had been allowed to wander just where they liked. A six-year-old youngster was standing looking through the fence at some sheep when the owner of the sheep passed by. Attracted by the youngster's earnest gaze, he said to him: 'My boy, do you know that from these beautiful creatures you get your clothes?' The youngster thought for a moment, then, looking the gentleman up and down, he said: 'You're wrong there, gov'nor; my clothes are generally farver's cut down.'

FAMILY FUN

Two talked over me—gossips they were,
One went through me, yet I didn't stir.
One went away with me, over the plain,
Yet, it is a fact, behind I did remain.

Gate, Gait.

Nothing can be more simple than this 'trick.' The performer sits on a chair with the left side to the audience. On his right knee he places a shilling, rubs it, and when he takes away his hand the coin has vanished. As a matter of fact, it has gone no further than into a fold made in the side of the performer's trousers alongside the right knee.

Taking up a sheet of paper or a splinter of wood, you remark quietly that the strongest man present would be exhausted before he had carried all this wood or paper out of the room. Looks of disbelief will pass around, and your assertion will, no doubt, be challenged. To the person declaring himself able to disprove you, give an extremely small piece of the wood or paper, desiring him to take that outside first; on his return give him another, and so on. By the time he realises that he will only have to go two or three little million times on the journey, he will acknowledge the full proportions of the joke.

Here is an improvement on the candle-eating illusion given in our last issue (p. 38). Instead of an apple, take an inch or so of banana, smooth the outside of it nicely so as to make it look as much as possible like a piece of candle, stick into the middle of the top of it a wax vesta that has been lighted and extinguished. (Note: stick the vesta in at the unburnt end, and the burnt end will make it look just like a piece of wick and complete the resemblance to a candle). Having completed these preparations, proceed as indicated last week; bring the supposed 'candle' out among your audience, light the 'wick', leave it lighting for a moment, just to show that there is 'no deception.' Then blow out the 'candle,' and eat it with all the relish you can command. When done by artificial light, this simple illusion is a great success.

All Sorts

Book printing in colors was begun by Faust in 1455 in an effort to imitate the illumined letters in the manuscripts. The earliest books printed were intended to resemble hand-made writings.

It is said that the cross mark instead of a signature did not originate in ignorance. It was always appended to signatures in mediaeval times as an attestation of good faith.

The phrase 'almighty dollar' was first used, so far as known, by Washington Irving. It has since passed into general employment to indicate the worship of wealth.

Twenty years ago 50 per cent. of cases of amputation terminated fatally, but under the modern system of antiseptic surgery the danger of this operation has been so far reduced that the rate of mortality does not now exceed from 5 to 12 per cent. of the number of cases.

At the reception of Chinese Commissioners at Cambridge University, when honorary degrees were conferred upon them, it was stated that the Cambridge University possessed the finest library of Chinese books in the West.

A Wellington resident (says the 'Post') who recently explored the north on a holiday jaunt, has returned with a story which goes to prove that the Maori as well as the Japanese can improve on European examples. The wily native once went around the country as the henchman of a professional boxer, and when the partnership was broken he returned to his village and set up as a teacher in the art of self-defence. 'No charge money,' he said, and it seemed that he was a prince of philanthropists, purely bent on improving the physique of young manhood merely out of brotherly love. Yet his school kept the plumpness on his cheeks, and set in his eye the light of a well-nourished man. 'I charge no money,' he confessed. 'Young fellow come to my school, want to learn the box. I teach him—charge nothing. By-and-bye that young fellow get big idea, think he lick me one hand, challenges me. I make myself look afraid, but make bet £5. He box me, we make a lot of fuss long time. Then I have something up my sleeve—the Maori put his left hand on his right biceps and made a swinging gesture—and he go out. I take the £5.'

The first lighthouse ever erected for the benefit of mariners is believed to be that built by the famous architect Sostratus, by command of Ptolemy Philadelphus, King of Egypt. It was built near Alexandria, on an island called Pharos, and there was expended upon it about eight hundred talents, or over £200,000. Ptolemy has been much commended by some ancient writers for his liberality in allowing the architect to inscribe his name instead of his own. The inscription reads: 'Sostratus, son of Dexiphanes, to the protecting deities, for the use of seafaring people.' This tower was deemed one of the seven wonders of the world and was thought of sufficient grandeur to immortalise the builder. It appears from Lucian, however, that Ptolemy does not deserve any praise for his disinterestedness on this score, or Sostratus for his honesty, as it is stated that the latter, to engross in after times the glory of the structure, caused the inscription with his own name to be carved in the marble, which he afterward covered with lime and thereon put the king's name. In process of time the lime decayed, and the inscription on the marble alone remained.

The word encyclopaedia, literally meaning a circular or complete education, implied originally the whole group of studies taken up by Greek youth in preparation for active life, or what is now generally termed the liberal curriculum. The first works of the kind were rather comprehensive, all-round text-books than books of reference such as modern encyclopaedias have become. The earliest of such works to be compiled is said to have been that of a disciple of Plato, Spensippus, who died B.C. 339. The first of the Roman Encyclopaedists was Marcus Terentius Varro, who died about 27 B.C. One of the most famous of the encyclopaedias in the first ages of the Christian era was that of Isidore, Bishop of Seville. It was complete in twenty books, but in the ninth century it was re-arranged in twenty-two books by another ecclesiastic, Rabanus Maurus, Archbishop of Mainz. In the thirteenth century, a Dominican friar, Vincent of Beauvais, compiled the most important of all early encyclopaedias, his 'Speculum Majus.' He said he called it a mirror (speculum) because it reflected everything worthy of notice in the visible and invisible worlds—as in fact it did.