

MISSING

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- August 26, Sunday.—Twelfth Sunday after Pentecost. The Most Pure Heart of Mary.
- „ 27, Monday.—St. Joseph Calasanz, Confessor.
- „ 28, Tuesday.—St. Augustine, Bishop, Confessor, and Doctor.
- „ 29, Wednesday.—Beheading of St. John the Baptist.
- „ 30, Thursday.—St. Fiacre, Confessor.
- „ 31, Friday.—St. Raymond Nonnatus, Confessor.
- September 1, Saturday.—St. Louis, King and Confessor.

The Most Pure Heart of Mary.

God, having selected Mary to be the mother of His Incarnate Son, bestowed on her with a lavish hand the graces which were necessary to fit her for her exalted office. On various days throughout the year, some one or other of the principal events in the life of the Blessed Virgin, or of the privileges which she received from God, forms the subject of our consideration. Today we contemplate that interior perfection which made her heart a glowing furnace of divine love, and gave to her most trivial actions a spiritual excellence which none of the saints have equalled.

St. Fiacre, Confessor.

St. Fiacre was an Irishman who, having crossed over into France, lived for many years in a solitude not far from the city of Meaux. His life there was most austere—a continual exercise of prayer and heavenly contemplation, which he interrupted only to afford relief to the poor, or to attend to those who, led by the fame of his sanctity, came to seek his advice. After his death in 670, his tomb became famous for numerous miracles, and was resorted to by pilgrims from all parts of France.

St. Louis, King and Confessor.

St. Louis was King of France, and it may be truly said that country never enjoyed the blessing of a wiser or more virtuous ruler. Though his life in the midst of his court was that of a perfect religious, he never neglected the affairs of Government, the public duties of his position, or the wants of his people. His alms deeds were unbounded, and one of his greatest pleasures was ministering to the sick in the public hospitals. St. Louis died in 1270, at the age of 55.

GRAINS OF GOLD.

THE WAY TO HEAVEN.

Heaven is open every day ;
 In night also.
 He that would wend his upward way
 May surely go.
 There is no wall to that demesne
 Where God resides, nor any screen
 To hide the glories of that scene
 If man will know.
 The ladder which the Hebrew saw
 When as he slept
 From earth God never doth updraw,
 But still hath kept ;
 And angels ever to and fro
 On errands swiftly glide and glow,
 For love above, for love below,
 Its rounds have stepped.
 Thereon the saint doth daily mount
 Above the stars,
 Caring no whit to take account
 Of earthly bars ;
 Since well 'tis known to such as he
 There are no guards but pass him free ;
 He hath the watchword and the key
 In peace or wars.

Gold letters are not more elastic than iron.
 Mystery magnifies danger, as a fog the sun.
 Respectability is no substitute for repentance.
 Never make tears flow ; God counts them.
 We give our pity more readily than our esteem.
 Opponents are teachers who cost us nothing.
 If Satan could love he would cease to be wicked.
 Command great fields, but cultivate small ones.
 Those who always creep are the only ones that never fall.

The Storyteller

NAOMI MARIA

I.

The train puffed leisurely into the little station among the hills, which was Naomi Heil's destination. From the window of her second-class carriage, the girl had already caught a glimpse of the sunny Alpine town, which nestled among the dark mountains, as a smiling child in its nurse's arms.

The novelty, the sunshine brought hope to Naomi's heart, and with the buoyancy of youth she sprang lightly to the platform—forgetting for the moment her illness, her slender purse, her seedy, dust-stained travelling dress, which made her rather conspicuous among the fashionable crowd at the station. She would get well, she would work—and then—life stretched before her with its great possibilities, as her dear philosophers had convinced her.

She walked rapidly along the platform, her valise in her hand ; and, having engaged a porter, she was soon following him with her luggage up the principal street of the town.

As she looked around, Naomi rejoiced that she had come, braving the displeasure of friends. There was new life in the clear, crisp air, and every peep of wood and mountain suggested Nature's fairest moods. It seemed a very paradise, this little health resort which she had chosen for her winter home. New hopes began to stir in the girl's breast. The glory of the mountains, the peace of the valley, the fragrance of the late flowers,—all stole in upon her young spirit, waiting her into the land of dreams ; and it was half mechanically that she followed the porter through the gate of an unpretentious villa in a quiet corner of the town.

'So you have come, ma petite !'

Naomi raised her eyes. A lady stood at the door to welcome her,—a woman no longer young, but kind-eyed and motherly, with arms stretched out to embrace the friendless girl. Naomi shrank a little : she was proud and reserved, this little Jewess ; not one to take or give affection lightly. But the elder woman's kindness overcame her, and she yielded to the embrace.

'Come in and tell me all about your journey,' the lady went on. 'How tired you must be !'

As she spoke she led the girl into a homely but comfortable sitting-room, where coffee and other refreshments stood in readiness on the table.

'No, I am not tired,' Naomi replied. 'It is all so new and delightful ! Nobody told me what a beautiful place I was coming to.'

'I hope you will be happy with us,' said Madame Claire, as she poured out the coffee, 'and that you will get strong. It was good of your mother to let you come—'

'Mother was against my coming,' interrupted Naomi. 'Mother is old-fashioned in her ideas ; and, then, we are poor.' There was a slight note of defiance in the girl's voice as she spoke the last words.

'Don't think of that, my dear ! We shall try to make you comfortable. We are almost en famille here : only my daughters, and one other boarder.'

'Oh, that will be all right !' replied the girl, in a tone which betrayed youth's indifference to the material adjuncts of existence. 'But about my work,—shall I get pupils here ?'

'From what your mother tells me of your music, I think you ought to find a good opening here. But tell me about your mother. It is twenty years since we met.'

'I fancy mother is always the same. I can't imagine her different, even when she was young. We love each other so dearly, mother and I,—although we think so differently.'

'How differently ?' asked Madame Claire.

'Oh, on every possible subject !' said Naomi, laughing gently. 'Mother holds to all the old conventions ; and, then, she is a Jewess, you know.'

'And you ?'

'I ? Oh, I am a modern !' answered the girl, still smiling. 'I don't hold in either conventions or creeds. I hope to follow the good where I see it ; but I must go my way unhampered, following the light as it comes to me.'

'But do you see it,—have you found it ?' asked the elder woman.

'I trust that I see enough for my present needs. I am happy in the company of the great thinkers. What sufficed to them must suffice to me. Surely there's no denying that religion is the enemy of pro-

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gress; and in these days we must believe in the evolution of the soul, as we believe in the evolution of the body.'

'But afterwards,—after this life?' asked simple Madame Claire, somewhat aghast.

'Do you really believe in another life?' asked Naomi, her great dark eyes resting on Madame Claire's face. 'I do not believe in any 'afterwards,' unless the good we attain to,—that must live forever.'

Madame Claire said nothing; arguments were not at her command. But she thought of her own simple faith, which had been the mainstay of her life; she thought of her own children, whom she would rather see dead than unbelieving; and she looked with pity on the girl opposite to her, so frail and young, launched without rudder or anchor on the stormy waters of life. And as she was so thinking she studied Naomi's face. It was a typical Jewish face of the more perfect type, showing strength in the well-defined features and long, pencilled eyebrows; but the wistful eyes still held the dreams of childhood, and the tender lips told of hopes unfulfilled.

A month later Naomi had settled down to her new life. Her little room, with its balcony looking out over the mountains, had become to her a home, a sanctuary, where she had set up her few household gods—the photos of those she loved, the works of her beloved masters, and her violin, that one friend to whom Naomi confided all her hopes and sorrows.

In her own room the girl lived her life, thinking out the long thoughts of youth, working, reading—dreaming of the future and the days that might be. She had youth and beauty—she hoped for strength. Life, she had taught herself, held the germ of all things. Nature, around her, lavish in its gifts, breathed the secret of joy—and yet Naomi felt troubled and unsatisfied. There was a want in her life that she could not account for—a feeling of restlessness and craving, a vague longing, which all her self-learned philosophy could not satisfy. In vain she threw herself into her music; in vain she went back to her books, seeking light and help from the 'great thinkers.' What did they offer? It was so vague and indefinite! It left the heart so cold!

Poor Naomi! she almost envied the Claire family, and the simple faith which brought sunshine into their strenuous lives and comfort to their hours of pain. But Naomi would rather have died than acknowledge any flaw in the philosophy she had worked out for herself; and, in the pride of her young strength, she cut herself off as much as possible from the Claires, trying to think of them as ignorant fanatics, and preferring to lead her life alone. But every day she became more conscious of a want in her life, less enchanted with herself and her own thoughts; so the girl knew many a dark and lonely hour.

One day as she sat oppressed by these troubles, which no one shared, a favorite pupil burst in upon her solitude.

'Naomi, we are going to have music to-night, and perhaps a little dance, and Victor says you must come!'

'But, Mademoiselle, you know I don't go out at night. I haven't even got an evening dress.'

'That doesn't matter. You always look sweet. Wear anything you like. Victor has been enthusiastic over you since that Sunday you came to see me. He says you play divinely, and that our evening will be spoiled unless you come.'

The flattery failed to cheer Naomi.

'I think I had better not come,' she answered rather sadly.

'You must come, Naomi! Victor will never forgive me if you don't.'

As they spoke a knock came to the door, and one of the Claire girls brought in a bunch of beautiful white roses with Victor Hofmann's card attached.

'You see,' his sister went on, 'he expects you; he won't take a refusal.'

Naomi smiled, and at last consented, somewhat perturbed at the thought of the simple white muslin frock which would have to do duty as an evening dress.

But when she stood before her glass that evening, her qualms vanished. The despised white muslin which hung in soft folds about her girlish figure, and threw into relief her dark eyes and hair, was, because of its absolute simplicity, the best setting she could have found for her rather striking beauty. Naomi knew she had never looked so fair; and, with a feeling akin to triumph, she took up her violin and descended to the parterre, where good Madame Claire was waiting to accompany her.

The Hofmanns were of good family and wealthy, and the villa where they rented spacious apartments was in the most fashionable part of the town. Naomi

felt a little embarrassed as she entered the brilliantly lighted vestibule; but Meta Hofmann and her brother were there to meet her—Victor undisguisedly proud of his newly acquired cavalry uniform. They led her into the salon, where groups of young people were laughing and chatting. Naomi, joining one of these, was soon herself a centre of attraction. Her individuality, her beauty, the charm of her race—all tended to draw others within the spell of her personality; and for the moment she sought to forget her own thoughts in the joy of exercising this influence.

But presently she was asked to play. She took up her violin and played a merry 'Volkslied,' that suited the humor of the hour. But her audience was not satisfied. When she raised her violin again, it was to speak the thoughts of her heart through its chords.

As she played, Naomi became unconscious of her audience, and of the interest she excited. She was alone—alone with the longings of her soul; and the voice that spoke through the music was the voice of one in fetters, restless and unsatisfied; yearning for the unattainable—crying from the depths for some higher love, for some dream beyond mere earthly dreams.

The music ceased in a slight discord. It was the discord of the girl's life—the unbridged gulf between her aspirations and the material world in which she had to live.

She laid down her violin and, half oblivious of the applause which greeted her, she sank exhausted on a chair. Victor Hofmann was beside her, and she listened mechanically to the torrent of praise which he poured into her ears. How empty and vapid sounded his words of admiration! Naomi was utterly disenchanted with herself, with the world and all that it might mean. She wished only to be alone—alone with her thoughts and with the night.

Father Isidor laid down his book with a faint pang. His bell had called him to the parlor, and he knew that his dearly coveted hour of quiet must be sacrificed.

At the door his eyes met those of a stranger—a girl whom he had never seen before. She was young and beautiful, and her method of addressing him revealed at once that she was an alien to the faith. For a moment a suspicion crossed the good Father's mind. The girl's earnest mien dispelled it. Her calm, level gaze was calculated to disarm suspicion; and she soon found herself sitting opposite to Father Isidor in the little convent parlor, a room bare and poor enough to please St. Francis himself.

'I came to ask your advice,' the girl began. 'I heard the Claires, with whom I live, mention your name. I did not know to whom to go.'

Now that Naomi had got so far, she felt shy and confused.

The priest reassured her. 'What can I advise you about?' he said kindly. 'Perhaps—you will forgive my asking, are you a Catholic?'

'No; I'm a Jewess. I don't mean that I am a Jewess in faith. As long as I can remember I have had no definite belief. I never felt the need of it until lately. But now—I am not happy. I feel a great want in my life—a want that nothing seems to fill.'

'Have you had any great disappointment?' asked the priest.

'No; my life is brighter than it has ever been. I have found health and strength here; I have made friends; I have succeeded in my profession. But everything fails to satisfy me. It all leaves a bitter sense of emptiness.'

'Do you pray?' asked the priest.

'Pray! How can I pray? I only wonder if there is a God. I never remember to have really prayed in all my life.'

'Are you not convinced of the existence of God?'

'Until lately I was convinced of the contrary. I always preferred those authors who ignored or denied the existence of God. It seemed so much more rational to take things as we see them, working out the problem for ourselves. It always seemed to me something higher to seek the good for its own sake, to strive after the best without hope or reward.'

'But what is the good?' asked Father Isidor, with a little smile.

'You know how the great thinkers define it,' answered the girl, somewhat abashed. 'Their thoughts used to satisfy me—'

'And now?' interrupted the priest.

'I'm dissatisfied, I'm unhappy. I thought I had worked out for myself a philosophy that would be sufficient for my needs, but now it all seems falling to pieces.'

'You haven't gone against your conscience—forgive my asking?' said Father Isidor kindly.

'No,' answered the girl simply. 'I can't account for it. It is a want that has suddenly come into my

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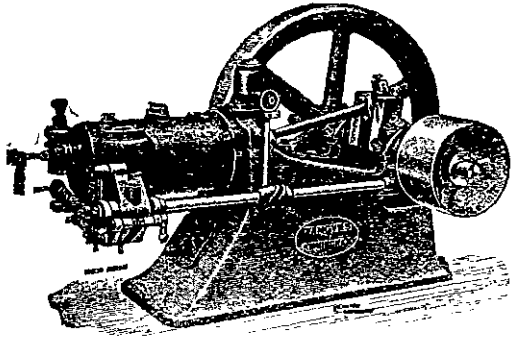
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life. My whole heart and soul seem crying for some new light. Perhaps you don't understand. It may seem ridiculous to you. Perhaps you can't help me.' 'God can help you,' answered the priest. 'What you want is faith. The light you look for will come in time. I am very glad you have told me of your trouble.'

'May I come again?' Naomi asked.

'Yes, you must come and see me sometimes, and I shall pray for you. Do you remember how one of your dear philosophers was once betrayed into saying, "More things are wrought by prayer than this world dreams of"? Promise me to come again.'

And Naomi promised.

Father Isidor returned to his cell. The open book of life was, after all, more interesting than any written word, and the volume he had laid down so reluctantly remained closed on his desk. God had evidently begun the work of grace in this child's soul. She was only a child—but a child of modern growth, nourished on the doctrines of a pseudo-intellectuality, and steeped in that spirit of agnosticism which has become the cult of the would-be enlightened in these our days.

The priest foresaw all the difficulties of the case, but he confided the matter to God, and never doubted of the issue. Although God had given him gifts which had helped him to solve many a problem, and which even his humility could not deny, he did not rely on his own powers of argument or persuasion; for he knew well how powerless, as a rule, argument is in such cases, and that conversion must ever remain a matter of grace and divine illumination. So Father Isidor prayed, and asked the humble little ones of Christ to pray for Naomi.

Faithful to her word, the girl often came to visit the priest. Together they read Catholic books, and he brought forward in favor of the faith all the arguments at his command. The girl listened attentively, admitted their logic and plausibility—but the hour of grace was not come; faith seemed as far from her as ever. It was not to come, it has never yet come, through mere intellectual apprehension.

The priest, no whit discouraged, but biding God's time, made an effort in a new direction by an appeal to the girl's heart. To this end, he strove to bring home to her the personality of Christ, and Naomi fell under its spell. She studied with new interest the prophecies relating to the coming of the Saviour; she read with new feelings the history of Jesus, and her heart went out in love to the Man of Sorrows. From that hour Naomi believed. She almost startled Father Isidor by the vehemence of her act of faith:

'Father, I believe! I shall never doubt any more. I leave the rest to God.'

It was a perfect act of faith, and it left the child's heart open to the workings of divine grace.

Naomi began a course of instruction with Father Isidor, learning with childlike simplicity. At that time she was, or believed herself to be, in almost perfect health. Before a month she lay on her deathbed.

II.

'What has happened to you, ma petite? How are we to make you well again? Perhaps we ought to send for your mother?'

It was Madame Claire who spoke, as she bent over Naomi's bed.

'No; mamma couldn't help me. But, Madame—and the feverish flush deepened on the girl's cheeks—'with you please send for Father Isidor.'

'For Father Isidor! What do you mean, child? Do you know Father Isidor?'

'I know him quite well. I am going to become a Catholic, and I'd like to see him now.'

Madame Claire crossed herself. Here was a miracle. And how well the child had kept her secret!

'I am so glad now that I made up my mind before this illness. No one can say now that it was the fear of death that made me change.'

'No one can say that, my dear! But you are not going to die. You must get well and strong.'

'I'm afraid not. But I must get a little better before Easter, for I hope to be baptised then.'

'O Naomi—you must let me call you Naomi now—the news is too good! It is too much joy!' And Madame Claire, half lifting her from her bed, pressed the girl to her heart in a great, motherly embrace. 'Now, dear,' she said, as she laid her back on the pillows, 'I shall send for Father Isidor. And may I tell the children?'

'Yes, you may tell them now,' answered Naomi. 'Perhaps it may make them happy.'

'You can't think how the children love you, Naomi. I have kept them away from you, thinking they might offend your prejudices; but now everything will be different.'

'Forgive me, dear Madame, for having been so cold with you all. Indeed, in my heart, I often admired your life and the goodness of your children, but I was a wretched little fanatic.'

'But now, dear, we are all one family, and you will let us love you!'

'You are far too good to me,' replied Naomi. 'I wonder why people are always so kind to me.'

Naomi had been ill a fortnight, and there seemed but little hope of her recovery. She had finished the course of instruction mapped out by Father Isidor, and Easter was at hand—Easter, which was to have brought to her, with baptism, the dawn of a new life.

The snows had melted from the mountain slopes; the warm spring sunshine beat down upon the valley; the meadows had already clothed themselves in tender green, and in the orchards the fruit blossoms were painting their white traceries against the azure of the sky. All Nature, teeming with new life, had broken into a canticle of praise. Even under Naomi's window the birds were bursting their little throats singing for very joy.

And Naomi, this fair young girl who was but entering upon the springtime of her days—Naomi felt that her young life was ebbing fast. She knew that all the joys of earth were slipping from her grasp; and yet so changed was she that she repined not. She desired but one thing—the cleansing waters of Baptism—and she felt in her child's heart that the sunshine on the hills was but a faint image of the light which would soon fill her soul. Father Isidor, seeing the ardor of her desire, and her increasing bodily weakness, decided that the baptism should take place as first intended, on the Monday after Easter.

The days of Passion Week passed slowly for Naomi. For her they were days of darkness and trial, when it was given to her to enter somewhat into the sufferings of Him who was henceforth to be her all. The pains of her illness increased, and her heart was torn by the thought of the sorrow which the step she was about to take would cause to her dearly loved mother.

One day Father Isidor found her broken and weeping.

'What is it, my child?' he asked. 'Have you any doubts about the step you are going to take?'

'Oh, no; for myself I have no doubts! But mother—poor mother! It will cut me off from her forever.'

'She will forgive you later, I am sure,' replied the priest.

'I am afraid not. You know I wrote and told her that I was going to become a Catholic; she answered with such a hard and cruel letter; and last night I dreamed that she bent over me and cursed me.'

'My poor child, it is indeed hard for you. But if God asks of you so much suffering, it is because He means to give you much grace. Your suffering is for some great end.'

'Father, I am content to die—I am content to leave everything only mother. I feel that I must see mother again.'

'Perhaps she will come to see you when she knows how ill you are. But, my child, if God asks of you this last sacrifice, you will make it,' he added with emotion, 'for the love of Jesus Christ.'

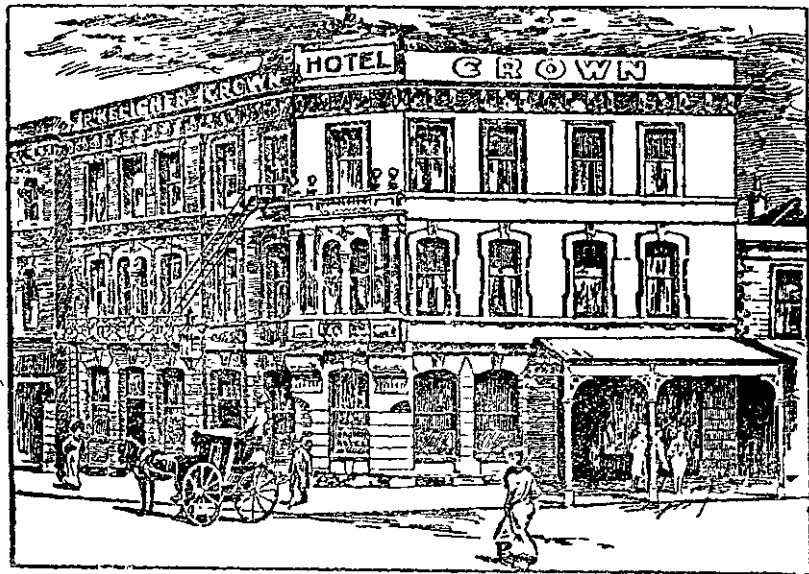
There was a world of strength and pleading in the words, and they went straight to Naomi's heart. She turned her eyes to the crucifix and bowed her head. When she looked again toward Father Isidor, there was something of a smile upon her face. Peace, the peace of a last sacrifice, had entered Naomi's soul.

It was Easter Monday. The warm spring sunshine streamed through the windows of a little convent chapel, where a wealth of white flowers upon the altar spoke of some festival dear to those who frequented it. It was the chapel of the Sisters of the Cross, and the ceremony about to take place was that of Naomi's baptism.

Madame Claire, fearing that she could not give the child all the care she needed, had had her removed to a private hospital cared for by these Sisters, and it was here that Naomi had passed the long days of Passion Week. No one dreamt that she would be able to leave her bed even for the great day, but on this point the girl herself was quite determined. She submitted, however, to have the preliminary ceremonies take place in her room, instead of at the church door as is customary.

(To be concluded next week.)

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Current Topics

Saw the Joke

Our able and quick-witted Sydney contemporary, the 'Freeman's Journal', says: 'The "New Zealand Tablet," edited by the Rev. H. W. Cleary, has been permanently enlarged to 40 pages from the July 12 issue. The choice of the date for enlarging this brilliantly-conducted weekly is a stroke of refined sarcasm on the part of Father Cleary.'

We reckoned at the time that some of our bright over-sea contemporaries would see where the joke came in.

'Rather Suggestive'

'It is rather suggestive to note,' says the 'Catholic Universe,' in a recent issue, 'that the three women essayists who are generally recognised as the writers of the best English in contemporary literature—Alice Meynell, Louise Imogen Guiney and Agnes Repplier—are all Catholics and the products of convent schools.'

Australasia's Thirst

The art and craft of drawing up drink statistics was unknown in Addison's day. Each man kept his own record, 'if so disposed'—like 'honest Will Funnell of the West Saxon,' who in the course of twenty thirsty years had (according to his own computation) personally disposed of 23 hogsheads of October, four tuns of port, half a kilderkin of small beer, 29 barrels of cider, three glasses of champagne, besides (according to Addison) numberless bowls of punch, sips, drams, and whets. We cannot boast nowadays; but we have got a long way off in manners, as in time, from the roystering and whisky-swilling era of Will Funnell and his kind. Nowadays the statist keeps the tally of the nation's small beer and 'punch, sips, drams, and whets,' and he strikes off individual scores by the convenient resort of an average. And the result cannot be said to make very pleasant reading. Here are the latest figures for the six States of Australia, with New Zealand added as a tag.—

	Amount.	Per Head.	Per Adult Individual.		
			£	s.	d.
Victoria ...	4,937,470	4 2 0	7	11	3
New South Wales ...	5,044,590	3 12 2	6	19	7
Queensland ...	1,869,470	3 13 4	7	1	2
South Australia ...	1,550,210	4 5 9	8	7	5
Western Australia ...	1,446,110	7 1 5	11	7	0
Tasmania ...	419,490	2 7 7	4	15	1
Australia ...	15,267,340	3 19 2	7	9	7
New Zealand ...	2,239,290	2 13 1	4	19	1

The order of temperance, based upon per capita consumption, runs as follows: Tasmania, New Zealand, Victoria, South Australia, Western Australia.

Germany's huge thirst takes over fifty per cent. more alcoholic assuaging than New Zealand's and slightly more than Australia's. Its annual liquor-bill amounts to £131,517,600. And (says the United States consul at Kiel in a recent report) 'according to published statistics, each inhabitant consumed yearly 6½ quarts of wine, 129½ quarts of beer, and 9 quarts of brandy. The per capita cost was £2 5s, including women and children. The average for male citizens over fifteen years would be £7 10s.' (American dollars are here turned into the corresponding amounts in English currency). Bismarck is stated to have declared that 'Germany is ruined by the beer plague'. And Germans at home of every position do undoubtedly spend an unconscionable time in the thick, smoky atmosphere of their beer-houses, of which the number and the patronage almost surpass belief. Nor can we in New Zealand afford to boast in this matter

of temperance, despite the position that we hold among the Australasian States. Our enormous advantage in the matter of climate and water-supply should, by itself alone, make us rate much higher as a temperate people than our neighbors that dwell in the hot, dry, and thirsty lands beyond the Tasman Sea. Yet the road to ruin is pretty nearly as well paved here as in Australia. We have an unpleasant percentage of people who (like Artemus Ward) never permit business to interfere with their drinking, and who

'Get on a spree
And go bobbing around'.

*

Among our licensed victuallers there are, we know, very many who conduct what is a very risky and responsible business, in a respectable and legal way. But there hangs on to the skirts of 'the trade' a bedraggled fringe of scallywags who systematically set the laws of God and man at defiance, who fatten on the physical and moral degradation that they encourage; and who with a light heart send souls to the fiery whirlpool and the bottomless pit—so long as the diabolical game piles the guilty shakels in their fob. They are the real originators and the most eloquent leaders of the Prohibition movement, and not the men who rightly denounce them as destroyers, and who wrongly assume that all in the same business are tarred with the same number of coats by the same red-devil's brush. The law, as it stands, is by no means sufficiently drastic to deal effectively with the licensed malefactor who gratifies his rapacity at the expense of the moral code and the public weal. All too often, the sword of justice fails to touch him, just as the sword of Aeneas failed to wound the impalpable shadows of the dead that flitted before his vision. But the law can be made to reach them—by the double way of prevention and of cure: of prevention, by barring the access of the undesirable to 'the trade', and of cure, by ejecting him (if he secures an entry) with commendable neatness and despatch. We have more than once indicated how this may be done. And we have full many a time urged, and still urge, the licensed victuallers as a body to press for such legislation as shall permanently eliminate the scallywag and the reprobate from 'the trade'. But this urgent move in an urgent reform is, like Prince Charlie, 'lang a-comit'. Ludwig Boerne avers that the typical Fatherlander will wear his coat threadbare while making up his mind whether or not he will have a new button sewn upon it. 'Eile mit Weile' is his motto—'make haste in a leisurely way'. But when a reform is urgently needed in the public interest, 'the present time is the pleasant time'. It was the roue and the trifler who sang long ago: 'To the gods belongs to-morrow'.

The Law's Delays

'Fond of lawsuits, little wealth, fond of doctors, little health.' The first part of this old Spanish proverb finds a curious illustration in the following paragraph that has of late been greeting us with the smile of an old friend from half-a-dozen daily papers in New Zealand:—

'In the two villages of Luceran and Lanconque, in the Alpes-Maritimes, France, June 11 was kept as a public holiday to celebrate the end of a great lawsuit which had kept the two villages divided since November 11, 1162. The question in dispute was the possession of a piece of land at Lova which each village claimed. Recently the court at Nice definitely settled the matter by dividing the land equally between the villages. The total cost of this lawsuit during the 444 years amounts to £30,000, while the value of the land in dispute was about £400. The law papers which had accumulated were docketed in 1856 parcels which weighed 16 tons, and were stored in a large disused church.'

Thirty thousand pounds and (presumably) four centuries of the customary bitterness of Little Pendleton feuds—and all for a parcel of mother earth worth

only £400! Well—fond of lawsuits, little wealth.' There is no strait-jacket big enough to enclose 'a good-sized village community. And the lawyers of Luceran and Lanconque may well join in Pudd'nhead Wilson's vesper hymn to the jollheads and the lack-wits: 'Let us be thankful for the fools; but for them the rest of the world couldn't succeed.'

We have records of other historic cases galore in which (as 'Hudibras' hath it) unwise litigants

'Are catch'd in knotted law, like nets,
In which, when once they are imbrangled,
The more they stir, the more they're tangled;
- And while their purses can dispute,
There's no end of immortal suit.'

To the English-speaking public the most familiar instance of the 'law's delays' is that of *Parkes v. Dawkins*—immortalised by Dickens as the 'Jarndyce v. Jarndyce' case in 'Bleak House'. It dragged its weary length along from 1823 (when Parker, the wealthy West Indian planter died) till 1869. And then it was abandoned simply because the lawyers had sucked the last drop of golden syrup out of the estate, and there were no longer funds to fight with—or about. We have an impression that the long Parker-Dawkins trial gave rise to Lord Brougham's definition of a lawyer as 'a gentleman who rescues your estate from your enemies and keeps it for himself.' He lived almost to see the close of the case. As late as 1891 Mr. Justice Chitty decided in an English court the Ashton-Mumpesson case, after it had gone monotonously on for 150 years. The Cascalo-Depic suit about a small field in Barcelona (Spain) has given profitable exercise to the jawbones of generations of lawyers since 1697. The litigation between the Lords of Thunen (Bavaria) and the town of Untertflaken—all about an oak and beech forest—began in 1596. It did not cease to drag its weary length through the courts till 1896—exactly three hundred years. Spain's record lawsuit (a pension dispute between the Marquises de Viana and the Counts Torres de Cabrera) has been clacking its long tongue in the courts since 1517. It is clacking still. And four centuries of lawyers and officials have prevented the amounts involved (which otherwise would have run into some millions sterling) from ever becoming unwieldy. There were two French cases (over pasture-rights) that wagged their chins before generations of judges for 638 years before they were decided. One of them (begun by the Comte de Nevers against the town of Douzy in 1210) did not end till 1848. In the other case (which opened between the towns of Cambon and Bagneres in 1254) a tardy verdict was arrived at in 1892. In every case the interests involved were worth only an insignificant fraction of the sums spent in litigation. How true it is that (as the ancient proverb hath it), 'fools and obstinate men make lawyers rich!' Billings probably had litigious bull-heads most in his mind's eye when he penned this 'affermism': 'God save the phools! and don't let them run out, for if it wern't for them, wise men couldn't get a livin'.'

Faith and Courage

Courage, like cowardice, is said to be contagious. Yet (says Prentice) there are some people who are not liable to catch it. Seldom in our day was it more needed than by the homeless multitudes who witnessed the swift destruction that earthquake and fire wrought amidst the city of San Francisco. An example of noble and highly contagious courage was then shown under difficult circumstances by the white-haired Catholic Archbishop, of San Francisco. 'Collier's Weekly' (which we recently quoted in another connection) says of him: 'The unconquerable quality which makes empires; that quality which a people must ask themselves if they still possess whenever they take account of stock, was found still alive in our country. Archbishop Riordan has best expressed

San Francisco's attitude by a historical parallel. His Church suffered the heaviest loss of any single corporation. As a young priest he had been through the Chicago fire and the terrible winter that followed. It was an impressive moment when this white-haired prelate appeared before the committee of strong men who had brought order out of chaos. He told the story of how when the Carthaginians were besieging one gate the Romans sent through another gate an army to the pacification of a rebellious province; and the Archbishop looked like a Roman himself, as he dedicated his declining years to the work of reconstruction which the citizens had projected while their homes, offices and factories were still in flames.' In afflicted Valparaiso and Santiago, as in San Francisco, the evil hour of ruin has also, we trust, brought the man who is able to enlarge hope in the midst of despair, and exalt courage in the midst of a *sauve-qui-peut*. 'Brave hearts,' says Victor Hugo, 'may be ruined in fortune, but not in spirit'.

Passive Resistance

It is rather awkward to evoke a ghost and be unable to 'lay' the 'execrable shape' when the immediate purpose of his apparition has been achieved. This is the dilemma in which the course of legislation on education may possibly place the Nonconformists of Great Britain. They evoked Passive Resistance. If the present Education Bill becomes law, Passive Resistance will have served its turn. But instead of permanently 'evanishing at crowing of the cock' when its contract is completed, Passive Resistance promises to be a much more terrible spectre in the hands of Catholics and Anglicans than it ever was when in the employ of the Nonconformists, who called it forth from the vasty deep.

'The Bill,' says the London 'Tablet', 'not only robs us of half our schools at a stroke, but makes the existence of the other half absolutely depend upon the will of the local authorities. If the Bill becomes law as it now stands . . . the Catholic schools which come under the four-fifths exception can have Catholic teachers only by accident or by an evasion of the law'. The first line of defence of the religious schools having broken down, the 'Tablet' outlines what the Catholic action will be in the event of the Bill of confiscation becoming law. 'This time', it says, 'the Government will have to deal not with the antics of a handful of passive resisters, but with people who, if they are driven to it by injustice, are quite strong enough to wreck any Education Act Parliament may pass. It shall suffice then to say, here and now, that we will have nothing to do with these licences to starve, that we are not going back to the old hideous days when our schools were made dependent upon ping-pong matches and jumble sales. If Parliament takes our rates to support Protestant schools, then we call for an equality of treatment in regard to the Catholic schools. If Protestant children are to be allowed to receive Protestant religious instruction in the elementary schools of the country, and at the public expense, the barest justice requires that Catholic children should be allowed to receive Catholic instruction under similar conditions. That is our last word.'

The Edinburgh 'Catholic Herald' publishes an ultimatum in terms that are just as unmistakable. 'We do not,' says the 'Herald', 'desire to talk violently or to use strong language. But one thing is certain, and that is that we shall never submit to the extinction of our Catholic schools while we are called upon to pay for Protestant schools. We shall never submit to our children being deprived of religious instruction while we are compelled to pay for religious instruction for the children of our neighbors. We shall never submit to have non-Catholic teachers forced upon our children—teachers hostile to their creed, and likely to

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

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

undermine it. Whether we shall close our schools and turn our children adrift; whether we shall resist the payment of rates and taxes, and fill the jails of the country; or what shall be the form of our protest, is matter for debate and discussion and decision; but that we shall resist to the uttermost, let Ministers and politicians understand, once and for all. We have appealed to the sense of justice to our neighbors, and that sense of justice seems wanting. Very well. But Dr. Clifford and his friends have done something to show how how Passive Resistance can be worked. It will be our business to better that resistance tenfold. We shall make a fight on this Education business for liberty of conscience and fair play compared to which the Nonconformist resistance will appear a hollow mockery.'

We are not of the people who are never at peace unless when they are at war. We do not believe in fighting for the sake of fighting. But neither are we believers in the maxim of 'peace at any price.' There are times when it is cowardice to take grave and radical injustice prone and unprotesting and unresisting. And when your back is to the wall, and you must strike in necessary self-defence, it is, as a general principle, good policy to hit with all your might. Circumstances all too frequently arise in which justice can be secured in no other way.

THE CHURCH AND MORALITY

(By His Grace the Archbishop of Wellington.)

The present subject is the Church and morality—a most important theme, touching our most sacred interests and the direction of our life, nay, our everlasting future—a most opportune theme, because the question of morality was never more discussed than in our day. You hear a great deal in certain quarters about independent morality and religious morality; the former emancipated from all dogma is vaunted to the skies, the latter resting on the idea of God is spurned and despised. This capital error must be exploded. Whatever people may say, it is entirely wrong to distinguish between independent morality and religious morality—no such distinction exists; for there is but one morality; and that one and only morality cannot stand without the Church. Because she is indispensable to morality for three reasons: (1), as the guardian of morality; (2) as the support of conscience; and (3) as the source of sanctity.

I.

The Church is the guardian of morality, because she maintains the unshakable bases of morality: a code, a legislator, and a sanction. (1) It is needless to show the necessity of a code of morals. Morality being the rule of manners is imposed on all persons, consequently must be universal and immutable. It must be the same for all countries and for all latitudes, the same for the civilized man and the savage, the same for the learned and the ignorant. But the conscience is not the same in all; it is more or less enlightened, more or less upright, more or less timorous, more or less broad. Neither is education identical in all, nor temperament, nor passions, nor interests. And you are aware how different may be the appreciation of the same act according as conscience, or education, or temperament, or passions, or interests vary in each individual. Nevertheless, it is evident that the morality of an act cannot depend merely on contingent, outward circumstances, that would make morality the sport of caprice, nay, bring about its annihilation.

You therefore see the absolute necessity of a code which, by pointing out to everybody where duty lies, serves as the basis of the moral appreciation of our acts. That code is the Decalogue, or the Ten Commandments. God implanted it in man's heart at his creation; but man becoming in course of time either unable or unwilling to discern these commandments inscribed in his conscience and forming what is called the natural law, it was requisite that God should formulate them and solemnly give them to Moses, for transmission to the Hebrew people as His and their law. Jesus Christ took this Decalogue, completed, elevated, perfected it, making it the law of exquisite purity, incomparable beauty, and consummate elevation, which we call Gospel morality.

But this Gospel morality—will men understand it? If they understand it, will they accept it? If they accept it, will they preserve it? Or, like the natural law, will it gradually fade away from the human conscience, vanish and disappear when Jesus has left the earth? No; thanks to the Church that morality was never to perish. The Church gathered it from the lips of her Master, proffered it to mankind, interpreted it to the world which, at the time when the Apostles began to preach, was steeped in fearful corruption; she kept it intact and resplendent. When we recollect in what a fierce deluge of human passions the Gospel teaching appeared, we ask how the Church was able to maintain its doctrine entire and inflexible. Yet she did it, as even her adversaries admit. Always and everywhere the Catholic Church preaches a moral law which mortally wounds pride and lust, those two deities of the corrupt human heart. All the passions of the mind and the flesh encountered her on their way and complained that she was too incompatible. From the barbarian, who asked her to shut her eyes to his plunder and revenge, down to the kings who sought to divorce their wives, she met with rebellion and violent opposition. Even to-day men inquire why she is so holy, why she does not consent to relax certain laws by which she binds human consciences; why she is not more indulgent to the passions and necessities of men. Many would fain come to her who are deterred by her rigor, the yoke of which they dread. But she has received from God the deposit of holiness, and with it the guardianship of conjugal honor and domestic purity. She hears with pain, but inflexibly rejects, such shameful proposals, and maintaining the full perfection of Gospel morality she answers with God: 'My grace is sufficient for thee.'

Thus the Church for the last twenty centuries preserves in its integrity and spreads abroad this perfect Gospel moral code, undimmed like a shining lighthouse radiating into consciences and showing them where lie duty, honor, virtue and the right way.

(2.) The second basis of morality is a Legislator, and the Church keeps the idea of Him in the world, since He is her origin, and she teaches His doctrine, incessantly reminding man of his duty of adoration, praise, and thanksgiving towards His infinite majesty.

Not only is the moral law universal and immutable, but it is absolutely obligatory; no one is free to go against its orders; when it speaks, all must obey. Accordingly, it supposes and demands a Legislator. For, if man commanded himself, he would modify, according to his own whims and fancies, the orders of the law, which would soon go out of existence. Duty must, therefore, be imposed upon us by a will which is the rule of our will, and which has an absolute right over us, in other terms, the Divine Will. Nowadays the necessity of this sovereign Lawgiver is often denied; men loudly vaunt an independent morality based on the nobleness of duty, on self-respect, on human dignity. Assuredly, all these things are excellent in themselves, and may sometimes hinder the fall of certain privileged, noble, elevated finely balanced natures; but all are incapable of heeding their voice and feeling their influence; for most men these barriers are ineffectual. Even for the best of men, they are not always sufficient; for if conscience shows us the beauty of virtue too often it is darkened by the passions which divide our heart. Look into yourselves: have you never known these hours of conflict and anguish when everything in and around you seemed conspiring your ruin; when your soul, like a hapless barque drifting in the storm, was tossed by the violence of your evil instincts and threatened with instant shipwreck? In those moments, had you perceived no light but that of reason to guide you, and no force to help you in the struggle but the prestige of duty and personal dignity, it is greatly to be feared that you would have run on the rocks in the fierce current of pleasure. To remain steadfast and safe in the tempest, we require the thought that God is there in our soul as He was in the Apostle's boat—God the supreme Lawgiver Who intimates to us and shows us His orders in a more vivid light—God our friend Who seems to sleep, as on the lake of Genesareth, so as not to deprive us of the merit of battle and victory, but Who watches over us, gives us strength to struggle, nay, struggles with us—God the Sovereign Judge who awaits us, when we leave the world, to reward or punish us eternally.

(3.) For, the third essential basis of morality is a sanction. Every act implies a consequence for the being that performs it; that is true alike in the moral and the material order. Free beings we are responsible for our actions; and this responsibility requires a sanction, that is, a reward for the good done, and a punishment for the evil committed. This sanction is the imperative demand of justice. But who

can apply it?—Society? Yes, to a certain extent. Opinion forms around us, according as we act well or ill, an atmosphere of honor or shame which we must seriously take into account. Besides, this purely moral sanction, society disposes of material sanctions, formidable punishments, or coveted rewards. But how often opinion and society are mistaken in their decrees! How many elements of appreciation they lack! How many secret actions escape their judgment! Will man punish or reward himself for his good and bad actions? Yes, again, in part. When we have done well, when we have come victors out of a violent moral struggle, when we have had the fortitude and manliness to sacrifice our passions to duty, our conscience gives us inward felicitations, the sweetness of which surpasses all applause and reward; we feel ourselves better, worthier, most estimable, greater, in a word, more men. If, on the contrary, we have done evil, our conscience protests, and stands up against us, as an avenging witness, to upbraid us with our sin.

Nevertheless, this testimony of conscience will prove insufficient. There are culprits whose conscience is so clouded, stunted, deadened, annihilated, that they feel not the weight of remorse after the most revolting crimes. As for those felicitations which follow a good action, they are experienced, especially after gaining a harder victory which required particular generosity. In the faithful accomplishment of our daily duties, we find peace of soul, and this reward is highly valuable and desirable, but does it effectively correspond to that constant effort, or rather that heroism, which sometimes is required for the continual application to the humble and monotonous labor of each day? Know you not, also, that if there are men always self-satisfied, be their merits ever so diminutive, there are others, on the contrary, whose conscience becomes more exacting in proportion as they rise in perfection?

There must, then, be a judge who penetrates the interior of souls, and scrutinises our thoughts, who discerns the motive of our actions, and knows all their moral value, who weighs impartially our part of responsibility in our determinations. This judge can be God alone. He alone can apply the sanction in accordance with the rules of infallible justice. He usually abstains from interference, because He respects our freedom and does not, as a rule, disturb the order of His laws. He reserves Himself for the hour of judgment, when He will render to every one according to his works.

We often hear in our day severe criticism on this hope of a final sanction, and our adversaries fling at us the reproach that our morality is an interested morality, since its incentive is the fear of punishment and the hope of reward. 'It is far more perfect,' they say, 'to work solely for duty's sake, because it is duty, without the attraction of reward either present or future.'

Nothing is easier than the answer to this objection. Presented cleverly, it produces a certain baneful impression, because some people do not see its refutation. First of all, we remark that we do not work principally in view of a reward, but rather in view of God our last end. Very different is the virtue of hope from the virtue of charity or love. We are aware that love, according to the words of Christ, is the perfection of the law; hence, when we work, or suffer, or act, our first view is not to avoid hell or win heaven, but to please God and show Him our love. This St. Augustine expressed when he exclaimed: 'I love Thee, my God, I feel, I am sure I do. My fears are not interested; quench hell-fire; I fear it only because I love Thee. Destroy paradise: my joy, my hope, my bliss consists only in loving Thee.'

Nevertheless, while in our soul and our life we give the first place to love, we by no means repudiate hope, because it is a supernatural virtue; nay, more, because it is a natural virtue and a most human one; our nature as well as our justice claims a reward for good, and a punishment for evil. We cannot abstract from that sentiment which clings to our inmost being and is a part of our very selves.

Thus those who carp at our invincible hope in the rewards of a life to come, and parade their so-called disinterested morality, are more consistent men in practice than in theory; for they are the last to neglect, they are keenly alive to the advantages accruing to them from the discharge of their duty. In that they deserve our imitation, without our abating one jot of our higher reward. Nor need we notice their inept and unfair attack. We have an ideal immeasurably above theirs; and we are thankful to the Church for daily reminding us of it, when we say: 'I believe in Jesus Christ. . . . Who will come to judge the living and the dead.'

(To be concluded next week.)

THE PRIESTS AND PEOPLE OF IRELAND

SLANDERERS SCORED

The Very Rev. Dean Regnault delivered a lecture on the above subject to a very large audience on Monday evening, August 13 (writes a Waimate correspondent). The Dean said he felt diffident about speaking to them on Irish affairs; but pamphlets had lately been circulated, repeating all the old and oft-refuted calumnies against the Irish people. These were the work of a briefless Dublin barrister, who, failing to make a living at his profession, and having lost his faith, had taken to the less difficult, but more profitable business of slandering his fellow-countrymen. The accusations may be reduced to the following: Irish Catholics are ignorant because they are priest-ridden and belong to a Church which has never prospered except by keeping its people in ignorance and intellectual stagnation; Irish Catholics are poor because they are priest-ridden and have no liberty of conscience, they spend their means in erecting churches; they are devoid of energy and without thrift and industry; Irish Catholics are superstitious, because they are priest-ridden and belong to a Church that is one vast network of superstition. Thus, for the ignorance, poverty and superstition, for the decay, degeneracy, and ruin that everywhere prevail, the priest is set forth as the universal cause. The Dean denied that the Irish were more ignorant than their neighbors and that, in spite of the Penal Laws, which proscribed learning and the Irish language in order to Protestantise and denationalise the Gael. He gave an historical sketch of Ireland, showing how in the early ages Ireland had been the university of Europe, and had sent missionaries to all parts, thereby earning the titles of 'Lamp of the West' and 'The Island of Saints and Scholars.' The Penal Laws shut out Catholics from every office, civil or military; debarred them from having any say in the elections or government of their country, and forbade education. There was a price on the head of the Catholic schoolmaster. 'Yet at the risk of his life—a penalty too often paid—the priest set up hedge-schools, which, despite the awful risks, were eagerly attended, so innate is the love of learning in the Irish character. From these hedge-schools came some of the brightest ornaments of Irish history, and the proudest place of honor in the records of that distressful country belongs to these hedge-schools. Yet the priests are accused of keeping the people in ignorance.' The establishment of the National Schools, with the object of 'weaning the children from the superstitions of Popery,' was then mentioned, and the struggle of the clergy to grapple with this new danger; how they succeeded and turned these schools into a blessing for Irish youth. Sir John Gorst spoke thus at a meeting of the Education section of the British Association: 'Teachers should be recruited from Ireland, the genius of the Irish people was one that lent itself to the teaching profession.' That does not look like ignorance—unless it proves the ignorance of the slanderers of the Irish race. The lecturer then went on to show what the religious Orders had done and were still doing in education; how they had built and equipped schools which more than hold their own. Speaking of the Catholic intermediate colleges, he showed how they more than hold their own with the State endowed non-Catholic colleges, and their victories were increasing year by year. Even non-Catholics—amongst them Dr. Archdall, Protestant Bishop of Killaloe, and Dr. Bunbury, Protestant Bishop of Limerick—have openly admitted the superiority of the Catholic intermediate education.

In University Education

The Catholic colleges had to enter the lists in their poverty against the well-endowed non-Catholic colleges, yet from 1894 to 1903 inclusively, the Catholic colleges obtained 371 first-class distinctions, Queen's College, Belfast, 242, Queen's College, Galway, 86, and Queen's College, Cork, 20. Of the studentships (£300) the Catholic colleges in the same period won 14—the three Queen's Colleges just 13. The Junior Fellowship in mental and moral science went to the Dublin Diocesan Seminary. One student of the Catholic University of Medicine competed for the studentship in pathology and won it from the Queen's Colleges. The same success has been achieved during the last three consecutive years. Once more, on which side is ignorance? Is it fair, is it honest on the part of the enemies of Irish Catholics, first to rob them of education, and then to revile them and accuse their Church of nursing them in obscurantism? We may say, with proof in hand, that in proportion to population, no country in the world has dur-

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ing the last century made greater progress than Ireland in the most important branches of primary and secondary education. We fling back the accusation of ignorance in the face of the slanderer, and we hail the day, which is fast coming, when Ireland will again be called the 'Lamp of the West,' and 'The Island of Saints and Scholars.'

The next point and the most important to be treated is the charge of poverty made against Catholic Ireland. That charge of poverty, said the Very Rev. lecturer, I will not deny. Since the Act of Union was passed—an Act which Fox characterises as one of the most disgraceful Acts in English history, and Gladstone as a criminal Act brought about by vile and blackguardly means, an Act of which Lecky says that it is a tissue of brutality and hypocrisy scarcely surpassed in history—since that Act was passed, Ireland was united to England and governed by a British Parliament and British officials, Ireland has dwindled in men and resources. England, Wales, and Scotland have increased enormously, but Ireland is like one who has been wounded, lying with hands bound, and bleeding from every pore. I know of no other instance in which a nation has decreased by one half of its population in sixty years. Why, Poland has been better off under Russian rule; for within the last twenty years Warsaw, its capital, has doubled its population. The lecturer then gave an account of the different Acts passed for the suppression of Irish industries—manufacturing, agricultural, pastoral and fishing. It has been said that a country will sooner recover from the effects of war, invasion, rebellion, and massacre, than from laws discouraging its manufactures, stifling its industries, and breaking the hearts of its people. And so it has been with Ireland. It was long the settled policy of the English Parliament to cripple, to ruin, and to kill every Irish industry. So the Navigation Act was passed, which prohibited all exports from Ireland to the British colonies. Then the cattle trade was prohibited, because it interfered with the English cattle raiser. It was the same with wool, with the linen industry, silk and glass manufactures, and the fishing trade. Speaking of agriculture, the lecturer gave an account of the measures taken to suppress it. It is unnecessary to speak of

The Confiscation and Partition of Irish Land.

Catholics were disabled by law from renting land except on short leases, and the land was let and sublet and sublet again until in some cases six tents had to be provided. Froude tells us that the tenants in their leases were forbidden to break or plough the soil. The landlord was disporting himself in Piccadilly or the Bois de Boulogne. Often has he been enabled not only to live in luxury, but to spend foolishly enormous sums which his land had never produced, but which had been sent from America and the colonies by their sons and daughters to enable the old father and mother to remain until death in that home which they loved so well, notwithstanding its wretchedness. The landlord always had an agent who took a great interest in the tenants' affairs, and every sign of taste even a few flowers in the garden or the tenant's daughter wearing a pair of boots to Mass or buying a piece of ribbon at the fair—was evidence that more revenue could be squeezed from the farm which had cost him or his ancestors not a penny. When the tenants found they could not pay the exorbitant rents the landlords began the process of what was called 'clearing' their estates. They 'cleared' them by helping the famine to kill off the people by sending the food belonging to the starving tenants abroad; they 'cleared' them by evictions which (as Gladstone said) were often sentences of death, and which throughout the nineteenth century have left recorded in characters of blood and of cruelty unparalleled one of the darkest pages in the history of the human race. Notwithstanding the ruin of industries and agriculture, money has been raised in Ireland during the last century. Where has it gone to? The money spent on

The Erection of Catholic Churches

since the beginning of the nineteenth century to the present time is, according to expert testimony, about £5,000,000. From this sum we may certainly deduct £1,000,000 contributed from abroad, particularly America. How far would that sum have contributed to the prosperity of a nation during a whole century? And this money need never have been spent had not the Catholics been robbed of their churches by the dominant Protestant creeds. On the other hand, before the Land Courts came, Irish Catholics have paid, in rack-rents which were not in justice due, more money in one year than would have been sufficient to cover the cost of all the churches erected in Ireland during a century. Other classes do not appear to be blamed for the poverty of Ireland, yet have they not had more

than their share in fleecing the country? O'Neil Daunt says: 'That in over-taxation, absentee rents, money spent bringing English manufactured goods owing to the destruction of home industries, an amount of thirteen million pounds sterling has been transferred from Ireland to England each year. The Financial Relations Commission's Reports revealed the fact that Ireland has been paying £3,000,000 a year in taxes more than her just share. The English Government imposed the Union on Ireland, and, adding insult to injury, they saddled the country with the whole cost of the transaction—£1,500,000 alone being spent on bribes.'

(Conclusion in next issue.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 18.

The members of the St. Patrick's College Old Boys' Association are to entertain the present pupils at a social evening in the college on Tuesday next.

Out schools were examined this week by the Board's Inspectors. The reports are not yet to hand, but the results are, I understand, as favorable as ever.

His Grace the Archbishop left on Friday for Patea, where he is to administer Confirmation. It is probable that he will be absent from the city for about a fortnight, during which he will be engaged in visiting the country districts.

The usual monthly social evening, organised by the South Wellington Ladies' Altar Society, was held in the schoolroom on Thursday evening. A very pleasant time was spent in a progressive euchre tournament and with song and music by a large number of parishioners and friends.

The representatives of the Catholic Young Men's Literary and Debating Society defeated the representatives of the Vivian street Baptist Society in the first contest for the tournament arranged by the Wellington Literary and Debating Societies' Union. The debate took place in the Baptist schoolroom on Monday evening. The Rev. J. J. North presided, and Mr. J. W. Poynton (Public Trustee) acted as judge. After a close and interesting competition the representatives of the Catholic Club secured the verdict. The members of the team, Messrs. S. J. Moran, Kane, and J. Fitzgerald, are to be congratulated on their win.

Prior to his departure for Europe, whither he goes to complete his musical studies, Mr. Cyril Towsey gave an organ recital at the Sacred Heart Basilica on Tuesday evening. The weather was unfortunately far from favorable and this to a great extent militated against the attendance. Those who braved the elements were, however, accorded a very fine treat. When the organ was first installed Mr. Towsey gave the opening recital, and it was in keeping with the fitness of things that his last public recital before leaving the Colony should have been on the same fine instrument over the possibilities of which he has displayed such great control. The vocal programme was supplied by Miss Lamacroft, Miss Agnes Segrief, Mr. A. S. Ballance and Mr. J. F. Carr. During the evening Archbishop Redwood took occasion to express his thanks to the ladies and gentlemen who took part in so excellent a programme, and also to those of the public who had braved the elements and ventured to go out to listen to it.

Marion

(From an occasional correspondent.)

August 14.

That well known comedy, 'Jane,' was staged at Marion last week by the members of St. Mary's Catholic Club, Wanganui, and was a most creditable production. Mr. H. Glubb and Miss E. Loftus gave exceptionally good impersonations of the characters of Charles Shackleton and Jane respectively, whilst the part of Mr. Kershaw was placed in very capable hands when allotted to Mr. J. Kingsley, who did it full justice. Master L. Loftus acted with the necessary vivacity the part of Buttons, and received an imperative encore for an introduced song. The Misses B. and M. Kennedy were excellent in the parts of Lucy Norton and Mrs. Chadwick, and Mr. L. Hooker and Miss W. Bergin added greatly to the success of the performance with their acting and byplay in the roles of Mr. and Mrs. Pixton. The staging and dressing of the piece

were quite a feature of the performance, and reflected the greatest credit on all concerned. It is to be hoped that more will be seen of these clever amateurs in the near future. The visitors were accompanied by the Rev. Father Mahony, of Wanganui, and the president of the club, and were the guests of the Rev. Father Molloy, of Marton.

Wanganui

(From our own correspondent.)

August 17.

The euchre match between the Irish Rifles and St. Mary's Catholic Club will take place next Thursday. The St. Mary's Catholic Club intend having a debate with the Christ Church Club next week.

The Very Rev. Father Clune, C.S.S.R., has arrived here to conduct the retreat of the Children of Mary, which will commence on Sunday.

The club intend having another billiard tournament for a medal which has been kindly donated to the club by a well-wisher, and have received a large entry.

In my report of the St. Mary's Club's performance of 'Jane' I evidently omitted to put in the name of Mr. G. D'O, who took the part of William, the valet, so capably.

A very pleasant time was spent at the Fire Brigade Hall on Thursday, when the St. Mary's Football Club gave a concert and progressive euchre party. Mr. Lomax being the director. The club's musical branch rendered the chorus, 'Sweet bells are chiming,' Mr. F. D. Gaffaney being soloist. Items were also given by Messrs. McEwan, Campbell and Gaffaney. The winners at the progressive euchre (which was the first given in the town) were—Ladies, Misses Crowley, and K. Dwyer; gentlemen, Messrs. J. M. Hogan and P. F. Thorpy. Other prizes presented were those which had been won at the club's rooms:—Mr. J. McBrearty's gold medal for winner of recent billiard tournament, Mr. Jas. Markham; Rev. Father Mahony's silver medal for winner of quait tournament, Mr. J. McDonald; and club's prize for winner of the euchre tournament, Mr. T. Clarke. Refreshments were handed around by the members of the club. It is the intention of the club to organise another one in the near future.

Napier

(From our own correspondent.)

August 16.

There is every promise of Hawke's Bay being particularly well represented at the coming Christchurch International Exhibition.

Several of the Catholic young men are considering the advisability of forming a tennis club. I understand that Father Goggan has already consented to place the necessary grounds at their disposal.

Several seals have been seen lately on the rocks near the breakwater. A mischievous band of small boys had to be checked from pelting them with stones. Seals are of course protected.

Mr. Moriarty, representative of the 'Tablet,' has expressed himself as more than pleased with the response the people of Napier and surrounding districts have given to his call.

The Marist Brothers' School football team beat the District School by 15 points to nil last Saturday. This victory gives the Marist Brothers' boys a lead of two points in the competition, and they will now probably win the banner for 1906.

Mr. P. Higgins, son of our worthy townsman, Mr. John Higgins, left last week on a health trip to the Old Country. After visiting his brother, who is at college in Sydney, Mr. Higgins will go via Suez to London; thence to Ireland, where most of his time will be spent.

Gistorne defeated Napier at Hockey last week by 1 goal to nil. Mr. P. Foley was chosen captain of the Napier team. Many of our Catholic young men are hockey enthusiasts, and no fewer than four of them are in the Napier Club, which is at present easily leading in the competition for the cup.

Orchardists on the Heretaunga Plains have given it as their opinion that the fruit trees in the Hawke's Bay district are beginning to sprout and blossom far too early this year. It is feared that the 'lagging rear of winter's frost' may seriously diminish this year's output of fruit.

I am pleased to be able to state that a Catholic Young Ladies' Association has been formed in Napier. Two meetings have already been held, and it is to be

hoped that the esprit de corps characteristic of its first two meetings will be an abiding feature of this much-needed institution. Rev. Father Goggan is president of the association, and the following are the officers:—Secretary, Miss Flannery; treasurer, Miss Brophy; committee, Misses M. O'Connell, MacDonell, Mahoney, Payne, Brophy, and J. Barry. Under the auspices of the association a social is to be held in the Garrison Hall on August 29. The function promises to be a great success.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 20.

On last Wednesday evening the pupils of St. Joseph's Catholic School at Rangiora gave a very successful entertainment to a large audience in the schoolroom, the programme consisting of vocal and instrumental music, and elocutionary selections. The Rev. Father Hyland presided, and the young people acquitted themselves in a manner most pleasing, and creditable to their teachers, the Sisters of the Missions.

The two Sisters of Nazareth, who have for the past few months been engaged on the West Coast collecting in the interests of the Nazareth House, returned home just prior to the retreat. They were everywhere received most kindly. They express gratitude for what had been done for them, and through them to the institution they represent, and upon which Westland has a claim in common with all other parts of the diocese.

St. Mary's School, Manchester street, conducted by the Sisters of Mercy, was recently examined by Mr. G. K. Mulgan, Inspector under the North Canterbury Board of Education. In his detailed report the Inspector says:—'It is evident that a good deal of earnest and painstaking work has been done during the year, and in certain directions the appearance made was highly commendable.' Most of the compulsory subjects ranged from satisfactory to good. In Standard VI. there were eight pupils: five obtained certificates of proficiency, and three certificates of competency. In the other standards a good proportion of the pupils was promoted. Miss K. Zachariah and Miss N. De la Cour passed the first examination, which was held in July, in connection with St. John's Ambulance Association. Miss Vera De la Cour passed the local centre (advanced grade) in the theoretical examination of the Royal Academy of Music, held at Canterbury College last June. The above are all pupils of the Convent of Mercy, Christchurch. The pupils of the Convent High School obtained the second prize in the schools' competition at the juvenile bazaar, as the following letter from Miss Maude will show:—'I have much pleasure in enclosing cheque for £5, as being the second prize in the school competition won by your scholars. The work was beautiful, and the prize well merited.'

Writing on board the 'Teutonic,' which left New York on July 27, and was expected to reach Liverpool on August 5, to the Very Rev. Father Le Mennant des Chesnais, V.G., his Lordship Bishop Grimes gives some interesting particulars of his movements and experiences since leaving San Francisco. At Salt Lake City, where he was a guest at the College of the Marist Order, he was entertained at various social functions, notably an elocutionary contest, the judges of which were a prominent member of the United States Senate, a member of the local legal profession, and another scholar of high degree. At Buffalo City he was kindly received by the Bishop of that See (the Right Rev. Dr. Colton), with whom he spent a very pleasant time. A stay at Washington followed, in which city the Marist Fathers have two splendid establishments. The scholasticate contains over fifty pupils training for the priesthood and religious life. From Washington the Bishop journeyed to Baltimore, and was the guest there of his Eminence Cardinal Gibbons, who intended shortly proceeding to New Orleans to invest Bishop Blenk, recently transferred from the See of Porto Rico to the Archbishopric of the former place, with the pallium. Bishop Grimes here expresses disappointment at failing to meet the Archbishop-elect of New Orleans (who is also a member of the Marist Order), owing to circumstances of travel. Reaching New York from Baltimore the Bishop was the guest at the Cathedral rectory of the Right Rev. Mgr. Levalle, whom he describes as a charming host surrounded by a splendid body of American priests, all devoted to their work. On the eve of his departure from New York the Bishop visited the great diocesan seminary, which is believed to be the finest and best equipped ecclesiastical college in the

world. Originally intending to land at Queenstown, this plan was found inexpedient at the time, and he proposed going on to London, making Leicester Place his residence whilst in the Metropolis and headquarters in England.

Greymouth

The Hon. A. R. Guinness was waited on yesterday morning (says the 'Grey River Argus,' August 16) by a deputation consisting of Very Rev. Dean Carew and a number of gentlemen interested in the subject of free passes on the Government railways to scholars from the country districts attending the convent and the Catholic High School in this town.

Dean Carew, in placing the matter before Mr. Guinness, read a letter from the Mother Superior to the effect that during the past three years children were allowed to travel free on the railways to the Catholic High School at Greymouth just as to other schools, but quite recently the authorities had withdrawn this concession and granted it only to scholars attending District High Schools and technical classes. As showing that similar subjects are taught at the Catholic secondary schools to those taught at District High Schools, the writer stated that seven pupils from the Catholic school had sat for matriculation and seven for the civil service examinations, and all without exception had passed. The Dean asked that Mr. Guinness should endeavor to have scholars attending the Catholic High School placed on the same footing as regards free railway travelling as those attending District High Schools and technical classes.

Another member of the deputation said that the new regulation came into force as far as he knew in February last, whilst he understood that the Education Department had declined to recognise claims made by the Railway Department for free passes granted scholars attending the Catholic school, Greymouth, during the September quarter of 1905. In consequence the Railway Department were attempting to recover the amounts from the parents of the scholars.

The clauses in the new regulation (No. 28) affecting the question were stated to be the following:—

(3) All pupils not over 19 years of age who are holders of scholarships tenable at a District High School or secondary school as defined by the Education Act.

(4) All pupils not over 19 years of age who are holders of free places tenable at a District High School or at a secondary school as defined by the Education Act, 1904, to enable them to attend the nearest school at which such free places are tenable.

(5) The holders of free places tenable at a technical class recognised under the regulations for Manual and Technical Instruction.

(6) All pupils on the roll of a public primary, secondary school, or District High School travelling to attend school classes recognised under the regulations for Manual and Technical Instruction and held at centres especially equipped for the purpose.

These were the scholars to whom free passes on the railways could be issued under the regulation. The regulation superseded by the new one simply provided that scholars under 15 years of age travelling to any place for secondary education were entitled to free passes. It was the restoration of the provision of this regulation the deputation wished effected.

Dean Carew also brought under Mr. Guinness's notice the fact that teachers of Catholic schools travelling from Greymouth to Brunner to give instruction had to pay full fares on the railway. He urged that they should be allowed to travel free.

Mr. Guinness, replying, said the matter was one in which he took great interest, and it was due to his efforts that in 1885 free passes on the railways were granted children attending primary schools. He had always urged that the same concession should be given scholars attending all classes of schools, colleges, and universities. He would bring the matter before the Minister when he reached Wellington, and do all in his power to have the regulation altered in the direction desired. He also agreed with Dean Carew that Catholic teachers travelling to give instruction should be given free passes, and would also bring that matter before the Minister.

DIOCESE OF AUCKLAND

(From our own correspondent.)

August 17.

The feast of the Assumption was celebrated in the city and suburban churches with due solemnity. The early Mass at the Cathedral at 6.30 was well attended.

The Children of Mary approached the Holy Table in a body. The other Masses were also well attended. In the evening the Bishop attended in the sanctuary. Eleven new members were received into the confraternity of the Children of Mary, the ceremony being performed by the Rev. Father Cahill. His Lordship the Bishop briefly addressed the confraternity, and said he was pleased to notice the large attendance. They should always be proud of being Children of Mary. She was our great protectress, and if we besought her aid it would be given to us. He asked them to pray for her assistance in the great work they had in hand in completing the Cathedral.

The Sacred Heart College Rugby football team has concluded a very successful season, and has won the secondary schools' championship for 1906. Their goal line was only crossed once during the season, when St. John's College scored a solitary try against them last Wednesday afternoon. They had but one draw, and no loss. The boys and their coach, Mr. G. A. Tyler, of 'All Black' fame, are to be congratulated. The Sacred Heart Old Boys' team in the higher grade have swept all before them, and have won every match in which they played. This team proposes visiting Wanganui in a few weeks, and a social held last Wednesday evening was to assist in defraying the expenses.

In the editorial column of the 'Auckland Star' last evening a spiteful and venomous attack was made on the Church in France, in which, of course, it is assumed that the Church is all wrong, and that the Government is all right. The sapient writer quotes Combes, and in self-satisfied style comes to the conclusion that 'It is therefore on political and not on religious grounds that the Republic is now waging war upon the Roman Catholic Church in France.' What of the Grand Orient? The writer refers repeatedly to the Concordat, but withholds, perhaps he didn't know, the fact that it was the 'tag' to the Concordat, put there by the French Government, which the Church has always repudiated and stigmatised as fraudulent.

The proposed alterations to St. Patrick's Cathedral will cost about £5000, this being the amount of the tender accepted by the architects, Messrs. E. Mahoney and Sons. The successful tenderers were Messrs. Ferguson and Malcolm, who tendered £4970 for the alterations to the building, and £35 for a small spire which is to be erected at the intersection of the transepts and the nave. The specifications provide that the old portion of the church forming the transepts is to be pulled down, and a new and enlarged building erected in its place. The eastern end behind the high altar will be extended to the boundary, and the two wings will also be built out to the edge of the allotment. A spire will be placed at the intersection of the transepts and nave, and at this point in the interior there will be four beautiful arches. The sanctuary will be much improved and enlarged, and more sacrists accommodation will be provided. The alterations when completed will give an increased seating accommodation of about 400. The new building is to be built in brick, and will be cemented like the main part of the church.

The annual meeting of the St. Vincent de Paul Society was held at St. Patrick's Convent High School on Wednesday afternoon. There was a large attendance, over which Bishop Lenihan presided. The following priests were present: Fathers Holbrook, Buckley, Cahill, and Murphy. The secretary's annual report stated that 51 parcels of clothing, containing 568 garments had been distributed during the year, also 617 parcels of sewing, 22 pairs of boots, 25 yards of new material, and about 200 orders for groceries and milk. Some 104 visits were paid during the year. The receipts amounted to £85 7s 10d, and £81 5s 7d was paid out in charities. The Bishop spoke encouragingly of the society's work, and congratulated the members on the increased interest that it had received in the various parishes. The Bishop then invited the co-operation of the ladies in the direction of forming a conference of men in connection with the present organisation, remarking that there was urgent necessity for this branch, especially in regard to the sailors and immigrants arriving in the port. The Order of the Sisters of Mercy had, he said, expressed a desire to help the society in paying visits to the sick and needy, and those present received the announcement with applause. During the afternoon songs were sung by Misses Campion, Casey, C. Lorrigan, Mesdames Edwards and Winstanley. Miss Brown played a piano solo; and a duet was played by Misses Jones and Amodio. The accompaniments were played by Misses Jones and Quinn and Mrs. Worthington. The following officers were elected: President, Mrs. McCabe; secretary, Mrs. J. H. Parish; treasurer, Miss Lynch. Afternoon tea was dispensed, and at the close the Bishop was accorded a hearty vote of thanks for presiding.

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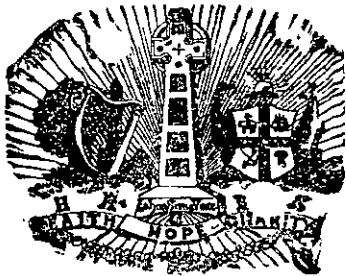
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PRODUCE.

Wellington, August 20.—The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, August 18.—Trade for all classes of mutton is very slow, the last cabled advices being hardly maintained, except for light-weight carcasses. Lamb consumption is large, but the market is a shade weaker. The average price for Canterbury brands is 4½d. Brands other than Canterbury are selling at 1½d and 4½d. There is a better demand for beef, and the market is constant and firm. Supplies of American chilled beef to hand are small. New Zealand huddquarters are selling at 3½d, forequarters at 2½. The butter market has advanced. Choice New Zealand is on demand at 110s to 112s per cwt. The quotation for Danish is 118s to 123s per cwt. The cheese market is firm, Canadian makes fetching 69s per cwt. The hemp market is quiet, small business being done at about last quotations. Buyers are not keen on business. For cocksfoot seed there is no change from the nominal quotation cabled last week.

Invercargill Prices Current:—Wholesale—Butter, (farm), 9d, separator, 11d. Butter (factory), pats 1s 1½d. Eggs, 1s per dozen. Cheese, 7d. Hams, 9d. Baileys, 2s to 2s 6d. Chaff, £3 5s per ton. Flour, £9 10s to £10. Oatmeal, £12 10s to £13. Bran, £1. Pollard, £5 10s. Potatoes, £10. Retail—Farm butter, 11d, separator 1s 1d. Butter (factory), pats, 1s 3d. Cheese, 9d. Eggs, 1s 3d per dozen. Bacon, 9d. Hams, 9d. 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, 12s per cwt.

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

Oats.—The market continues quiet, there being no change either in demand or prices. Quotations: Seed lines, 2s 5d to 2s 9d; prime milling, 2s 3½d to 2s 4d, good to best feed, 2s 2d to 2s 3d, inferior to medium, 1s 11d to 2s per bushel.

Wheat.—The market shows no change, prime milling Tuscan being readily placed, and there being a good inquiry for fowl wheat. Quotations: Prime milling, 3s 5d to 3s 6d; choice Tuscan, to 3s 7d; medium to good, 3s 3d to 3s 4½d; whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 8d to 3s per bushel.

Potatoes.—There is a good inquiry for good table sorts, but medium and inferior are harder to place. Quotations: Seed lines, £11 10s to £12 10s; extra choice picked, £13; prime table sorts, £11 to £12; medium do, £10 to £10 15s; inferior and small, £6 to £9 10s per ton.

Chaff.—Prime oaten sheaf is readily saleable, but medium and inferior is harder to place. Prime oaten sheaf, £4 to £4 2s 6d; medium, £3 10s to £3 15s, discolored and light, £3 to £3 5s per ton.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when a lengthy catalogue was met with moderate competition from the usual trade buyers. For several of the lines on offer bidding did not come up to owners' reserves or our valuations; these had therefore to be passed in, but a fair proportion of the catalogue found buyers at valuations. Prices ruled as under:—

Oats.—The condition of the market is unchanged, and we have therefore no alteration to report either in values or demand. Quotations: Seed lines, 2s 5d

to 2s 9d; prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2d to 2s 3d, inferior to medium, 1s 11d to 2s 1d per bushel (sacks extra).

Wheat.—Millers' present requirements are not large, and are easily satisfied with small consignments of prime Tuscan and red wheat. Second milling quality has little demand. Fowl wheat is in moderate supply, and continues to have fair sale at late values. Quotations: Prime milling, 3s 5d to 3s 6d; choice Tuscan, to 3s 7d, medium to good, 3s 3d to 3s 4½d; whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 8d to 3s per bushel (sacks extra).

Potatoes.—Good table sorts, both Derwents and white potatoes, are in fair demand at £11 to £12 per ton. Medium lines have not the same inquiry, but are saleable at £9 10s to £10 10s. Inferior sorts and small Derwents have little inquiry at £7 to £9. Seed lines, specially picked and well-shaped tubers, are in good demand at £12 to £13 10s per ton (sacks included).

Chaff.—Heavier supplies have come forward, many of which are of only moderate quality. Nothing but prime oaten sheaf has much attraction for local buyers, but all chaff answering this description is readily dealt with, while lower grades are almost unsaleable. Quotations: Prime oaten sheaf, £4 to £4 2s 6d; medium to good, £3 10s to £3 15s; light and inferior, £3 to £3 7s 6d; straw chaff, £2 10s to £2 15s per ton (bags extra).

Straw.—Oaten is scarce, and sells readily at £2 5s to £2 7s 6d; wheaten, £1 10s to £1 12s 6d per ton pressed.

Turnips.—Supplies are not quite so heavy, and best swedes are worth about 17s per ton, loose, ex truck.

WOOL

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

Rabbitskins.—We offered a large catalogue at Monday's sale, and prices were practically the same as those ruling the previous week. Small made up to 5½d; summers, to 10½d, autumns, to 16½d; winter bucks, to 19d, winter does, to 21½d; fawns, to 14½d; and blacks, to 21½d. Horshair sold up to 19½d per pound.

Sheepskins.—At Tuesday's sale we submitted a large catalogue, when competition was not quite so good as on the previous week, and in consequence prices for inferior skins were somewhat easier, but good skins held their own.

Hides.—No sale since last report.

Tallow and Fat.—No change to report in prices, all coming forward being readily disposed of.

Late Burnside Stock Report

Per favor Donald Reid & Co.

Fat Cattle.—There was a large yarding of 210. This number was in excess of requirements, and prices in consequence dropped from 8 to 10s per head compared with those ruling last week. Best bullocks, £10 to £11 10s, extra heavy, up to £12 17s 6d; medium to good, £7 15s to £9 10s; others, £6 5s to £7; best cows and heifers, £7 5s to £9 10s; others, £5 to £6 15s.

Sheep.—There was a small yarding of 1288. Notwithstanding the small yarding prices were only about 1s per head better than those ruling at last sale, as a number of butchers had supplies of mutton on hand. Best wethers, 22s 6d to 21s 6d; medium to good, 21s to 22s, light, 18s to 20s; best ewes, 17s 9d to 21s, medium to good, 15s to 17s; others, 12s to 11s.

Lambs.—101 forward, these meeting with good competition at the following rates. Best lambs, 17s 6d to 20s; medium to good, 15s to 16s.

Pigs.—182 forward, porkers forming the greater proportion of these. Prices were firm for all prime pigs, but coarser sorts did not meet with the same attention. Suckers and slips met with fair competition, prices ruling about the same as last week. Suckers, 7s to 12s; slips, 11s to 1s 6d; stores, 19s 6d to 24s; porkers, 30s to 38s, light baconers, 42s to 48s; heavy do, 50s to 63s.

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King Edward Warned

Over one hundred lodges of the Orange Institution (says the Dublin 'Weekly Freeman') attended the Ulster Hall, Belfast, on Sunday, July 1, and vigorously applauded a 'sermon' by the Rev. R. D. Patterson, in which, under the chairmanship of Bio. Rev. Samuel Cochrane, D.G.C. of Ireland, the preacher delivered a violent attack on Edward VII. Humorously enough, the proceedings ended with the singing of 'God Save the King.'

The representative character of the meeting may be gauged from the following list of collectors and subscribers:—Messrs. E. W. Pim, J.P.; Robert Gibson, J.P.; F. C. Johnston, J.P.; W. Field, Edward Leatham, John Hume, Robert Armstrong, James Haveron, Robert Tougher, John Moore, John M. Johnston, Wm. M'Larnon, the Lord Mayor (Right Hon. Sir Daniel Dixon, Bart., M.P., D.L.), the proprietors of the 'Belfast Weekly News,' Messrs. G. W. Wolff, M.P.; R. H. Reade, D.L.; Henry Hutton, J.P.; R. H. H. Baird, J.P.; J. D. Coates, F. C. Crotty, M. Keown, James Blessington, F. Riddell, Archibald Brown, W. J. Irvine, James A. Pollock, R. A. Brown, and Martin M'Murtry.

In the course of his oration Mr. Patterson proceeded to say:—'But Protestantism was being betrayed—betrayed by those who had sworn to defend it, betrayed alike by the occupant of the pulpit and the occupant of the Throne (applause). Protestantism could not die, but it remained for them to see that Protestantism in this country was not overwhelmed by a wave of Romanism, and to do so they must take up a position of watchfulness, and guard that one dearest thing that was committed to their trust. Let them live for it, work for it, fight for it, and, if need be, die for it.'

History, they were told, repeated itself. Their age might be compared to the opening years, perhaps, of James I.'s reign. Then, as now, every effort was made to unite the crowns of England and Spain by a Spanish marriage; but where James and Charles and Buckingham dared not go our statesmen—or should he say certain members of

The Royal Family of England,

had gone. James feared our forefathers. Do the present-day schemers hold us in unutterable contempt, or take it for granted that the spirit of Protestantism was dead and dead for ever. Surely the time had come when from the Protestants of this country there should go forth a voice like the voice of many waters, like the voice of thunder amid the hills, like the voice of doom declaring in a manner that could not be mistaken that they at all events could not, would not, dare not, join in the congratulations upon the lady who now occupied the Throne of Spain, for they regarded her conduct as an act of apostacy and disgrace. Their King and statesmen might think that they could sport with the religion of the people of country with impunity, and thinking so they might know the opinions of their own courtiers; but it was just as well that it should be brought home to them that the religion of the vast majority of the people of this country was Protestant, that the vast majority was still as bitterly and as sternly anti-Papal as ever it was, that they were determined, with God's help, to remain anti-Papal, and that they would not, under any pretence, allow their religion to be stolen from them by degrees. The Throne of England was grounded not on brute force, because Edward VII. could command no millions of obedient bayonets to do his behests. It was throned on far nobler, broader, and more certain foundations—it was broad based upon the nation's will. But

The Warning Should Go Forth to Him,

who sat thereon that by his conduct to the Romish party ever since he had ascended the Throne he had succeeded in exciting suspicion, in alienating the affection and in straining the loyalty of thousands of his most valuable subjects. Without that loyalty and affection his Throne must rock, and to regain it he must cease, and cease at once, coquetting with the Church of Rome (loud applause). The lesson of recent events was this. They must trust God and themselves. They must no longer put their trust in princes. They must trust, every man his God, and every man his own arm. There devolved in the future upon every Protestant a responsibility to do his duty to his religion. Each of them had got a part to play, and each of them must be prepared to do his duty and to bear his share of the sacrifices they would be called upon to make.

The Irish Envoys in Sydney

The Irish Envoys, Messrs. Joseph Devlin, M.P., and J. T. Donovan, were publicly received by a great gathering of citizens at the Town Hall, Sydney, on Friday night, August 3. It recalled the mighty assemblage that welcomed Mr. W. Redmond some months ago; it was tremendously enthusiastic, and widely representative. Citizens of all social ranks and grades, clergy and laymen, men and women, were seated on the platform, in the galleries, and in the body of the hall. A charge was made for admission to the platform and the reserved seats, but the body of the hall was free to any who sought entrance. When the two envoys entered the hall, escorted by a guard of honor, and preceded by his Eminence Cardinal Moran and his Grace Archbishop Kelly, the crowd raised its voice in a ringing welcome.

Cardinal Moran, as chairman, presented the two envoys—representatives of the Irish Party in the Imperial Parliament—who, he said, were that evening the representatives of the whole Irish people. That meant much, for the Irish people were an indomitable race, and particularly indomitable in their zeal for the cause of Ireland. He meant the whole Irish race, who, wherever placed, were one in love, one in resolve that the days of sorrow and misdeed shall cease in Ireland. He would, before introducing the speakers, refer to the time when Gladstone introduced into Parliament the great measure for the disestablishment of the Protestant Church in Ireland. That was in 1868. A meeting of the representatives of Orange lodges was held in Dublin, and a motion was passed stating that if the Bill were passed the Act of Union would be torn to shreds, and not a vestige of its binding force would remain. To the great joy of the friends of honor and justice and liberty, the upas tree was cut down. Were Irishmen not now entitled to take the word of their friends that the Act of Union was void, and nothing more than an empty name?

As the Cardinal resumed his seat (says the 'Freeman's Journal') Mr. Devlin arose. In measured words, every syllable of which was an anvil-stroke, admirably modulated, Mr. Devlin began his speech. He paid his devotions to the illustrious chairman as 'Ireland's greatest friend in this great Continent.' He paid a handsome tribute to the loyalty of the people of the Irish race 'bound to us by the magic and mystic ties of devotion to the cradle-land.' He did not intend to appeal to them on high sentimental grounds, but he believed that Ireland, which had done so much for Christian progress and civilisation, 'was intended by God for a greater end than to be dragged at the chariot wheels of another country.' He came to discuss this question as if it affected any country, to analyse the story of Ireland for the last hundred years. Good government was no substitute for self-government. Every people would rather be governed badly by themselves than be ruled wisely by another people. But self-government was wanted by Ireland, not as a substitute for good government by England, but as a substitute for bad government in Ireland.

Mr. Devlin told how the interests of Ireland were neglected by the 12 Boards, which had built or improved 22 piers and harbors in 25 years. The British Government had no money and no time for the Irish peasant, but it spent millions on John Chinaman in South Africa. In 20 years a dozen Lord Lieutenants and Under Secretaries had gone back to England converted to Home Rule. Ireland was the one country in Europe at which the charge of religious intolerance was levelled, and its people were the most tolerant on the face of the earth. Not one single instance of an Irish Protestant being persecuted on account of his religion could be cited. With irresistible logic, and in language clear, forcible, and dignified, Mr. Devlin drove home his arguments for the Irish cause.

Mr. Holman, as an Englishman, supported the cause of Home Rule, bearing testimony to the unprejudiced support he had received from the Irish voters of Cootamundra, despite the fact that his opponent was of Irish blood and the old faith. 'If the people of Australia were ruled as Ireland is ruled we would be in rebellion to-morrow,' declared Mr. Holman amid endorsing cheers.

Mr. Donovan spoke clearly and forcibly of the cementing of interests between the hitherto misguided Orange democracy of Ulster and their National fellow-citizens.

Mr. Devlin's speech occupied an hour and a half. The meeting closed with a vote of thanks to the Cardinal.

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MARRIAGES

PAVLETICH—MARTIN.—On July 18th, at St. Joseph's Cathedral, by the Rev. Father Liston, Leonard Pavletich, to Catherine Downey Martin.

BROWN—DOWNES.—At the Church of the Sacred Heart, Naseby, on August the 8th, by the Rev. Father McMullan, George Bernard Brown, of Naseby, to Mary Josephine (Minnie) Downes, second daughter of the late James Downes, of Auckland, and niece of Mrs. Sullivan, Naseby.

ANSWERS TO CORRESPONDENTS

SOUTHLAND—Article on Freemasonry will appear next week.

J.C.—The Archbishop of Armagh is Primate of All Ireland, the Archbishop of Dublin Primate of Ireland. The titles date from the time of Oliver Plunkett, are purely honorary, were given to terminate a passing difference, and carry no jurisdiction. The Archbishop of Armagh, takes precedence unless the Archbishop of Dublin is of higher ecclesiastical rank (if, for instance, he is a Cardinal when the Archbishop of Armagh is not).

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

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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, AUGUST 23, 1906.

AN AUDACIOUS PROPOSAL



DORMANT religious animosities, like sleeping dogs, are best left to lie still and take their forty winks in peace. For this reason we believe that the Young Men's Christian Association in Invercargill (a Protestant organisation) has sadly blundered in applying to be placed upon the local rates.

On August 16, a deputation from the Association waited upon the Borough Council. The deputationists explained that the Association 'had outlined a forward movement'; that 'their present premises were not sufficient to carry out the programme they had in view'; and 'that their Board had, therefore resolved to petition for a lease of the present Council Chambers' 'at a nominal rate' (its present letting value being estimated at £80 a year). It was furthermore explained that if the Association succeeded in getting a lease of the ratepayers' pro-

perty at a peppercorn rental, they would, in return, 'institute a free public reading-room,' under their own management; and that they would likewise be graciously pleased to carry out, in the Chambers, the social and religious work which other denominations are doing as a matter of course and of duty all over New Zealand without asking for a subsidy in the form of a building leased to them rent-free, or almost rent-free, by the ratepayers.

Such is the substance of what is, perhaps, the most audacious proposal that has ever yet been placed before a Civic Council in New Zealand. Be it known that we have nothing but words of commendation for the work of the Young Men's Christian Association, when carried out within its proper sphere and in the proper way. We should, for instance, most heartily approve of their applying for and receiving a subsidy from the public purse, if their 'forward movement' was a State work—if, for instance, they erected and opened an orphanage, and fed, clothed, housed and educated the destitute State-wards of their own creeds. In that case, they would be legally and morally entitled to a share of the public funds. And—so long as the work was faithfully done—cavillers and Paul Pys would have no more right to object to their playing and reading their Bible during the process, than they would have to object to a contractor putting up his onions a dozen times a day, if he so chose, so long as his railway bridge or post-office is built soundly and in accordance with specifications. But the new 'forward movement' of the Invercargill branch of the Young Men's Christian Association does not represent a State work. Neither does it represent a municipal enterprise such as, in fairness to other denominations, might be entrusted to a sectarian organisation. For the Association merely represents a commonplace social activity of a group of more or less allied Reformed denominations. The Association's new 'forward movement' in Invercargill is simply a movement to pick the pockets of their neighbors—to put in their thumbs and pick seventy or eighty golden plums annually out of the public pie for the support and extension of a phase of church-work that Catholic and other denominations in Invercargill, and all over New Zealand and Australia are carrying on at their own expense.

The proposal to conduct 'a free public reading-room' is merely the poking of the Association's thumb into the public eye in order to cover the proposed theft from the municipal till. For reasons that should be sufficiently obvious to the most leaden-witted ratepayer in the Southland capital, the conducting of a public library or reading-room by a sectarian organisation bulges with possibilities of even deeper and more exasperating mischief than the placing of a mixed public school entirely at the mercy of a denominational association. For Catholics this new phase of the 'forward movement' presents specially odious possibilities. We cannot for a moment suppose that the Civic Fathers of so important a centre of population and commerce as Invercargill, would—even if they legally could—thus, in effect, create and endow a Municipal Church by making a present to one group of denominations (in the shape of remitted rents) values amounting, perhaps, to £70 or £80 a year. Such a proceeding as the Association suggests would open a Pandora's box of nagging jealousies and sectional ill-feeling. And it would be highly calculated to provoke, on the part of dissidents, a Passive Resistance movement, such as the Y.M.C.A. creeds have conducted with a certain measure of success in Great Britain. Catholics do not ask to have their Young Men movements pauperised by being placed upon the rates. And they would not quietly submit to be rated for the municipalisation of a like commonplace church activity among other creeds.

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Like Wilton Lackay, of the Lambs' Club, we have little faith in those spineless souls

'Who talk beneath the stars,
And sleep beneath the sun,
And lead the life of going to do,
And die with nothing done.'

Earnestness is best proved by the test of personal effort and self-sacrifice. The Invercargill Branch of the Young Men's Christian Association have (they say) 'outlined a forward movement.' Well and good. Let their zeal in the matter take its normal path of discharge—the path of effort and sacrifice—and not come suing 'in forma pauperis' for a subsidy from public funds for the work that all other denominations are doing at their own expense. The sacrifice should be light indeed, and the effort supremely easy, if (as they claim) they are backed up by the sympathy of 'a considerable section of the community.' It only remains now for this sympathy to take its hand out of other people's pockets and put it in its own.

Notes

Mooncalf 'Devotions'

We thought we had killed off, in New Zealand, the bogus prayer falsely alleged to have been 'found in the tomb of our Lord.' But the pestiferous thing seems to have the life of a microbe. This week we received a copy of the superstitious production (originally, we understand, the work of a Jew), together with a barrelful of watery gush about it. The sender is anonymous. But we advise that he, she, or it forthwith proceed to boil the kettle with the wretched travesty. It is everywhere under the ban of ecclesiastical authority. Similia similibus—like to like: It is 'religious' eccentrics and 'pious' rantipoles that hanker most after those odd, fantastic, mooncalf inventions that have not in them a speck of true devotion.

The Deadly Cigarette

Some fifteen years ago an Italian cigar that was much affected by a certain class of smokers, was placed under chemical test by the Government at Piacenza. Among other delicacies the cigar (known as the 'Magliani') contained a piece of lime, some powdered gypsum, a nice coil of humus (earth formed in part out of decayed vegetable matter), a splinter of wood, and a length of string. Yet the 'Magliani' 'weed' was a luxury compared with the sort of stuff that is loaded into American cigarettes—according to the evidence given by Mr. Gaston, in his recent evidence before the House of Lords Committee on Juvenile Smoking. 'He said,' according to a despatch from London, 'that forty-seven out of the fifty-three States forming the American Union had legislation against cigarette smoking, which had been a relative success. The cigarette was the acute question in the United States on account of the exceedingly cheap quality of the tobacco ordinarily employed, the filthy surroundings from which it was gathered, and the drugs used. The American cigarette maker devised most ingenious concoctions to please the palate, such as cocaine and laudanum. The American cigarette was the worst article the country sent to us—worse than Chicago tinned meat—and there should be penalties for parents who permitted juvenile smoking and upon the sellers of tobacco to children.'

Embalmed beef, white poplar flour, soapstone sugar, cotton-oil suet, glucose honey, and now cigarettes with deadly combustibles that may turn little Tommy and Harry into premature slaves of cocaine! It gives a new and deeper meaning to the warning

words addressed by Dr. Oliver Wendell Holmes to young men in his 'Autocrat of the Breakfast Table': 'Let me assure you, the stain of a reverie-breeding narcotic may strike deeper than you think for. I have seen the green leaf of early promise grow brown before its time under such nicotian regimen, and thought the umbered meerschaum was dearly bought at the cost of a brain enfeebled and a will enslaved.' Swinburne—an ardent tobacco hater—loved James I., with all his faults, 'because he slit the throat of that blackguard Raleigh, who invented this filthy smoking.' Some sturdy killers—preferably hangmen—are apparently very badly wanted to deal with the manufacturers of American cigarettes. Which is by no means saying that cigarettes made elsewhere are above suspicion. Our age may well be called, like that of Charles II., 'the age of imposture.'

A Tale of a Thief

The man that makes himself a sheep will find plenty to shear him. The man that goes prospecting for mare's nests will strike 'em rich—generally when the old mare is off them. And when he is known to be a No-Popery gobemouche,

'The varlets will about him focke
And cluster thick into his leasings vaine,
Like foolish flies about an honey crock,
In hope by him great benefits to obtaine.'

This is what happened to the perfervid orator who recently spun in Sydney a story to the effect that a Presbyterian girl had been a servant at the Catholic Presbytery, Bathurst (N.S.W.); that she went from there to the Magdalen Retreat at Tempe; that she was there robbed of her money and clothes by the Good Samaritan nuns, put under lock and key, and 'forced to work from four o'clock in the morning till eight o'clock at night.' And so on.

This is the substance of the story spun during an exhibition of oratorical vaulting and tumbling in Sydney on 'the glorious twelfth.' The story received a prompt and sensationally complete exposure at the hands of the Sydney 'Freeman.' Everybody now knows that this latest bit of anti-convent fiction was concocted by a convicted thief and gaol-bird; that she never was employed in the Bathurst or any other Catholic presbytery; and that the story of her ill-treatment at Tempe was an impudent fabrication. A telegram to Bathurst or a telephone message to the Tempe Retreat would have spared the Orange leaders in Sydney the humiliation which has now fallen upon them. It was only when the murder was out and possible trouble was brewing that they did what people of normal caution and sanity would have done in the first instance—instituted inquiries. The result is told in the latest issue to hand of the 'Watchman,' the organ of the Orange fraternity in New South Wales. They communicated with the Comptroller-General of Prisons, and also with Broken Hill. Then tardy knowledge, if not wisdom, dawned upon them. They learned the wretched story of their 'heroine' of 'the glorious twelfth,' saw that she had lied 'in a most unblushing manner,' and confirmed the lie by swearing a false declaration. Some New Zealand newspapers that copied the original story have, thus far, not inserted so much as a line regarding its exposure and abandonment.

'The scalded dog dreads cold water.' But, then, instinct teaches the dog lessons of caution that reason, when clouded by sectarian passion, often fails to teach the lord of creation. Will the May Gould (alias Maud Harris) exposure be a warning to the Yellow Agony in New South Wales to not jump at every bit of fly-blown No-Popery bait without ex-

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aming and 'nosing' it a little? Not a bit. A succession of such exposures—even at the hands of a Parliamentary Commission—has left them still with the indiscriminate and incautious appetite of the gudgeon for every tit-bit of No-Popery romance that is dangled before their noses. And the gaol-birds know it. For the brethren, hatred of 'Rome' is the very ark of the covenant. They took the Slattery impostors, and even the filthy and unspeakable Margaret Shepherd, to their hearts, provided them with audiences, and stuffed their wallets with gold. Why—apart from unpleasant possibilities—should they disown their small-fry 'heroines' like the impenitent thief and perjurer, May Gould (alias Maud Harris)? It seems passing strange—and scarcely fair to Maud—to spring without notice this repudiation upon a fair average specimen of the class that is the brethren's chief dependence in 'exposing' the 'abominations' of Rome. For the rest, the situation, so far as they are concerned, is summed up in two sentences: 'Les visionaires croient a leur visions'; and 'fingunt simul-que credunt.' Which may be freely interpreted: 'Yellow visionaries are not open to conviction'; and: 'People who readily believe malevolent stories will as readily add to them.' The Orange organ now opines that the story of the Broken Hill thief was possibly a Popish Plot to throw discredit upon the brethren!

DIocese OF DUNEDIN

The report of the Education Board's Inspectors on St. Patrick's School, South Dunedin, is, we understand, very satisfactory.

The Hibernian Society held its annual social gathering in the Victoria Hall on Friday evening, when there was a large attendance.

There was a large attendance at the meeting of St. Joseph's Boys' Club on Monday evening, the Rev. Father Corcoran presiding, when the Rev. Brother Brady gave a very interesting lecture on Brian Boru. On the motion of Master Collins, a hearty vote of thanks was passed to Brother Brady.

A successful and well-attended social, under the auspices of St. Mary's Literary and Social Club, was held in the school-room, Milton, on Tuesday night (writes our travelling correspondent). A varied and very enjoyable musical programme was provided, after which liberal refreshments, kindly supplied by the lady members of the club, were handed round. The Very Rev. Father O'Neill was present at the gathering.

The St. Joseph's Harriers made their weekly run on Saturday afternoon from the Santa Sabina School, North-East Valley. The course chosen by Captain Hussey was in a not-westerly direction, over the hill north of Dalmore, towards Mitchell's dairy farm, and from there down to the Woodhaugh Valley road, along to the waterworks pipe line, and home through the golf links, and Bishopscourt to St. Joseph's Hall. On reaching their destination a plentiful supply of refreshments was kindly provided by Miss Staunton and other lady friends of the Club.

Invercargill

(From our own correspondent.)

August 15.

At the usual weekly meeting of the Invercargill Catholic Club, held on Tuesday last, the Rev. Father O'Malley gave a very interesting lecture on the Grattan Parliament, and outlined in detail the history of Ireland from the year 1782 to 1800. He dealt with the unjust confiscation of the Irish lands, and Grattan's demand for Free-trade, also with the circumstances leading up to the Insurrection, and incidents in connection therewith. A hearty vote of thanks was accorded the Rev. Father for his instructive lecture. The Very Rev. Dean Burke also spoke a few words on the subject, and at the same time gave the members some valuable hints on the art of speaking and reading. The president (Mr. Gilfedder) supplemented the Dean's remarks. A vote of thanks to the chair concluded a very pleasant and instructive evening.

PALMERSTON NORTH

(From our own correspondent.)

August 20.

A sacred recital was given in the Zealandia Hall on Sunday last by St. Patrick's choir and friends in aid of parish funds. Unfortunately, owing to the inclemency of the weather, it was not that financial success it ought to have been after all the trouble the choir had taken in the matter. The following contributed to the programme: Mrs. J. Russell, Misses Brophy, Humphreys, and Rodgers, and Messrs. Russell, Hitchings, Jewett, Hanly, Dallow, and Master Leslie Robert, with violin solo by Professor Earnshaw. The choir, under the baton of Mr. E. Hitchings, rendered portions of Gounod's 'Messe Solennelle' and Murphy's 'Tantum Ergo,' assisted by Miss K. Flynn (organ) and Mr. Clifford (piano), and Mr. Jones (trombone). Too much praise cannot be given to Mr. and Mrs. Russell, to whose untiring efforts the recital was mainly due. The large stage, arranged as a drawing-room, was tastefully decorated by the young ladies of the choir, and looked very effective.

WEDDING BELLS

BROWN-DOWNES.

A very pretty wedding (writes a correspondent) took place at the Church of the Sacred Heart, Naseby, on August 8, when Miss Minnie Downes was united in the bonds of Matrimony to Mr. George B. Brown, of Naseby. The ceremony was performed by the Rev. Father McMullan. The bridesmaids were Miss Maggie Downes and Miss Brown. The bride was given away by her uncle, Mr. B. Sullivan, and was attired in a cream cloth dress, trimmed with lace and orange blossoms, with white chiffon hat. She wore a gold chain and greenstone heart, the gift of the bridegroom. The bridegroom's presents to the bridesmaids were gold bangles. The bridegroom was attended by his brother, Mr. A. Brown. As the newly wedded couple were leaving the church Mrs. Boddington played the wedding march. After the ceremony the wedding party drove to the residence of the bridegroom, where the wedding breakfast was partaken of. Several toasts were given, that of the 'Bride and Bridegroom' being proposed by the Rev. Father McMullan, and suitably responded to by the bridegroom. Later on the happy couple were driven to Ranfurly, where they took the train en route for Christchurch. The presents were numerous, costly and useful.

'The Seven Hills'

Those who know the brilliant literary and priestly gifts of the Very Rev. Dr. O'Riordan, Rector of the Irish College, Rome, took it as a foregone conclusion that his occupancy of that responsible position would soon leave a deep impress upon the intellectual life of that noted institute of piety and learning. His success as an administrator has already evinced itself in many ways. But one of the things that will, perhaps, most appeal to the outside public is the issue of a high-class quarterly, the inaugural number of which is now before us. It is a bulky magazine of 168 pages, and is edited by the Oliver Plunkett Society established among the students. But it is no mere college publication. It takes from the first issue a recognised and honored place, and on its own merits, in the ranks of magazine literature, and appeals to the general Catholic public by serving up to them in attractive form 'a dainty dish', fit 'to lay before the king,' of subjects that should interest them. The 'meaty' character of this latest accession to the ranks of Catholic magazine literature may be estimated from the following varied and substantial bill of fare that has been placed before readers of the maiden issue: I. Pius X. (Life of), by the Editors.—II. Memorials of Oliver Plunkett, by His Eminence Cardinal Moran.—III. The Beginnings of the Reformation in Dublin, by Most Rev. Dr. Donnelly.—IV. The Irish Martyrs, by Professor Reginald Walsh, O.P.—V. Footprints of Horace, by J. F. D'Alton, B.A.—VI. Christianity in the Light of Recent Criticism.—VII. The Late Right Rev. Monsignor Murphy, D.D. (late Rector of the Irish College), by the Editors.—VIII. Reviews of Books, by Very Rev. M. J. O'Riordan, D.D.—IX. Roman Diary, by the Editors.—X. In Review Land.' In type, appearance, quality of paper, and general get-up, the new publication follows the best traditions of quarterly literature. It deserves success, and, we have no doubt, will amply command it.

Interprovincial

By the will of the late Sir Walter Buller, St. Mary's Orphanage, Wellington, benefits to the extent of £50.

The 'Oamaru Mail' understands that the winter wheat is well forward, and bids fair to give a good return. The late rain was greatly appreciated for the assistance it gave to growing crops and the soaking the ground sustained.

A Maori missionary, the Rev. Hemi Papakura, speaking at Timaru on Thursday night, said he feared that it would be but a few years before the Maori language would fall into disuse here, as the Maori children at schools were, for the most part, taught in English.

Plans have been prepared for the building of a vault by the Government over Mr. Seddon's grave at a cost of about £400. This cost will not include a column or memorial, which will probably be provided for privately or by public subscription.

Recently some doubt was expressed whether Messrs. Devlin and Donovan, the delegates of the Irish National Parliamentary Party to Australia, would come to New Zealand. Information has now been received that they will reach New Zealand via the Bluff about the end of November.

Lambing has commenced in some parts of Southland, but will not be general for another two or three weeks yet. The general opinion seems to indicate (says the 'Southland Times') that given fine weather Southland will have another record lambing this year.

In a timber merchant's price list received in Timaru lately from Sydney (says the 'Herald'), choice kauri timber is quoted at 15s per hundred; said to be about 8s to 10s cheaper than it is sold by New Zealand merchants. A London price list also shows that the builders who use kauri there can buy it cheaper than the builders of Timaru can.

The purchase of a portion of the Waimarama Block of 35,000 acres, situated on the East Coast south of Cape Kidnapper, has been completed by the Government, and negotiations for the acquisition of the interests of additional Native owners are in progress. The Government intends to reserve a considerable portion of the block for the use of the Maoris, and it will do all in its power to encourage them to cultivate the land on up-to-date European lines.

Vine cuttings received from Italy by Signor Bragato, the Government viticulturist, are to be grafted on to American stock at the viticultural station at Atakaki, Hawke's Bay, with the object of distributing throughout the Colony vines suitable for producing the finest table grapes. At the present time there is £2000 worth of wine in the cellar at Waerenga, Wai-kato, and an offer for the whole has been received from one firm. If the department approves, Signor Bragato proposes to manufacture unfermented wine next season.

A remark made by a witness in the Compensation Court at Wellington, to the effect that the extension of the tramways had vastly enhanced the value of the land that was under consideration, evoked from the Chief Justice the statement that he could hardly understand how it was that everybody seemed to seek proximity to the tramways nowadays; it almost seemed as if before many generations had passed the human race would have almost forgotten the use of its legs and lost the power of locomotion.

At the practical examinations in music held on August 17 by Mr. C. Edwards, representative of Trinity College (writes our Wanganui correspondent), all the pupils, twelve in number, presented by the convent (Sisters of St. Joseph) passed, two securing honors. The following are the results:—Senior division (piano-forte)—Mabel Mahoney, 75; Ida Anderson, 72. Intermediate honors (singing)—Annie Sullivan, 88; piano-forte—Lilia Barnes, 71. Junior honors—Singing—Maggie King, 80; piano-forte—Maggie King, 71. Preparatory division—Violin—Minnie Power 71; Ivy Oldberg, 70; piano-forte—Ethna Swan, 87; Maggie O'Brien, 80; Ivy Ellingham, 76; Ethel Bignell, 75. Besides the above, Master Bernard Kitchen passed the piano-forte examination for junior honors.—Brother Victor has been staying at the Marist Brothers during the past week making a tour of inspection.—St. Mary's Church was crowded on Sunday evening, when Very Rev. Father Clune preached to a large congregation.—Next Sunday morning Rev. Father Clune will bless the monument erected to the memory of the late Dean Kirk.

Arrangements have been made by the Agricultural Department to carry out experiments on the Wereroa State Farm (near Wellington) for the purpose of ascertaining the best method of controlling the potato blight.

Our Home exchanges report the arrival of his Lordship Bishop Grimes in London early in July. During his stay in the English Metropolis his Lordship was to be the guest of the Marist Fathers, Leicester Square.

The current issue of 'Our Alma Mater,' the organ of the students of St. Ignatius' College, Riverview, Sydney, is, like preceding numbers, well printed, nicely illustrated, and is altogether a highly creditable production. The letterpress is devoted mainly to records of college work in the class-room and athletic field, from which we learn that both the intellectual and physical faculties of the students are well looked after at the college. Among the illustrations is a photographic group of the late Mr. Seddon, Mrs. Seddon, and family, with an account of the deceased Premier's visit to the institution shortly before he started for New Zealand, which he was destined never again to see.

In conversation with a 'Press' reporter, the Hon. W. Hall-Jones, referring to his new Department, said that he did not want to undertake the construction of any more new lines until those now in hand were finished, so that when new lines were started he would be able to carry them straight on to completion. This would be more satisfactory both to himself and the people of the Colony. The number of men employed on the Main Trunk Railway had been increased from 2300 in June, to 2500 in July. The complaints as to the condition of certain roads in the North Island were inseparable from the construction of railways in such districts in winter time. It was a case of having to put up for a time with a few hardships in order to reap benefit later on. The bad roads near Pipiriki had been caused by the cutting for the central section of the railway, and the sawmill traffic. After this winter, however, the Government would not use the Pipiriki roads, for they would be able to obtain their supplies from the Taihape line. The Minister said that at about the end of 1908 Wellington and Auckland would be linked together by rail, and he intended to make the through trip overland at the date named.

Parliament was opened on Tuesday afternoon by his Excellency the Governor. The speech was businesslike and to the point. Among the measures pronounced are those dealing with the encouragement of the application of scientific methods to productive processes, in order that our farmers may successfully meet the increasing competition of other countries; proposals which will bring our land system near to the ideal of granting the fullest measure of security, and giving a stimulus to the farmer consistent with the paramount interests and duties of the State, the creation of an efficient and distinct department for Native affairs; the improvement of the system of auditing the accounts of all government departments and public bodies, efforts to further increase the usefulness of the Tourist Department; special provision for the extension of roads and telephones to outpost settlements, to facilitate both business and medical aid communication; the making of provision for old-age pensions, as well as that of a separate endowment fund for educational purposes and hospitals and charitable aid; the classification of the Civil Service and making provision for the old age of those officers who have served the Colony faithfully and well, the creation of an annuity scheme—accepting contributions from all classes, and offering in return the largest annuities the State can afford to pay; the simplifying of our system of local government; and the appointment of a judge of the Arbitration Court who can devote the whole of his time to this special work.

There are very special bargains to be had just now at the Unique Millinery Store, Lower Stuart street, Dunedin. Trimmed hats are quoted at unusually low prices....

Residents in, and visitors to, Dunedin, should make a point of visiting the establishment of Messrs. Herbert, Haynes, and Co., where there is a grand spring show in all departments. These include the latest goods from the fashion centres of the United Kingdom and the Continent of Europe....

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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Irish News

CORK—Presentation

On behalf of the parishioners the Very Rev. Canon Murphy, P.P., V.F., Macroom, was recently presented with an illuminated address exquisitely designed and artistically finished. This action was inspired by the home-coming of the Canon from Palestine, where he spent a well-earned holiday.

DOWN—Destructive Fire

A destructive fire broke out in Banbridge on the night of July 3, resulting in the destruction of the extensive bacon-curing establishment of Messrs. Alexander and Bennett, the seed stores of Messrs. Niblock and Co., etc. The damage was estimated at over £25,000.

Irish Antiquities

The highest price ever paid for a single ancient Irish stone implement was realised at the recent sale of the collection of the late Right-Rev. Mgr. O'Lavery, P.P., of Holywood, County Down. A stone battleaxe of a rare shape was knocked down after spirited competition for the sum of £14. The same price was realised for a seventeenth century cooking pot of fine design. The whole collection of stone implements found high prices, and had been to a great extent got together when Father O'Lavery was a curate at Portlengone when the drainage of the River Bann was in progress. It is gratifying to learn (says the 'Freeman's Journal') that the collection of Irish books which formed the most treasured portion of the learned owner's library was not broken up, but bequeathed to the Library of St. Malachy's Seminary in Belfast. These included, of course, complete sets of all the Celtic and Archaeological Societies' publications, and many letters of the late John O'Donovan were included. From the study of these books it may be hoped that from time to time scholars will rise up from amongst the diocesan pupils of St. Malachy's, equipped and inspired to follow in the footsteps of the learned donor.

DUBLIN—A Big Undertaking

Speaking at the annual meeting of Kynoch Ltd. at Birmingham, Mr. Arthur Chamberlain stated that while their ammunition business with the British Government was growing comparatively unimportant, that with other nations was becoming more and more important. The issue of a further £100,000 Debentures for the purchase of the Clondalkin Paper Mills, near Dublin, and the provision of further trading capital was very satisfactory. The whole amount was subscribed as soon as issued. The purchase was, he thought, a fair one. They gave twenty thousand for a mill which they were told had just cost one hundred thousand, but although practically unworked, and although the machinery was for the most part entirely new, the mill had not been very wisely planned, and a considerable amount of machinery would have to be scrapped and a very large sum spent on modern machinery and plant. After that was done they were assured of sufficient orders to keep them fully employed, and they anticipated a profit of ten per cent. on the capital. They would have the pleasure of knowing that they were assisting a most distressful country, and were providing for a people who were, in their experience, the most willing and cheerful workers they knew an opportunity of earning their living by making goods to consume in their own country.

University School

The completion of fifty years of strenuous struggle and great triumph achieved in the face of what seemed insurmountable difficulties was celebrated by the students, past and present, of the Catholic University School of Medicine, Cecilia street, Dublin, during the closing days of June. When this now widely known institution was founded there were not many Catholic doctors in Ireland, and not a few of those who were there held opinions which to a great extent kept them out of touch with the majority of the people. Things are far different now. Equipped for its mission by the people, although it never received one penny of State aid, Cecilia street school has left its richly endowed rivals—the medical schools of Trinity College and the Royal College of Surgeons—far behind in the race for supremacy. In every land on earth its alumni have won esteem and admiration; by sheer force of ability, combined with excellent education, they have made their way to the very front ranks of the medical profession and overcome the prejudices which frequently beset them. Some are men of world-wide re-

putation—Surgeon McArdle and Dr. M. F. Cox, for instance, to mention only a few. The Dean of Faculty, Sir Christopher Nixon, has just been created a baronet by the King. Sir Arthur Chance, too, has been honored with the position of surgeon to successive Viceroys. All four live in Merrion Square, once the stronghold of the minority.

LIMERICK—Retirement of a Military Surgeon

Surgeon-General W. H. M'Namara, C.B., a Limerick man, lately officiating as Principal Medical Officer at Aldershot, has retired from the Army Medical Staff, after close upon forty years of useful work in many important capacities. He served with distinction in the Egyptian War of 1882, when he took part in the battle of Tel-el-Kebir, and in the Soudan campaign of 1898 he was charged with the medical arrangements for the British Brigade, being present at the battles of Atbara and Khartoum. For his services he was twice 'gazetted,' created a C.B., and awarded the British and Khedive's decorations.

An Objection

Lord Emly was one of the witnesses heard by the committee of inquiry into the working of the Department of Irish Agriculture and Technical Education, which sat at Limerick recently. He said he desired to enter a protest in the strongest manner possible against the retention by the Government of Sir Horace Plunkett in any official capacity whatsoever in Ireland. It was not advisable that even our meanest officials should light the torch of religious discord, and Sir Horace Plunkett, who was practically a government within a government, recently wrote a book profoundly hurting Catholics in Ireland and all over the world.

MAYO—Home Industries

Her Excellency the Countess of Aberdeen on July 3 opened a bazaar at Loughglynn which had been organised to defray the debt on the school of agriculture and technical instruction conducted by the Franciscan Missionary Sisters of Mary. Her Excellency was welcomed by the Bishop of the diocese, and delivered a speech in answer to an address presented by the Sisters of the convent and the pupils. The following are some of the objects of the school:—The houses of the people are frequently visited, and lessons in housewifery, domestic economy, and the care of the farm and farm offices given on the spot. Experimental plots for the cultivation of many varieties of vegetables are being managed under the direction of the convent gardener, and the pupils of the school receive instruction on the successive processes and stages of this useful industry. Experimental plots, on a large scale, have been begun in several townlands of the parish. The feeding of young stock, the management of incubators, the rearing and fattening of poultry, the shipment of eggs, and all kindred industries, are specially attended to. There is a model dairy on the premises where the Sisters teach the girls attending their schools the scientific treatment of milk, the use of the separator and churn, the arts of butter-making and cheese-making, and everything necessary for perfect dairy management. Lessons in laundry work in all its forms, and in cookery suitable for the locality, are given daily by the Sisters to successive classes of girls drafted from the schools of needle industries. A great variety of home industries, intended to fill up vacant hours in the life of an industrious housewife, are being learned under the direction of Sisters who are recognised specialists in their several departments. Amongst these are carpet-weaving, embroidery, lace-making, artificial flower-making, and the like. There are over one hundred and twenty girls, all of whom are over fourteen years of age (pupils not being admitted earlier) on the rolls of the school.

MONAGHAN—Death of a Canon

The death is announced of the Very Rev. Canon M'Quade, P.P., Derrygonnelly, which occurred at his residence, Monea, after a long illness. Deceased was born in the parish of Donagh, County Monaghan, 84 years ago, and was the senior priest in the diocese of Clogher. He had a long and most distinguished and a most useful career in connection with ecclesiastical affairs in the diocese. In his death the Church has lost a worthy son and the people a true and devoted friend. He was looked up to not only as a spiritual but also as a temporal adviser, and in the time of trouble his counsel was often sought by his parishioners.

ROSCOMMON—Death of the O'Connor Don

As announced by cable at the time, the Right Hon. Charles Owen O'Connor, commonly known as the O'Connor Don, passed away at his residence, Clonalis,

Castlereagh, on Saturday, June 30. For nearly fifty years he had taken an active part in the public affairs of his country, and always exercised a beneficent influence upon public opinion, and doing his share in moulding his fellow-citizens so as to fit them to make the best of the means and opportunities at their hands. Descended from an ancient Irish stock—a race of kings in their day—the O'Connor Don was born in Dublin on May 7, 1838. His father, Denis O'Connor Don, was, like himself, a country gentleman who took in his time a prominent part in public affairs. He had been a member of Parliament for the County of Roscommon in the early part of the last century, and took a part with Daniel O'Connell in the agitation for Catholic Emancipation. So far back as 1860 the gentleman just deceased was elected member of Parliament for the County Sligo, and he occupied that position until the general election of 1880, when the Parnell movement, then in its infancy, began to subvert the established order of matters political in Ireland. He contested the seat for the County Wexford in 1883, and failed, because he could not go the length that popular feeling at that time required. Although the O'Connor Don had not been in Parliament for the past quarter of a century, he took an active and a useful part in the public life of the country. He was a large landowner in the counties of Roscommon and Sligo. The O'Connor Don's relations with his tenantry were of the most harmonious character, and even those who differed from him politically held high opinions regarding his sincerity and patriotism.

Mishap in a Church

During the celebration of eight o'clock Mass at Dungan Catholic Church, County Roscommon, on Sunday, July 1, the ceiling collapsed, injuring about forty people, including some constabulary who were present and went to the assistance of those in danger. Some of the congregation were seriously injured, and had to be conveyed to Carrick-on-Shannon Infirmary, where their wounds were attended to.

TYRONE—A Centenarian

Mr. John Donaghey, a farmer who lived near Carrickmore, County Tyrone, died the other day at the age of 100 years. He had five children living, with 23 grand-children and six great-grand-children.

WATERFORD—Death of a Dean

The Very Rev. Dean M'Donnell, P.P., V.G., Clonmel, died on July 1. The deceased Dean, who was aged 76 years, was a native of Tallow, County Waterford. He went from St. John's College, Waterford, to Maynooth, where he had a distinguished course. Subsequently he occupied a professorial chair in St. John's College, after which he labored as a curate in various parishes in the diocese of Waterford and Lismore. Some ten years ago he was appointed pastor and Vicar-General of SS. Peter and Paul's, Clonmel, and subsequently Dean of the diocese. He was chairman of the committee of management of the lunatic asylum and of the technical instruction committee.

GENERAL

Irish Industries

It is stated that as a result of Dr. Douglas Hyde's visit to the United States it is proposed to invest American capital in the lace and wool industries of Ireland. It is thought that a market for Limerick lace for vestments can be created in the United States and supported by the clergy of Irish birth or Irish parentage.

'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.

Messrs. Dwan Bros., hotel-brokers and land and estate agents, Willis street, Wellington, report having made the following sales of hotel properties:—Mr. J. H. Pagni's interest in the Oriental Hotel, Willis street, Wellington; Mr. Joseph Coady's interest in the Commonwealth Hotel, New Plymouth; Mrs. Caldwell's interest in the Pahautanui Hotel; Mr. F. P. Ross's interest in the Ship Hotel, Port Nelson; Mr. R. J. Paul's interest in the Globe Hotel, Renwicktown; Mr. Gleeson's interest in the Albion Hotel, Napier; Mr. J. H. Fairbairn's interest in the Railway Hotel, Johnsonville; Mr. W. Hales's Hotel, Herbertville; also the interest of Mrs. Fuller in the lease of the Black Horse Hotel, Lincoln Road, Christchurch, to a local buyer.

People We Hear About

The death is reported of Mrs. Craigie (John Oliver Hobbes) the well-known novelist and dramatist. The deceased, like those other lady novelists, Lucas Malet (formerly Miss Kingsley) and Adeline Sargent, was a convert to the Catholic Church.

Apropos of a great fight which is going on in the House of Lords over the Earldom of Norfolk, the 'Daily Chronicle' says:—There is no money nor lands attaching to it—nothing but empty title; but the antagonists are very much in earnest. The Earldom is held at the present time by the Duke of Norfolk. It is claimed by a fellow-Catholic, Baron Mowbray, Segrave and Stourton. Curiously enough, both he and the duke have married into Lord Herries's family. The present fight is only a continuation of a struggle for the resuscitation of honors which was begun by the present peer's father almost thirty years ago, when he was simply Lord Stourton.

The death has occurred of the Hon. Robert B. Roosevelt, uncle of President Roosevelt, who had been for many years a well-known lawyer of New York. On giving up the practice of the law about thirty years ago, he turned his attention to literature. His wife, who predeceased him, was a daughter of Mr. John O'Shea, for a long period editor of the Nenagh (County Tipperary) 'Guardian,' and niece of Mr. Peter E. Gill, editor of the 'Tipperary Advocate.' Her distinguished brother, Mr. John Augustus O'Shea, who was correspondent for the London 'Standard' in the Franco-Prussian, Carlist, and other famous wars, died recently in London.

It is strange, writes an antiquarian correspondent, that the title of the late O'Connor Don was almost invariably written as 'The O'Connor Don,' whereas the correct form should be 'O'Connor Don.' The error arose from a confusion of ideas as to the affix 'Don,' several eminent scholars holding that it was the distinguishing adjective of one branch of the O'Connor family as opposed to 'Roe.' Certainly Turlogh Ruadh O'Connor, grandson of King Felim O'Connor, was called 'O'Connor Roe,' from the color of his hair, but in the case of his rival and namesake, Turlogh, the affix 'Don' had no such significance. In 1385 we meet with the name 'O'Connor Don' for the first time, and ever since the head of the family has uniformly been styled 'O'Connor Don.' Alexander, O'Connor Don, died in 1820, and with him ended the descent in the male line of Hugh Og O'Connor of Castlereagh. The headship of the family then devolved on Owen O'Connor of Belanagare, who had previously acquired the Clonalis estate, and whose death occurred in June, 1831. Denis O'Connor Don died in 1847, and was succeeded in the title and estates by his eldest son, Charles Owen, the late O'Connor Don.

Money can purchase many things but not wealth. Therefore the man who enjoys good health, even though poor, is far better off than the millionaire without health. Mr. Rockefeller, for instance, is worth an enormous sum, and his income is £6,000,000 a year. We are told that since 1891 he has been so delicate that it is impossible for him to eat a hearty meal. On his estate of 2000 acres in the Pocantico hills he often works for days at a time in the fields, hoping to regain his strength, but thus far his efforts have been in vain. After a day of exercise he sits down to a supper of crackers and skimmed milk, which is served at a temperature of 38 2-5 degrees, for nothing may pass his lips at a temperature lower than blood heat. Ice has been for years a forbidden luxury for him. Mr. Rockefeller must walk every day, whether he wants to or not. He often walks from his home, in Fifty-fourth street, New York, to his office, 26 Broadway. He cannot smoke cigars, drink wines or liquors, drive his fast horses or sail in his fine yacht. Anyone of these pastimes would upset him and make him sick for months.

The Rev. Fathers J. McCarthy, of Clifton Hill, Melbourne, and L. Martin, of St. Patrick's Cathedral, Melbourne, have just returned from a three months' trip to China and Japan.

'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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The Catholic World

EAST AFRICA—Mission Work

In a recent issue of 'Harper's Magazine' there was an article from the pen of Mr. H. W. Nevins, entitled 'Through the African Wilderness,' being an interesting account of Portuguese East Africa. In describing the Catholic mission at Caconda, Mr. Nevins states that the mission consists of a tin roofed church, cells for the four Fathers and five Brothers, dormitories for a kind of boarding school they keep, excellent workshops, a forge, and a large garden. Over the whole mission was 'that sense of beauty and calm which seems almost peculiar to Catholicism.' It is said that the Fathers buy—and thus rescue from the slave traders—all the boys whom they bring up in the mission. The Fathers themselves wholly avoided the subject in conversing with Mr. Nevins, but he thinks it is very probable. Why the Fathers should be so cautious about confessing it he does not know, unless they are afraid of being called supporters of the slave trade because they buy off, and thus save, a few of its victims, and so might be counted customers. They are evidently doing a noble work in a self-sacrificing spirit.

ENGLAND—Death of a Priest

Our Home exchanges report the death of Rev. Father Lloyd Coghlan, who passed away at Canterbury. The deceased had been an army chaplain, but retired some years ago. He was a convert, and was a constant contributor to the Catholic press of Great Britain.

Young Men's Hall

The Duchess of Norfolk laid the foundation stone of a Young Men's Hall in Commercial-road, London, on June 29. A little over a year ago, on the invitation of Dean Ring, the Archbishop of Westminster founded a branch of the Young Men's Society in that parish, over a thousand men joining at once, and it is at the instance of Rev. Bernard Vaughan, S.J., that the new hall is being built, at a cost of £3000, to accommodate them. The building, which will be the first of its kind, will also have club rooms for women and girls.

Debts on Schools

That many of our schools have large debts upon them (says the 'Catholic Times') is only too well known to the clergy. The other day the president of the Board of Education was asked whether, in the event of schools being transferred without rent, to which clause four of the Education Bill applies, the local education authority or the owners would be liable for mortgages or other charges upon such schools. Replying for Mr. Birrell, Mr. Lough answered that the liability would not be upon the local authority. That is, of course, that Catholics must hand over their schools and pay the debts and mortgages on them any way they can. We are to make a present of so many thousand school places to the local authority, keep the mortgage interest paid up, get no rent for the building and no real security that the agreement will not be broken at any date. Is this a bargain satisfactory to either clergy or people? Who will accept the burden of these school debts? The clergy? The people? The diocese? We fail to see how the two first can raise the money for interest, and we are pretty sure that the diocese cannot produce it. The problem is a very delicate one and must be weighed seriously by all who wish to safeguard our schools. For the people cannot or ever go on raising money for their own schools and paying rates for the Nonconformist schools as well.

ITALY—A Foul Deed

Don Antonio Corsi, the chaplain of Prince Doria Pamfili, who was the victim of a brutal assassination by an Anarchist, was a greatly respected priest of Rome. He was eighty-three years of age, and when he went daily to the Villa Pamfili in order to celebrate his Mass—he was driving thither for this purpose when assassinated—required help because of his physical weakness. Naturally enough his obsequies and funeral were a demonstration of popular sympathy, regret, and abhorrence. Thus the funeral was a great procession through streets lined by reverent sightseers. Immediately after the coffin, which was borne aloft, walked Archbishops Lazzareschi and Barone; Monsignor Stanley, Bishop of Emmaus; Monsignor Faberi, Monsignor Pescini, private secretary of the Pontiff; and a host of ecclesiastics.

ROME—The Holy Father's Appreciation

In an audience given to Very Rev. Dr. O'Riordan, Rector of the Irish College, the Sovereign Pontiff showed plainly how much pleasure it gave him to learn that the members of Parliament from Ireland are fighting earnestly and ably for Catholic principle during the debate on the Education Bill. And his Holiness was especially pleased to hear that in the course of the speeches made by some of the Irish members there had been given an exposition of the demands of Catholic principle which created a profound impression even on the Ministerial side of the House and in England generally.

The Holy Father

The Holy Father, who now takes his regular daily walk in the Vatican Gardens (writes a Rome correspondent, under date June 20), is in excellent health, and continues to give audiences every day, both private and public. The most important of these are, by the very nature of things, those given to Cardinals, Bishops, and other ecclesiastics who are connected with the sacred congregations in which the manifold business involved in the direction of the Church at Rome and throughout the world is accomplished. Last week Rome—not Paris—saw the springing into life of a new newspaper legend. The tale is full-bodied, definite, sensational; best of all, it has a strong suggestiveness capable of generating scares without end. The Pope has Bright's disease. This is the rudimentary fact. It has been given out on the alleged authority of a Dr. Brown, of Philadelphia, and the fact that so loose a description is almost equivalent to anonymity matters nothing. The story is now in possession. It should not die for a long time to come. I am glad, then, to be able to say that its author is known, and that he confesses that it does not, and never did, contain even the remotest resemblance to likelihood of any kind. As to the general subject, Dr. Lapponi, the only physician whom his Holiness has ever consulted, is cited in an interview (the authenticity of which I can guarantee) as stating that the Pontiff is in excellent health; that the hardening of arteries discovered in him by the physician is merely such as might be found in any person of like age; that the state of his arteries is such as to promise many years of life; and that the Papal physician is strongly hopeful of the Pope's seeing the years of St. Peter.

UNITED STATES—An Unusual Event

St. Patrick's Cathedral in Rochester has just been the scene of a most unusual happening. Celebrating his first Mass, Rev. Thomas J. O'Hern was assisted by three brothers, Revs. John F. O'Hern, of the Rochester Cathedral; D. W. O'Hern, of Houtzdale, Pa.; and J. L. O'Hern, a Paulist; also by two cousins, Revs. Maurice O'Hern, of McKean, Pa., and William O'Hern, of Franklin, Pa.

GENERAL

The Ursuline Order

On May 24, 1807, during the Pontificate of Pope Clement XIII. (says the 'Ave Maria'), St. Angela Merici, foundress of the Ursuline nuns, was solemnly canonized. The celebration, next year, of the glorious centenary will be participated in by more than seven thousand members of the Order, scattered in three hundred convents in Europe, Canada, and this country. Celebrated as thoroughly efficient educators in all parts of the world, the Ursuline nuns have preserved during the three hundred and seventy years which have elapsed since their approbation as a religious community, their original spirit, described by St. Charles Borromeo as being 'replete with a relish for the things of God.' It may not be generally known that the Catholic boarding-school, academy, or convent, for the education of girls, owes its origin to St. Angela, who established the first one, specifically designed for this purpose, about the middle of the sixteenth century.

For Bronchial Coughs and Colds, WOODS' GREAT PEPPERMINT CURE, 1/6 and 2/6 per Bottle.

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

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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,
Office: Dunedin.

R. T. Pope,

THE LEADING DRAPER,
KAIKOURA.

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

MISS GILLINGHAM, Gold Medalist for PAINTING

Water Colours and Oil: Wednesday Afternoon Class, one guinea. Evening Class for Black and White, one guinea.

Classes Bi-weekly, £2 2s.

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SPECIALTY:

Dispensing of Physicians' Prescriptions and Supply of Nurses Requisites,

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A TABLE NECESSITY!

The one thing indispensable at the Dinner Table is Mustard—

COLMAN'S MUSTARD.

WILLIAM OWERS,
ELIZABETH STREET, TIMARU.

Readers Note!! OWERS' is the Shop for Groceries in this district. Quality and Prices Considered. Try our "CORONATION" TEA at 1s 6d per lb.

PURIRI NATURAL MINERAL WATER,

FOR RHEUMATISM, INDIGESTION ETC.

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

PURIRI NATURAL MINERAL WATER

Grain! Grain! Grain! Chaff! Potatoes! etc.**SEASON 1906.**

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

To the Farmers of Otago and Southland.

ANOTHER 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.**The Careful Housewife**

Knows that "money saved is money earned," and "Coalbrookdale" is the real money-saver! Why buy poor heatless lignites? Don't you burn Coal for heat? Then use "Coalbrookdale," which is full of strong live heat! This is the weather when you want heat! "Coalbrookdale" is uniform in quality, and it is unexcelled wherever people want "Coal with heat in it."

Your Coal Merchant will supply you.

Do You Need Spectacles?

If after reading or working your eyes become tired or watery, or if the eyelids smart and the head aches, it is a sign that you are overworking or straining your eyes. Proper glasses will not only afford present relief, but will preserve the eyes as well.

WE ARE SIGHT SPECIALISTS,

And have a room fitted up with the latest scientific apparatus for sight-testing. Twenty years' experience to guide us.

NO CHARGE FOR TESTING

Johnstone and Haslett

17 Manse Street, DUNEDIN.

DEAR ME!

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

Slandering the Jesuits

Mentioning a few of the most atrocious slanders of the Jesuits, the 'Freeman's Journal' says: 'The souls of Ignatius have been subjected to these vile calumnies because, through their energetic efforts, the work of Protestantising Europe was stayed in the sixteenth century. Maddened by this success, the enemies of the Catholic Church spread broadcast the foolish lies about the Society of Jesus. These have been handed down from generation to generation, till at length they have come to be accepted by the great body of Protestants as unquestioned and unquestionable truths. Take, for instance, the statement that the "end justifies the means," which they say is a maxim approved by every Jesuit. This has been proven over and over again to be a lie having no semblance of a basis to rest on. Yet nine out of every ten Protestants believe that every member of the Society of Jesus shapes his conduct by this maxim. So believing they are not surprised to hear these Jesuits have poisoned a Pope whose policy they disapproved of, and have not hesitated to employ agents to murder the heir of a throne whom they wished to get rid of.'

The Pope's Routine

Pope Pius X. has maintained the practice of rising early and of going to bed never later than 11 o'clock (says an exchange). After celebrating Mass in his private chapel—which requires nearly an hour and a half every morning, because after his own he attends the Mass celebrated by one of his private chaplains, and then remains about thirty minutes alone in prayer—he takes his modest breakfast with his personal attendants, very often with his sisters, who are generally admitted to assist at his Mass every morning.

After breakfast it is the invariable custom of Pius X. to attend to his private correspondence in his study. At 9 o'clock the Cardinal Secretary of State is admitted to the Pope's study, always bringing a large amount of correspondence with him, which forms the subject of an hour's discussion and adds to the Pope's daily worries. At 10 o'clock the audiences begin, and up to 1 o'clock in the afternoon it is a continuous procession of Cardinals, bishops, prelates, and lay people, who are admitted to private audience. After the audiences are ended the Pope dines with his secretaries, and at 2 o'clock is in the habit of retiring to his private apartments for a siesta, which generally lasts an hour. Then, unless unusual business pressure prevents him, the time arrives for a walk in the garden or in the Raphaelian loggias in case of rain.

Pius X. occasionally asks Monsignor Bressan to walk with him, but as a rule prefers to be alone, reading his breviary. Of late the pressure of business has been such and the dislikes of the Pope for his monotonous surroundings have so increased, that very seldom he has indulged all through the past winter in even this modest kind of relaxation.

As soon as the Pope re-enters his study toward evening, other audiences begin, principally those accorded to the secretaries of the several congregations, who have one day in each week in which to make reports to the Pope and submit to him the decisions arrived at by the Cardinals composing these departments of the Church.

Sometimes the Pope receives an intimate prelate, whom he has especially asked to a familiar conference, and really these visits are the only kind of relaxation the Pope finds during his day's work. He then forgets that he is the Pope. He treats his guest with a familiarity unknown in the annals of the Vatican, and even furnishes refreshments for the entertainment of his visitors.

After a light supper Pius X. recites the Rosary and the evening prayers with his personal attendants in his private chapel, and at 10 is ready to retire.

WITCH'S OIL for Rheumatism, Sciatica, Lumbago, and lame back is unequalled. A strong and reliable preparation....

You wrap up your head in red flannel,
You snuffe and snort on your bed,
You plaster each pane and each panel,
In dread of a draught that is dead.
Nay, Cast all your wraps to the needy,
Such miseries never endure,
For Woods has a remedy speedy
In his Great Peppermint Cure.

Domestic

By 'Maureen'

Small Debts.

Pay your household and running expenses monthly. Don't oblige your grocer or your butcher to follow you up with a collector. Better wear a soiled shirt rather than stand off the washer-woman. It is sheer dishonesty to make a man spend a pound to collect a five pound debt. Courts always add the cost of collection to the debt, when entering judgment. The creditor's time is money. Pay him without obliging him to waste his time.

To Make Colors Fast.

To preserve the colors of gingham, printed lawns, etc., and before washing almost any colored fabrics, it is recommended to soak them for some time in water to every gallon of which is added a spoonful of ox gall. A strong, clear tea of common hay will preserve the colors of French linens. Vinegar in the rinsing water for pink and green fabrics will brighten these colors, and soda answers the same purpose for both purple and blue. The colors of the above fabrics may be preserved by using a strong, milk-warm lather of white soap, putting the dress into it instead of rubbing it on the material and stirring into a first and second tub of rinsing water a large tablespoonful of ox gall. To prepare ox gall for washing colored articles empty it into a bottle, put in it a handful of salt and keep it closely corked. A teacupful to five gallons of the rinsing water will suffice.

Cure for Slight Burns.

Put the part instantly in cold water, or cover it with moistened baking-powder, and then with a wet cloth. When the skin is destroyed the point to be attained is to exclude the air, do this by covering the burn with sweet oil; cosmoline, vaseline, linseed oil, cream, cotton oil, lard, or with flour spread thickly on a linen cloth or on a cotton batting. An excellent covering for burnt surfaces is made by mixing common whiting (used in kitchens for polishing purposes) with sweet oil, olive oil, or cottonseed oil, or even water, into a thick paste. With this the burn is carefully covered by means of a feather, taking care not to break the blister, then the whole part is covered with cotton cloth and kept clean and moist. In severe cases cover the patient warmly in bed, and give opiates and stimulants. Burns of large size are always dangerous, often resulting in death, and always should receive the careful attention of a skilled physician.

A Dangerous Habit.

Children have a dangerous habit of putting things that are not meant for eating in their mouths, and sometimes most injurious results ensue. Occasionally they are wrongly suspected of doing this, and much unnecessary anxiety is caused to the parents. When the material swallowed is known to be a solid, and no signs of evil occur, it is best to leave well alone. If it is a sharp body, the child should be fed on farinaceous food—porridge and such like—and neither purgative nor emetic given. If a poison has been swallowed, an emetic should be given immediately, and this may be mustard mixed in tepid water, and followed by large draughts of the water.

How to Drink Milk.

We live by digesting and assimilating food, and not merely by eating it. Milk as food builds up and forms body tissues and fluids, and repairs waste. When taken slightly in excess, the unused portion, mostly butter fat, is stored in the system for future use. As is well known, fluid milk and vichy is a wholesome drink for many who can not assimilate milk alone. A pinch or two of salt in a glass of milk will produce a similar result. It aids in the easier digestion of the curds as formed in the stomach, prior to digestion. It is wise for the possessor of a weak stomach to sip a glass of milk slowly, instead of drinking it hurriedly. The larger quantity of milk taken at one draught the greater the difficulty of its digestion. It may not be generally understood that hot milk, taken into the system, is almost immediately absorbed. It is stimulating, without reaction.

Maureen

Stories of Colonial Life

The various committees of the forthcoming New Zealand International Exhibition are covering the ground with admirable thoroughness. The schedule for the Home Industries Department, which should be seen by all Australians, is a small volume in itself, and covers a wide range of prize competitions, from the writing of an invoice to the cooking of a pie. And though entry for many of the contests is only possible for New Zealanders, there are others which are open to the world. The section that will perhaps interest most readers is that covering the writing of short stories. (In this department eight prizes (gold, silver, bronze medals and a certificate) will be awarded for the best original stories (3000 words) based on colonial life.

This department is subdivided into—(a) For competitors under twenty-five; (b) for competitors of any age, and is open to the world. Four prizes will be awarded to the winners of each section. A registration or entrance fee of 1s is charged.

To enter for this contest is a simple matter—provided the competitors can first write the story. A 1/- postal note must be sent at once to the Secretary, New Zealand Exhibition, Christchurch, or to any one of the following commissioners:—A. B. Robinson, 'Age' office, Melbourne; W. H. Croker, 84 William street, Melbourne; F. W. Jackson, Union Steamship Co., Sydney; E. Owen Cox, care Messrs. Birt and Co., Sydney. The intending competitors will at once receive a receipt and an official number in the form of a label. The label must be attached to the story, when completed, and posted to one of the addresses given above by October 24, 1906. When sending in the shilling, the competitor must write saying, 'I wish to enter for section 11, Home Industries Section, Class 1 (under twenty-five); Class 2 (over twenty-five, as the case may be.

On no account must competitor's name appear on MS. The name and address may be enclosed in a separate envelope, and sent with the entry, enclosed only with official number supplied.

An Australian—Mr. T. Shaw Fitchett, editor of the well-known home journal, 'The New Idea'—has been appointed judge of this section, and we understand that the prize-winning stories will be published in that journal, for which the competitor will be paid by 'The New Idea,' in addition to receiving the prize awards from the Exhibition. We advise those of our readers with literary aspirations to enter for this section. All details of other Home Industries contests can, of course, be obtained from the local commissioners in the various States, who will forward schedules on application.

At the Communion Breakfast of the H.A.C.B. Society in the Cardinal's Hall, Sydney, in Sunday, August 5, there was a record gathering. When his Eminence the Cardinal entered, accompanied by the Irish envoys and Monsignor O'Haran, there was an outburst of cheers such as, perhaps, was never before heard on this scene of many memorable celebrations. Brilliant speeches were delivered by the Cardinal and the envoys. Mr. Devlin was at his best, and when he stood on a chair to deliver his address the whole audience rose and waved their hats, and cheered for two or three minutes. When he resumed his seat he was greeted in the same way. Mr. Donovan was likewise honored. The Irishmen presented a cheque for £500 to the envoys for the Irish Parliamentary Fund, the second instalment of the £1000 promised some little time ago.

In cricket field or football bounds,
Sporting with gun or following hounds,
In swift horse-race or yachting course,
Where'er a man's delight finds source,
One more delight keeps him aglow—
Best game of all—'tis sport to know
That Woods' Great Peppermint Cure was sent
To be man's best medicament.

HOW TO PAINT A HOUSE CHEAP.

Carrara Paint In White and Colors, Mixed Ready for Inside and Outside Use. **CARRARA** retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. **USE CARRARA**, the first coat of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application.

K. RAMSAY & CO., 19 Vogel Street, Dunedin,

A Bigoted Company

An important debate took place on July 3 in the House of Commons on the Great Northern (Ireland) and Midland Railways (England) Bill. After the Bill had been read a second time Mr. McVeigh moved that the committee be instructed to insert a clause providing for appointment to the clerkships by competitive examination. He showed by figures that Catholics are now nearly altogether excluded by the Great Northern Railway of Ireland, the members of that denomination employed not numbering more than one per cent. Mr. Gordon, a director, opposed the motion, but it was supported by Mr. Redmond, accepted by Mr. Lloyd George, and passed by a majority of 130 votes. Mr. Lloyd George described Mr. Gordon's speech as one of the most intolerant he had ever listened to.

Cardinal Mathieu, who has succeeded Cardinal Perraud as a member of the French Academy, is a writer whose style is considered singularly excellent. Two works of his, 'The Concordat' and 'The Former Government of the Province of Lorraine' have had a very large circulation.

The heir to the Roumanian throne is a Catholic and son of the late Prince Antoine, of Hohenzollern, of the Catholic branch of that house. The present (who is the first) King of Roumania, having no direct heir, adopted his brother's second son to succeed him on the throne. The wife of Prince Ferdinand, Princess Mary of Coburg, has remained a Protestant, but their children are brought up in the Greek religion. The Prince goes to Mass on Sundays with the King. The Princess goes with the Queen to the Calvinist church. The children have their Greek priest at the palace. So that in the same family there are three religions.

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St. Joseph's Prayer Book

St. Joseph's Prayer Book may be obtained at this Office.

Price, 1/- each; posted, 1/2.

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X-RAYS OPERATOR (by Exam.), Member and N.Z. Representative of the Australasian Massage Association,

MRS. D. EDWIN BOOTH, MASSEUSE AND ELECTRICIAN

Member of the Australasian Massage Association.

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Specialties: Massage, Electro-Therapeutics, Radiography, and Dry Hot Air Treatment.

TELEPHONE..... 600.

Mr. and Mrs. Booth, by their various methods, treat with the greatest success all Nervous Troubles, Neuralgia, Sciatica, Lumbago, Paralysis, Sprains, Rheumatic Gout, Stiff Joints, and Digestive Disorders, etc.

"On the strong recommendation of a well-known priest, I consulted Mr. Booth for Neurasthenia. I have been in his hands now for about a fortnight, and I have to say that the treatment is delightfully soothing and pleasant, and the results already have far exceeded my most sanguine anticipations. For run-down teachers and brain-workers generally, I can imagine nothing more refreshing and invigorating than a course of Mr. Booth's treatment."—J. A. SCOTT, M.A.

Science Siftings

By 'Volt'

Glass that Keeps Out the Heat.

An Austrian inventor, Richard Szigmondy, is reported to have made a new kind of window glass whose chief peculiarity is that it prevents the passage of nine-tenths of the heat of the sun's rays. It is well known that ordinary window glass allows nearly all of the heat derived from the sun to pass through, but on the other hand intercepts all heat coming from non-luminous sources, such as a stove or the heated ground. This is the reason why heat accumulates under the glass roof of a hothouse. If covered with Szigmondy's glass a hothouse would, it is claimed become a cold house, as the heat could not get into it. One advantage set forth in favor of the new glass is that a house whose windows were furnished with it would remain delightfully cool in summer. But in winter, perhaps, the situation would not be so agreeable.

How Color Changes in Glass.

Changes in the color of glass are caused by subjecting it to the action of what are known as ultraviolet rays of light. Something of the same sort may be observed on high mountains, where old glass from bottles originally green, after exposure to the light of a great elevation in the regions of perpetual snow, attains a beautiful pale purple tint. The same results may also be seen in connection with the glass insulators used on telegraph or telephone lines in mountain districts. During a period of years an observer says that he has found it interesting to watch the changes in hue of the insulators on the telephone line connecting Laggan station of the Canadian Pacific railway with the chalet at Lake Louise. The elevation is between 5000 and 6000 feet, and while the line runs through the forest almost all the way, the actinic effect of the light has changed the green of those insulators that have been up for several years to a brilliant purple. Those that have been in service longest apparently have the deepest tint.

Ancient Coined Money.

Throughout the early parts of Scripture, as well as through the poems of Homer, not a single passage occurs from which can be inferred the existence of stamped money of any description. It is agreed that the Egyptians had no coined money. Herodotus is the authority for the statement that the Lydians were the first people who coined gold and silver. The Pagan 'Chronicle,' however, ascribes the first coinage of copper and silver money to Pheidon, King of Argos, 895 B.C., in Aegina, which Aelian corroborates, and the best numismatic antiquaries agree in considering the coins of Aegina from their archaic form and appearance, the most ancient known. They are of silver, and bear on the upper side the figure of a turtle, and on the under an indented mark. Coins are among the most certain evidences of history. In the later part of the Greek series they illustrate the chronology of reigns. In the Roman series they fix the date in succession of events. Gibbon observes that, if all our historians were lost, medals, inscriptions, and other monuments would be sufficient to record the travels of Hadrian. The reign of Probus might be written from his coins.

The Mystery of Volcanoes

The mystery of volcanoes is being gradually cleared up by the investigations of radioactivity, if the conclusions of Major C. E. Dutton, U.S.A., are correct. It can no longer be supposed that an eruption is an overflow from the earth's molten interior, thirty or forty miles or more below the surface, but the evidence is strong that the source of the material and is never more than two or three miles deep, the quantity is small compared with the mass of the earth—perhaps not more than three cubic miles of lava having been discharged in the greatest recorded outpour. The eruptions, moreover, tend to recur in the same spot—perhaps thousands of times before the activity wanes. This could be explained by assuming that radium is being generated at a depth of two or three miles in each active crater, as the heat from the breaking up of the emanation would accumulate until sufficient to melt a portion of the rocks, and on the discharge of the molten mass through the action of steam or otherwise, the process would be repeated until the exhaustion of the radium.

For Colds in the Head and Influenza, WOODS' GREAT PEPPERMINT CURE, 1/6 and 2/6 per Bottle.

Intercolonial

The Rev. J. Colgan, S.J., Hawthorn (Vic.), has just celebrated his golden jubilee in the priesthood. A stained-glass window in the church of the Immaculate Conception will commemorate the event.

On Wednesday evening, August 8, the Rev. M. F. McKenna was presented with a beautifully illuminated address from his former parishioners at Elsternwick.

The parishioners of Clunes and district presented Rev. Father Kennelly on August 5 with a purse containing over 100 sovereigns. Sir Alexander Peacock, M.L.A., bore testimony to the worth of Father Kennelly, as did representatives of Talbot, Smeaton, and Ballarat.

One of the kindest recollections of their mission to Australia which the Irish envoys—Messrs. Devlin, M.P., and Donovan—will take away with them will be undoubtedly the magnificent meeting at the Centenary Hall, Sydney, where over one thousand pupils of the Christian Brothers' schools in the various suburbs assembled to greet the distinguished visitors.

In acknowledging a testimonial on the occasion of his departure from Wodonga, Rev. J. Ryan referred to the opposition which was shown in certain quarters to bazaars. From long experience he could say with truth that there was no pleasanter or more effective means of unstentatiously contributing to church or charitable purposes. The very fact that so many high-minded and conscientious ladies had assisted in these movements for so many years was a complete answer to the calumnies that were sometimes heaped on the Church for countenancing bazaars.

In the course of his address at the laying of the foundation stone of a new school at Surry Hills a few Sundays ago, his Eminence Cardinal Moran said that in 1879 when the public school system was introduced in New South Wales there were 140 priests in the diocese, 63 religious Brothers, 184 nuns, and 4680 Catholic children in their religious schools. Well, that day they had not only 110 priests, but 200 of them, and they were crying out for more; instead of 63 religious Brothers, they had 200; and instead of 184 nuns, they had 1200, and instead of 4680 children they had 23,000, and 80 orphanages sustained by the charity of the faithful.

Speaking at the annual Communion Breakfast of the H.A.C.B. Society in Sydney, the district president said:—Since this society was first founded in '72, it has steadily progressed. To-day we have 128 branches, with a membership of over 7000, and a capital bearing interest of £36,000. The Federal officers, whom we are pleased to have with us this morning, will no doubt at a later stage inform you of the strength and position of the Society throughout Australasia. I have a duty to perform which gives me the greatest possible pleasure. In the cause of Catholic education the society has deputed me to hand to your Eminence a cheque for £50, to be competed for as a prize for Irish history.

The Central Catholic Training College, Albert Park Melbourne, conducted by the nuns of Loreto Convent, was inaugurated on Sunday, August 5. The day was beautifully fine, and the invitations of the nuns were readily complied with, a very large and representative gathering assembling at the college. His Grace the Archbishop of Melbourne presided, and amongst those also present were his Lordship the Bishop of Sandhurst (Right Rev. Dr. Reville, O.S.A.); his Lordship the Bishop of Sale (Right Rev. Dr. Corbett); his Lordship the Bishop of Ballarat (Right Rev. Dr. Higgins). Addresses were delivered by his Grace the Archbishop, Sir John Forrest, Hon. N. Fitzgerald, K.S.G., Rev. J. B. Ronald, M.H.R., Hon. J. G. Duffy, Sir Rupert Clarke, and others.

In the course of a speech at the Communion Breakfast of the H.A.C.B. Society in Sydney Mr. John Toohy said that at the late annual meeting in Adelaide a resolution was unanimously passed that every effort should be made to collect £1000 amongst the Hibernians of Australasia to hand over towards the great national fight which they hoped would soon end by the establishment of a Parliament in College Green. Of the £600 already handed over the Victorian District has sent £200, New South Wales £180, Queensland £105, Tasmania £30, Adelaide £30, Western Australia £20, and New Zealand £10 (but they have a lot more in hand), whilst a good non-Catholic friend in Sydney, Dr. Johnson, has handed me a cheque for £20.

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The Family Circle

A LITTLE PHILOSOPHER

A little philosopher sat on a step,
And a deep, long sigh breathed he
Over the ways of grown-up folks—
Their inconsistency.

At night, when the sun has dropped over the hill,
And the lamps are all lighted instead,
They say so impressively, 'Now it is time
For small boys to be safe in bed.'

And yet when you tumble and hurt you so much,
They seem so astonished, they do,
If you whimper. They say, 'Come, you shouldn't cry,
A grown-up and big boy like you!'

It's queer they never can think you are large,
At night when the dark's in the sky;
It's queer they never will think you are small,
When they know you are going to cry.

A BLIND MAN AT THE DOG SHOW

A gentleman stopped suddenly before a sign which told that messenger boys were to be had on the inside. He hesitated and then went in.

'How many boys have you in now?' he asked.

'Six,' was the reply; 'it's dull to-day.'

'Boys,' said the gentleman, eyeing them scrutinisingly, 'I suppose you know there is to be an exhibition of trained dogs to-night?'

The faces of the boys showed that they were perfectly aware of that fact, and that some might even give him points in regard to it.

'Well, I'm looking for a boy to take a blind man to it.'

A titter was the response, then followed a variety of expressions, as, 'What could a blind man see?' and 'You can't guy us that way.'

'I'm not jesting, I'm in earnest,' said Mr. Davis; and then looking at one of the boys who had said nothing, he asked: 'Well, what do you think of it?'

'I think I could do it,' was the reply.

'How do you propose to make him see it?'

'Through my eyes, sir. That's the only way he could see it.'

'You're the boy I'm after,' said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theatre, and the blind man and his guide had a box to themselves, where they would disturb no one, but Mr. Davis, from his seat in the audience, knew what the boy was telling what went on so that the blind man could understand. Indeed no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger boys, and after a few words with the manager he said:—

'Boys, there was offered every one of you yesterday a chance for lifting yourselves up in the world, but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My friend is delighted with the experiment. He says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger boys are easy to get, but a boy who can make a blind man see is at a premium. You see, that boy, though he did not know it, was on the watch for a good opportunity, and when it came he knew how to manage it.'

POLITENESS

The reason that the French people enjoy the well-earned reputation of being the politest people in the world is because la politesse, or good breeding, is an accomplishment they always acquire at home and in childhood. A Frenchman, his wife, and a couple of children will observe all the most exquisite social amenities in the privacy of their own vine and fig tree, and the family life presents all the social advantages they require. A French boy of even the humblest parentage does not wait to go out in the world to learn how to offer a woman a chair, give an elderly gentleman his arm, invite you to dine, or discover the topics of conversation that engage your interest. He has lived from his babyhood in an atmosphere of family deference and cheerfully unselfish consideration, and he is charmingly polite by precept and example wherever he may find himself.

A WOMAN IS NEVER OLD

Who allows herself to think only of pleasant things.

Who trains her tongue to utter only pleasant words.

Who remembers that frowns are unbecoming and that smiles are better.

Who keeps her nerves well under control and remembers that they are not an interesting subject to anyone.

Who enters into the plans and, as far as possible, into the doings of the young people about her.

Who never allows herself to become slouchy and careless in appearance.

Who treats others as she likes to be cared for herself, and never demands too much from her friends.

TEMPERANCE SERMONETTES

A man who is loaded is far more dangerous than a gun.

It is better to pledge to the priest than the pawnbroker.

It's not what you make but what you save that counts.

There's many a slip due to bringing the cup to the lip.

The worst of the contagious diseases is the treating habit.

Among the beauty hints for the fair sex, none ranks higher than total abstinence. Did you ever see a bloated beauty?

The word 'abstinence' should have no terror for earnest Catholics. Days of abstinence from that which is not injurious are observed in honor of the death of our Saviour. Why not a life of abstinence from that which is dangerous in honor of His Sacred First?

TOLD THE TRUTH

'Here's a cup I got in Morocco,' said an enthusiastic tourist, showing his collection of souvenirs. 'You see it has an Arabic inscription.'

His friend was turning the cup curiously around. At length he remarked dryly:

'Yes, the inscription is Arabic all right.'

'Sure!' replied the returned tourist, a little miffed at the intimation of a possible doubt.

'You can read it better if you turn the cup upside down,' suggested the friend; and, suiting the action to the word, he showed the tourist that the mysterious characters were nothing more than '1903' engraved in rough, irregular figures on the metal.

'The rascal!' exclaimed the outraged collector.

'He told me it was an Arabic inscription when he sold it to me!'

'He told you nothing more than the truth,' was the reply. 'You forget that our numerals are Arabic.'

But somehow from that moment the collector lost interest in the souvenir from Morocco.

SAYINGS OF THE MONTENEGRINS

It is better to slip with the foot than with the tongue.

Every time the sheep bleats she loses a mouthful.

Marry with your ears and not with your eyes.

If you are going to visit the wolf, take your dogs with you.

What is the use of a fine collar if it strangles you?

The fugitive only covers one mile, the pursuer twenty in seeking him.

Even his own tail is a burden to the weary fox.

ODDS AND ENDS

Why is it we remember what

We know should quickly be forgot?

Why is it we forget straightway

What we should bear in mind for aye?

A tourist who was sailing upon Loch Erne once wished to test the alleged character of Irishmen for politeness. Now there was a regular squall on, and at a moment when the old boatman had all his energies bent to keep the little craft before the wind, the inquisitive one, leaning over to the old boatman, shouted in his ear, 'Very little wind to-day.'

'Very little, indeed,' was the reply, 'but what there is of it is mighty strong!'

Father: 'Your mother tells me that you haven't been a good boy to-day, Johnny.'

Johnny: 'Between you and me, father, I think she is a little prejudiced against me. It was only the other day she told Aunt Kate I was just like you.'

'Well doctor,' said a Christchurch man to his medical adviser the other day, 'how do you find me this morning?'

'You're doing nicely. Your legs are still a bit swollen, but that doesn't trouble me.'

'I understand, doctor. If your legs were swollen it wouldn't trouble me either.'

Not long ago there was talk of placing a clock in the tower of a certain village church.

John X—, the old sexton, who lived in a cottage opposite the church, declared himself 'dead agin it,' and expressed the opinion that it would entail 'a sad waste o' brass.'

'We want no clocks,' he said; 'we've done without clocks up to now, an' we shall manage. Why, lyin' in my bed of a morning, I can see the time by the sundial over the porch.'

'Yes,' said one who approved of the scheme, 'that is all right as far as it goes. But the sun doesn't shine every morning. What do you do then?'

'Why,' replied John, as if surprised at the question, 'I knows then as it ain't fit weather to be out o' bed, an' I just stops wheer I is!'

FAMILY FUN

How many peas in a pint? One p.

What pain do we make light of? Window pane.

What mostly resembles a cat's tail? A kitten's tail.

Why is an egg like a colt? Because it isn't fit for use till it's broken.

When is it a good thing to lose your temper? When it's a bad one.

What is an old lady in the middle of a river like? Like to be drowned.

On which side of the pitcher is the handle? Outside.

Why did the coal scuttle? Because the chimney flue.

Which is one of the longest words in the English language? Smiles, because there is a mile between the first and last letters.

What is the difference between a person late for the train and a school-mistress? One misses the train, the other trains the misses.

When you see a man come out on the stage and shoot the ashes off a cigar which is being smoked by an assistant, don't believe all you see. A hat-pin is run through the cigar, the point just reaching the ash. The assistant just pushed the knob at the other end and down falls the ash to great applause. Of course only blank cartridges are used.

Blindfold shooting simply means that the performer glances down his nose to a mirror fixed at an angle behind the back sight and aims straight this way as if the bandage were not there.

Breaking two glass balls with two pistols is almost as simple. One of the pistols only is loaded, and with shot; the other has a blank cartridge. The loaded pistol is aimed between the two balls and the shot scatters, breaking them both—that's the trick.

Extinguishing several numbered candles by number on request of the audience is seldom more than a hollow joke. Behind each candle is a hole in the target. An assistant hidden behind it simply blows out the candle, taking care to blow the right candle at the right time—that is, when the pistol cracks.

Painting a complete picture in a jiffy in presence of the audience is also artifice. What looks to you like an immaculate and untouched canvas is in reality a finished picture covered with white wash. All the 'artist' does is to simulate painting while he merely wipes off the whitewash with his brush. The result is a picture that would require, if it were honestly done, at least a day's work.

Those awfully heavy looking dumbbells of the strong man are sometimes somewhat hollow at the core. You will notice they are always put in the same place, preferably on a special platform, when then, a man from the audience is invited to lift them. Under the floor are powerful magnets holding the weights down. Suddenly roll the bar off the platform and you can probably lift it in one hand, as that operation releases it from magnetic control.

All Sorts

Rakes, hoes, and other agricultural implements are represented in the Egyptian catacombs.

When a snake sheds its skin, which it does three or four times a year, the skin of the eye comes off with the rest.

A Prince of Wales is of age from his birth, and a chair is placed for him on the right of the throne in the House of Lords.

Imperfect teeth are a sure sign of civilisation. Perfect teeth are found, as a rule, only among savages.

Maximin was the only giant among the Roman Emperors. He was eight and one-half feet in height and very heavily built even for that stature.

It was stated recently at the London County Council that 32,000,000 gallons of milk from tuberculous cows were consumed in England every year.

Father Hennepin, the missionary, was the first discoverer of coal in America, the site of the primitive mine being in the vicinity of what is now Ottawa, Ill. It was not until nearly a century and a half, however, that the discovery was made of practical use.

At no Court in Europe are expenses more vigorously watched and kept down than at the Imperial one in Germany. Each day the Palace Controller has to furnish a certain number of dishes for a fixed sum, this sum being that which the Emperor William allows for himself and the members of his family on pension.

The nominal head of the Swiss Government is somewhat of an anomaly. As an official he has no ex-officio rank in the army, cannot exercise a veto or pardon a criminal. He has no offices in his gift, and never chooses his associates in the Federal Council. As an individual he cannot declare war or determine the financial policy of his country.

It is proposed that the Government of the United States should erect in Washington a suitable memorial to Christopher Columbus. The style of the memorial is to be determined by a commission composed of the Secretary of War, the Secretary of the Navy, the chairman of the library committees of the Senate and the House, and the President of the Knights of Columbus.

A correspondent of the Christchurch 'Press' has a distinct grievance against the linotype. In the course of a letter to our Christchurch contemporary the following passage occurred. 'I note that the 150 people who maintain a bar on the Coast comprise "the child at the breast, its mother and grand-dam."' When the linotype had transformed his words into cold metal the latter part of the sentence read like this:—'The child and the beast, its mother, etc.'

As an example of the ability of the juvenile scholar to evolve an unexpected meaning from his text, a correspondent relates that the following question was put to a history class: 'What misfortune then happened to Bishop Odo?' The reply came quite readily: 'He went blind.' An explanation was demanded, and the genius brought up the text-book. 'There, sir,' triumphantly, 'the book says so.' The sentence indicated by an ink-stained digit read: 'Odo was deprived of his Sec.'

Goats are the most surefooted of animals. They can walk upright where the average human being would not crawl. Horses are the daintiest treads, however, though they cannot climb. No horse will step on a man if it can possibly help it. It is a standing rule in cavalry regiments that if a trooper is dismounted he must remain perfectly still, when the whole column passes over him without injuring him. Camels are careless, on the other hand, and the man who came out unharmed from under the feet of a camel corps was not born to be run over by any beast or vehicle.

Varno, Italy, is just finishing the excavation of its ancient Roman theatre. The digging was begun in 1834. The theatre dates from the time of Augustus Caesar, and was lavishly decorated with marbles from Greece, Africa and Asia. The theatre was formed of huge steps of granite, above which were rows of private boxes, one of which stands in its original position, in excellent preservation, and with the name of the owner carved on it. Above the tiers of private boxes rose the places where the plebeians were seated, and from where they looked down on to the stage or away to the water jousts on the river.