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HOLY CROSS COLLEGE, MOSGIEL.

In conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899 this Seminary has been established for the education of Students from all parts of New Zealand who aspire to the Ecclesiastical State. The Holy Cross College is situated at Mosgiel (10 miles from Dunedin) in a fine building hitherto known as Mosgiel House, which, with 11 acres of rich park land surrounding it, was purchased for use as a Seminary for the Ecclesiastical Province of New Zealand.

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

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

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

The Annual Vacation ends on Saturday, February 14th.

The Seminary is under the Patronage and Direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

For further Particulars apply to the Rector, Holy Cross College, Mosgiel.

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I have a few Copies of the following STANDARD WORKS still in stock:—

Smith's Elements of Ecclesiastical Law, 3 vols., 35s; The Catholic Dictionary—New, Revised, and Enlarged Edition—17s 6d; Spirago's Method of Christian Doctrine (Messmer), 6s 6d; Roads to Rome, 7s 6d.

Lectures for Boys, 3 vols.; The Sundays of the Year; Our Lady's Festivals; The Passion of Our Lord; The Sacred Heart, by the Very Rev. F. C. Doyle, O.S.B., 25s.

Explanation and Application of Bible History, by Nash, 6s.

The Beauty of Christian Dogma, 5s.

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EDITOR'S NOTICES.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

ST. DOMINIC'S COLLEGE, DUNEDIN.—Studies will be Resumed on Monday, February 9.

St. Joseph's School and S.H. School, N.E. Valley, will also Re-open on February 9.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, FEBRUARY 5, 1903.

CARDINAL MORAN AND SAMOA.



HE Sydney 'Daily Telegraph' and some of our New Zealand papers who were in a hurry to follow that rabid anti-Catholic journal in its recent abuse of Cardinal MORAN are now probably feeling rather sorry for themselves. It is fortunately seldom that a great city daily shows itself so ready, at the instigation of an utterly obscure and insignificant bigot, to make a set attack on a Prince of the Church: it is certainly seldom that a metropolitan journal of any standing meets with such a very bad 'fall in.' Nor, so far as the general public is concerned, is there likely to be any sympathy with the 'Telegraph' in its present humiliation. The animus of the paper was so unmistakable, the method of its attack was so thoroughly dishonest and discreditable, that fair-minded people of all shades of religious opinion could scarcely have any other feeling than one of positive enjoyment at the spectacle of its self-provoked and richly-deserved discomfiture.

The full details of this Samoan controversy and of the Cardinal's crushing reply to his critics are given in another column, and we only propose here to draw attention to one or two of its more salient points. Before referring particularly, however, to the Cardinal's latest utterance it may make the position clearer if we briefly recall the incidents connected with the discreditable international squabble which ended in the high-handed action of the Governments of Great Britain and the United States in Samoa in 1899. Samoa was famous as the spot where 'three Empires meet,' possession of the archipelago being shared by Germany, Britain, and the United States. Neither of the three Powers, however, was willing to concede any advantage to any of the others, and a convention was signed in 1889, guaranteeing the independence of Samoa and the right of the natives to choose their own ruler in accordance with local custom. Unfortunately a somewhat arbitrary judicial organisation was also arranged, consisting of a Supreme Court with one judge, a white man, who happened in the first instance to be an American. Under such an arrangement it was inevitable that there should be friction, and very serious trouble arose in 1898 over the election of a successor to King MALIETOA LAUPEPA, who died in that year. The native choice fell on MATAAFA, an able and gallant chief, whom ROBERT LOUIS STEVENSON has described as an 'ideal king.' MATAAFA, however, was a devout Catholic, and his election was, consequently, intolerable to the English and American missionaries in the island. Unfortunately for the natives the clause in the convention granting them full liberty to elect their king in their own fashion was modified by another empowering the Chief Justice to set their nominee aside if such a measure were necessary in order to avert war. It was not pretended in this case that such an emergency had arisen, but the Chief Justice, a Mr. CHAMBERS, who is described as 'a third rate American lawyer, who identified himself in every way with the Protestant missionaries,' vetoed the election on other grounds, and a young Protestant divinity student of seventeen, named MALIETOA TANU was nominated in his stead. MATAAFA, of course, took up arms to defend his rights, and completely routed the weakling whom the missionaries were attempting to foist upon the natives. The

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