

THE NEW ZEALAND TABLET

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

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

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., P.M.

LEO XIII, Pope

Current Topics

A Papal Jubilee.

Most men who touch Pope Leo's patriarchal age reach it in the condition of rather well preserved mummies. But the Grand Old Man of the Vatican may be described as, mentally at least, though not bodily, a middle-aged man of 93—for that is the verge of age that he touches on next Monday. And, so far as his mental vigor is concerned, the long procession of years merely leaves 'some smack of age' in him, 'some relish of the saltness of time.' On last Friday he attained the silver jubilee of his election to the See of Peter, and (as the cable messages tell us) was the recipient of thousands of congratulatory messages. Next Tuesday is the silver jubilee of his coronation, which took place on March 3, 1878. Long may he reign!

Some Droll 'Statistics.'

Statistics, like edged tools, need careful handling. A writer in the 'N.Z. Church News' has forgotten the French proverbial phrase, 'We always weaken whatever we exaggerate,' and coolly asks an astonished public to believe that there are in the world 520,000,000 Protestants, as against 242,000,000 Catholics! The authority for the first-mentioned squad of figures on parade is stated to be Dr. Boyd Carpenter, Anglican Bishop of Ripon, in an article in the 'Encyclopædia Britannica,' and the date of the 'research' is set down as the year of grace 1900. Unless the episcopal census-taker used multiplying lenses, or included some odd hundred of millions of 'dead corpses' in his count, the first row of figures given above must be a misprint for 120,000,000. So far as we know, no copy of the supplementary volume of the 'Britannica' has yet reached New Zealand. We are, therefore, not yet in a position to state whether Dr. Boyd Carpenter ever published that preposterous estimate of the many hundreds of independent and more or less hostile denominations that are collectively termed Protestant. But from the completely successful manner in which Cardinal Moran flails and batters the absurd numerical statements made by him as to Catholic and Protestant foreign missions, it is certain that with Dr. Boyd Carpenter, as with Artemus Ward, 'heavy figgerin' ain't his berthrite.' The ninth edition of the 'Encyclopædia Britannica' (to the end of 1884) estimates the grand total of all Protestants of every denomination at 120,000,000. Juraschek, for the same year, counts them, all told, at 123,000,000. Bell's 'Dictionary of the World's Press' for 1899 says (p. 355) that the latest estimates 'made by a competent authority' sets them down at 143,237,625. 'Chambers' Encyclopædia' (Ed. 1901) says they are estimated to number 'from 100 to 120 millions.' The fourth edition of Mulhall's 'Dictionary of Statistics' (revised to November, 1898) estimates the count of heads at 157,050,000. Statisticians, like doctors, differ here. But an abyss is set between the highest of these estimates and the fabulous legions claimed by the 'N.Z. Church News,' which exceed by 52,000,000 Mulhall's estimate of the grand total of all the Christians on the face of the earth! Our Christchurch Anglican contemporary is itself gifted with a reacherously short memory, for, while congratulating itself on

the miraculous expansion of the divided forces of Protestantism to 520,000,000 souls, it tells us, higher up in the same paragraph, that the total Christian population of the world was, in 1896, estimated at only 500,000,000! And thus one end of that curious paragraph eats up the other.

Alleged Bible-burning.

It evidently matters a good deal, after all, whose ox is goaded. There was no protest by non-Catholics, either in Sydney or in any other part of Australasia, against the frequent, open, and undisguised plundering and destruction by fire of churches, sacred vessels, costly vestments, liturgical books, Bibles, etc., by American Boxers during the recent barbarous conflict in the Philippines. But, according to the rather meagre cable-messages that have been trickling into our newspaper offices during the past few days, there is in Sydney something like an eruption of volcanic feeling over the alleged burning of Protestant Bibles in the Fiji Islands by natives who had embraced the Catholic faith. It appears that a large number of Fijians in the district of Namosi recently abandoned the Methodist body and joined the Catholic fold. The circumstances of these numerous conversions were set forth by Bishop Vidal in our issue of February 5; and Cardinal Moran, who is in constant communication with the islands, states (according to a recent cable message) that 'the chiefs had informed Bishop Vidal when at Namosi that the Methodists were preying upon them and doing them no good. The desire for a change of faith was the voluntary choice of the natives, and decided upon after holding several councils of the chiefs of the province.' The 'Catholic Press' considers it possible that Wesleyan literature may have been destroyed, but does not believe that Bibles were burned; and Cardinal Moran, on the assumption that this has been done, believes that it was the work of the converts themselves, and that the priests had no part in such a proceeding. His Eminence would not approve of any such action; and we, for our part, would likewise reprobate anything so highly calculated to wound the reasonable sensibilities of Protestant people as the burning of those Bibles, however mutilated and incorrect they may be as representations of the written Word of God. It is, however, necessary to accept, with a good deal of caution the usual version of stories regarding the burning of Protestant Bibles. Some years ago Mexico was made the scene of a holocaust of some Spanish version of the Scriptures. But it turned out that the story was, like that of the 'walled-up nun,' another Mexican myth set afloat by some minor Ananias who held, with the character in 'A Day's Work,' that there is no sense in telling too much truth. In November, 1895, a story crept into a Victorian provincial paper to the effect that a somewhat theatrical case of Bible-burning had taken place in Ballarat, at some unstated period, during the course of a Catholic mission in that fair golden city. We instituted careful inquiries on the subject among representative Catholics and Protestants who had been 40 years and more residents of the place—including a clever and greatly-esteemed Protestant pressman and old identity who wrote over the pen-name of 'Tom Touchstone.' The result of our investigations was that the truth of the story was denied on all hands; one man classed it among the 'fish and snake yarns' that fill out the dull moments of the silly season.

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S
NEW INDUSTRY.

It is just as well to reserve judgment on the Fiji story till the full facts of the case are laid before us, as, in all probability, they shortly will be.

Some Wholesale Destruction.

In the bad old days when the grievously misnamed 'Bluff King Hal' was king, and had broken with Rome and set himself up as Pope of Great Britain and Ireland, there was a time when a Bible in the English tongue was, for some people, a perilous possession. Tyndale's corrupt translation of the Bible was destroyed by order of Henry VIII., and in 1543 an Act of his Parliament forbade reading of the sacred volume in churches, or (as Hallam puts it) 'by yeomen, women, and other incapable persons.' An abstract of this Act reads as follows: 'There shall be no annotations or preambles in Bibles or New Testaments in English. The Bible shall not be read in English in any church. No women or artificers, prentices, journeymen, serving-men of the degree of yeomen or under, husbands or laborers, shall read the New Testament in English.'

This grey old world has probably never witnessed such a wild and whirling fury of wholesale destruction of Bibles and other literary treasures as that which was carried out by the early Reformers throughout Great Britain and Ireland in the sixteenth century. 'How many admirable manuscripts,' says the Anglican Bishop Collier, 'of the Fathers, Schoolmen, and commentators were destroyed by this means! What numbers of historians of all ages and countries! The Holy Scriptures themselves, much as these Gospellers pretended to regard them, underwent the fate of the rest.' The Protestant historian and divine, Fuller, thus describes the rampant vandalism of the period: 'What beautiful Bibles, rare Fathers, subtle schoolmen, useful historians (ancient, middle, modern)! what precious comments were here amongst them! what monuments of mathematics!—all massacred together, seeing every book with a cross was condemned for popish; with circles, for conjuring. Yea, I may say that then holy divinity was profaned, physic itself hurt, and a trespass—yea, a riot—committed on the law itself, and more particularly the history of former times then and there received a dangerous wound, whereof it halts at this day, and, without hope of a perfect cure, must go a cripple to the grave. . . . Yea—which is worse—many an ancient manuscript Bible cut to pieces to cover filthy pamphlets.' Bale, the Protestant Bishop of Ossory, was one of the professional vitriol-throwers of the Reforming party. His sermons and writings against the ancient faith were waterspouts and tornados of coarse abuse and vilification; but his gorge nevertheless rose when he contemplated the work of destruction of Biblical and other manuscript and printed treasures by his fellow-Reformers. 'A great number of them,' he wrote, 'which purchased these superstitious mansions [the monasteries], reserved, of those library books, some to scour the candlesticks, and some to rub their boots: some they sold to the grocers and soap-sellers, and some they sent over the sea to the book-binders, not in small numbers, but at times whole ships full, to the wondering of foreign nations. Yea, the universities of this realm are not all clear in this detestable fact.' The beautiful Book of Durham was subjected to 'barbarous desecration,' and a writer in the 'Letters of Eminent Persons' tell the following melancholy tale of the destruction of the great library of the Abbey of Malmesbury: 'An antiquarian who travelled through that town many years after the dissolution, relates that he saw broken windows patched up with remnants of the most valuable manuscripts on vellum, and that the bakers had not then consumed the stores they had accumulated in heating their ovens.' Ireland and Scotland suffered equally with England the destructive fury of the early Reformers.

In later days, when cooler thought and riper judgment ought to have taken the place of the strong passions that had stormed and raved during the first three quarters of the sixteenth century, stern steps were taken to penalise and destroy Catholic versions of the Bible. During Elizabeth's reign, and for two centuries afterwards, no Catholic Bible, nor any Catholic book whatever, could be printed in England. Hallam tells of the serious restraints that were placed upon the printing and sale of books in the days of Elizabeth. 'The Stationers' Company,' says he, 'founded in 1515, obtained its monopoly at the price of severe restrictions. The Star Chamber looked vigilantly at the dangerous engine it was compelled to tolerate. By the regulations it issued in 1585 no press was allowed to be used out of London, except one at Oxford, and another at Cambridge. Nothing was to be printed without allowance of the Council; extensive powers, both of seizing books and of breaking the presses, were given to the officers of the Crown.' The importation of 'Popish books' (Bibles included) was prohibited under terrible penalties. A Star Chamber decree of July 1, 1637, ordered that if any person other than those authorised should pursue the trade of printer, 'he shall be set in the pillory or whipped through the streets.' The Douay and

Rhemish versions of the Catholic Bible were printed in many Continental cities, smuggled into England by stealth, and secreted, along with other devotional books and with sacred vestments, etc., in the many cunning hiding-places that were common in old Catholic mansions in the country in these troublous and anxious days. When seized, they were burned, and their owners subjected to the fierce penalties of the penal code. Father Cornelius Nary, a learned Kildare priest, however, contrived to get printed in London, by stealth, in 1705, a translation of the New Testament which he had made. Some thirteen or fourteen years later a fresh impression seems to have been made in Dublin. But in both cases the name of the translator and of the printer, and the place and date, were carefully suppressed, in order to escape the terrible punishments of the penal laws. By the time that the eighteenth century had reached the midway of its course, the rigor of the laws against the printing, importation, and sale of Catholic Bibles and other books was so far abated that Bishop Challoner was able to get printed in London his revision of the old Rheims and Douay version of the Bible, which is the edition that, with certain alterations, is being issued in such great numbers and such varied shapes from the press of Great Britain, Ireland, and America to this day.

RETURN OF REV. FATHER CLEARY

AN ENTHUSIASTIC WELCOME.

As briefly recorded in our last issue, the Rev. Father Cleary, editor of the 'N. Z. Tablet,' was, on Wednesday evening, entertained at a 'welcome-home' social in St. Joseph's Hall, Dunedin, when there was a crowded attendance. Among those present were his Lordship Bishop Verdon, Right Rev. Mgr. Mackay (Oamaru), Rev. Father Murphy, Adm. St. Joseph's Cathedral; Rev. Father Tubman (Timaru), Rev. Father O'Donnell (Gore), Rev. Father Coffey, Rev. Father Delaney (Rector, Holy Cross College), Rev. Father Howard, Rev. Father O'Malley, and Rev. Father P. O'Neill. Among the audience were several prominent members of the laity of the Cathedral and South Dunedin parishes, as well as visitors from other parts of the Colony.

The proceedings were of an informal character. The members of St. Joseph's Ladies' Club provided a generous supply of light refreshments, which were dispensed with their usual hospitality. In the early part of the evening musical selections, consisting of a pianoforte duet by Mrs. Dalton and Miss O'Brien, and songs by Miss Johnston and Mr. T. Hussey were contributed.

The Rev. Father Murphy formally welcomed Father Cleary, and extended to him a 'Cead mile faillte' on behalf of the priests and people, not alone of the Cathedral parish but of the whole diocese. It was, he said, about 12 months ago they had assembled in that same hall to mark their appreciation of the great work that had been done by Father Cleary since his arrival in Dunedin. On that occasion they had flattered themselves they had done very well, and their presence in such large numbers that evening showed how pleased they were at his return. During his stay at Home his absence from Dunedin was on many occasions very much felt. On behalf of himself and his brother priests he begged to tender Father Cleary a hearty welcome, and express their pleasure at his presence once again amongst them (applause).

Mr. J. B. Callan, speaking on behalf of the laity, said it was unnecessary for him to add anything to what had been said by Rev. Father Murphy, especially as the large assembly present was evidence of the manner in which Father Cleary was appreciated by them. He was very pleased to learn that Father Cleary had come back quite fit for his work, and had already entered into it with his usual energy and enthusiasm. In concluding his remarks, Mr. Callan extended a hearty welcome to Father Cleary on his return to Dunedin (applause).

Mr. Marlow said that during Father Cleary's residence in Dunedin he had done magnificent work, and he hoped that the Rev. Father would for many years enjoy the full possession of those faculties that enabled him to defend so successfully faith and fatherland (applause).

Monsignor Mackay said that not alone the people of Dunedin but the Catholics of the Colony were glad to have Father Cleary back again. Before he left on his trip the greatest sympathy was expressed for him in his (the speaker's) mission, and during his absence there were constant inquiries as to when he would return.

Mr. J. P. Armstrong, in a characteristically humorous speech, speaking as a Protestant, extended a hearty welcome to Father Cleary. He felt that Father Cleary's return was not alone a pleasure to the Catholic citizens, but to the whole community (applause).

His Lordship Bishop Verdon said that about 12 months ago he had given Father Cleary permission to take a much-needed and well-earned holiday. During his absence they had missed him very much. He was very glad that Father Cleary was back again to take charge of the 'Tablet'. During the time he had control of the paper he had done splendid work. It was not necessary to speak of that work, as they all knew with what enthusiasm he had thrown himself into it. They were all pleased to see that he had resumed control of the 'Tablet,' and he (his Lordship) had great pleasure in welcoming him back (applause).

The Reply.

After a few pleasant introductory remarks, Father Cleary entered upon a general description of the circuit which he had made round the earth during the past 11 months. There were two countries that interested him most profoundly. One was Canada; the other, he need hardly say, was 'dear old Ireland where the grass grows green.' He was greatly impressed by the vast spaces of the Dominion, by the boundless wealth that lies in its soil, and by the great resources of its rivers, forests, fisheries, and mines. The Hon. Alexander Morris, the father of a friend of his, and formerly Governor of Manitoba, was, he believed, the first to foretell the marvelous progress of the great North-west and West, which has turned Canada into one of the brightest jewels in the British Crown. He (the speaker) crossed the Pacific by the Canadian-Australian line, in the ship Moana, called at Suva, and visited the mid-ocean paradise of Honolulu. The good New Zealand ship made a record trip, and during the last stretch of the voyage cleaved through the water at the rate of seventeen and one-third knots an hour. He reached Victoria, the capital of British Columbia, in the pleasant northern spring-time, visited the noble pile of its Government buildings, which are the pride of the province, and one of the architectural boasts of Canada, and which, by some extraordinary feat of financial legerdemain, were erected at the relatively insignificant cost of £190,000. Then on to

Vancouver,

along a noble waterway of 84 miles studded with wooded islands and bounded on left and front and right by a noble-panorama of snow-capped mountains. Vancouver was one of the most charmingly-situated cities he had ever seen. It is built upon a splendid deep-water harbor, which claims, with Rio and Nagasaki, the distinction of being the finest harbor in the world. In its busy streets you encounter dapper Japs, staid Chinese, and bronzed and broad-faced Indians. At its wharves lie ships from the United States, Alaska, China, Japan, and every part of Australasia. It is, in fact, the head of the great waterway to the Orient and to Australasia, and is fast rising to the position of being the Liverpool of the west, and one of the great trade emporiums of the world. Behind it rise the massive, snow-topped mountains. Only 27 years ago its site was a dense virgin forest of the tall cedars and the immense Douglas firs (that used to be called Oregon pines) which constitute one of the precious possessions of British Columbia. That province is but one of the feeders of Vancouver, but you could drop New Zealand into the middle of it and yet have a good-sized country to spare. Vancouver is the Pacific terminus of the

Canadian-Pacific Railway.

The owners of that great transcontinental trade-route is one of the most remarkable corporations of its kind in the world. After the confederation of the British North-American Provinces in 1867, the Government of the newly-formed Dominion undertook, for political and commercial purposes, the construction of a great national highway to connect the Atlantic seaboard with the shores of the Pacific. The work was begun in 1875. It was blocked by party fears and party jealousy. In 1880 it was surrendered to the Canadian-Pacific Company. They undertook to construct the remaining 1900 miles of iron road, and received as a national gift the already constructed lines, 25,000,000 dollars in hard cash, and 25,000,000 acres of agricultural land along or near the route. They took a 'header' into the work, and, with an army of workmen and thousands of tons of dynamite, placed the rails through the rich, red soil of Manitoba and the rolling pastoral downs farther west at the rate of three to six miles a day. Their progress was necessarily slower and more toilsome through the rock-ribbed mountains and rugged defiles of the Rockies. The great project was completed in 1885, when the last rail was well and truly laid by the Pacific waters of Burrard's Inlet, in the virgin forest, on the spot where Vancouver now stands. The company had then nearly 5000 miles of railway, including the longest continuous line in the world—extending for an unbroken stretch of over 3000 miles, from Quebec to the Pacific. Subsequent purchases and constructions have given them close on 12,000 miles of iron road, and their communications with the Far East are completed by a splendid service of steamers to China and Japan. Nothing in all his (the speaker's) tour so captivated his mind as the impressive scenic grandeur of the 600 miles of rail through the three great parallel and conjoined ranges of the Cascades, the Selkirks, and

The Rockies,

from Vancouver to the foothills and the rolling pastoral downs that surround Calgary. It was a moving panorama of indescribable beauty—of clustering mountains soaring to 15,000ft. in height and clad with everlasting ice and snow, tumbling cascades, and noble salmon rivers like the Fraser, the Columbia, and the Thompson, now moving through green valleys, now opening into lovely lakes that outlive in their setting those of our own beautiful land, and anon rushing in wild career down dark canyons and rugged defiles. It is the boast of the Canadians that those 600 miles of mountain afford the most picturesque and varied scenery that lies along any line of railway in the world, Switzerland not excepted. The great ice-field of the Selkirks alone extends over an area of more than 200 square miles, and with a tolerable acquaintance with the picturesque central European republic, he felt convinced that no combination of tours there could equal the varied magnificence that greets the eye in the 600 glorious miles of railway that lie between

Vancouver and the great rolling prairies that begin at the foothills around Calgary. As one who had journeyed by the Otago Central line and over the Rimutaka he was greatly interested in the ingenious devices and precautions to secure safe travelling through the steep defiles and winding gorges of the Rockies—the elaborate guard system, the frequent patrols, the powerful brakes the guard-rails, and the patent safety switches at all turnouts from the main track, which prevent the possibility of derailment from a misplaced switch.

Settlement.

followed close on the heels of the Canadian-Pacific navies. Villages and towns sprang up like magic from the soil, and farm settlement went on at a merry pace. A generous land policy and judicious and persistent advertising attracted a stream of population to the rich red soil of Manitoba, the broad pastoral areas that run up to the foothills of the Rockies; the gold, copper, and silver-lead mines; the magnificent forests, and the teeming salmon fisheries of British Columbia. Coming from a country with an alarmingly falling birth-rate and no proper official encouragement to immigration, he was greatly struck by the long processions of immigrant trains that he met as he moved eastward through the Dominion laden with sturdy immigrants—a great number of them with families—hailing from almost every country in Europe, but chiefly from Scandinavia, Russia, and Austria (especially Galicia). The two Dakotas and other adjoining States of America contributed last year 30,000 to the rising tide of immigration that is doing so much to develop the resources of that pushing and prosperous country. He had seen something of the ranching and farming life of the North-west, of Canadian electrical progress, and of the mining industry and the sawmilling trade—this latter, with its ingenious system of boiler-furnaces automatically fed by sawdust—and could assure his hearers that New Zealanders interested in these pursuits could learn many a useful lesson from their cousins in the Dominion. He left Canada, after having travelled almost the whole length, with a strong conviction as to its future greatness, and with the feeling that its North-western and Western provinces will develop, out of their present heterogeneous elements, a new and sturdy race that will be neither British nor French, but speaking the British tongue, and by their industry and frugality adding materially to the progress and prosperity of their great young country.

Father Cleary also spoke of his trip through

The United States

and of the 'hustling,' the feverish commercial activity, and the strenuous, nervous living of that remarkable people. He spoke in pessimistic terms of the conditions of labor in the great Republic, contrasted them with the more contented and settled state of things in New Zealand. He also referred to the fearful prevalence and vast extent of strikes, the long hours of the miners, the little fellow-feeling that seems to exist between employer and especially the unskilled employe, the relative neglect, in factories and mines, of the precautions which people in New Zealand take for the safety of the individual, and said that the great trusts held the workers in the hollow of their hands, and that the enormous departmental stores were gradually squeezing 'the small man' out of commercial existence. Failing the adoption of some broad and reasonable system of ameliorative labor legislation, he foresaw a serious crisis in the United States, which might possibly end in some partial and modified form of State socialism, such as the nationalisation of the mining industry. The workers, if they must be slaves, would prefer to be tied to the State, which could be controlled by the force of public opinion, rather than by the bondsmen of bloated private corporations that have neither a heart to feel nor a body to kick, nor a soul to save.

He was sure that many of his hearers were asking him with their hearts, if not with their lips, the question: 'How is old

Ireland

and how does she stand?' She was still the land of the tear and the smile. He had things sad, as well as pleasant, to say. There still remained exasperating political grievances and rankling discontent. It was a mistake to suppose that the British Parliament was the ruler of Ireland. A set of irresponsible officials in Dublin Castle were the actual rulers of the country. Dublin Castle was, in effect, the central bureau of a great political organisation of Irish landlords, and its government of Ireland was simply a conspiracy against popular rights. Over vast areas of the country there were, as sizes after assizes and sessions after sessions, blank criminal calendars and white gloves for the judges. Yet this nest of irresponsibles proclaimed, during his stay in the country, county after county of 'the most crimeless nation in the world, deprived the people, with a stroke of the pen, of many of the elementary rights of citizenship, subjected them to an exasperating system of coercion and brute force, at the mercy of an armed and hostile garrison of military police. The speaker described the still prevalent system of jury-packing, the trial of political opponents by paid servants of Dublin Castle, who hold their positions during 'good behavior' and are removable at the will of the governing officials, and the significant unanimity with which those 'removables' have for a long time past been inflicting vindictive and degrading penalties, for statute-made misdemeanors, on the trusted parliamentary and civic representatives of the people. The drain of population was also still going on at a melancholy pace. In dealing with

The Pleasanter Side

of Irish life, he noticed that a great improvement had taken place in education and educational methods during the 15 years of his absence. County local government—which was county home rule—was a pronounced success. The county, urban, and district councils had displayed an ability and business capacity which must have surprised the framers of the Act. Their administration has produced the happiest results, and in the Catholic south and west able Protestants of every shade of political belief readily found a place amongst those popular assemblies. Socially the level of comfort and the standard of living had greatly improved, and was evidenced in the dress, the food, and the dwellings of the people. The creation of a peasant proprietary was going on quietly and, within its sphere, was creating a beneficent revolution among the people. Even the small mercy of fixity of tenure and judicial rents created by a long series of more or less tinkering Acts of Parliament gave a great impetus to industry and energy, and showed itself, especially in the less hilly agricultural countries, in improved methods and the use of all the most up-to-date machinery that one sees in South Canterbury or Otago. Co-operative creameries dotted the land, and popular lectures were the order of the day. One of the pleasantest features in the beautiful green landscape was the vast number of handsome stone-built, slate-roofed, four-roomed laborers' cottages, with their climbing roses and well-cultivated half-acre plots. The rural postman delivered letters to farmhouse and cottage every morning. The triple movement for the revival of the Irish language and Irish sports, and for the encouragement of Irish manufacturing industries, was taken up with splendid enthusiasm. History afforded no example of the revival of a fading language in the face of a dominant, advancing, and commercial tongue; but he hoped the new movement would, at any rate, preserve the ancient language where it is still spoken. Whatever its ultimate results, it was certain that the patriotic movement referred to had infused a new soul into the people, and at no period during the past 20 years were they more determined to secure their constitutional rights by persistent agitation on constitutional lines. As a result, they were now apparently near a final settlement of the last of the bitter woes that arose from the peculiar circumstances surrounding the dual ownership of land in Ireland. That, in turn, would remove one of the chief bars to Home Rule; and it was surely coming—coming, most probably, as a direct and separate measure; coming at the worst and latest, as a necessary part of another great movement that time will see accomplished—Imperial Federation. On

The Religious Side

there was a great increase in the number and beauty of ecclesiastical buildings, convents, churches, and the rest. Temperance work had advanced steadily, its chief focus being his native county of Wexford. Confraternities and religious associations were penetrating even into remote rural districts, and the piety of the people was probably better organised and better grounded than at any period since the time when Ireland was the island of saints. And the priest was still the 'sogant arun': the relations between him and the people were never more affectionate and friendly. In concluding his discourse, Father Cleary thanked the audience and the various speakers. He thanked, in a special manner, his Lordship the Bishop for the extremely kind and fatherly way in which he accorded him a holiday, which was an inexpressible joy to his (the speaker's) aged parents, and would be one of the pleasantest memories of his life. He resumed his seat amidst long and continuous applause.

LENTEN PASTORAL.

DIOCESE OF CHRISTCHURCH.

The following Lenten Pastoral has been issued by his Lordship the Right Rev. Dr. Grimes, Bishop of Christchurch—

Dearly beloved brethren and children in Jesus Christ—The holy season of Lent, wherein we are now entering, is eminently a time of prayer and penance and mortification. In our Pastoral of 1894 we addressed you, at some length, on the origin, the necessity and advantages of the salutary practice of penance and mortification. This year we propose, with the blessing of God, to speak to you on prayer, one of the greatest blessings bestowed upon us during our earthly pilgrimage, but, at the same time, one of the gravest obligations inculcated by God Himself. Speaking to the people of old through the prophet Zacharias (xii 19) the Almighty says, 'I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers.' The sublime privilege of prayer is the unceasing occupation of the blessed in heaven, whilst to those who, here below, love to cherish this holy exercise, it is a very foretaste and beginning of never ending glory. That it is a most solemn duty Holy Writ furnishes abundant proofs. Is it not written (Eccl. xvii) 'Make thy prayer before the face of the Lord'; again, 'Let nothing hinder thee from praying always.' Does not the Apostle of the Gentiles bid us 'Pray without ceasing, in all things give thanks, for this is the will of God' (I Thess. v. 17-18).

Prayer is a duty which Christ Jesus, our Divine Master and Model, has Himself taught us how to fulfil.

Prayer is a privilege which Christ and His saints seemingly cherished above all others. Prayer is the only universal means of obtaining from God all that is necessary for our salvation. It is the golden key which unlocks the treasures of heaven. It is the channel through which God's graces flow into our soul. It is one of the first graces granted from on high, and one of the very last withdrawn. Nothing can supply its want, for it is written, 'You have not because you have not asked.'

Such being the worth and the obligation of prayer, let us, at the approach of this holy season, during which it behoves us to pour out more abundant prayers and supplications, implore the light of the Holy Spirit, and the help of our dear mother and patrons, whilst we strive to penetrate ourselves with the excellence, the necessity, the facility and power of prayer. Whilst dwelling upon these as so many motives urging us to avail ourselves of this inestimable grace, we may enumerate the chief conditions of prayer, and briefly reply to some of the many objections raised against what should be the continual exercise of our lives.

Excellence.

What is prayer? It is the uplifting of our minds and hearts to God, to adore, praise, and thank Him, and beg all blessings for soul and body. Prayer is that wondrous gift enabling us to soar above the things of time, to wing our flight far beyond the regions of earth, and penetrate to the very throne of the Most High. Though still pilgrims here below, prayer enables us to bid farewell to the world, and hold fond intercourse with God. Forgetting earthly things, prayer makes us think of those that are eternal; or, if we dwell upon those of time, it is with a view to those of eternity. Prayer is a golden chain uniting heaven to earth. It is a mysterious ladder, whereby the creature ascends to the Creator. It is the very heart and foundation of religion. It is the cry of the human breast; the breath of the yearning soul; the true mark of the spiritual life; the union of man with God.

It were a great privilege, if the Almighty only allowed us to pray, but that He should command us is a still further proof of His infinite love. Few there are in the world who are admitted to the honor of an audience with their sovereign. By prayer we can all see and enjoy the immortal King of Kings, and mingle with the angelic hosts in blessing and praising God. 'He knows how to live well,' says St. Augustine, 'who knows how to pray well.' Prayer is the great means we have of offering the Almighty the homage of our heartfelt love and gratitude. Prayer, say the Fathers of the Church, mingles us with the blessed in heaven. It raises us to their ranks, and makes us share their existence, their life, their greatness and wisdom. Prayer is the secret source of all that is great and holy and noble and dignified in life. Hence, says St. Gregory of Nyssa, 'Of all things worthy of esteem, prayer is the most estimable.'

The Necessity of Prayer.

It is an article of our holy faith that without God's grace we can do absolutely nothing in the order of salvation. 'Without Me,' our Saviour declares (John xv. 5) 'you can do nothing.' He does not say, remarks St. Augustine, 'you can only do a little or not much, but nothing.' We have, then, need of heaven's help to avoid evil and do good. But of ourselves, the Apostle assures us, we cannot even form a good thought. How then can we shun vice and practise virtue? It is God who gives us the power by His grace. Now this grace is obtained chiefly by prayer. 'Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you' (Mat. vii 7). Whence our Blessed Lord bids us 'Pray always.' Christ Jesus rebukes His Apostles, declaring that they had not received because 'they had not asked,' and He gives them the formal command 'to pray.' He does even more. To impress this solemn duty upon our minds and to encourage us to fulfil it, He, Himself does what He so strongly imposes upon us. Was it not to impart to us a striking lesson that, during His mortal career, He so often flees the noise of the world, withdrawing to Mount Olivet, Mount Tabor, or some other solitary place, and there, 'spends the night in prayer?' Never does he begin any important act without prayer. Is it not for our example and guidance that He gives up at a time forty days and forty nights to this holy exercise?

Prayer is as necessary to the soul as the root is to the tree, the foundation to a house, food and clothing to the human body. Prayer is like the rampart to the besieged city, the buckler to the warrior on the field of battle. What can a defenceless city, unarmed soldiers, do against well-armed foes? How, save by prayer, can the Christian warrior repel the assaults of the flesh, which, through weakness or instinct, would vainly drag us down to the level of the brute? Were it not impossible without prayer to resist the snares of a corrupt world, which by its scandalous delights, seeks to ruin immortal souls? How, without the weapon of prayer, can we repel the assaults of the devil, 'who ever goeth about seeking whom he may devour' (I Peter v 8)?

You know, dearly beloved brethren and children in Jesus Christ, that God would have all men to be saved. Now, he who wishes the end wishes the means to reach that end. This means is grace, which, as we have already reminded you is granted only to prayer. Prayer, then, is necessary for salvation. Sinners, therefore, are bound to pray, if they would break the galling chains of sin and turn to God, for it is by prayer that every conversion begins, continues, and ends. The just are, in like manner, bound to pray if they would continue to enjoy the gift of grace, since grace is granted only to

RIDE "ANGLO-SPECIAL" CYCLES.

perseverance, which, in its turn, is granted only to prayer. Thus, the second motive urging us to pray, is its necessity, the third is the

Facility Wherewith we Pray.

To pray we need neither deep knowledge, health nor wealth, nor long and painful journeys. All we want is a right mind to understand the power of the Creator, and the poverty of the creature; a heart to feel the goodness of our heavenly Father, and render Him love for love, with the desire that all men should revere His thrice holy name, allow themselves to be ruled by His infinite wisdom, and strive to fulfil his adorable will. Hence, Christ Jesus commands us to 'pray always and never grow weary of prayer.' He does not command us to fast always, to give alms, or to undertake long journeys. This were impossible. But it is always in our power to lift up our minds and heart and soul to God, as if we would say, 'O Lord, my God, would that all nations would bless and serve Thee! I beseech Thee strengthen me with the food of Thy grace. Take from me the burden of my iniquities, and preserve me from the assaults of my enemies!' Thus imbued with the spirit of prayer, we can, despite our many occupations, always give ourselves up to this beautiful exercise. If the Spouse in the Canticles can say, 'I sleep, but my heart watcheth,' we, too, may cry out, 'I sleep, but my heart prayeth.' No matter our occupation, whether reading or writing, directing or obeying others; no matter whether absorbed in household or other seemingly engrossing duties, our heart may be at prayer. Yes, dearly beloved in Christ, prayer is easy, very easy. Yet, strange to say, so great are the coldness and indifference of men, that not a few pass whole days and weeks, nay years, without offering up a prayer to God, their Creator and Redeemer. What are the paltry pretences they bring forward as so many excuses for their shameful ungrateful conduct? 'I am so absorbed with my family or business affairs that I have hardly a moment to breathe and certainly no time to pray;' or 'I don't know how, I cannot, or I am wholly unworthy to pray.' What! you have no time on awaking in the morning to thank God, who has preserved you from death during your sleep, and who, this very morning, has given you the strength to rise, strength which He has refused to many, who, during this very night, were summoned before the dread tribunal of His judgment seat? Could you not spare a few moments to kneel down in presence of that God, who every day bestows upon you so many blessings and preserves you from evils unnumbered? You have no time! Have you not time for everything else? Do you not find time to eat and drink, to walk and talk and sleep, time for idle pleasures, time for sin, and yet you have no time for the great work of your eternal salvation? Is it not written, 'Without faith it is impossible to please God?' 'Blessed is he that hopeth in the Lord;' 'He that loveth not abideth in death;' 'If any man love not Christ Jesus, let him be anathema;' 'unless you do penance, you shall all perish;' 'Without Me you can do nothing?' Now, with all these well-known texts before your mind, could you not on awaking in the morning say 'O my God, I believe in Thee! I believe that Thou art the truth itself. I hope in Thee, because Thou art faithful to Thy promises. I love Thee, because Thou art infinitely worthy of all my love. I detest my sins, because they displease Thee, Lord. I am an ungrateful sinner, unworthy to appear before Thee. Have mercy on me! Watch over me this day! Grant me Thy grace to avoid evil and do good!' Ah! when tempted to allege that you have no time to pray, recall the words of Christ Jesus, 'What will it profit a man if he gain the whole world and suffer the loss of his immortal soul?'

One of the greatest kings of France, one of her greatest statesmen and warriors, St. Louis, used to consecrate several hours in the day to

The Exercise of Prayer.

When his courtiers dared reproach him with spending so much time therein, 'How strange are men,' he answered, 'my assiduity in prayer they reproach me with as a crime, yet they would not utter a word of rebuke were I to give up long hours to sports and games, to hunting or other pastimes. When he received from Baldwin, the Emperor of Constantinople, our Saviour's crown of thorns and other great relics he built within his palace in Paris a sumptuous shrine, since known as the Holy Chapel, to place them in as worthy a spot as possible. In that chapel he went through his ordinary exercises of piety, often passing whole nights in prayer. Prostrate at the foot of the altar, his attitude was that of an angel before the throne of the Most High. But the time he devoted to prayer was by no means hurtful to the affairs of his kingdom or his people. He knew well that the piety which would prevent the fulfilling of one's duty were but a false ill-directed piety, one wholly unworthy of the name.'

Do we not read of our own Alfred the Great that he divided the third part of every twenty-four hours into exercises of piety? You all know how St. Patrick, the glorious Apostle of Ireland, loved prayer. He taught others to pray, but he himself outshone them all in this holy exercise. We read in the beautiful office of his feast, that one hundred times throughout the day and one hundred times at night, yea, for long hours, he loved to pray with eyes and hands and heart uplifted to heaven. That he daily recited the whole of the Psalter, with its 150 psalms and hymns and canticles and 200 prayers. That as an act of adoration to his God, 300 times a day he humbly bent his knee to the ground; while 700 times during the same space of time he used to arm himself with the salutary sign of the cross. Did

not Edward the Confessor and a host of others find time to devote whole hours to the sublime practice of prayer and communing with the King of Kings? Another will say, 'I know it is a good thing to pray, for those that can do so; as for myself, it is a sheer loss of time. I really don't know how to pray.' Whoever said that prayer called for great work of mind or imagination? Where do we find that it requires studied words or elaborate forms and phrases? If we are truly penetrated with the thought of the needs of our soul, we shall never be worried for words; most easily shall we find the language of the heart which will go straight to the Heart of Jesus. Does the sick man seek for elaborate words to speak to his physician of his sufferings and infirmity? Is it not enough for the poor and needy to expose, in simple language, their wants to the rich and truly charitable benefactor?

Another will say, 'I find such a disrelish, a real disgust for prayer.' This is the very reason why you should pray and persevere in prayer. A great saint, a true master of the spiritual life, reminds us that we must in prayer, seek the God of consolations, not the consolations of God. These He will give us in His own good time, and as the reward of our perseverance in prayer. In this, as in all else, our Divine Lord gives us an example. When wearied in the Garden of Gethsemane, 'being in a very agony,' the Gospel tells us, 'He prayed the longer.'

'Oh! but I am ashamed to pray. I know that it is good to pray. Would that I could, but I am too great a sinner. How can I appear before God loaded as I am with so many grievous sins?' This, indeed, is a terrible temptation, one which might well lead to the very brink of despair. Do you not see that it is the devil, jealous of his prey, who would fain keep you from approaching your merciful Saviour? It is precisely because of your sins that you have the greater need of prayer and pardon. Go, then, with love, and courage, and confidence, and throw yourself at the feet of Jesus. Be assured He will hearken to your prayers. Has He not declared that 'Everyone that seeketh receiveth' (Matt. viii., 8). Mark the word, 'everyone,' just and sinners. The last motive which should urge us to prayer is the 'power,'

The 'Efficacy of Prayer.'

When prayer has all the required qualities—humility, attention, confidence, and perseverance—it is all powerful over the heart of God. So great is the power of prayer, that we may safely say that it is able to conquer the Unconquerable, to overcome the Almighty, and force Him, in some sort, to be merciful in spite of Himself. Whence Tertullian calls prayer 'an almighty suppliant—'omnipotentia supplicis.' St. Chrysostom goes so far as to say that 'prayer makes the word of man as powerful as that of God—Aye, even more powerful. As powerful, for as God created all things by His only word, so man has but to speak, to ask, and all is granted to him. More powerful, so to say, for in commanding, God is obeyed by creatures only, whereas, in virtue of prayer, God, Almighty as He is, obeys the voice of His creature, man!' Would you have examples in proof of this astounding assertion? Turn to the inspired pages of Holy Writ, and you will find them at every step you take. God is angry with two wicked cities, and He reveals to Abraham that He will utterly destroy them. This holy patriarch entreats God to forgive the cities if there be 50 just within them. The Almighty complies with his request and hearkens to his prayer. He does the same when he asks for pardon if there be 40, or 30, or 20, or even 10. At this prayer God promises to forgive the city for the sake of 10 just. Alas! there were not found 10 just, and the prophet asks no further. If the sun goes down the enemies of the Israelites will escape defeat. But the leader of God's chosen people is resolved to crush them. He prays with outstretched arms, and the sun stands still, and the persecutors of the Hebrews were utterly routed.

The Jewish people laugh to scorn the commands of the God of their fathers. Samuel bends his knee in prayer before the Most High; and lo! the prevaricators are humbled to the dust, and learn to fear the Lord and His prophet.

For three years and a-half the land is cursed, and receives no single drop of rain, every blade of grass is dried up. Famine threatens the inhabitants. At length clouds are seen in the heavens, rain falls in abundance, joy regains all hearts, and plenty returns to the land. It was the prayer of the Prophet Elias that had brought down the scourge; the prayer of the same prophet that averts the disaster. The Hebrew children, Ananias, Azarias, and Misael, are dung into a furnace heated seven times over. Why do the flames thereof become to them so much refreshing dew? Is not

This Striking Miracle

the work of prayer? Daniel is cast into the lions' den, what but prayer closes the jaws of the ravenous beasts? Susannah is condemned to be stoned as a faithless spouse. Is not her innocence made clear, and she herself saved from a shameful death by the power of prayer? Does not prayer keep Judith chaste in the midst of an army of men as lewd as they are hostile? 'Yet a countless multitude of troops,' says St. Augustine, 'could not preserve Holophernes in the very midst of his army.' To deliver her native city from its deadly foes, Judith enters the enemy's camp and slays the tyrant Holophernes, and thus frees her nation and her people. What is it that gives a feeble woman such supernatural strength and devotedness? Naught but the weapon of prayer. By the fervent prayer, 'Jesus, Son of David, have pity on me,' does not the blind man regain his

sight? By the prayer, 'Jesus, Master, have compassion on us,' are not the 10 lepers healed? 'Lord, if Thou wilt, Thou canst make me clean.' 'Lord only say the word, and my servant shall be healed.' No sooner are these prayers made, than the leper is cleansed of his leprosy and the centurion's servant healed of his palsy. Does not the prayer, 'O God, be merciful to me a sinner,' at once justify the poor publican; whilst the prayer of the dying thief, 'Lord, remember me when Thou shalt have entered into Thy kingdom,' immediately assures him both pardon and Paradise? Because the faithful united in prayer, sent up fervent supplications to the throne of God, in behalf of their Spiritual Head, St. Peter is freed from prison. Saul is changed into an apostle of election—Magdalen, from a public sinner becomes a fervent penitent—thanks to the power of prayer. Whilst the Hebrews were battling against the Amalekites, Moses went to the top of a mountain, and there, on bended knees, his eyes and his arms stretched out towards heaven, he prayed to the God of armies. Their success increases or diminishes as Moses raises or lowers his arms. It was not the warriors' weapons, but the prayer of Moses that won the victory (Exod. iii., 17). On another occasion Core, Dathan, and Abiron rose up against their divinely appointed leaders. The Almighty was angry with them for their ingratitude and that of the people whom they dragged with them in their revolt. The earth opened and a miraculous fire came forth, and swallowed in its devouring flames 14,000 of the unhappy Israelites. Seeing this, Moses bade the High Priest, Aaron, 'Take the golden censor and stand between the dying and the dead.' No sooner had the voice of prayer and the smoke of incense ascended the everlasting hills than the vengeful flames were extinguished, and the plague ceased. Speaking of this wondrous event, 'Thy wrath did not long continue, says the wise man' (Wisd. xviii., 20-22), 'for a blameless man made haste to pray for the people, bringing forth the shield of his ministry. Prayer and by incense, making supplications, withstood the wrath and put an end to the calamity; and he overcame, not by strength of body nor by force of arms, but with a word he subdued Him that punished them.'

The sins of Jerusalem cried to heaven for vengeance. God's wrath is enkindled against the wicked city. To chastise it He pronounces its doom. Its inhabitants shall all pass beneath the point of the sword of the Chaldeans. The fate of the wretched criminals is frightful to think of. But listen to the inspired penman—'Go about through the streets of Jerusalem, says the Almighty to the prophet' (Jer. v., 1) 'and see and consider and seek in the broad places thereof, if you can find a man that executeth judgment and seeketh faith and I will be merciful unto it.' When again a pestilence ravaged the land, David prayed, offering holocausts and peace offerings and the Lord became merciful to the land and the plague was stayed from Israel' (2 K. 24). The prayer of the prophet Jeremiah with that of the High Priest Onias again frees Jerusalem from its enemies (2 Mac. xv). The Jewish nation is threatened with a general massacre from which they are freed by the prayers of Esther and Mardocheus. In a word, all spiritual favors, all earthly advantages, are due to the power of prayer.

If of old, under the law of fear, prayer was so powerful, what must now be its might that it is consecrated by

The Blood of Christ Jesus.

We have said that prayer conquers the unconquerable and overcomes the Almighty. Would you have proof of this startling assertion? Turn to the opening pages of the Bible, and you will there read how the Israelites offer incense to the golden calf, which they fall down and adore. God is about to destroy his idolatrous people, when Moses beseeches the Almighty on their behalf. 'Let Me alone, that I may destroy them,' was God's answer. 'No, Lord,' Moses replied, 'I will not let Thee alone. Let not Thy indignation be enkindled against Thy people lest the Egyptians say, He brought them out that He might kill them.' The Eternal is armed with the thunderbolts of heaven, but Moses is armed with the weapon of prayer. 'And the Lord was appeased by the prayer of His servant' (Exod. xxxii).

Have we not the solemn promise of Jesus Christ as to the power of prayer made with due dispositions? Does He not emphatically declare (Matt. xxi., 22) 'All things whatsoever you shall ask in prayer, believing, you shall receive.' And again, 'Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you.'

To the examples recorded in Holy Writ let us add one taken from the passages of ancient history. The Emperor Marcus Aurelius having crossed the Danube, suffered himself and his troops to be entangled in narrow defiles amidst the mountains of Bohemia. There, surrounded by the enemy on all sides, they were on the point of perishing from heat and hunger and thirst. The Emperor knew not how to save his army, and was on the point of yielding to despair. Happily, among his idolatrous troops there was a legion of Christian soldiers. The danger did but rekindle their faith. In the grave emergency they cried out, 'Our only hope is in the power of prayer. Let us pray. Falling to the ground, they laid aside their arms, to lift up their hearts and hands to Him who rules the elements, and to whom they poured out fervent supplications. God heard and answered their prayer. The sky, which till then gave forth an unbearable heat, became covered with clouds, an abundant rain fell, refreshing the Romans, whereas hail and

thunder and lightning spread confusion among the barbarians, who thought not of praying; and, thanks to the prayers of the Christians, Marcus Aurelius gained a complete victory. In his gratitude he proclaimed it due to the piety of the band, which was henceforth known in history as the 'Thundering Legion.'

Our Life is a Constant Warfare,

beginning with the cradle and ending only with the grave. We must be ever armed against our vitiated flesh, against a deceitful corrupt world, against the powers of the prince of darkness ever seeking slaves to fill up the frightful dungeons of hell. We are far more exposed in the moral order than the soldiers of Aurelius in the physical order. Let us imitate the faith and fervor of these Christian warriors. Let us always have recourse to prayer and the dew of heaven will descend upon us to stifle the fire of our passions. The enemies of our salvation will be routed and we shall gain a glorious victory in this world and a crown of immortality in the next.

Dear beloved brethren and children in Jesus Christ, you will surely be glad to hear of the progress that is being made in the work of our Cathedral.

Its beautiful white walls are rising rapidly. The huge concrete floors of the galleries, which are to surround the whole of the sacred edifice—thus forming a unique feature unlike that of any other building in the Colony—are long since in position. Hence, if we except the dome and two flanking towers, we may safely say that not only have the Cathedral walls reached more than half their full height, but that more than half the entire work is now complete.

Up to the present we have received and practically expended about £19,000, whilst the promised donations yet unpaid bring the total amount to the munificent sum of well-nigh £28,000.

Surely no true friend of the great undertaking would advise us to stop at this critical stage, when to stop would entail an expenditure of several thousand pounds, besides gravely compromising our actual excellent contract, and inevitably damaging no little of the work already done.

On the contrary, would you not counsel us to make a supreme effort to carry on what will, we may reasonably suppose, become one of the chief monuments of the Greater Christchurch and a standing memorial of the faith and piety and noble generosity of our devoted clergy and people, well-wishers and friends.

This effort might be—

1. To implore those who have made promises to be good enough to fulfil them at once.

2. To urge those who have not yet given or promised to give, to give, and even those who have already given to be generous enough to give again.

3. To take up earnestly and preserve in keeping up the Sixpenny Weekly Collection, which we entreat our priests to carry out at once in every parish of the diocese.

We trust that you will do all in your power to help us in some of the foregoing ways in this grave juncture, and so avert what, even if only temporarily, would be an awful disaster.

Though it is the earnest wish of the Holy Father, the illustrious Leo the 13th, that the work of the new Cathedral should be viewed by all, by bishop and priest and people as of paramount importance, though we and the devoted priest who so generously gives himself up to this great undertaking are untiring in our efforts in behalf of the same, far from us the thought to let other and important works be forgotten or omitted. Gladly do we bless and encourage whatever is calculated to promote the greater glory of God and the good of souls throughout the diocese. Since we gave ourselves most ungrudgingly to the task of collecting for this edifice, which should be as dear to all as to us, we have authorised the building of churches and schools and presbyteries.

Since our advent amongst you the number of priests has almost been doubled; 12 presbyteries have either been erected, enlarged, or secured. Nearly 30 churches, 14 schools, 17 residences for our devoted teaching Orders have been built or secured during the same period. Six new parishes have been created, and several sites secured for churches to be erected in the near future.

Hence, we are not conscious of having neglected any means of furthering the interests of religion in our midst. Amongst those means our future Cathedral should hold a prominent place. All should take a practical interest in its progress. One of the simplest and most effectual means of helping us in this great work is to take up and carry out the weekly collection of sixpence per head throughout the diocese. Who will not cheerfully make the sacrifice of this trifling amount every week for the sake of the noble cause? Only the other day a poor widow, who gains her livelihood by the labor of her hands, came and offered us the savings of a lifetime, which she wished us to devote to the expense of the new building. A farmer brought a fresh contribution as a thank offering to the Almighty for the blessings of the past and the present year. Who amongst us have not reason to be grateful to the Most High for favors received in the past? Who are not eager for favors, blessings to come? Let us then co-operate, and cheerfully, in this noble work, being assured that God will never allow Himself to be outdone in generosity.

(Continued on page 29.)

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Irish News.

ANTRIM.—A Vicar-General Honored

His Holiness Pope Leo XIII. has been graciously pleased to confer on the Very Rev. Henry Laverty V.G., President of St. Malachy's College, Belfast, the title of Doctor in Theology. The many friends of Dr. Laverty will learn with sincere satisfaction of the honor bestowed on him by the illustrious Supreme Pontiff.

CORK.—The Exhibition

At a recent meeting of the executive committee of the Greater Cork International Exhibition Count Plunkett was appointed secretary. Lord Mayor Fitzgerald suggested the establishment of an Irish Industrial Institute, with headquarters in Dublin.

DONEGAL.—A Severe Thunderstorm.

During a thunderstorm which passed over County Donegal the parochial house of Drumkeen, in a remote part of the county, was destroyed by a thunderbolt. The house, which was intended for the curate, Rev. John M'Atcer, was ready for occupation except for a few details. The effect of the lightning was disastrous. The building was practically wrecked, the walls being tumbled and the staircase demolished. The current also pulled the spouting from the church near. Intelligence was received by the constabulary at Letterkenny that a man named Patrick M'Clafferty, a farmer, resident at Derryhassen, in the neighborhood of Carrigart, had been struck dead by lightning. The deceased, it appears, was about 40 years of age.

DUBLIN.—The Late Sir Gavan Duffy.

A movement has been started in Dublin to secure the interment of Sir Charles Gavan Duffy's body at Glasnevin Cemetery and near the grave of the late Mr. Parnell. The family consent to his interment in Dublin. A meeting presided over by the Lord Mayor appointed a committee to make the necessary arrangements. A subscription list was opened. Archbishop Walsh offered the Pro-Cathedral or the Church of St. Andrew for the reception of the remains. A meeting of the Nationalist members of the House of Commons, held in Dublin, expressed deep regret at Sir C. Gavan Duffy's death, and appreciation of his services to Ireland.

LIMERICK.—A Crimeless City

At the opening of the Limerick Winter Quarter Sessions Judge Adams was presented with a pair of white gloves. His Honor returned thanks for this the latest addition to the large supply which he has on hands.

LOUTH.—Death of a Distinguished Franciscan

The death is reported of the Very Rev. Michael Aloysius Cavanagh, ex-Provincial of the Franciscan Order, which took place at the Convent of his Order in Drogheda. The death of this revered priest, who was widely known and dearly loved in his native town, cast a gloom of sadness over the entire Catholic community of Drogheda. Father Cavanagh, though in failing health for some time, discharged his share of the community duties up to within a few days of his demise, which was due to apoplexy. The deceased, whose parents were natives of Duleek, was born in Drogheda on the 27th of March, 1829, the day before the foundation stone of the present Franciscan church, in which he ministered for nearly 50 years, was laid. He joined the Franciscan Order in his boyhood's years, and made his novitiate in St. Isidore's, Rome, where in 1851 he was ordained a priest.

MAYO.—Death of a Deputy Lieutenant

The death has occurred at his residence, Turlough Park, Castlebar, of one of the oldest magistrates and D.L.'s for the county of Mayo in the person of Mr. C. L. Fitzgerald. Deceased was one of the descendants of the ancient line of the Fighting Fitzgeralds, and was very popular in the district in which he lived. The funeral was of a very large and representative character, and the Petty Sessions was adjourned as a mark of respect to the memory of the deceased gentleman.

MEATH.—Death of the Pastor of Dunderry

The Rev. Richard Blake, P.P., Dunderry, died at the parochial house, Churchtown, Navau, on January 2 at the patriarchal age of 85.

ROSCOMMON.—Judge O'Connor Morris Again.

The cable agent has a great fancy for sending out to the colonies reports of the utterances of Judge O'Connor Morris on the land question. Addressing the Grand Jury at the Roscommon Quarter Sessions, he aired his views on his favorite topic in the following fashion:—'He might congratulate the Grand Jury on the state of the county were it not for the unfortunate dispute between the De Freyne and other tenants and their landlords—a dispute brought about by the Executive selling at enormous reduction to the Dillon tenants under a system of so-called land purchase, which was not land purchase at all. There was an idea that a great measure of land purchase was going to be introduced. For the last 30 or 40 years he had constantly heard that the land question was to be settled, but he had studied this subject, and could tell them, as the custodian of law and order in that county, that they might put any such idea out of their heads, because a Land Bill on the basis proposed, instead of settling, would only unsettle the question.'

IRISH LAND CONFERENCE.

ITS DELIBERATIONS AND RESULTS.

The conference of the representatives of the landlords and tenants held in the Mansion House, Dublin, was concluded on January 3, when the report was signed by all the members, and ordered to be forwarded to the Lord-Lieutenant and Chief Secretary. In the course of an article in the 'Manchester Guardian,' Mr. T. W. Russell, M.P., gives some particulars of the members of the conference, and an interesting summary of the results of their deliberations: 'That which many people, in and out of Ireland (writes Mr. Russell), deemed to be impossible has at least been realised. The Irish Land Conference is an accomplished fact. Whatever men may think of the result, the fact that such a Conference has sat, deliberated upon the greatest issue in Irish politics, and agreed unanimously to findings which cover the whole ground is

The Most Epoch-making Event

in modern Irish history. For who were the men who assembled at the Dublin Mansion House for this great and unique purpose? Lord Dunraven, who presided, is a great land-owner in County Limerick, and above all things else, a man of the world and of affairs. He has filled high office in the State, and is everywhere known as a man of broad views and of great ability. Lord Mayo is a large landowner in more than one Irish county, a descendant of the martyr statesman of the same name, and the man whom the 'Irish Times' at the inception of the project marked out as one of the essential men for the crisis. Colonel Everard, one of the most capable men it has ever been my lot to meet, is a landowner in County Meath, and holds under a title stretching back in an unbroken line for 700 years; whilst Colonel Hutcheson Poe, a man of singular capacity and tact, is the owner of thousands of acres in Tyrone and Queen's and other counties. Men may deplore the absence from such an assembly of the leaders of the Landlords' Convention. I could certainly have wished to see such a man as The O'Connor Don at the table. But compared with the Traills, the Montgomerys, and the Clonbrocks, of whom we hear so much, the representatives of the landlords at the Mansion House were

Head and Shoulders Above Them.

It has been said that the representatives of the tenants were not representative, and that practical farmers ought to have been selected. The Irish farmers, be it noted, have nowhere said this. The objection has come solely from the Irish landlords and their organs in the Press. The Conference did not assemble to discuss Irish agriculture or to consider their proposals for the amendment of the Irish Land Acts. Its function was wholly different—to define the lines within which the dual ownership of land might be abolished and single ownership in the tenant established. There was not one of the tenants' representatives at the Conference who had not received the mandate of the people to secure a settlement of this question in Parliament. Every one of these men had given years to the study of the subject; and if competent to consider the question in Parliament, why should they be unfit to do so at the Mansion House? All this special pleading as to the tenants' representatives is appraised at its real value in Ireland. It is put about for consumption in Great Britain, not in Ireland. It is the creation of men and of newspapers who, originally in favor of a Conference, have run away from their own creation frightened at their own monster. But the Conference is over. Its work must be judged on its merits; and it is to be hoped that those who have been so loud in criticising the qualifications of the delegates will be equally modest as to the qualities necessary for criticism of the work done. It may be of interest to note here that to a considerable extent the members of the Conference were unknown to each other. Mr. William O'Brien certainly did not know a single representative of the landlord party. Their knowledge of the hon. member for Cork was confined to his public record. I knew Lord Mayo and had seen Lord Dunraven. But both Colonel Everard and Colonel Poe were strangers to me. I presume Mr. Redmond was in the same position. With the Lord Mayor it may have been different, his public position bringing him daily into communication with all sorts and conditions of men. It was curious, too, to see how the question of seats at the table settled itself. Lord Dunraven, as chairman, was at the head of the table. To the right sat Lord Mayo, Colonel Everard, Colonel Poe, and the Lord Mayor; to the left Captain Shawe-Taylor (hon. secretary), Mr. John Redmond, Mr. T. W. Russell, and Mr. William O'Brien.

It was a Curious Group.

well worth the pencil of the artists of the illustrated papers. Twelve years ago we were all at sixes and sevens—all in deadly conflict. Who that remembers the Home Rule fight could ever have expected to see such a group assembled for such a purpose? Could we have expected to see me sandwiched between the Irish leader and Mr. William O'Brien? Recalling, as I sat there, those days of fierce conflict and strife, I could only be thankful for the reconciliation that had taken place. I could only explain it by Burke's famous saying that 'there are no eternal enmities in politics.'

The Conference assembled with a determination to agree where it was possible to do so—to differ only where compelled to take that course. But the interests were to a certain extent hostile, and it must not be con-

cluded that all was plain and even sailing. At least upon one occasion things reached a critical stage, and a temporary adjournment became necessary. Happily, the short interval was wisely used on both sides, and the thin ice was successfully passed over. But upon the whole the discussions were singularly moderate and effective. Practical unanimity upon every point was ultimately reached, and whether we have succeeded or failed in our immediate object the Conference cannot be said to have failed. I said, for example, in the old and bitter days of strife that it would be impossible to trust an Irish legislative Assembly to deal with the Irish land question. Whatever I may still think as to the wisdom of cumbering such a body, should it ever sit, with such a difficulty I could not, after my experience at the Mansion House, maintain the impossibility of doing so. I believe there was not one of the landlords present who did not go away gratified beyond measure at the spirit which prevailed—the earnest desire which existed for an honest and final settlement, and the spirit to give and take which was evinced. Certainly this was the feeling of those representing the tenants. Altogether, apart from the land question, the Land Conference is a great event for Ireland. Now as to the report and the work done. Much of the report will speak for itself. Here I only propose to deal with the main principle which it embodies and to give explanations where these may seem required. In the first place,

"Dual Ownership" goes by the Board,

of the question is to be effected by the substitution of an occupying proprietary in lieu of the existing systems. This was the inevitable jumping-off ground, the starting-place of any consideration of the question. The method of abolishing dual ownership, however, opens up grave questions of policy that are by no means so easily decided. The first issue, for example, which the Conference had to decide was as to the machinery necessary for carrying through the operation. Up to the present all the Land Purchase Acts have proceeded upon the basis of an agreement to sell and to purchase between landlord and tenant, the Land Commission taking care to see that any State advance was secured by the landlords' interest in the soil. The Congested Districts Board, however, has proceeded upon other and different lines. In the case of these districts the Board itself has bought from the landlord, has re-arranged the holdings, and then sold to the tenants. Mr. Wyndham's Bill of last session practically applied the principle of the Congested Districts Board to sales in any part of Ireland, the State thus becoming the actual landlord until the purchase operation was carried through. The Conference in article two unanimously decided in favor of the present system as against that proposed by Mr. Wyndham's Bill—agreeing, however, that for the congested and other similarly circumstanced districts Mr. Wyndham's method was necessary.

The Real Crux of the Question

was reached when the Conference came alongside of the basis upon which sale and purchase should take place. Three questions were here involved. Nor was it possible to separate them. The first was as to what the landlord ought to receive, the second involved the equally difficult question as to what the tenant ought to pay, and finally there was the question as to the duty and the obligation of the State in the matter. The Landlords' Convention decided all these questions amply and easily. The Barrymores, Clonbrocks, and Traffils declare with engaging simplicity and directness that they have an actual income at the present moment from Irish land. "If," they say, "this income is to be taken away, they must have an equivalent for it in a 3 per cent investment." These gentlemen expect the public to forget that their present income depends very largely upon "first term" rents, and that these rents are under sentence of death. The Conference took no such ground. The landlords frankly faced the fact that 80,000 "second term" rents had already been fixed—the reduction on the "first term" averaging 22 per cent. It was, therefore, agreed that the "income" of the Irish landlord should be based upon "second term" rents or their fair equivalent. It may be said that this finding is not definite. Nor is it meant to be. In fact, it could not be made definite. The case stands thus. There are 80,000 "second term" rents fixed. About these no difficulty arises. These, so far as they go, constitute the income of the landlord. But there are 260,000 "first term" rents, not yet revised where the "first term" is running, or where the tenants entitled to go into court for the second time have not yet done so. Then there are perhaps 70,000 future tenancies excluded from the Court under the Act. Again, the "first term" rents fixed since the passing of the Act of 1896 are admitted to be fair equivalents of "second term" rents, and there are thousands of tenants who have never gone into Court at all—having received voluntary abatements from the landlord. Had the Conference undertaken to settle the equivalent of "second term" rents in all such cases agreement would have been impossible. They wisely decided upon the definition of the word "income"—leaving it to the Government, with the aid of their expert advisers, to settle the fair equivalent in each set of cases. And so

The First Rock was Safely Passed.

It having been agreed that the landlord should receive his "second term" net income—or its fair equivalent, the difference between net and gross being taken at 10 per cent—and that he should be secured this sum on an investment at 3 (or in case of a State guarantee at 3½) per cent., the Conference proceeded to the question as to what sum the tenant should pay for the freehold. I

have personally dealt with this point in my Ulster campaign. But the Conference here took what, I cannot help thinking, was a wise and prudent course. They declined to lay down any specific number of years' purchase. They simply decided that, looking at the responsibilities which the tenant was to carry as sole owner, the probable rise in rates, the certainty of an increase in the cost of production, and the chance of a still further decline in prices, the terms of repayment both as regards the annuity to be paid and the number of years it was to run should secure a reduction on the "second term" rent of not less than 15 nor more than 25 per cent. It was further decided that the system of decadal reductions applied under the Act of 1896 should be maintained. By this process the capital sum paid in the first, second, and third decennial periods is calculated, and interest is only payable on the outstanding capital due. This will give the purchaser three decennial reductions. Under the Act of 1896 the first of such reductions amounted to 10 per cent.

At the close of these—far and away the most important of the discussions—the net result stood thus:—

(a) The landlord was to be secured on his "second term" net income.

(b) The tenant was to receive a reduction of not less than 15 and not more than 25 per cent. on his "second term" rent, with decadal reductions as under the Act of 1896.

(c) If the payment of the tenant did not meet the sum due to the landlord, it was agreed that the State might, without ultimate loss, be asked to provide the difference, any aid of this character to be confined to proceedings initiated within five years from the passing of the Act.

The Western Problem,

it was agreed, should be treated separately. This is a conclusion which has been generally approved by all those who have any knowledge of the facts. Article 14 of the Report, dealing with this part of the question, is brief, but it is far-reaching. It contemplates the redistribution of the population and of the land. It deals with "migration" from crowded districts to the fertile plains. It advocates the enlargement of the small holdings. In fact, it covers what I have so often advocated in the "Manchester Guardian"—a resettlement of "Connaught" and of similar areas.

Article 15, dealing with the question of the evicted tenants, is intentionally vague. The question is not a big one, but it is surrounded with peculiar difficulties. The one thing upon which all were agreed was that in the new Ireland we are looking forward to this sore cannot be left open. Personally, I recall with satisfaction that I moved the clause in the Act of 1887 under which a goodly number of these men were reinstated, and I cannot but think that the Government will be able to devise some method of meeting the difficulty. The landlords who sell are not likely to object.

I can see the main objections that will be urged against the findings of the Conference. The Convention landlords maintain that the basis of purchase is unsound and unfair, that it ought to have been founded upon present net income. On the side of the general taxpayer there will doubtless be a disposition to question the justice of any State liability. As regards the first of these objections, it is only necessary to say that what the extreme landlords call their present income is daily vanishing. In a few years, if nothing be done, the Land Courts will settle that matter. And as to the second, two things occur to my mind. It is impossible to say what may be actually required in the way of State assistance. So much depends upon the actual terms of sale and the rate of interest charged. But peace in Ireland, I should fancy, is worth a good deal. And if men will read carefully the concluding paragraph of the report and consider the names appended thereto, they will think not once but twice before they refuse the hand that is held out. For my own part, I felt in signing the document that

The Occasion was a Great one.

The Conference was notable because of the men composing it. It was notable because of the good feeling and good temper which characterised the whole of the proceedings. But it was still more notable as being the medium of embodying upon terms of mutual sacrifice a great act of reconciliation between the two countries, two races, and two classes—as offering at the dawn of a new year a real message of peace. England has now the responsibility of action. She may close the door now so happily opened, or she may take occasion by the hand and open up a new era of hope and of gladness to a long-distracted country.

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FISH AND POULTRY

MRS. FRANK HEWITT begs to announce that the Shop lately occupied by Mrs. Bilson, George street, WILL BE OPENED by her THIS DAY (MONDAY), 2nd September, and trusts by Promptitude, Civility, Cleanliness, and Large Supply and Variety of Fish to merit the patronage of the public.

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Up-to-Date Tailoring, Clothing, and Mercery.

CHRISTCHURCH

Commercial

(For week ending February 25.)

PRODUCE.

Napier, February 19.—The Colonial Consignment and Distributing Company cable: The frozen meat market is depressed. There has been a further fall in North Island mutton of first quality, and lamb has also declined a halfpenny. To-day's quotations: Canterbury, 4½d; Napier, Wellington, and North Island, 4d; lamb—first quality, 6½d, second 6¼d.

London, February 20.—Butter is quiet and weaker. Australian, 96/- to 98/-; New Zealand, 98/-, with occasional lots at 100/-. Danish is unchanged. Cheese is quiet. New Zealand, 63/-.

London, February 22.—Frozen meat: Sheep and lambs unchanged. New Zealand beef, 180lb. to 220lb, fair average quality (nominal): Fores, 2½d; hinds, 3¼d. River Plate: Sheep, 8 11-16d; beef—fores, 2 11-16d; hinds, 3 7-16d.

Wellington, February 23.—The Department of Agriculture has received the following cable message from the Agent-General, dated 21st inst.:—The mutton market is weak, and a further drop in the price of mutton seems imminent. The average price to-day for Canterbury mutton is 4½d; Dunedin, Southland, and Wellington Meat Export, 4½d; other North Island, 4 1-3d. The lamb market is steady at from 6½d to 6¼d. Beef is very dull. New Zealand hindquarters, 3½d; fores, 2½d. There is a better demand for butter. The price of butter to-day is 99/- per cwt. The cheese market is steady at 63/-.

Messrs. Donald Reid and Co. report:

Oats.—During the past week there has been fair sale for most of the prime lots on offer at the reduced prices lately quoted. Medium and inferior sorts have little attention, and are somewhat difficult to quit. We quote: Prime milling, 2/2½ to 2/3½; good to best feed, 2/- to 2/2; inferior and medium, 1/6 to 1/10 per bushel (sacks extra).

Wheat.—Prime milling quality has no attention of late, and local sales have been confined almost entirely to good lines of fowl wheat. We quote: Prime milling velvet (nominal), 5/- to 5/6; medium and other sorts, 4/3 to 4/10; best whole fowl wheat, 4/- to 4/2; broken and damaged, 2/9 to 3/9 per bushel (sacks extra).

Potatoes.—Consignments have been coming forward steadily, and keeping the market well supplied. Prices show a slight decline on those ruling last week. We quote: Good to prime sorts, £3 to £3 10/-; others, £2 10/- to £2 17/6 per ton (sacks in).

Chaff.—Prime oaten sheaf, although not offering in large quantities, is coming forward freely enough to supply the present demand. Medium sorts are in over supply, and being almost entirely out of favor, meet with very slow sale. We quote: Prime oaten sheaf, £4 10/- to £4 15/-; good ditto, £4 to £4 5/-; medium, £3 5/- to £3 15/-; straw chaff and inferior, £2 5/- to £3 per ton (bags extra).

Mr. F. Meenan, King street, reports:—Wholesale prices only—Oats: Milling, 2/5 to 2/6; feeding, 1/9 to 2/5. Wheat: Milling, 4/6 to 5/6; fowls', 3/6 to 4/-. Potatoes: Prime, £3 10/-. Chaff: Inferior to medium, £3 to £4; prime, £4 17/6. Straw: Pressed wheat, 35/-; oaten, £2; loose, £2. Flour: 200lb, sacks, £12; 50lb, £12 15/-; 25lb, £13. Oatmeal: 25lb, £13 10/-. Bran, £6. Pollard, £7. Butter: Dairy, 8d to 10d; factory, 11d. Cheese: Old, 6½d; new, 6¼d. Eggs, 1/-; Onions: Melbourne, £7 per ton.

SOUTHLAND PRODUCE MARKET.

Invercargill prices current.—Wholesale—Fresh butter, 6d; factory butter, pats (cash), 11½d; factory butter, pats, 11½d, bulk 11d. Factory cheese, 6¼d. Eggs, 1/- per dozen. Chaff, £5 per ton. Flour, £13 to £14. Oatmeal, £13 to £14. Pollard, £6 10/-. Bran (including bags), £6. Retail—Fresh butter, 8d; factory butter, pats, 1/1½, bulk 1/-; Eggs, 1/3 per doz. Cheese, 8d. Bacon (sliced), 11d per lb. Hams, 10d. Flour, 200lb, £1 8/-; 50lb, 8/-. Oatmeal, 25lb, 8/-; 25lb, 4/-. Pollard, 10/9 per bag. Bran, 7/- per bag. Chaff, 3/- per bag.

LIVE STOCK.

DUNEDIN HORSE SALEYARDS.

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

Forty horses came forward for this week's sale. Only one draught was entered, and for this horse (which was five years old) £44 10/- was offered. Two good spring van horses (five and seven years old), were disposed of, after brisk competition, at £27 and £35 10/- respectively. One very nice spring-cart mare, eight years old, was sold at £28; a buggy mare, five years, at £20; an aged spring-carter, at £22. Eight other harness horses and hacks found new owners at from £10 15/- to £20. Good, sound draught horses continue in great demand, and there were numerous buyers in attendance at the sale in quest of young animals. We quote: Superior young draughts, £50 to £55; extra good prize horses, £56 to £62; medium draught mares and geldings, £37 to £48; aged do, £25 to £36; upstanding carriage horses, £30 to £35;

matched carriage pairs, £70 to £85; good spring-van horses, £30 to £38; milk-cart and order-cart horses, £24 to £30; tram sorts, £15 to £22; useful hacks, £18 to £25; aged and weedy, £5 to £10.

The Emperor of Austria-Hungary has decided to appoint a Stipendiary Consul-General for Australasia, resident at Sydney. The Consul-General, Otto Baron Hoening O'Carroll, will arrive shortly.

The Executive Directory of the Hibernian A.C.B. Society have forwarded the following message of condolence to Mr. John Gavan Duffy, M.P., Melbourne:—'The Federal Executive Directory of the Hibernian Australasian Catholic Benefit Society, on behalf of the members of the Order throughout Australasia, desire to offer their heart-felt condolence to the relatives of the late Sir Charles Gavan Duffy, by whose recent demise the Society mourns the loss of one of its earliest patrons, whose name stands out brilliantly on the imperishable scroll of Irish patriots, and whose public services in Australia won the admiration of all classes of citizens.'

In cases of attacks of Colic, Cramp, or Spasms, Evans's WITCH'S OIL will be found invaluable.—***

A single trial of MOUNTAIN KING ASTHMA POWDER will convince the most sceptical of its efficacy.—***

In the most obstinate cases of coughs and colds TUSSICURA can be relied upon to afford immediate and permanent relief.—***

Those of our readers in need of the articles specified would do well to peruse the following lines. The best value is promised. Particular attention is drawn to the first-class stock of numerous sets of stations of the cross (size 17 x 13)—per set 7s 6d, posted 8s; large assortment of nickel statues in different styles and sizes, from 6s to 15s; marble fonts with brass crucifix attached, beautifully finished, from 1s to 3s 6d; medals (Sacred Heart and Blessed Virgin) at all prices; crosses in mother of pearl and gold from 2s to 15s; others 6d to 1s; crucifixes (wall and standing) 1s to 5s; framed religious (photo) pictures on imitation marble, all sizes, 2s to 4s; ordinary, 6d to 2s; unframed pictures, 1d to 1s; large-sized pictures of St. Patrick, 1s; others, 6d to 1s; plated nickel (bronze-colored) glass stands, different shapes and sizes, 6s to 15s; worked silk pictures of Our Lord, etc., encased in oval-shaped glass frames, 1s to 3s 6d; scapulars, etc. Where not specified all articles post free. Orders promptly executed and carefully packed. Note the address—H. Koorey, Fancy Goods Depot, Victoria Avenue, Wanganui.—***

NEW ZEALAND RAILWAYS.

DUNEDIN AUTUMN RACES.

FEBRUARY 25th, 27th, and 28th, 1908.

The following ALTERATIONS in and ADDITIONS to the Ordinary Train Service will be made in connection with above:—

WEDNESDAY, FRIDAY AND SATURDAY, 25th, 27th, and 28th February.

The Train usually leaving Dunedin for Palmerston at 4.0 p.m. will not leave till 6.0 p.m., Sawyer's Bay 6.25 p.m., Parakanui 6.55 p.m., Waitati 7.25 p.m., Waikouaiti 8.30 p.m.

The Train usually leaving Dunedin for Clinton at 4.20 p.m. will leave at 5.25 p.m., leaving Wingatui at 6.10 p.m.

The evening Train to Outram will not leave Mosgiel until 6.25 p.m.

The evening Lawrence Branch Train will not leave Milton until 8.15 p.m.

The evening Train to Owaka will not leave Balclutha until 9.10 p.m.

The Ordinary Time-table between Dunedin and Mosgiel will be suspended from 9.15 a.m. to 7.0 p.m.

Trains will leave Dunedin for Mosgiel and intermediate stations at 9.20 a.m., 10.50 a.m., 11.30 a.m., 12.15 p.m. (Saturday only), 1.2 p.m., 1.15 p.m., 3.30 p.m., 5.25 p.m., and 6.15 p.m.; returning from Mosgiel at 10.8 a.m., 1.10 p.m., 5.0 p.m., 5.30 p.m., and 6.25 p.m.

Trains will leave Dunedin for Wingatui Racecourse at 10.50 a.m., 11.30 a.m., 12 noon, 12.35 p.m., 1.2 p.m., and 1.15 p.m.

The 11.30 a.m., 12 noon, and 12.15 p.m. Trains will NOT stop at intermediate stations.

Trains return from Wingatui Racecourse at 4.50 p.m., 5.30 p.m., 5.45 p.m., and 6.10 p.m., and from Wingatui station at 5.10 p.m. and 6.30 p.m.

The 4.50 p.m., 5.30 p.m., and 5.45 p.m. trains will NOT stop at intermediate stations.

The Return Fares to Wingatui (including admission to Course) will be:—From Dunedin, Caversham, Cattle Yarde, Burnside and Abbotsford: Carriages, 2s 6d; Seated Waggon, 2s.

SATURDAY, 28th FEBRUARY.

Special Train will leave Dunedin for Christchurch at 8.20 p.m., Palmerston 10.45 p.m., Hampden 11.30 p.m., Oamaru 1.0 a.m. arriving Christchurch 7.30 a.m. on March 1st.

This train will stop at Palmerston, Hampden, Herbert, Maheno, and any station north of Oamaru to set down passengers.

A Train will leave Dunedin for Balclutha and intermediate stations at 11.20 p.m.

By Order.

MUTUAL CO-OPERATIVE STORES,

MACLAGGAN STREET (next Arcade),
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The above Stores are NOW OPEN FOR BUSINESS with a full Assortment of Groceries, Crockery, General Ironmongery, and Sundries. Every Customer participates in the Profits.

For particulars see circulars and price lists, which can be had on application at the Stores, or will be forwarded to any address by post.

Just landed, a consignment of Galvanised Iron Fencing Wire, Barbed Wire, Rabbit Netting, Sheep Netting, etc., etc.

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Everything of the Best and all Drawn from the Wood.

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CHEMISTS AND OPTICIANS,
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JOHNSTONE'S HEADACHE AND NEURALGIA POWDERs are a safe, instant, and reliable remedy. Sold in boxes of 12 powders, 1s each box. A free sample will be mailed to any part of New Zealand on receipt of a stamped addressed envelope.

HASLETT'S IRISH MOSS Cough Cure is quick to cure any ordinary cough or cold, and can be safely given to children. It is made from the Genuine Irish Moss *Cetraria Hybernica*, which is noted for its soothing and nourishing properties. 1s and 1s 6d per bottle. Goods sent POST FREE when order is accompanied by remittance. Send for Pamphlet of Household Remedies.

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(formerly of Greymouth, and recently licensee of the Prince of Wales Hotel, Wellington)

Notifies her friends and the public that she has taken over the above-named Hotel.

Only the Best Liquors stocked.

First-class accommodation for visitors.

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Best Brands of Wines, Spirits, and Beers.

FIRST CLASS SAMPLE ROOM.

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

First-class Stabling.

Horses and Buggies for Hire.

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Vide Jurors' Report N.Z. Exhibition

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

Milburn Lime at Lowest Rates.

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First-class Workmanship Guaranteed.

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Steamers will be despatched as under (weather and other circumstances permitting):

LYTTELTON and WELLINGTON—

(Booking Passengers West Coast Ports)—
Talune Fri., Feb 27 3 p.m. D'din
Waikare Tues., March 3 2.30 tr'n
Mokoia Wed., March 4 2.30 tr'n

NAPIER, GISBORNE and AUCKLAND—

Talune Fri., Feb. 27 3 p.m. D'din
Waikare Tues., March 3 2.30 tr'n

SYDNEY, via WELLINGTON and COOK STRAIT—

Mokoia Wed., March 4 2.30 p.m. tr'n
Monowai Wed., March 11 2 p.m. D'din

SYDNEY via AUCKLAND—

Waikare Tues., March 3 2.30 p.m. tr'n
Mararoa Tues., March 17 2.30 p.m. tr'n

MELBOURNE via BLUFF and HOBART—

*Warrimoo March 1 2.30 p.m. tr'n
\$Moeraki March 8 2.30 p.m. tr'n

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§ Twin screw.

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(Taking cargo for Nelson)

SUVA and LEVUKA,

Taviuni leaves Auckland, Wednesday, Feb. 25 (connects at Suva with Moana for America and Europe).

TONGA, SAMOA, FIJI, and SYDNEY (From Auckland.)

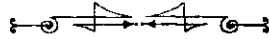
Manapouri Wednesday, March 11
BARATONGA and TAHITI.

Ovalau leaves Auckland, Tues., March 24

American Sheeting.



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Complete and Up-to-date.

There are ten times as many sciences and ten times as many arts and trades as were known two hundred years ago, each equipped with a vocabulary of its own. A special dictionary to each of these, though useful to him who follows one science or trade exclusively, would involve a small library for the general reader. For this purpose it is necessary to digest them into a single volume; and then, as they are almost all words with which the ordinary dictionary cannot dispense it seems the simplest plan to dispense with the technical dictionary altogether, and come at first where you must come at last, i.e.—to the really first-class dictionary. Otherwise, the purchaser will be in danger of spending his money twice over, first for the technical dictionary and then for the language dictionary, of which it is a department. This necessitates the further requisite that the large general dictionary should, in its explanations of scientific and technical terms, be fully up to the standard of the special one; otherwise its public will not, after all, be independent of the latter. It is further manifest that, other things being equal, this object will be best attained by the dictionary undertaken on the boldest and most comprehensive scale. With the sole exception of the great Oxford Dictionary, to be completed ten years hence, the epithets 'bold' and 'comprehensive' hardly apply to any similar undertaking except 'The Century Dictionary and Cyclopaedia' and 'Atlas,' and in this particular department of scientific and practical terms, conveying the information which would formerly have been thought more suitable for an encyclopaedia, it need fear no competition from any quarter. 'The Times' offers a work of 10,000 pages, with 500,000 definitions, 200,000 geographical and 150,000 encyclopaedic articles, and 8000 illustrations, for a preliminary payment of 10/-.

Guglielmo Marconi, the young Italian electrician, whose name has for the past five years, by reason of his experiments in telegraphy without wires, been familiar to most, and who has now succeeded in sending messages from Cape Breton, Canada to Cornwall has the good fortune to belong to a family of some position and of some wealth in his native city, Bologna. From the first he was well supplied with both the means and the opportunity for conducting the series of experiments which were to result in one of the most sensational scientific discoveries of the day. A pupil of Professor Rosa at Leghorn, and of Professor Righi of the University of Bologna, his researches were first carried out in his native city, and later on Salisbury Plain, under the Director-General of Telegraphs: at Rome, and at Spezzia. Signor Marconi, whose mother is an Irish-woman, was born September 23, 1875.

The appointment of Sir Francis Bertie to the British Embassy at Rome (says the Freeman's Journal) is a suitable one, at least in one respect—that the new Ambassador is a Catholic. Not very long ago the filling of the post by an English Tory Catholic might have caused some concern in Ireland, where the Birmingham mission and its invidious consequences are not forgotten. But nowadays there need be no real apprehension that any British Minister can do anything to create misunderstanding between the Holy See and Irish Nationalists, and even if the new Ambassador is foolish enough to be tempted into that thorny and dangerous path, his efforts may be treated with indifference. The appointment, needless to say, has caused anything but satisfaction in the upper ranks of the diplomatic service, where this putting of Foreign Office officials at a bound into the higher posts is greatly resented. However, the diplomatic service at present is woefully deficient in brilliant or able men, and the opinion is held that with the exception, possibly, of Sir Francis Plunket, there is scarcely an Ambassador among them of any marked distinction. The rest are mere utility men, safe, perhaps, but in an emergency not the kind of men on whom the peace of the world should depend.

The London 'Tatler' of a recent date wonders if any good-natured friends of Mr. George Wyndham, the Irish secretary, have called his attention to a quotation from

Boswell's 'Johnson' reminiscent of a time when another Mr. Windham, whose name was spelt with an 'i' and not a 'y,' was sent to Dublin Castle. Here, at any rate, is the quotation from 'Boswell's Life of Johnson':—"On Saturday, April 12, I visited him in company with Mr. Windham, of Norfolk, whom, though a Whig, he highly valued. One of the best things he ever said was to this gentleman, who before he set out for Ireland as secretary to Lord Northampton, when Lord Lieutenant, expressed to the sage some modest and virtuous doubts whether he could bring himself to practice those arts which it is supposed a person in that situation has occasion to employ. "Don't be afraid, sir," said Johnson, with a pleasant smile, "you will soon make a very pretty rascal."

A list of subscriptions from New Zealand to the building fund of the Christian Brothers' Novitiate, Dublin, appears in this issue.

The Railway authorities notify several alterations in and additions to the ordinary train service in connection with the Dunedin Autumn races at Wingatui on the 25th, 27th and 28th inst. On Saturday a special train will leave Dunedin for Christchurch at 8.20 p.m. and a train will leave for Balclutha and intermediate stations at 11.20 p.m. Further particulars will be found elsewhere in this issue.

Messrs. Ballantyne and Co., of Dunstable House, Christchurch are now showing among other leading specialties, new three-quarter coats, stylish walking costumes, dainty and effective blouses, smart travelling driving and waterproof coats. Their goods for autumn and winter wear are original in design and of suitable and novel textures. A discount of 5 per cent. is allowed for cash or on approved monthly accounts. The firm will have much pleasure in forwarding patterns and estimates post free, on application.

S. T. PATRICK'S COLLEGE, WELLINGTON.

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

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

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

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

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

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

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

For TERMS, etc., apply to

THE RECTOR

RIDE "ANGLO SPECIAL" CYCLES.

THE PROVINCIAL ECCLESIASTICAL SEMINARY OF NEW ZEALAND.

HOLY CROSS COLLEGE, MOSGIEL.

In conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899 this Seminary has been established for the education of Students from all parts of New Zealand who aspire to the Ecclesiastical State. 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 College re-opened 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.

MRS. HUTTON'S

SERVANTS' REGISTRY OFFICE OCTAGON, DUNEDIN.

Boarding House Keepers, Hotel Proprietors, and all requiring servants of every descriptions should apply to Mrs Hutton.

NOTICE.

SUBSCRIBERS Removing from one District to another and wishing Address changed should give Previous Address to prevent confusion.

THE CATHOLIC BOOK DEPOT 35 BABBADOES STREET SOUTH, CHRISTCHURCH. (Opposite New Cathedral). ESTABLISHED 1886.

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; Sprague's Method of Christian Doctrine (Mes-mer), 6s 6d; Roads to Rome, 7s 6d.

Lectures for Boys, 3 vols.; The Sundays of the Year; Our Lady's Festival; 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.

Goffin's Instructions on the Epistles and Gospels 5s.

The Catechism Simply Explained, by the Rev. H. T. Cafferata, 1s 3d. Other Books and Sundries as usual.

Orders punctually attended to.

E. O'CONNOR, Proprietor.

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.

Subscribers desiring to have obituary notices inserted in this paper should either communicate with the editor or send copy of local paper containing particulars. Unless they do this they must not be disappointed if notices of recent deaths do not appear in our columns.

URGENT

WANTED copies of "TABLET" dated JANUARY 9, 1902. Subscribers having same will greatly oblige by sending to our Office.

£100 £100

A CHURCH FOR

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WHO will help a poor Missionary to erect the first Church among the Maoris, dedicated to the Sacred Heart?

£100

Will make my Maori flock the proud possessors of a Church instead of the miserable Maori Whare, in which till now the Holy Mysteries are celebrated.

Send me a block or a plate, a stud or a rafter, or the money to buy them with, and co-operate with me in spreading the Devotion to the Sacred Heart.

Help the poor, and God will help you.

Donations, etc., to be forwarded to

REV. G. W. VAN DYK,
Tauranga, Bay of Plenty.

MONDAY MARCH 2nd, 1903

At 2.30 p.m.

At the Board Room, Agricultural Buildings.

DONALD REID AND CO. (LIMITED) have received instructions from the Trustees in the Estate of the late Francis Mcenan to sell by auction, on the above date,

VALUABLE LEASEHOLD PROPERTIES, with BUILDINGS thereon, viz.:

LOT 1.—Lease of Section 31, Block V., Walker street, Dunedin, containing 1 rood; term, 60 years from 1st January, 1876; present ground rent, £20 per annum; 8 Brick and Wooden Buildings on property bringing in a weekly rental of £4 6s.

LOT 2.—Corporation Lease of Allotments 8 and 9, Baths Reserve, Leith street, Dunedin, containing 2 roods and 2 ples; term, 21 years from 11th April, 1895; ground rent, £16 16s per annum; 8 Brick and Wooden Buildings on the property, bringing in a weekly rental of £4 3s 6d.

For conditions of sale and full particulars apply to Messrs CALLAN & GALLAWAY, Solicitors, Dunedin; Or to THE AUCTIONEERS.

NOTICE TO SUBSCRIBERS.

All Communications with the Commercial Department of the 'N.Z. Tablet' Newspaper are to be addressed to John Murray, Secretary, to whom all Post Office Orders and Cheques are in all instances to be made payable.

Complaints re irregular Delivery of Paper should be made without delay to the Manager

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Every description of Monuments in Stock. We supply and erect all kinds of grave fences. Inscriptions neatly cut. Telephone

**THE CHRISTIAN BROTHERS' NOVITIATE,
CLONTARF, IRELAND.**

The Rev. Bro. T. R. Hughes, P.O. Box 300, Melbourne, begs gratefully to acknowledge the following sums contributed from New Zealand:—

	£	s	d
Right Rev Mgr. O'Reilly, Thames	1	0	0
Very Rev. W. J. Lewis, S.M., V.G., and Rev. J. Holley	1	1	0
Sisters of St. Joseph, Meaneo	5	0	0
Sisters of Mercy, Kumara	12	6	0
Mr. E. A. Burke, Greymouth	10	0	0
Mr. A. J. Ormandy, St. Albans, Christchurch	10	0	0
Mr. Con Teaban, Riverhead, Auckland	10	6	0
Mr. Wm. Smith, Ludstone	10	6	0
Mrs. M. Brough, Wangarui	10	0	0
Mrs. C. B. Thorne, Auckland	10	6	0
Mr. Jas. Sullivan, Guerteen Levels	10	0	0
Mr. W. Beehan, J.P., Auckland	10	0	0
Mrs. J. W. McDonald, Palmerston North	10	0	0
Mr. Joe. Kennedy, Kurow	10	0	0
Mr. F. Beirne, Waimangaroa	10	0	0
Mrs. Le Lievre (per Very Rev. J. Kennedy, D.D. Akaroa	10	0	0
Master H. Scott, Dunedin	10	0	0
Mr. E. H. Freed, Caversham	3	0	0
H.A.C.B.S., Dunedin Branch	1	0	0
Mr. G. Bevis, Dunedin	10	0	0
Rev. Father Howard, Dunedin	1	0	0
Master James McQuillan, Dunedin	1	0	0

(To be continued.)



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, FEBRUARY 26, 1903.

TARDY JUSTICE.



It is, no doubt, in many cases true that 'too swift arrives as tardy as too slow.' But it is certain that the New Hampshire Legislature (U.S.A.) has taken its time in a serene and leisurely way in shedding the last rag of its penal laws and making it legal for a Catholic to teach in its public schools. This it has recently done by proper legal enactment. The news will

come with a cool douche of surprise to the average man who, not having thumbed his American history, cherishes the common illusion that from the day when the Stars and Stripes first flew over the great Republic, it was the shrine of liberty of conscience and equal religious rights, as well as 'the land of the free and the home of the brave.' Only two references are made to religion in the American Constitution. The first reads as follows: 'No religious test shall ever be required as a qualification to any office or public trust under the United States.' The other—Article I. of the Amendments of the Constitution—says: 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' KENT'S Commentaries—which are to the United States what BLACKSTONE is to England—the foundation of law—emphasise (vol. ii.) and develop these provisions, and add:

'The Catholic planters of Maryland procured to their adopted country the distinguished praise of being the first of the American States in which toleration was established by law, and when the Puritans were persecuting their Protestant brethren in New England, and the Episcopalians retorting the same severity on the Puritans in Virginia, the Catholics, against whom the others were combined, formed in Maryland a sanctuary where all might worship and none might oppress, and where even Protestants sought refuge from Protestant intolerance.'

The first of the two constitutional principles enumerated above refers, however, only to United States officials, not to State functionaries. The second is, as stated above,

one of the Amendments of the Constitution. It is foreign to the narrower views that prevailed in the first Continental Congress, which, in 1774, laid down as one of the chief grievances against GEORGE III. the fact that he and his Parliament had passed 'an Act for establishing the Roman Catholic religion in the province of Quebec.' This manifestation of sectarian feeling lost Canada to the American Union. As to the original thirteen States: Delaware, Pennsylvania, Maryland, and Virginia were the only ones that kicked out of doors all the existing penal legislation against Catholics, who had fought so valiantly and in such great numbers for the country's independence. The two Carolinas, New Jersey, New Hampshire, and New York made haste to forget the eaten bread—they opened their offices of emolument and trust to Protestants only. Massachusetts practically established Congregationalism and authorised towns to levy taxes for its support. In Connecticut Congregationalism was by law established as the State religion. In Massachusetts Catholics were not allowed to hold office until 1821. Several States excluded Catholics by law from the office of governor until about 1830. In New Hampshire no Catholic was legally entitled to hold any position of honor or emolument under the State until so recent a date as 1876. And it was not until December 17, 1902, that its Legislature struck out of the State Constitution a provision which required every teacher in its public schools to be a Protestant. And so the world goes lumbering on—its pace sometimes as the pace of a bullock team in the 'Way Back.' Protestantism has long been legally disestablished in every State of the Union, and the tardy Act of the New Hampshire law-makers has at length dynamited the last vestige of legalised persecution in the home-land of Uncle Sam. But (as the *Ave Maria* remarks) 'legal restrictions are, of course, referred to here; virtual restrictions are more numerous and drastic. There is not, for instance, a single Catholic governor in this country, and it will be a long time before a Catholic will have a fighting chance to be elected President of the United States.'

Notes

A Two-edged Argument.

Consistency is called a jewel, because of its rarity. And the consistency of the Yellow Agony in reference to the position of Catholics in the public service in these colonies is just that of the bibulous lout who—according to Joe Miller—was wending his tortuous way homewards, towards the midnight hour, determined to 'lick' the wife of his bosom if he found her up, and likewise to 'lick' her if he found her abed. The regime of persecution in France has resulted in the cruel and heartless dismissal of large numbers of State employes who were guilty of sending their children to Catholic schools, or of attending Mass, or performing other duties of religion. The places of a great number of them have been taken by Protestants, who are, numerically, quite an insignificant portion of the French population. Some violent or thoughtless religious organs beyond the Tasman Sea have been exulting over this result of the bitter persecution now raging in France. Two Australian Anglican papers have, however, seized the true inwardness of the situation, in so far as it affects these colonies. Here is what one of them, the 'Commonwealth,' has to say upon the subject:—

'The Protestant papers have recently been exulting over the success shown by Protestants in France, as compared with Roman Catholics, in obtaining leadership in all branches of the public service. One and all they justify such success on the part of the small minority as 'showing vividly the superiority of a Protestant training over a Catholic one' It is only a few weeks ago that a perfect howl was ascending from the Orange Lodges owing to the (supposed) large percentage of Romans in our civil service. A plague o' both your Houses! but, on which ever side you may be, please be consistent. What is right in France cannot be wrong in Australia!'

Another Protestant paper, the 'Arena,' in its issue of February 5, pinks the inconsistency of the yellow party to the following tune:—

'Protestant church newspapers are given to loud shrieks of indignation at an alleged (but by no means proved) undue proportion of Roman Catholics in the

public service of Australian States. Now they raise a shriek of exultation over the statement that Protestants in France have a number of leading positions in the French public service quite disproportionate to their numbers, and they explain it as "showing vividly the superiority of a Protestant training over a Catholic one." There is plenty of human nature here, but not much logic or justice.'

Diocesan News

DIocese OF DUNEDIN.

The following are the names of the pupils of the Dominican nuns who were successful in the recent Junior Civil Service examination: Misses Teresa Kilmartin and Mary Byrne (Dunedin, Ida McKenzie and Nellie Shepherd (Invercargill).

A well attended and very enjoyable social gathering was held in St. Joseph's Hall on Monday evening, in aid of the funds of the St. Vincent de Paul Society. Mrs. Dow, late of the West Coast, was warmly applauded for a vocal item, which was given with much taste and expression, the accompaniment being played by Miss Comyn. During the evening the large audience was treated to light refreshments provided on a generous scale by the ladies of the Society.

The Right Rev. Monsignor Mackay will be administrator of the diocese of Dunedin during the temporary absence of his Lordship the Bishop in Australia in connection with the golden jubilee of his distinguished relative, the Cardinal Archbishop of Sydney. His Lordship left Dunedin for Sydney, via Melbourne, on last Sunday afternoon. The clergy of Dunedin saw him off at the railway station and wished him bon voyage.

The Right Rev. Monsignor Mackay, of Oamaru, will shortly take a well-earned and much-needed holiday trip to his native land, after 30 years of energetic and continuous work for the Faith in the diocese of Dunedin, during which he left in various parts of Otago, and especially in his present parish of Oamaru, many striking and beautiful architectural evidences of his active and untiring zeal. Monsignor Mackay goes to Europe by the direct route, via Vancouver and Canada, in May.

Miss McCloskey, of Wellington, assisted St. Joseph's Cathedral choir on Sunday evening, and sang with fine expression and devotional feeling the solo, 'O Divine Redeemer.'

On Thursday last a presentation of a valuable pair of field-glasses was made to Rev. Father Howard, of St. Joseph's Cathedral, on behalf of a number of admiring friends in the Milton parish. In making the presentation they said: 'We would have greatly preferred that you should have yielded to the spontaneous and generally expressed desire of the congregation to make you a presentation from the whole Catholic body of Milton in recognition of your earnest, zealous, and faithful work as locum-tenens for the year, and of your many and sterling qualities, both as pastor and as friend, but this your natural modesty and humility constrained you to decline. We cannot think, however, of letting you away without some little mark of our appreciation, and our little gift is offered in such an altogether friendly, informal, and unpretending way that we quite rely on your accepting it. That it is not more valuable is due to a desire on our part to consult your strongly expressed feelings on such matters, but, small though it is, we hope you will take it as at least serving to indicate our warm appreciation of your large-hearted kindness and generosity as a man, your earnestness and devotedness as a priest, and your unselfishness, genuineness, and unswerving loyalty as a friend. Though your stay in Milton has been short, our memory of you will be long, and you will always be remembered amongst us with feelings of affection and respect.'

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

February 21

Mr. H. T. Minogue, an ex-student of St. Patrick's College, has received word from Dunedin that he has successfully passed his final examination in dentistry.

St. Patrick's College and the Convent High Schools in the city have a large number of boarders, while more are expected. The day schools are taxed to their utmost capacity, and a most successful year is anticipated.

Rev. Fathers King and Murray, Redemptorists, arrived from Sydney on Wednesday last. During their stay in Wellington they have been assisting with the children's mission. They left to-day for Hawera, where they open a mission to-morrow.

Three ex-students of St. Patrick's College—Messrs. Bernard McCarthy, R. Ongley, and Claude Hickson—have been successful in securing places in the New Zealand cricket team which is to meet Lord Hawke's team in Christchurch at an early date. All the above, while at college upheld the honor of their Alma Mater in the cricket field, and it is pleasing to note they are about to do battle for New Zealand against the English team.

Mr. P. S. Foley, of the Roads Department here, has been transferred to Napier. Mr. Foley has during his stay in Wellington taken an active interest in the affairs of the Marist Old Boys' Society and the Victoria College Students' Association. Prior to his departure several members of the above societies met to bid good-bye to their departing fellow. The chairman, Mr. Fitzgibbon, in an appropriate speech eulogised the sterling qualities of Mr. Foley, and, on behalf of those present, asked him to accept a slight token of their good will towards him and assuring him that he had their best wishes for his future wellfare. A very enjoyable evening, spent with songs and recitations, was brought to a close by the singing of 'Auld lang syne.'

The following pupils of St. Mary's Convent High School and the Marist Brothers' School were successful in passing the Junior Civil Service Examination:—Convent: Constance Reilly, Olive Blake, May Gudgeon. Marist Brothers' School: Reginald Hill (who comes 13th on the Wellington list), Bert Kelly, and M. McWilliams.

In the recent St. Patrick's College scholarship examinations seven boys were presented from the Marist Brothers' School, Boulcott street. Thomas Boyce, who came third among the candidates over fourteen, was only two marks behind the second boy, while Reginald Hill stands fifth on the list. Both boys have received £15 scholarships and are attending the college. Ernest Casey and David Madden are the third members in their respective families who have received scholarships.

At the mission service on Thursday evening reference was made to the fact that on the following day, February 20, his Holiness the Pope would celebrate his silver jubilee. He is, said Father O'Donnell, the central figure on earth in the Church over which he has ruled with consummate prudence and wisdom for the past 25 years, a guide and leader of whom Catholics all the world over feel justly proud, and a 'Grand Old Man' in the truest and widest sense, respected and looked up to by people of all creeds, classes, and nationalities. In conclusion, Father O'Donnell earnestly exhorted his hearers to pray that God in His goodness might spare the great Pontiff many years to continue in the chair of St. Peter, and that when his end comes he may be found ready and worthy of the throne prepared for him in heaven.

The marriage of Mr. T. Dwyer, only son of Mr. Dwyer, of Matland West, New South Wales, and Miss Madge O'Connell, third daughter of Mr. C. O'Connell, a well-known and respected resident of Masterton, took place at the latter place on Tuesday last. Very Rev. Dean McKenna performed the ceremony. The bride, who was given away by her father, wore a tailor-made costume with white hat trimmed with blue chiffon. She was attended by her sister, Miss Vida O'Connell, as bridesmaid, who was attired in soft white silk. Mr. F. Wilkins acted as best man. The bridegroom's present to the bride was a cheque for £50, house, furniture, and property. Among the many valuable presents received were solid silver entree dishes and rings from the Right Hon. Mr. Seddon. After the ceremony a reception was held at the residence of the bride's parents.

The mission for the women was brought to a close on Sunday afternoon, when Rev. Father O'Farrell addressed the large congregation present taking for his text, 'He that perseveres to the end he shall be saved.' He pointed out the necessary means for obtaining the desired end and concluded by complimenting the women on the great success which had attended the fortnight's mission. The crowded congregations at different services were sufficient proof of the good that had resulted from their combined efforts. He was sure it would be the means of drawing down innumerable blessings upon themselves and their families. He thanked them on his own behalf and for those associated with him. He also referred to the hospitality extended to the missionaries by the Marist Fathers in Wellington, and said that they would ever remain their warmest friends. The mission for the men began on Sunday evening, when the church was crowded. The children's mission is also being conducted during the day. Their general Communion took place this morning.

PALMERSTON NORTH,

(From our own correspondent)

February 22.

A wedding in which great interest was taken was solemnised in St. Patrick's Church by the Rev. Father Tymons, assisted by Father Rowden, on Wednesday last, the contracting parties being Mr. Martin Power, late of M.F.C.A., of this town and now of Danevirke, and Miss Kate O'Reilly, daughter of the late Mr. T. O'Reilly, College street. The happy couple, who were the recipients of many handsome and useful presents, left in the afternoon for Wellington en route for Dunedin, where the honeymoon is to be spent. Mr. Power, who left the district at the end of January to enter into the drapery business in Danevirke in partnership with Mr. J. S. Watchorn of this town, will be greatly missed from the parish, and his painstaking efforts and generous donations towards all social work will always be kindly remembered.

The Very Rev. Father Lighthouse, the Superior of the Maori mission in the Auckland diocese, is at present on a visit to Palmerston, and the guest of the Rev. Father Tymons, of St. Patrick's Church. He preached eloquent sermons both morning and evening on Sunday last, making appeals for funds to carry on his great work amongst the natives.

HOKITIKA.

(From an occasional correspondent.)

February 19.

On Wednesday, February 18, a Solemn Requiem Mass was sung here for the repose of the soul of the late Father Malone. A large congregation filled the church, thus testifying to the respect in which the memory of the deceased priest is held. The Very Rev. Dean Martin was anxious to have this Solemn Mass at the month's mind, but it was impossible to arrange it earlier. The Rev. Father O'Hallohan, of Kumara, celebrated the Mass, assisted by Father Herbert, of Greymouth, as deacon, and Father McDonald, of Ahaura, as subdeacon. The Very Rev. Dean Carew, Fathers Hickson and Mahony assisted the choir in rendering the solemn and plaintive music of the Gregorian Mass for the dead.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

February 23.

St. Mary's Cricket team won a match with the New Brighton Club on Saturday, and are thus the victors in the Wisden competition for the season.

His Lordship Bishop Grimes is to lay the foundation stone of the new church to be erected at Albury on Sunday next.

The Very Rev. Dr. Kennedy, S.M., Rector of the Meane Seminary, is on a visit to his friends in Waimate.

The visits of his Grace the Archbishop and his brother, Mr. Charles Redwood, of Queensland, to Christchurch, by a fortunate coincidence happened at the same time, their first meeting in the Colony on the present occasion taking place here. Archbishop Redwood returns to Wellington to-day (Monday).

The Rev. Father Chastagnon, who has labored for a long period in the diocese, and was of late years parish priest of Darfield, left last week on an extended visit to France. His missionary career has been an arduous and fruitful one, and Father Chastagnon will be long remembered in the districts in which he had been stationed. The Very Rev. Vicar-General officiated at Darfield on Sunday.

His Grace Archbishop Redwood is at present in Christchurch attending the annual session of the Senate of the New Zealand University. At Vespers in the Pro-Cathedral on Sunday his Grace preached an eloquent sermon to a large congregation on the text from St. Paul's second Epistle to the Corinthians, iv., 18: 'While we look not at the things that are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.' His Grace afterwards gave Benediction of the Most Blessed Sacrament, attended by the Rev. Fathers O'Connell and McDonnell.

Mr. W. F. Roche, for a number of years travelling representative of the Kaiapoi Woollen Manufacturing Company in Canterbury, Westland, Nelson, and Marlborough, has resigned that position to commence business on his own account in this city. Flattering references have appeared in the leading papers of the districts above-mentioned to Mr. Roche's business tact and integrity, genial disposition, and excellent qualities generally, and expressions of regret at his retirement from duties which brought him in contact with a wide circle of friends and acquaintances.

His Lordship the Bishop celebrated Mass on the two Sundays over which his recent stay at Hanmer extended. Good congregations attended, composed of visitors at the Sanatorium and residents, of all denominations. The visitors were from many parts, and in response to a request to be permitted to improvise a choir for the occasion, his Lordship readily consented. A fact pretty generally known is that many essentially Catholic hymns (for example, 'Faith of our fathers') have been 'borrowed' and now form portions of the church music of our separated brethren, and as congregational singing is one of the recognised prominent features of their services, the task was rendered comparatively easy. A selection of these was, therefore, sung in the most hearty manner possible.

A combined meeting of the St. Patrick's Day Celebration committees was held in the Pro-Cathedral library on last Friday evening, when there was a good attendance, especially of ladies. The Very Rev. Father Le Menant des Chesnais, V.G., presided, and explained that pressure of other duties precluded the presence of his Lordship the Bishop, who was greatly pleased at the progress already recorded. The concert committee furnished a draft programme, which contained the names of the foremost vocalists and entertainers in the city. Several matters of detail were arranged, and the following hall committee was appointed:—Messrs. G. Dobbs, G. Hayward, J. R. Hunt, W. S. Malaquin, A. Mead, and J. McCormick. Sub-committees of ladies will attend to the decoration of the stage, etc. The next general committee meeting has been fixed for Friday, March 6. It was announced that, including his Lordship the Bishop (president), and Sir George Clifford (vice-president), his Excellency the Earl of Ranfurly, the Right Hon. R. J. Seddon, Sir J. G. Ward, Mr. H. S. Wigram (Mayor of Christchurch), Mr. W. Reece (chairman Tramway Board), and Mr. E. G. Rhodes, have been pleased to extend their patronage.

TIMARU.

(From our own correspondent.)

The arrangements for the St. Patrick's Day celebration have assumed concrete shape. On Sunday afternoon a meeting was held which was largely attended. Several committees were appointed in connection with the carrying out of the day's celebration. A sports committee was appointed for athletic events, and suggestions were made to the committee from the meeting as to providing prizes for all the children, and it was especially recommended that a St. Patrick's cup be provided for competition. The committee are also to arrange special prizes for cycling, running, and other athletic events. The meeting takes place in the Victoria Park, Temuka, where a grand running and cycling track is provided, and every convenience for the carrying out of athletic games is on the spot. The evening entertainment promises well. Miss McGuinness has charge of the musical programme, which includes several choruses by the children of the Sacred Heart parish schools—items always appreciated by a Timaru audience—Mr. Jefferson is coaching the dramatic class in the amusing comedy, 'Family Jars.' The whole affair promises to be a pronounced success.

His Lordship Bishop Grimes arrives here at the end of the week, and will lay the foundation stone of the Albury church on Sunday next.

The St. John's Tennis Club's match with the Recreation Club resulted in defeat for St. John's by only two games, and a return match is to be held shortly to again try conclusions, when, perhaps, positions may be reversed.

Brother Benignus (one of the Australian Marist Brothers and former pupil of the Marist Brothers here) is at present in his native air at Timaru recruiting his shattered health. He is staying at present at the Marist Brothers' Monastery, and our much-respected townsman, Mr. D. Shea, must be pleased at the opportunity of seeing his son frequently during his stay, and watching the improvement in his health.

Harvesting operations were stayed by the recent rains, but the very hot days that succeeded will make the ground hard enough for operations. The average yield in this district will be from 35 to 40 bushels of wheat and 50 to 55 bushels of oats to the acre.

DIOCESE OF AUCKLAND.

(From our own correspondent.)

February 19.

Rev. Fathers Fogarty, of Berrigan, and Hanley, Grafton, N.S.W., are at present in Auckland. Both celebrated Masses in the Cathedral last Sunday, and in the evening Father Fogarty preached a very fine sermon.

The Very Rev. Father Fitzgerald, O.F.M., is at present resting at Pukekohe.

St. Patrick's Day celebration committee is actively engaged in the prosecution of its work. The tickets for the sports and art union are going off well. The evening entertainment will take place in St. Benedict's Hall, and will consist of a concert programme and an Irish comedy.

By a circular I have noticed that on Friday, 27th inst., in the Town Hall, Sydney, the 23rd annual meeting of the N.S.W. District Board H.A.C.B. Society will be held. It is to be opened by his Eminence Cardinal Moran. The delegates attend Mass at 8.30 on the morning of the meeting. Some of the business on the order paper is but a copy of beneficial measures for some time in operation in the N.Z. district.

Sir John Downer, Senator of South Australia, attended the smoke social to our Premier in the Hibernian Hall last Tuesday evening. At the conclusion one of the audience approached Sir John and said: 'I have longed, Sir John, to see and thank you and shake your hand for one incident in your career.' 'What is it?' said Sir John. 'It has reference to the kind and outspoken letter which you addressed to the Very Rev. Dean O'Haran upon his triumph over his malicious enemies. It was a timely contribution, and, as one of Dr. O'Haran's faith, I am pleased to have met you and to thank you.' Sir John was highly delighted at the incident, and gave expression, in very emphatic terms, of his views concerning the conspiracy.

OBITUARY.

Mrs. Bagley, Addington.

Much regret (writes an occasional correspondent) is felt at the demise of Mrs. Sarah Bagley, at the early age of 27 years. The deceased lady, who was the second daughter of Mr. Joseph Lyons, of Addington, and wife of Mr. William Bagley, died fortified by the last rites of Holy Church on Sunday, February 1, at her late residence in Sea View Road, New Brighton. Her funeral, which was largely attended, took place on the following Wednesday afternoon. The remains were taken to the Pro-Cathedral, where a Requiem Mass was celebrated by the Rev. Father McDonnell, who also officiated at the grave. Mrs. Bagley, who was much respected, leaves a husband and one child to mourn their loss.—R.I.P.

At this season everybody is liable to Coughs and Colds. Avoid all danger by taking TUSSICURA.—***

Dean Grogan's Departure from Napier

The farewell concert tendered to Dean Grogan on the eve of his departure from Napier (says the Hawke's Bay 'Herald') attracted a very large gathering at the Theatre Royal. The building was full in all parts. The chair was taken by Mr. John Higgins, amongst those on the platform being the guest of the evening, with the Rev. Fathers Goggan, Smyth, and Bell, and Mr. A. L. D. Fraser, M.H.R.

Addresses were delivered by Fathers Goggan and Smyth and Mr. Fraser. The speakers referred in eulogistic terms to the manner in which Dean Grogan had identified himself with all measures for the advancement of the Church and the district, and voiced the general regret felt, not only by the members of his own congregation, but by many others also, at parting with one, who, by his ability and worth, had secured the respect and esteem of all.

Mr. D. Fox, on behalf of the congregations of St. Mary's and St. Patrick's churches, presented Dean Grogan with the following address, which was handsomely framed and illuminated, as a souvenir of his long connection with the Napier parish:—

'Rev. and dear Father,—

We, the Catholics of Napier, are assembled here this evening with sentiments of esteem and respect to testify to you our deep sorrow and regret at your departure from amongst us. We assure you, dear Father, that we cannot find words to adequately express our feelings on this subject. This is not surprising. During your long stay of 19 years as pastor amongst us, your noble and self-sacrificing qualities, your zeal and devotedness as a priest, your ardent and patriotic spirit as a true Irishman, united with your dignified manners and warm and generous heart, have endeared you to all who had the pleasure of knowing you intimately; and on leaving you will carry with you the undying affection and gratitude of the people for whom you have labored in this sunny clime. It would take too long to recount the many great and arduous works undertaken and successfully terminated during your eventful term of rectorship in this parish. On two occasions you have enlarged the Brothers' Schools, assisted in building a handsome wing to the convent, and purchased a site and erected thereon at a cost of £6000 the beautiful Church of St. Patrick, which, for beauty of architecture and finish, finds few structures beyond compare in the Colony. These works and many others successfully accomplished under your able administration are subjects of congratulation to the Catholics of Napier among themselves and of deep gratitude to you. But with warmer and deeper feelings of reverence do we contemplate how, in season and out of season, you have exhorted your flock in the ways of rectitude, and in the exercise of your sacred ministry have poured the balm of consolation over many a troubled and broken heart. In conclusion, dear Father, we earnestly pray that God may bless you and grant you many years of faithful labor in His vineyard, and we request that when you stand before the altar you will not forget the fond friends you leave in Napier in whose hearts and affections you shall live for ever.'

Dean Grogan, in returning thanks, said he could not say good-bye without telling them how much he felt the parting from those whom he had come to look upon as his people, and to whom it had been for so long his pleasure and his proud privilege to minister. He had to thank the people of Napier for many acts of kindness to himself and his Church, and his parishioners for much sympathy and help and patient forbearance. He would carry away with him nothing but the kindest recollections and the deepest gratitude for the manner in which he had been received during his 20 years' residence here.

During the evening vocal and instrumental selections were contributed by Mrs. Wells, Misses King and Sellar, Messrs. O'Connor, Briasco, O'Shannasey, Freedman, Elmes, and Ebbett, and Masters Fischer (2) and Higgins. Encores were numerous, the programme being very much appreciated. The proceedings concluded with a tableau, 'Auld Lang Syne.' Miss Henn played the accompaniments, and Miss Stewart played during the tableau.

The Rev. Father Englert, S.M., has been appointed assistant priest to the Very Rev. Father Gimsty, S.M., in the Villa Maria parish, Sydney.

The losses in stock in the Wairialda district, New South Wales, during the past year were 3680 horses, 36,000 cattle, and 922,000 sheep.

The Rev. Father Huault, S.M., who for 12 months has been doing parochial relief work in South Australia, has been recalled to Sydney. He has been appointed as assistant priest at St. Patrick's.

As the appreciation of a life's work given to the interests of Catholic journalism, the proprietors of the Melbourne 'Advocate' have had erected over the remains of its late editor (Mr. W. H. Gunson) a fine monument. It is one of the most conspicuous in the St. Kilda cemetery.

The following clerical changes have been made in the archdiocese of Sydney:—The Rev. John Sheridan from Berrima to the parish of Newtown, as Administrator; the Rev. John Shirin from the Sacred Heart to Moss Vale as an additional curate; the Rev. Father Power from Braidwood to the Sacred Heart Church, Darlinghurst.

Hibernian Society.

(From our Auckland correspondent.)

The annual meeting of the N.Z. District No. 3 of the H.A.C.B.S. was held on Wednesday evening, February 18, in the Hibernian Hall, Auckland, Bro. J. B. Stead in the chair. Rev. Father Holbrook, of St. Patrick's, and Bro. Noonan, of Lismore branch, N.S.W., were present. The following officers were present: Bro. Bechan, D.V.P.; Bro. W. Kane, D.S.; and the following delegates: Bro. Mason, Greymouth; Bro. T. Christ, Omeunga; Bros. Harney and W. J. Nolan, Thames; Bro. J. Smith, Dunedin; Bros. F. Gordon and Y. Williams, Auckland; Bro. C. Little, Christchurch; Bro. John McNamara, Napier; Bros. Carmody and D. Rice, Wellington; Bro. C. O'Brien, New Plymouth; Bro. F. O'Meara, Waipawa; Bro. T. M. Corbett, Hastings; Bro. Patterson, Leeston; Bro. J. Mulholland, New Headford; Bro. Owen Kielty, Masterton; Bro. P. Kane, Milton; Bro. H. Duffin, Oamaru; Bro. Luke Spellman, Waimate; Bro. John O'Brien, Denniston; Bro. William Brown, Westport; Bro. D. Flynn, Gisborne; Bro. G. D. Patterson, Reefton. Bro. Noonan, from Sydney, was heartily welcomed to the meeting.

The report of the district officers showed the financial position to be as follows:—Funeral fund, £4821 18/-; profit on the year's transactions (after paying in death claims £260), £298 15/-; management fund, £99 4/-.

Bros. Patterson and Gordon complimented the officers upon their careful management.

From the Christchurch branch a voluminous report was read, the purport of which was that the statements made at the last half-yearly meeting by the district secretary reflecting on the Christchurch branch were incorrect. The D.S. said, after reading the report, he regretted the statements made, and hoped the incident would now be forgiven and forgotten.

The delegate for Timaru moved that the district secretary's salary be increased. The delegate for Wellington seconded the motion, which was carried.

The delegate for Auckland branch, No. 81, moved—'That the entrance fees of full benefit members be: 16 years and under 25 years, 2/6; 25 years and under 30 years, 5/-. The motion was carried.

The following resolution, moved by the district treasurer, was passed: 'That all notices of motion by branches intended for the next half-yearly meeting following shall reach the district office not later than the first day of May in each year; and in like manner all notices of motion intended for the next annual meeting following shall reach the district office not later than the first day of November in each year.'

The election of officers resulted as follows:—President, Bro. W. Bechan; vice-president, Bro. C. Little; secretary, Bro. W. Kane; treasurer, Bro. M. J. Sheahan; auditors, Bros. F. J. O'Meara and P. O'Kane.

F.P. Bro. Stead installed the new officers. Father Holbrook closed the meeting with prayer. At the conclusion of business the officers invited the delegates to the supper-room, where refreshments were provided. The officers returned thanks for their election and assured the delegates that they would faithfully discharge the duties imposed upon them.

The D.S. announced that the laws were now nearly ready and in a few weeks the executive would call the Board again together to consider the laws before registration, etc.

Sir Francis Bertie, who has been appointed Ambassador in Rome, is the second son of the sixth Earl of Abingdon, and in his 59th year. The seventh Earl, who is a Catholic peer, is 67 years of age.

It is somewhat significant (says an Irish exchange) that the Earl of Mayo, who took so prominent a part at the Land Conference, in which he presided in the absence of the Earl of Dunraven, was a few days ago sworn in for the first time to be one of the Lords Justices of Ireland to administer the government of the country in the absence of the Lord Lieutenant. The Viceroy himself appoints as his own personal act the Lords Justices who discharge his official duties in his absence from the kingdom. Lord Mayo, as a Lord Justice and temporary Lord Lieutenant of Ireland, can be pleasantly contrasted with Lord Clonbrock and Lord Barrymore as the signatories of the first proclamation from Dublin Castle under the provisions of the revived Coercion Act.

It is perhaps not generally known that Mr. Brodrick, the War Secretary, who was married recently to Miss Madeline Stanley, the stepdaughter of Sir Francis Jeune, the President of the English Divorce Court, comes himself of a 'Castle lawyer' stock. Alan Brodrick, the first Lord Middleton who was raised to the peerage to which Mr. Brodrick is heir apparent, was an Irish barrister, who became Lord Chancellor of Ireland. He was notorious as the chief instigator of the atrocious chapter of legislation known as the Irish Penal Code. A document signed by this personage, recommending to the English Privy Council a provision for the punishment of 'unregistered priests and friars' too horrible to be mentioned, is preserved in the Dublin State Paper Office, of which Mr. Lecky thus speaks: 'It is a memorable fact in the moral history of Europe that such a penalty was seriously proposed by the responsible Government of Ireland.'

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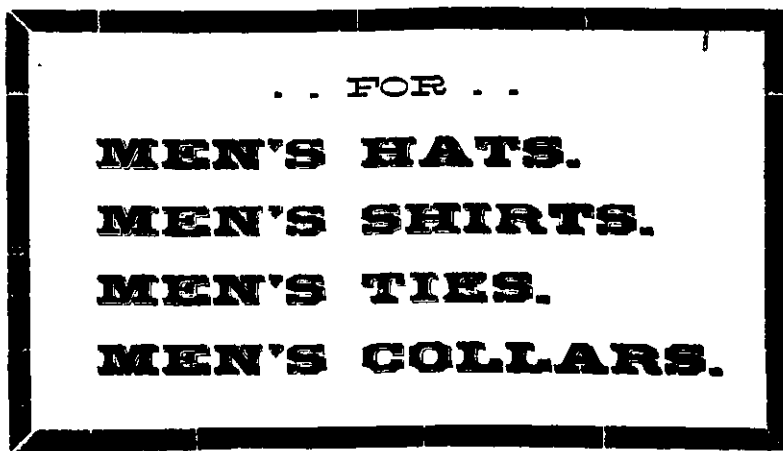
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The Storyteller

THE MERCY OF A MAIDEN.

Two young men were crawling with slow panting of breath like animals near to their end through the thick furze of the long moor which skirted the outer slope of the hills whose friendly reach they were so anxious to gain. They were worn and weary, and the face of one showed that some great trouble had left a mark which had triumphed over the naturally careless brightness of his countenance. There was something almost boyish in his look, but as he now turned to the older man and spoke gaspingly, the quick deference and concern of the latter betrayed their relative standing.

'It is no use, Dick, I cannot get on. If I had the art of crawling on my stomach, its emptiness would defeat me. I am sure I would give my kingdom—' he laughed, a genuine laugh of amusement which suddenly changed into a bitter sob.

'Nay, say not so, dear King,' said the other, rising from the stooping position with difficulty, and rubbing his knees. 'The way will lighten for us after a while. There cannot be continuance of this ill-fortune.'

The youth shook his head. 'I am chilled through by the dews, and the raw flesh is cut by the ground. Do, dear Pendrell, say that you believe we can now gather some of this stuff and light a fire. We are so many miles from Worcester that it must be safe enough.'

'God knows that if I could warm thee, my King, I would gladly do it at the expense of my life. But we cannot count on the distance. The whole country has been alarmed and there is not one of these long-faced scoundrels who would not sell his mother to curry favor with old Noll.'

'Very well. Charles Stuart has borne so much that he can well summon endurance to bear more. But, oh, Dick, thou dost not know how the thought of that great-nosed rascal in my poor father's place, the feeling that all is over for me, has struck the chill of death to my heart. My poor mother! What high hopes were hers, what plans of vengeance had she made! And how she must resign herself to live on the grudging charity that is doled out by France. Oh, I am not going to be a woman after this—the tears were streaming down his cheeks. 'Dear Dick, grudge me not this moment of weakness.'

The elder man said nothing, but pressed his lips firmly together, and rising as if the tumult of emotion was too great to hold him to his caution, he strode up and down the narrow path they had made, impatiently slashing at the furze with his sword.

Charles Stuart sat on the ground and watched him. He felt like a child who had resigned himself to the guidance of another, and who has no chance to use his own judgment. To his sense of reliance on the goodwill of the other was added as much of affection as could flourish in the disappointed heart of a king already bitterly familiar with the contempt that common mortals feel for royalty without power.

It was good to know here was one on whom he could depend, who would not sell him like his Scottish subjects, and whose deeds were more significant to his devotion than his words.

It was long enough after the terrible rout of Worcester for Charles to have taken measure of his changed circumstances and to understand that he was absolutely dependent on the pity and loyalty of others for the means of escape from the land that would have him not. He had lost his pride, had lost all but the desire to live, to evade the clutches of that merciless arm which grasped and crushed the weaklings it seized, as if they were made of paper. That he might one day be able to return to his own had even left his hope. His whole desire was to find a place of safety.

For a while Pendrell raged back and forth, then he turned abruptly to the king:

'We have been three days without food. It would be dangerous to try to kill any game even if there were any for us to kill. We shall have to risk throwing ourselves on the mercy of some of the neighboring farmers.'

'Rather try the gentry,' quickly rejoined Charles. 'I have found the farmers far more in love with Cromwell than with myself.'

'It is not a matter of choice,' said Pendrell, with a half smile. 'But if we come where there are pretty maidens it may be their hearts will not be so hard to the sight of one of their own age in distress.'

Charles looked ruefully at his garb. It was a singular compound. There was little of royalty in that strange mixture of dejection, dirt, and fatigue that made up the king. He was clad in a long green coat that might have served for a peasant of twice his proportions, and his shapely limbs were concealed in breeches of the coarsest and most primitive country make, while the huge boots in which his small feet wandered had so cut him at every step that his feet were glued to them by his own blood. His curls were gathered up under a short and unkempt wig, and only the small, well-formed restless hands, the eyes with their look of reliant individuality and the melancholy sweetness that were the great charm of the Stuart's glance betrayed there was behind the uncouth exterior more than common.

Dandy to the heart, he felt almost a thrill of pain at the suggestion that any maiden of high or low degree should see him thus. He said, petulantly:

'We need not expect any mercy from the louts hereabouts. Let us tighten our belts and push on.'

'As you say,' responded Pendrell, briefly. 'There is some support in the embrace of leather.'

The two plodded on, but at each step Charles faltered and only by resolution could he repress the cry of agony that came to his lips as his tortured feet stumbled in their vain endeavor to keep up with his companion's stride.

At last he said, pantingly:

'Dear Dick, thou wert right and I am wrong, as it seems to be my fate. Let us stop, if only to lie in the bush. I cannot go a step farther in these boots.'

Even as he spoke Pendrell with a quick movement dragged him down to the ground and placed his hand over his lips.

A shiver went through Charles. The love of life sprang into being, and, quivering with fear, all thought of his sufferings forgotten, he hugged the earth while his companion sat by his side with eager strain of every nerve. His quicker ear had caught the sound of voices not far below them.

The two remained motionless for what seemed to the king an eternity of suspense, then Pendrell, with a gesture that he should remain where he was, arose, and creeping to the top of the slope, looked over.

There was no attempt on the part of those who had set up their encampment below to conceal themselves. They were talking loudly, and busily engaged gathering brush to make a fire. The cry of a child attracted attention to the great waggon which stood at one side. The horses to which the covetous eye of Pendrell instantly went were tethered near by, a strong pair of draught animals, and just then feeding them from a dish of oats was a young woman of comely presence whose face he eagerly scanned to see if there was aught of her disposition to be read. But as far as Pendrell could see it was heavy and coarse, and there was little chance that the coquetry of her sex would aid Charles. He nearly laughed, forlorn as was their plight, at thought of the appearance of the latter, and the small chance there was of his being able to play the gallant.

On the ground at a short space from the waggon were many bags, and these and the dusty frock of a man who came from the back of the waggon, bearing in his arms the crying child, told him it was a miller who was carrying grain from some distance to his mill. The company had evidently withdrawn from the road for the greater safety, and were preparing to pass the night here.

Pendrell thought rapidly. Neither the garb nor the movements of the four persons who now stood around the fire were that of the region. The huge travelling van, the quantity of grain, showed they had come from a distance. It might be safe for them to throw themselves on their mercy to the extent of begging a part of the meal whose preparation already made his mouth water.

He went back to Charles and briefly related what he had seen, concluding by saying:

'It is the horses that we want, and if we can get them we can manage to go a good distance towards safety.'

But Charles shook his head.

'The sight of the little money that we have with us would at once betray us, for no matter how ignorant these louts they know enough to suspect the possessors of French coin. Besides, we could not travel on horseback. Our only safety is in crawling like insects in such places as these.'

'Curse it, thou speakest truth,' said Pendrell, mortified that he should seem to Charles to have overlooked the great fact that the safety of the king should be the first thought. With the keenness of mind that seemed to give him insight to the thoughts of others, the king said gently:

'Nay, dear Dick, do not reproach thyself with having forgotten thought of me. I am ever first in thy heart, and there could be none who could do more than thou hast done for me.'

Pendrell took the hand which he extended to him, and kissed it, then helped him to arise. Charles bravely smothered the groan that wanted utterance, and said:

'Dick, we shall go to them, for I swear there is such enticement in the smell of that roasting meat that it would make me almost an Esau. We shall have to trust to their compassion as a pair of footsore beggars.'

'And to my sword,' said Pendrell, grimly.

'Beggars do not usually carry swords with diamond studded hilts,' said Charles, touching that of Pendrell, and smiling slightly.

'I must conceal it, but how?'

Charles laughed—

'Easily enough can I do that to mine, thanks to the cunning of the French artificer who made me a present of it and wished it to bring me good luck. It hath failed in that, but, who knows?'

As he spoke he took his sword, and with a wrench detached the hilt and blade, and shoved the latter up into the former till it seemed as if he carried a short club. Pendrell looked half enviously as he lovingly handed his own, then, taking off his cloak, he wrapped the sword in it and bound it about as well as he could with a piece of cord, and slung it over his shoulder.

'Forward,' said Charles, with a lightening of his heart and some of the merry curiosity of youth. His volatile disposition was already aiding him to forget his misery. There was more in action than in passive endurance, and no matter how their adventure turned out it might be a great relief from the pressure of maddening thought.

They did not descend the abrupt hill down which they looked into the dell, but cautiously skirted it and came

out for a moment on the highway. Pendrell glancing about him with more anxiety than did Charles, so completely had the latter yielded to the anticipation of some good from the miller's party. They soon plunged into the little clearing and as they made their way it came suddenly to Pendrell that no one who was not familiar with the region could have selected the spot. It was a most cunningly contrived hiding place, for the ordinary traveller would never have dreamed there was aught but tangled underbrush beyond the formidable hedge of briars.

As they pressed forward he whispered a few words of rapid caution to the king, and then they were in the midst of the clearing.

Near the fire stood a tall, strong woman of the early evening of life. She was busy adding to the savory compound which had so tickled their nostrils, and the younger woman was hushing one child to sleep by a tender crooning while a boy of 10 stood by her side, gazing at the miller. The latter was sharpening long poles which he had cut down among the saplings and so intent on his task that it was only the sharp exclamation of the child that made him raise his head. He paused and straightened up while he eyed the intruders with frowning suspicion.

The slight figure of Charles was a little in advance, and the king tried to put as engaging and supplicating a smile on his face as he could muster, but the effect on his begrimed and briar-torn visage caused the boy to set up a howl of terror.

'What brings ye here, ye rogues?' roared the miller, lifting his voice to give himself the more courage. 'What do ye mean to intrude on honest people who are journeying to their homes? Get ye gone at once or I will bore a hole through ye!'

Considering that he was weaponless his speech savored more of intent than ability, and Pendrell smiled grimly, almost unconsciously fondling his concealed sword. But he took on himself to answer quickly, for he feared the quick pride of Charles.

'Sir, we are honest men in search of work. We have had the misfortune to fall in with some thieves, who despoiled us of our little store of provisions, and we ask you for the help of food to give us strength for our journey.'

'Faith, if your tongue can move so glib, your legs ought to follow suit,' said the miller abruptly, and with a keen look at the speaker. 'I am not much of a meddler with other folks' business, but I never heard an honest working man speak as you do. Get you gone. There is no room for you here. Nay,' answering the light that came into Pendrell's eyes, 'do not reckon on being two to one, for my nephews who delayed a little will soon be with us.'

'We cannot go on,' said Charles, breaking the silence or the first time, and instinctively turning his eyes to the younger woman. 'We are starving. If for nothing but the sake of the child you have in your arms, that in time some one may do him a kindness—'

'What, you young limb of Satan,' roared the miller, 'do you mean to hint that a son of mine will ever be travelling the road? Get out of here at once, do ye hear?'

'That we will not,' said Charles, coolly, 'had you as many nephews as there are devils in hell we must have food.'

The younger woman, who had not spoken, now interposed:

'It is easy enough to give them something,' she said in a conciliatory tone, 'and let them go.'

'No,' thundered the miller, 'I don't work to feed lazy vagabonds or maybe worse: maybe they are some of the band of the Stuart who tried to bring his accursed followers to eat the substance of the land.'

He suddenly seized Charles by the arm and drew him into the circle of the fire for the light of day was waning fast.

The king made no resistance, and Pendrell who had been about to spring on the miller, held back.

As the two women saw the utter weariness and emaciation of the boyish figure, they both sprang forward as by one impulse and took him from the hold of the miller.

'Stay, father,' said the younger one, using the same term that her children gave to her husband. 'I'll do be ready to drop with hunger, and he's naught but a lad, you might say. What matter be they vagabonds? A little of our plenty won't hurt us to lose. Lie down, lad,' indicating a couch that had been made of hay and empty bags. 'I'll tell ye now that his bark is worse than his bite.'

'I thank you,' said Charles, faintly, for the revulsion had almost deprived him of voice, 'you will not regret—'

The miller had turned to his poles again after listening to the gentle words of the elder woman who motioned Pendrell to a seat. The latter curtly expressed his thanks and sank down on the spot she indicated, though his eyes and heart were with the king, whom the two women seemed to have suddenly received into their very hearts.

(To be continued)

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The Catholic World

ENGLAND.—A London Mission

The approaching completion of the new Church of the Guardian Angels will add to that great artery, the Mile-end road, one of the finest places of worship in the East end. The cost of the building, £11,000, is being defrayed by Lady Mary Howard as a memorial to her sister, Lady Margaret Howard, who worked so hard among the girls of the district.

Westminster Cathedral

Cardinal Vaughan solemnly blessed, on New Year's Day, the cross to be erected on the Campanile, St. Edward's tower, of the new Westminster Cathedral. The cross, which is 10ft. in height, will rest on the metal-covered dome or cupola of the tower, the height of which, without the cross, is 274ft.

The Newman Memorial

Rev. Robert Eaton, who has gone to the United States to secure financial assistance for the building of a church in Birmingham to the memory of Cardinal Newman, has announced that 62,500 dollars had been received in subscriptions. 'I have already received offerings from many of the large cities in this country,' says Father Eaton, 'and when the sum of 100,000 dollars has been raised we intend to start to build.'

Catholic Progress

There are 65 more Catholic priests in Great Britain to-day than there were a year ago. The last 12 months (says the 'Daily Chronicle') have added only one more church to the now nearly two thousand of such edifices. There are about half-a-dozen more Catholic knights (they now number 66) than there were twelvemonth ago, while the Catholic members from Ireland are now put at 72 instead of at 73. There were, and still are, only four Catholics sitting for English constituencies—Lord Edmund Talbot, Sir John Austin, Mr. Hope, and Mr. T. P. O'Connor. The Catholic Peers number 41, and the Privy Councillors 11, this last figure showing an advance of two (20 per cent. sounds formidable) since the January of 1902.

Catholic Statistics.

From the current issue of the 'Catholic Directory' we learn that including nine Coadjutors and four Bishops Auxiliary, the number of Archbishops and Bishops now holding office in the British Empire is 170. There are also a few retired, or without episcopal office, of whom five are in England. In England and Wales there are: the Cardinal Archbishop of Westminster, and 15 Bishops of suffragan sees; a Bishop Auxiliary for Westminster, and one for Hexham and Newcastle. In Scotland there are: the Archbishop of St. Andrews and Edinburgh, with four suffragan Bishops, and the Archbishop of Glasgow. There are also in England one Archbishop and three Bishops retired, or without episcopal office. Of the 3565 priests, 2424 are of the secular clergy, and 1141 of the regular clergy. Of the secular priests, 165 are invalided, retired, or unattached; and some others are employed abroad. Of the 1141 regulars (among whom are included a number of French exiles), there are many who are not engaged in parochial or missionary work. The estimated Catholic population of the United Kingdom is about five millions and a quarter—namely, England, 1,500,000; Scotland, 433,000; Ireland (according to the census of 1901), 3,310,028 including British America (with a Catholic population of about 2,600,000), Australia, India, and all other possessions, the total Catholic population of the British Empire is probably about 10 millions and a half.

An Interesting Discovery

The bones of another of the famous abbots of the ancient Abbey of Bury St. Edmunds have just been discovered on the site of the old Chapter House. This completes the list of six abbots recorded to have been buried there. The list is as follows: Abbot Ovdig, 1148; Abbot Sampson (of whom Carlyle wrote), 1182; Abbot Richard De Insula, 1229; Abbot Henry, 1234; Abbot Edmund De Walpole, 1248; Abbot Hugo I., 1257. In the first five instances the bones were in stone coffins, but, as the lids were missing, the bones, although lying in proper position, were mixed with earth and debris. It is conjectured that the coffins were opened at the time of the Reformation and despoiled of some valuables supposed to have been interred with the bodies.

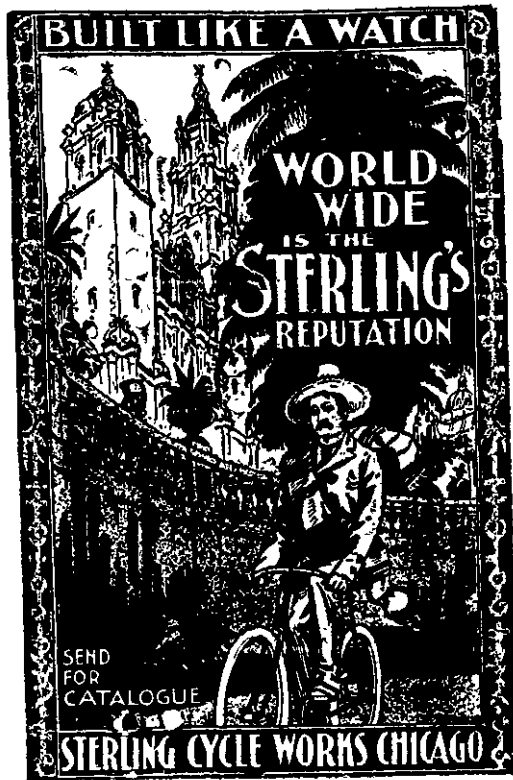
GERMANY.—Golden Jubilee

The golden jubilee of the German Catholic Congresses will be celebrated during the meeting at Cologne from the 23rd to the 27th of August next. The history of the Congresses is practically the story of Catholic organisation throughout Germany since the days of the Kulturkampf, and the reviews of the past which will be presented on that occasion by speakers and writers will be deeply interesting. No doubt visitors from many lands (says the 'Catholic Times') will be present in the ancient city on the banks of the Rhine, and they will, it is to be hoped, include a fair representation from these islands, for there is much to be learnt from the German Catholics. They have disciplined their political forces so successfully as to be able to exercise a predominant power in the Reichstag; have established Catholic workmen's societies and other associations for the benefit of the people on a sound basis, and are supporting a

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Two Women!

A WOMAN'S ADVICE to women is the best of advice. She knows well what she is talking about, bitter experience having been her teacher. Read, therefore, the following letters:—

From Mrs. M. A. CHERRY, Lake St., Perth, W.A., 30th November, 1901.

"For some time I had been gradually declining in health, suffering from nervous exhaustion. My household work became a burden to me. I had to sit down and rest after the slightest exertion. This state continued until I became quite prostrated. I was advised to take Warner's Safe Cure by someone who had derived great benefit from it. When I had taken three bottles of the medicine I became quite strong again, my energy and vigour returned, and my work became a pleasure to me once more."

From Mrs. D. PARKER, Wilkinson St., Parkside, S.A., 16th December, 1901.

"I have taken Warner's Safe Cure on several occasions during the past twelve years. The spring and early summer have always been trying times to me. I have not been ill enough to take to my bed; but would always have that tired depressed feeling that women are so subject to, and would feel quite run down and not fit for business. On no occasion has Warner's Safe Cure failed to restore my health."

well-equipped and vigorous Press. Hints at least will be given at the jubilee as to how progress has been achieved. It is hoped that the whole German episcopate will attend. A difficulty has arisen with regard to affording accommodation for the public meetings. Cologne has some large halls, but none big enough for the meetings that will take place during the Congress. It is proposed, therefore, that a suitable tent capable of holding from seven to ten thousand people should be prepared, and that it should be of the character of a transportable 'wander-halle,' so that it may be used for succeeding Catholic Congresses.

ROME.—The Temporal Power

The Holy Father, in receiving the other day the officers of the Papal army, which was disbanded in 1870, said to Count Piancini, who was at their head, that it appeared his Pontificate was to come to an end without the Holy See regaining that independence which it prized so much.

An Expression of Regret

Count Campello has written a letter to the Cardinal Secretary of State expressing his regret to the Canons of the Vatican Basilica, amongst whom he was enrolled by Pius IX., for the scandal he caused when he left the Church. He begs that if the archives of the Chapter contain a record of his fall there should now be placed beside it a notification of his joyful return to the true Faith.

The Catholic Hierarchy.

This year's issue of the 'Gerarchia Cattolica,' which has just been published by the Vatican Typograph (writes a Rome correspondent), affords, as usual, some very interesting reading for Catholics and non-Catholics alike, as it is literally teeming with information. We learn from the first page that Leo XIII.'s full titles are 'Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the Temporal Dominions of the Holy Roman Church.' The Pontiff is, moreover, Prefect of the Congregations of the Inquisition, of the Consistory, and of the Apostolic Visit, and Protector of the Orders of St. Benedict and of the Priors Minor. Much interesting information is given concerning the Sacred College, which is at present composed of 58 members, one of whom only, Cardinal Oreglia, Dean of the Sacred College, owes his creation to Pius IX. In the course of his long Pontificate, Leo XIII. has created 140 Cardinals, thus renewing the Sacred College twice, while 145 have died during his reign. No fewer than seven, namely—Cardinals Dell'Oglio, Ciasca, Riboldi, Aloisi-Masella, Missia, Schlauch, and Ledochowski, passed away in 1902. Of the Cardinals now living the oldest is the Archbishop of Palermo, Cardinal Colesia, 89 years of age, while the Benjamin of the Sacred College is the Prince Archbishop of Prague Cardinal De Skrbensky, who is just 50 years younger. The Sovereign Pontiff is the 263rd Vicar of Christ on earth, and will complete his 93rd year on the 2nd of March.

The Sacred College and the Pope.

As usual, the Sacred College of Cardinals (writes a Rome correspondent) presented a Christmas address to the Holy Father. The presentation was made on December 23 by the Dean, Cardinal Oreglia, in presence of a distinguished assembly of prelates, amongst whom was the Most Rev. Dr. O'Callaghan, Bishop of Cork. In the address the Cardinals expressed their joy at the good health of his Holiness, and prayed that the Lord might preserve him for the advantage of society and the Church, for which he had never ceased to show his paternal solicitude. Recent proofs were supplied of this by the latest acts of his Holiness, the one directed to guarding the sound interpretation of the Sacred Scriptures against the bold ideas of followers of a system purely human and rationalistic; the other to ensuring the spiritual education of the young clergy who were called upon by the circumstances of the times to labor in the field of popular Catholic action. For their part they united in wishing that the aspirations of his Holiness might be fulfilled, and not those of these men who, caring nothing for the real good of the people, and making display of a false zeal, sought to satisfy their own ambitions by bringing about the triumph of a democracy which was anything but Christian. The reply of his Holiness was a most important allocution. After having thanked the Cardinals for their sympathy he spoke, in tones of deep regret, of the Italian Divorce Bill declaring that the object of its promoters is not the welfare of society or the State. Their desire is, said the venerable Pontiff, to see Christian order subverted and States reconstructed on the basis of a Pagan naturalism. Then his Holiness proceeded to deal with the question of Christian Democracy. His words were full of encouragement for the advocates of the movement. The democratic idea, understood as the Church understands it, was not only in accord with revelation and the doctrines of the Church, but arose from, and was nurtured by, Christianity and spread throughout the nations by the preaching of the Gospel. It was unknown to Athens and Rome until a Divine Voice had told them that all men are brothers, being children of a common Father Who is in Heaven. Christian Democracy would render a great service if it did nothing else but dispute the ground with Social Democracy which was advancing with other ideals and preparing bitter days for the States. The allocution has made a deep impression in Italy.

INTERCOLONIAL.

It is stated that the Rev. Father Gleeson, of Newcastle, will shortly join the Redemptorist Order. He will make his novitiate in Ireland.

The Rev. J. Carroll, of St. Michael's, Deniliquin (diocese of Wilcannia), N.S.W., has been the recipient of an illuminated address and a purse of sovereigns from the congregation of St. Michael's. The rev. gentleman has been transferred to the Pro-Cathedral, Broken Hill. The Rev. Thomas Hayden, of the Pro-Cathedral staff, succeeds Father Carroll at Deniliquin.

The parishioners of the late Father Muraire are taking steps to erect a suitable monument to his memory. It is probable that a number of persons other than parishioners will be anxious to take a hand in this most loving undertaking.

Some changes (says the Sydney 'Freeman's Journal') have taken place in the Franciscan mission. Father Birch, O.F.M., returns to his old parish of Woolahra, the priest in charge of which, by the way, the Rev. F. A. Slattery, O.F.M., will leave shortly on a visit to the old country; and Father Gaynor, O.F.M., takes charge of the Friary at Waverley. Father Fitzgerald, O.F.M., is still giving missions in the diocese of Auckland, and on his return will probably resume his old association with Paddington.

The results of the Public Service examinations held in December (says the 'Freeman's Journal') are now published, and the competing schools are able to show up total results for the last year. Briefly summarised, St. Mary's High school, conducted by the Marist Brothers, stands thus: 18 juniors, six seniors, and two Public Service, with four university medals. These 26 passes represent 18.5 per cent. of the total enrolment of the school. On this basis of comparison, there is no school in this State that has scored such a high percentage as St. Mary's High school, the position of which is unique; 1902 has been a record year for St. Mary's, although the school has many a good year's work to its credit. The thanks of the community are due to the devoted Brothers who are so successfully working out the great problem of Catholic education.

Prior to his departure for Rome his Lordship Bishop Higgins was presented by the Catholics of Rockhampton with a purse containing 200 guineas. In the course of his reply, thanking the people for the presentation, his Lordship referred to the work which had been done since he was appointed to the diocese. 'I am about to proceed to Rome,' said his Lordship, 'entirely on your account as your Bishop and representative, to do homage in your name to the august head of your Church, the illustrious Pontiff Leo XIII., and to present to him a record of the religious work which your generosity and practical piety have enabled me to do during the last three years of my unworthy stewardship. This record will speak eloquently of your devotion to the interests of your Church, and will furnish another interesting illustration of the old fact—the traditional generosity of the old race from which most of you have sprung. It will prove that that generosity shows no symptoms of decay and is as active in this diocese to-day as in the other English-speaking nations of the world, where it is doing so much in the erection of churches and schools and religious and charitable institutions. Within the last three and a-half years—I shall confine myself to a period on which I can speak from personal knowledge—you have expended £6000 in finishing furnishing and decorating your cathedral, while your stained-glass windows represent individual offerings which amount to an additional sum of £1100. Your co-religionists in this diocese have erected during this period 14 churches, two of which—namely Townville and Mackay—are structures of considerable architectural merit. They have provided four presbyteries, six convents for teaching Sisters, one for teaching Brothers, and 10 Catholic schools, which bring the number of pupils in our schools up to the high figure of 4807. And when we consider the discouraging financial conditions under which all this was carried out, the Catholics of this diocese will be recognised as well in line with their co-religionists elsewhere in their exercise of zeal for the glory of God and the spread of His truth, and the advancement of the general interests of His Church in this new land.'

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Life's Happiest Period.

"At forty a man, if he be intelligent, has lost his illusions, and looks upon the world as it is, not as he would like it to be. He is still young enough to partake of the pleasures of youth, yet has sufficient experience never to permit his heart to rule his head; is moderate in all things, and wisely shy of hazardous enterprises." On being further asked which he considered the happiest time in a woman's life, the philosopher paused a long while, and when at last he replied he prefaced his answer by asserting that this was the more difficult question of the two. Finally he said: "When she is too old to be called a girl and not old enough to be called a woman without the word 'young' prefixed to it. I am unable to be more definite, for the differences among women are greater than the differences among men. The healthy young woman sees only the brightest side of life, and to her vision the future is filled with golden possibilities of which the mental anticipation is delightful."

In this pronouncement it will be noted that the wise old Greek uses the word "healthy" in a qualifying sense. Omit that word and the sentence at once loses more than half its truth. Here is a case which will prove our statement. "From the age of nineteen until I completed my twenty-third year, I did not know what it was to be well for a single day," writes Mrs R. Huntley, of 65 Ultimo road, Ultimo, Sydney, N.S.W., under date 19th June, 1902. "But for Mother Seigel's Curative Syrup it is doubtful if I should be here to-day to describe my experiences. My ailment was chronic biliousness and dyspepsia. Words are inadequate to convey a conception of my sufferings during that miserable period. I was then a tailor's machinist, employed in that capacity by Messrs Godferson and Smith, of the Royal Arcade, Sydney. Ordinary food was poison to me, and I was obliged to exist on sodawater, milk, plain biscuits, and dry toast. Even that fare would sometimes distress me to an intolerable degree. My skin turned sallow, my eyes sank and were surrounded by dark, hollow circles. I slept only by fits and starts, my slumbers being haunted and harassed by horrible dreams and nightmares. There was a dull continuous pain between my shoulders and in my right side. I grew thinner and thinner, until I was reduced to mere skin and bone, and became so weak that I could hardly walk to my place of business. Often the noise of my sewing machine, and the close air of the workroom, would bring on a splitting headache that maddened me. Then there were fits of retching and vomiting, which troubled me with great frequency. When there was nothing in the stomach to come up, I would retch and strain until I became exhausted and faint, when my workmates would improvise a couch for me with their cloaks and jackets, and I would lie for hours unable to move. I was treated by three doctors, but I believe the medicines they prescribed irritated my stomach and did me more harm than good. After four years of misery I was persuaded to try what Mother Seigel's Curative Syrup could do for me, and within a few days began to mend at such a rate that everyone who knew me was amazed at the improvement in my condition. The vomiting ceased, the hue of health returned to my cheeks, my eyes brightened, and at the end of two months I was in every respect thoroughly cured."

GRAIN! GRAIN! GRAIN!

SEASON 1902.

OTAGO CORN AND WOOL EXCHANGE, VOGEL STREET, DUNEDIN.

To the Farmers of Otago and Southland.

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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.

PRODUCE SALES EVERY MONDAY.—Our sales are held every Monday morning, at which samples of all the produce forward are exhibited.

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CORN SACKS, CHAFF BAGS, Etc.—We have made advantageous arrangements to meet the requirements of our numerous clients.

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(Lenten Pastoral continued from page 6.)

REGULATIONS FOR LENT.

The following are the Lenten and other regulations to be observed in the diocese of Christchurch. In virtue of special faculties received from the Holy See we hereby grant the following dispensations.—

1st.—Permission for the use of flesh meat, at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays except one, that is the second Saturday during Lent and Monday in Holy Week.

2nd.—Lard and dripping may be used after the manner of butter, at dinner, on days of fast and abstinence during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent and Good Friday.

3rd.—White meats—such as butter, milk, cheese, and eggs—are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday. A little milk is always allowed in tea, coffee, or other beverage.

4th.—For those who, though not bound to fast, are bound to abstain: the kinds of food which are allowed at their chief meal to those who are bound to fast are allowed at all times to those who are not so bound.

5th.—Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sundays in Lent nor on the feast of St. Patrick, March the 17th.

All who have completed their 21st year are bound to fast and abstain, unless excused by the state of their health or the nature of their employment, according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their 21st year, are, nevertheless, bound to abstain from the use of flesh meats on the days appointed, unless exempted for a legitimate cause, of which the respective pastors are the judges.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which, in this diocese, commences on Ash Wednesday and ends on the Octave of Saints Peter and Paul.

The collection for the Holy Places will take place on Good Friday.

The collection for the Seminary Fund will be held on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for diocesan charities will take place on the first Sunday in October, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for Peter's Pence on the Sunday within the Octave of the feast of Saints Peter and Paul.

Given at Christchurch, the Feast of the Commemoration of the Passion of Our Lord and Saviour Jesus Christ, and appointed to be read, and afterwards placed in a conspicuous place inside all churches, chapels, and convents of the diocese

✠ JOHN JOSEPH GRIMES, S.M.,
Bishop of Christchurch

Lenten Regulations for the Diocese of Dunedin.

The following are the Lenten Regulations for the diocese of Dunedin—

Whilst the law of the Lenten Fast remains in full vigor, the following regulations are made in virtue of powers received from the Apostolic See and by special indulgent granted to all the Bishops of New Zealand on the 15th March, 1898, for ten years—

1. Flesh meat is allowed at dinner on all days in Lent, except Wednesdays and Fridays, the Saturday in Ember Week, and the Monday in Holy Week.

2. On fasting days a little relaxation is allowed in the morning and a collation in the evening, at which (except on Ash Wednesday and Good Friday), butter, cheese, and milk, in moderation, may be used.

3. Eggs may be used at dinner on all days except Ash Wednesday and Good Friday.

4. Lard and dripping may be used as a condiment instead of butter on all days except Ash Wednesday and Good Friday.

5. Fish and flesh meat cannot be used at the same meal during Lent.

6. Persons who are not bound to fast may take flesh meat at all meals on days on which persons who are bound to fast are permitted to take flesh meat at the chief meal.

7. There is neither fast nor abstinence on Sundays in Lent.

8. St. Patrick's Day (17th March) does not come under the law of fasting—nor of abstinence except when it falls upon Friday, or on one of the Ember Days.

9. We hereby authorise priests having care of souls, and confessors, to grant to the faithful such further dispensations as may be deemed necessary according to the circumstances of each case.

10. Persons not twenty-one years old, as well as those advanced in old age, and all persons who are unable to fast on account of sickness or hard labor, etc., are exempted from the general obligation of fasting.

All persons who have arrived at the years of discretion are bound to receive Holy Communion within Easter time, which in this diocese commences on Ash Wednesday and ends on the octave of the Feast of SS. Peter and Paul.

A collection for the Seminary Fund shall be made on the second Sunday in Lent in every church where a priest officiates, and in all other churches on some Sunday during Lent. The faithful are earnestly solicited to contribute generously to this fund.

The collection for the Pope shall be made in each church on some Sunday before the end of September next, and for the Aborigines and Holy Places on some Sunday before the end of November.

✠ MICHAEL VERDON,
Bishop of Dunedin.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 1, Sunday.—First Sunday in Lent.
- " 2, Monday.—St. Simplicius, Pope and Confessor.
- " 3, Tuesday.—The Seven Founders of the Servite Order.
- " 4, Wednesday.—Ember Day. St. Lucius I., Pope and Martyr.
- " 5, Thursday.—St. Casimir, King and Confessor.
- " 6, Friday.—Ember Day. St. Fridolinus, Abbot.
- " 7, Saturday.—St. Thomas Aquinas, Confessor and Doctor.

St. Simplicius, Pope and Confessor.

St. Simplicius, who was Pope from 488 to 483, was born at Tivoli. He was the successor of St. Hilary, and caused the acceptance in the East of the Council of Chalcedon, and combated with firmness the Eutychians. Under his pontificate took place the destruction of the empire of the West through the deposition of Romulus Augustulus.

The Servite Order.

The Order of the Servants of the Blessed Virgin, commonly called Servites, owes its origin to the zeal and piety of seven Florentine merchants. After distributing their goods among the poor, they retired to Monte Senario, near Florence, where they dwelt in cells as hermits. This was in 1233, which is regarded as the date of the foundation of the Order. They subsequently became a monastic community under the special patronage of the Blessed Virgin. They adopted the Augustinian rule, and for their habit wore a black tunic with a scapular and cape of the same color. Under St. Philip Beniti, the fifth general, the Order spread rapidly, chiefly in Italy and Germany. St. Juliana Falconieri is regarded as the foundress of the Servite Third Order. The Servites were approved by Alexander IV. in 1255. Innocent VIII. declared the Servites a mendicant Order, bestowing on them the privileges enjoyed by the other mendicants.

St. Lucius I., Pope and Martyr.

St. Lucius I. was Pope from 253 to 254, being the successor of St. Cornelius. He was exiled by Gallus, then permitted to return to his church, and later on beheaded for the faith by the order of Valerian.

St. Fridolinus, Abbot.

St. Fridolinus, the first Apostle of the Alemanni, was a native of Ireland or Scotland. He labored as a missionary in Gaul, where he restored the congregation of St. Hilary at Poitiers, which had been corrupted by Arianism, and in Germany, where he founded a monastery at Seckingen, an island in the Rhine, near Basel. St. Fridolinus lived in the sixth century.

St. Thomas Aquinas.

St. Thomas Aquinas, the angel of the school, was born at Aquino, a town near Naples, in 1255. His early education was entrusted to the care of the Benedictines of Monte Cassino. After completing his education at the University of Naples he entered the Dominican Order, and became the scholar of Albertus Magnus. He taught with universal admiration at Cologne, Paris, Bologna, Naples, and other places. He was equally famous as a preacher. He persistently refused any ecclesiastical dignity. Called by Gregory X. to assist at the Ecumenical Council of Lyons in 1274, he fell sick on the journey and died in the Cistercian Monastery of Fossanova before he had completed his fiftieth year. He was solemnly canonised by John XXII., in 1323, and ranked among the great Doctors of the Church.

You can protect yourself from any serious after effects arising from a bad cold by taking TUSSICURA.—*

The very worst cough or cold succumbs to Tussicura. Obtainable from all chemists and storekeepers.—***

At this season everybody is liable to Coughs and Colic. Avoid all danger by taking TUSSICURA.—***

MAKE NO MISTAKE!—You may fancy a cough is a trivial affair, but unless you take precautions you will find it rapidly develop into something very serious. Take warning, therefore, and at the first symptom of trouble try TUSSICURA, which everyone who has once taken it acknowledges to be the only certain remedy for complaints of the Throat and Lungs. There will be no difficulty in obtaining it, as all Chemists and Storekeepers keep TUSSICURA, and you should insist on having that and nothing else.—***

J A M E S K E E N E Y

Late of the Trafalgar Hotel, Greymouth, begs to announce that he has taken over the Hotel known as the

'THISTLE INN,'

Opposite Government Railway Station,
WELLINGTON,

Where he is prepared to cater for the wants of the travelling and general public.

Excellent Accommodation. Good Table kept. Best Ales, Wines, and Spirits in stock. Trams pass the door every five minutes.

JAMES KEENEY - Proprietor.
Telephone 1193.

FLETCHER, HUMPHREYS & CO.,

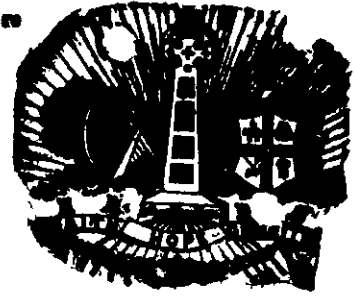
WINE, SPIRIT, & CIDER MERCHANTS.

Also Importers of

Cigars, Cigarettes, Indian, Ceylon, and China
Teas, and American Goods

WAREHOUSE AND BONDED STORES :

CATHEDRAL SQUARE,
CHRISTCHURCH.



**HIBERNIAN-AUSTRALASIAN CATHOLIC
BENEFIT SOCIETY,
NEW ZEALAND DISTRICT, No. 3.**

The Catholic Community is earnestly requested to support this excellent Organisation, for it inculcates a love of Holy Faith and Patriotism in addition to the unsurpassed benefits and privileges of Membership.

The Entrance Fees are from 5s to £4, according to age at time of Admission.

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

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

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

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

W. KANE,
District Secretary,
Auckland

TE ARO HOTEL,
UPPER WILLIS ST., WELLINGTON.

R. C. CHUTE (late of Temuka Hotel) has much pleasure in informing his friends and the travelling public that he has taken over the above well-known hotel and trusts, by keeping only the best brand of liquor and giving the best accommodation, to merit a share of their support. First-class table. Hot and cold shower baths. Letters and telegrams promptly attended to.

R. C. CHUTE, Proprietor

WAIMATE HOTEL, WAIMATE

T. TWOMEY Proprietor.

T. TWOMEY (late of the Grosvenor Hotel Christchurch) having now taken possession of the above favorite and centrally-situated house, will spare no pains to make the place as comfortable as possible.

Wines and Spirits of the best brands.

The Hotel is being refurnished and renovated throughout.

HUGH GOURLEY desires to inform the public that he continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan streets, Dunedin. Funerals attended in Town or Country with promptness and economy

PYKE'S

IMPERIAL HOTEL,
CUBA STREET,
WELLINGTON.



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

"KUKOS" TEA

This Tea can be obtained from the leading Grocers and Storekeepers throughout Otago and Southland, and is, without doubt, the VERY BEST. It is put up in four qualities, packed in 1lb. and ½lb. packets, and 8lb. and 10lb. tins.

F O R S A L E

Valuable Country Hotel, 17 years' lease, rent £10 yearly, takings said to be £ weekly, price £3500, £1000 cash required; Hotel, Wellington, doing £160 weekly, moderate rental; Hotel, Marlborough, 14 years' lease, price £1800; Hotel, Auckland trade £300 weekly; Hotel, Napier, price £1350, half cash required; Hotel, Wairarapa, sound business, 10 years' lease, price £3700; Hotel, railway line, excellent lease containing purchasing clause, freehold, price £2600; Hotel, Wellington 12 years' lease big business; Hotel, country, paddocks, etc, freehold, £2500; Hotel, Manawatu, price £4000; Hotel, Marlborough, 7 years' lease Hotel Tauaaki, 9 years' lease, £2,500.
DW AN BROS., Willis street, Wellington

SILVERINE

A perfect substitute for Silver at a Fraction of the Cost.

SILVERINE

Is a Solid Metal, takes a High Polish and Wears White all through. More durable than Electroplate, at one-third the cost.

SILVERINE

Has given Immense Satisfaction to thousands of Purchasers.

SILVERINE

Posted Free to any part of New Zealand at following prices:
Tea, Afternoon and Egg Spoons

	5s doz
Dessert Spoons and Forks	10s doz
Table Spoons and Forks	15s doz

SOLE AGENTS

EDWARD REECE & SONS

FURNISHING AND GENERAL
IRONMONGERS,

COLOMBO ST., CHRISTCHURCH

PLEASE REMEMBER

The Old George Street Boot Shop
KEEPS THE LEAD.

Don't forget to visit

SIMON BROTHERS,
GEORGE STREET.

Immense Stock. Choice Variety. At Rock Bottom Prices.

Don't forget Addresses:—

GEORGE STREET, DUNEDIN.
MOSGIEL (OPPOSITE POST OFFICE.)
MAIN ROAD, SOUTH DUNEDIN.

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND
NEW INDUSTRY

At this season everybody is liable to Coughs and Colds. Avoid all danger by taking TUSSICURA.

For Absolute Strength, Extreme Simplicity, Freedom from Weak or Undesirable Points, and Abundance of Excellent Working Features throughout, EXCELSIOR PLOUGHS are UNRIVALLED. They will do perfectly the work that can be expected of any plough, and are guaranteed to give satisfaction in any soils where a plough can work. They have extra length of land beam, specially made mould boards, and steering gear of the most complete and approved kind. Revolving swivel steel circular coulters. Double furrow, £11 10s; three furrows, £16 10s.—Morrow Basset and Co., sole agents in New Zealand for Cookshutt Farm Implements.—“*”

J. F. WILSON

DENTIST

(Late R. J. B. Yule),

SPEY STREET, INVERCARGILL.

MR. WILSON, having purchased the goodwill of Mr Yule's practice, would like patients to understand that any contracts entered into by Mr. Yule for Mechanical work or otherwise, will be carried out by him without any difference in fee. Any alterations and so on free of charge.

HOURS OF CONSULTATION—9 a.m. to 5.30 p.m., and 7 to 8 p.m.

Hospital patients attended to Tuesday and Friday mornings from 9 to 9.30.

REMOVAL NOTICE.

CROXFORD AND SONS, Plumbers, Gasfitters and Bell hangers, No 12 Frederick street.

We take this opportunity of THANKING our NUMEROUS CUSTOMERS and the PUBLIC generally for past favors, and notifying them that we have REMOVED to more commodious Premises at No. 12 FREDERICK STREET (opposite Mollison and Co's), lately occupied by Hitchcock Bros., cabinetmakers. We have in stock a great variety of Incandescent Pendants, Hall Lamps, Chandeliers and Gas Brackets, also Globes in endless variety. Baths, Lavatory Basins, and Sanitary Goods of every description.

Note the Address: Croxford and Sons Plumbers and Gasfitters, No. 12 Frederick street (opposite Mollison's).

Telephone No. 576.

Branson's Hotel,
Corner of KING & ST. ANDREW STS.

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

Tariff—4/6 per day, 25/- per week.

Permanent Boarders by arrangement

RAILWAY HOTEL
THORNTON QUAY, WELLINGTON.

JAMES DEALY - Proprietor.

This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early Trains.

Guests may depend upon being called in time, a Porter being kept for that purpose.

The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired.

The Wines and Spirits are all of the Choicest and Best Brands. Dunedin XXXX Beer always on Tap.

Table d' Hôte daily from 12 to 2, and Meals at all hours for travellers. Free Stabling.

TERMINUS HOTEL,
DUNEDIN

This Hotel is situated just opposite the Triange Gardens, Railway Station, and Wharves. It is one of the most beautiful position in Dunedin. There is no pleasanter place at which to live. The hotel is quite new, and the rooms are large and lofty. The Baths and Lavatories are all that could be desired.

TARIFF MODERATE.

THOS. CORNISH - Proprietor.

E. F. LAWRENCE
BUTCHER,

82 and 84 GEORGE STREET, DUNEDIN.

The Cheapest Shop in Town for Prime Ox Beef, Whether Mutton, Dairy Fed Pork, beautiful Lamb, Fat Veal, etc.

Small Goods a Speciality—fresh daily.

Cooked Mince Beef, Cooked Ham, Cooked Ox Tongues got ready on the shortest notice for Picnics and Parties.

Families waited on daily for Orders.

J. & W. FAULKNER

ENGINEERS

AND IRONFOUNDERS,

Manufacturers of Iron Bedsteads and Mattresses,

ORNAMENTAL WROUGHT AND CAST IRON RAILINGS, GATES, PILLARS, FENCINGS & WIREWORK OF ALL KINDS,

AT THE NEW PREMISES, CORNER CASTLE & ST. ANDREW STS DUNEDIN,

Where all Inquirers will receive Prompt Attention.

Telephone.....340.

Private Address—245 Cumberland Street.



MANCHESTER STREET SOUTH,
Near Railway Station,
CHRISTCHURCH.

"All who would achieve success should endeavour to merit it."

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

We invite all who enjoy A Good Glass of Beer to ask for

STAPLES BEST

On Draught at almost all Hotels in the City and surrounding districts.

And confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

J. STAPLES AND CO., Limited,
MOLESWORTH AND MURPHY STREETS
WELLINGTON.

ST. GEORGE JAMS

POTTED AND - - -
- - - PRESERVED MEATS

Are Delicious. Try Them.

LILY IS THE BEST STARCH.

USE NO OTHER.

Obtainable from all Grocers and Storekeepers throughout the Colony.



ESTABLISHED 1824.

MANCHESTER ASSURANCE COMPANY.

ALL CLASSES OF FIRE RISKS ACCEPTED AT LOWEST RATES OF PREMIUM.
LOSSES PROMPTLY AND LIBERALLY SETTLED.

MESSRS J. G. WARD & CO.

beg to announce that they have been appointed CHIEF AGENTS and ATTORNEYS of this old and wealthy Company for Otago and Southland.

OFFICES: No. 10 RATTRAY STREET (opposite Triangle). Telephone 87.
Local Manager, JAMES RICHARDSON.

LOFT AND CO.

BOOT MANUFACTURERS AND IMPORTERS,

No. 9, CENTRE ROYAL ARCADE, DUNEDIN.

SWEET MARIE.

I've a secret in my heart
You must hear—
A tale I would impart—
Please draw near.
Every foot that's warmly clad
Makes the wearer's heart feel glad,
And that footwear may be had
At LOFT & CO'S

When the winter draweth nigh
unto thee,
And the rain clouds cross the
sky, gloo-mily,
Then the Boot that's Watertight
Makes its owner feel all right!
We keep them strong and light—
LOFT & CO.

Chorus
To Loft and Co.'s you must go—
Royal Arcade, don't you know—
Where the busy throng is passing
to and fro.

Loft and Co.'s Boot Emporium
situated in
The Centre of Trade,
The Centre of the Royal Arcade—
The Centre of the City of Dun-
edin.

At all seasons of the year,
Splendid Bargains there appear—
You'll be suited, never fear,
At LOFT & CO'S.

SPLENDID GUM BOOTS, 21s

If you are anxious 'bout the War, TRY A "WELLINGTON."
If you don't turn up till night, TRY A "BLUCHER"

SHIP HOTEL

TIMARU.

B. J. MCKENNA - - Proprietor

B. J. MCKENNA has taken over the above centrally situated hotel, three minutes from Railway Station and Post Office, and will spare no pains to make the place as comfortable as possible. The Hotel has been Re-furnished and Renovated.

Wines and Spirits of the Best Brands.

PIER HOTEL.

Corner of CRAWFORD & JETTY STREETS, DUNEDIN

MICHAEL O'HALLORAN (late of the Police Force, Dunedin and Ashburton), Proprietor.

Having leased the above well-known and popular Hotel, which has undergone a thorough renovation. Mr O'Halloran is now prepared to offer first-class accommodation to families, boarders, and the general public.

The very best of Wines, Ales, and Spirits supplied.

NEW BUTCHERY

JOHN McINTOSH
(For many years salesman to City Co.),
Opposite Phoenix Company,
MACLAGGAN STREET, DUNEDIN,
Has opened as above.

Only the best of meat at lowest possible prices.

Families waited on for Orders.

A TRIAL SOLICITED.

DOUGLAS HOTEL

Corner Octagon and George streets, Dunedin.

JOHN CRANE, Proprietor.

Mr. Crane wishes to inform his friends and the public that he has taken the above hotel. The building has undergone a thorough renovating from floor to ceiling, and now offers unrivalled accommodation to visitors and travellers. The bedrooms are well and comfortably furnished, and the fittings are all that could be desired.

Travellers called in time for early trains The wines and spirits are of the Best Pro- curable Brands.

One of Alcock's prize medal Billiard Tables. Hot, Cold, and Shower Baths.

TELEPHONE 1306.

MONUMENTS.

J. B O U S K I L L,
SYMONDS STREET, AUCKLAND,

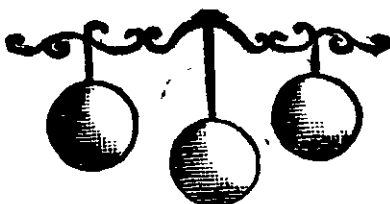
Has a Choice Lot of NEW MONUMENTS. Light and Dark Marble and Red, Gray, and Dark Green Granite. Prices moderate. My work has again been awarded the highest honors presented at the Christchurch Exhibition. Three Exhibits. First Prize for Carving; First and Second for Lead Letters. Auckland Exhibition Four First Prizes and Gold Medal.

Designs Free on application. All kinds of Iron Fences.
Telephone 732.

J A S . S P E I G H T A N D C O

MALTSTERS AND BREWERS.

CITY BREWERY, DUNEDIN.



Dunedin Pawn Office

Money to Lend in Large or Small Sums

NOTE ADDRESS:
5. George Street,
DUNEDIN

W. G. ROSSITER,

(For 15 years Manager for the late Mr. A. Solomon)
PRACTICAL WATCH AND CLOCK MAKER,

Money Advanced on all Descriptions of Pledges at the Lowest Rates of Interest. Watches, Diamonds, and all kinds of Jewellery kept in First-class Fire-proof Safes.

LEST YOU FORGET!

TIGER 2s. TEA

IS THE BEST.

LEST YOU FORGET

HARLEQUIN - TOBACCO

IS A FIRST FAVOURITE.

P.O. Box 90. TELEPHONE 42

ALBION CLUB HOTEL

GLADSTONE ROAD, GISBORNE.

(Adjacent to Wharf, and opposite Post Office.

T. STEELE - - Proprietor

First-class Accommodation for Traveller and Visitors.

BILLIARD SALOON

Containing Two First-class Tables

COMMODIOUS SAMPLE ROOMS

are now available for Commercial Traveller and every care and attention guaranteed.

Meals commence:—Breakfast 8 a.m. Lunch 1 p.m. Dinner 6 p.m. Dinner 1 p.m. on

SATURDAYS, as a convenience for Country Visitors.

Speight's Beer always on Draught

Otago Farmers' Co-operative Association of N.Z., Limited.

CRAWFORD STREET, DUNEDIN,
Auctioneers, Stock and Station Agents
Grain Produce Insurance, and Ship-
ping Agents, Wool Brokers,
Indenters, etc.

SALES:

STOCK—At Burnside every Wednesday.
RABBITSKINS—At Dunedin every Monday.
SHEEPSKINS.—At Dunedin every Tuesday.
SPECIAL CLEARING SALES.—Whenever and wherever required.
GRAIN AND PRODUCE.—Sold ex truck or store daily.

RAILWAY HOTEL, NGAHERE.

MR. G. SCHRODER (late of Victoria House, Greymouth), having taken over the above well-known hostelry, the travelling public will find that only the very best brands of liquors are kept. One trial will prove this.

The up-train to Reefton stays at Ngahere for five minutes to obtain refreshments.

Excellent Stabling Accommodation.

SOUTH END MONUMENTAL WORKS.

Established - 1865.

H. PALMER

STONE MASON & SCULPTOR,
PRINCES STREET SOUTH, DUNEDIN

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

To be Railing in great variety.

THE TRADE SUPPLIED,

Town and Country Orders Promptly attended to.

DEAR ME

Have I forgotten that SYMINGTON COFFEE ESSENCE, whatever shall I do! Call at the nearest Store you pass they All Keep