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Current Topics

AT HOME AND ABROAD

SUNDAY, October 31st, was a red-letter day in the history of the Catholics of Victoria, and both AN IMPOSING CEREMONY. history and people may be pardonably proud of the magnificent structure which was on that day solemnly consecrated to God. It is admittedly the noblest building of the kind in the southern hemisphere and is a standing monument alike to the zeal and devotion of the priests and to the faith and generosity of the people. The work of erecting this noble pile has extended over a period of forty years, and including internal decorations, the enormous sum of £200,000 has been spent upon it. A striking illustration of the self-sacrificing spirit which has made this great work possible was afforded when, a few years ago, Archbishop Carr asked for £50,000 to push on the undertaking, and at a time when wealthy Anglicans were soliciting aid in England for local church works the poor but devoted Catholic people subscribed the whole of that great sum. With the exception of the spires which yet remain to crown the work the great cathedral is now practically completed. Of the general architectural features of the structure we have given full details in another column. We would only add here that the internal decorations are of an equally costly and imposing character. Describing the sanctuary, chapels, and altars, the special reporter of the *Sydney Freeman* says: "There are six side-chapels, viz., Sacred Heart of Jesus, Lady's, St. Joseph's, St. Brigid's, Mortuary, and Children's, the first-named being by far the largest. Very handsome altars have been erected in these chapels. Money has not been spared in furnishing the High Altar. There are six massive burnished brass candlesticks, jewelled, and richly carved, in which pure wax candles (when lighted) symbolise the light of faith. Ten ornamental burnished brass vases fill the spaces between the candlesticks. A massive crucifix of the same material and workmanship as the vases stands four feet high, and has a most imposing appearance. The figure of our Lord is of silver, washed with aluminium. The total cost of these splendid ornaments of the High Altar was about £220. With one or two exceptions, the whole of the altar plate, in gold, silver, and brass, has been made by Messrs. T. Gaunt and Co., of Melbourne. It includes a large monstrance in gold and silver weighing nearly 100oz., and made from special designs submitted by the firm, two solid gold chalices and patenas, one perfectly plain, the bowl being polished like a mirror, the foot and stem dead gold, forming a pleasing contrast; the other richly chased, both being made from special designs furnished by the Very Rev. Dean M'Kenna; three perfectly plain, polished silver chalices and patenas, with engraved cross and I.H.S.; two silver ciboriums, brass vases, and candlesticks, and also three large standing lamps about 6ft in height, and weighing over 120lb each, made of beautifully carved and fluted pillars, surmounted with spear heads." As to the grand ceremony, by which this splendid pile was specially dedicated to the service of God, it can only be said that it was something altogether unique in the history of the Australian Church. The imposing procession of 20 bishops and nearly 200 priests, headed by a prince of the Church in his rich scarlet robes, the magnificent gathering of thousands of the laity, including leading representatives of every department of the public life of the great city, the grand ceremony, the glorious music, the eloquent sermon, the glowing enthusiasm of the people, all combined to form a scene which must have made an ineffaceable impression on the minds of all who beheld it. It is hard to say who is most deserving of congratulation on this great occasion,—the people, in having as their head such a saintly, gifted, and altogether loveable Archbishop, or Archbishop Carr himself, in having a people who have so nobly co-operated with him in this great work. It is certain, at least, that the completion of this noble pile has added a fresh lustre to the already brilliant episcopate of the Archbishop, and we are sure it is the earnest prayer not only of his own flock, but of the faithful throughout the colonies, that he may be long spared to enjoy the fruits of his labour and to defend

and vindicate the Church of which he is so worthy and so distinguished a representative.

CONVERTS TO CATHOLICITY.

AN attempt is often made by non-Catholics to pooh-pooh the great Romeward movement which has been so marked a feature of recent years and to declare that whatever may have been the case in the days of Newman and Manning the alleged movement is now purely imaginary. Indeed, in their more sanguine moments, some of them, like the Rev. E. S. Hughes, boldly declare that the movement is in the other direction. Facts, however, are stubborn things, and the facts in this case are beyond dispute. The Paulist Fathers of America keep a quarterly record of converts to the Catholic faith from Protestantism and the record for the last three months shows that the stream of converts still flows steadily into the Church. In the list are noted the following:—A daughter of Joaquin Miller, the poet of the Sierras, now in Alaska, who was baptised into the Catholic communion in Guelph, Ontario, where she has been a student in a convent; the late Rev. John Trevor Still, Vicar of the Anglican Church in Kenn, Essex, England, who was baptised on his deathbed by a Franciscan friar, in July last; Miss Edith Howard Hodges, of London, a member of the Church of England, who was received into the Catholic Church by the Rev. Father Galway, S.J.; Canon Grigson, a clergyman of the Church of England, at Brisbane, Queensland; Mr. Thomas Atkinson, of Ryton, England, received by Canon Wrennal; the Rev. A. St. Leger Westall, curate of St. Saviour's Church, who was received into the Catholic Church, together with his wife and children, by the Rev. Father Rampton, S.J., and whose renunciation of the faith of his fathers created a sensation in England; Mrs. Gwilt Jolly, wife of a well known English artist; Lady Loder, mother of Gerald Loder, senior member for Brighton, England; the Rev. John N. L. Clarke, curate of St. John's Church, Cape Colony, South Africa, and Mrs. Sarah Margaret Le Verrier, at Swindon, England. In addition to those mentioned who were members of the Anglican communion, appear the following:—Mrs. D. L. Parrish, her daughters, Millie, Louise and Isabel, and her sister, Miss Sallie Cooper, of St. Louis, all of whom were Presbyterians, were received into the Catholic faith by Archbishop Keen; Mme. Reine A. Conrad, of Chicago, and Miss Caney, of New York, who were baptised in Paris by the Very Rev. Father Osmond, Superior of St. Joseph's Church there; Mrs. Stollhofen, wife of Dr. Paul S. Stollhofen, formerly of Princeton University; Mrs. Caulfield, of New York, and Mrs. Sarah Grey, of San Francisco, who were baptised by the Rev. Father Wyman, Superior of the Paulists in that city. This record, be it remembered, is confined to prominent converts and takes no account of the hundreds of men and women in the humbler walks of life who are being constantly received into the Church. In the face of the above facts it would be as sensible to deny that the sun is in the heavens as to question the fact of the movement towards Rome.

It will be remembered that two or three weeks ago a London cable appeared in the daily papers in which it was stated that Cardinal Vaughan had reported to the Pope that converts were being received into the Catholic Church in England at the rate of 700 a month. The truth of this statement has been questioned by an Anglican clergyman, Rev. E. S. Hughes, who, in the columns of the Melbourne *Argus*, makes a confused attempt to prove from statistics the incorrectness of the Cardinal's estimate. "Far from there being any trend to Rome," he says, "the blue books of the Registrar-General prove the reverse to be the case. In 1841 the Roman Catholics were 26 per cent. of the whole population of Great Britain, and in 1891 they had fallen to 16 per cent." The explanation of this statement, even assuming it to be true, is very simple. It is to be found in the fact that Mr. Hughes, by a curious blunder, includes Ireland under Great Britain, and then takes no account whatever of the great Irish exodus in the sad years of famine in Ireland. According to Mulhall over a million died of famine in Ireland from 1846 to 1850, and according to the same authority the

emigration from Ireland to America and the British colonies from 1840 to 1888 numbered 4,661,000. That fact alone accounts for the apparent drop in the relative proportion of Catholics to the rest of the population if Ireland be taken into the calculation. As a matter of fact, however, the Cardinal's statement referred only to England, and there was no reason at all why Ireland should have been brought into the question. Mr. Hughes' letter was promptly taken up by the Rev. Father O'Doherty, who, after showing the hopeless confusion in which the writer gets involved in his "statistics," concludes by making the following challenge:—"The Anglican Bishop of Ballarat once disputed Cardinal Vaughan's testimony on this same subject of Anglican converts to Catholicism. I took the liberty of proposing that we should count heads, beginning with the clerical converts, subject only to such conditions as would ensure the genuine character of each convert, whether to Anglicanism or Catholicism. On the same conditions I propose to name 25 genuine clerical converts for every one Mr. Hughes can name. If I fail to name 25 for his one I shall contribute £50 to any non-sectarian charity you, Sir, may mention, and if he fails to name one for every 25 I name, then I take leave to propose that he pay £50 to a like charity. When we have got through the list of clerical converts we can take up the lay list." Mr. Hughes replied in a very lengthy communication, but carefully ignored Father O'Doherty's very awkward offer. In the course of his letter he remarked that "one very significant feature of 'converts to Rome' is the paucity of intellect shown amongst them since 1870." Whereupon Father O'Doherty makes the following additional challenge:—"I leave fair-minded men to draw their own conclusions from his unwillingness to have a practical solution of the convert difficulty by counting heads. But I am anxious to give him another chance. Many of the converts from Anglicanism do not come up to his high intellectual standard. Well, I undertake to subscribe £50 to any non-sectarian charity you, sir, may mention, if he can name one religious or theological work, written, compiled, or edited by a clerical convert from Catholicism for every fifty such works that I shall name by converts from Anglicanism. This should be an easy task to one who can refer so jauntily to all the great authorities on statistics. Further, I shall give the sum mentioned if he can prove one pecuniary sacrifice to the amount of £5, by clerical converts from Catholicism, for every pecuniary sacrifice to the amount of £1000 that I shall prove for clerical converts from Anglicanism. When we are done with the clerical list, I am quite willing to take up the lay list, and contrast the literary work and heroic sacrifices of lay converts to Catholicism with those of converts to Anglicanism. I trust Mr. Hughes will agree with me that this puts the whole matter into a nutshell." Father O'Doherty certainly offers very heavy odds, and if the Anglican representative has any confidence at all in his position he has a splendid opportunity for showing it. We are very much afraid, however, that Mr. Hughes will content himself with a vain and useless juggling with "statistics," and that Father O'Doherty's plain and practical challenge will be discreetly ignored.

THE PHARMACY Bill, which is being introduced by THE HON. W. C. WALKER, is a measure of considerable interest to the general public. The main object of the Bill appears to be to provide for the establishment of a Pharmaceutical Society for the colony, and to introduce a number of restrictive provisions which shall make admission to the ranks of the registered chemists a matter of greater difficulty than it is at present. By section 4 all persons who at the commencement of this Act are duly registered as pharmaceutical chemists under "The Pharmacy Act, 1880," and all persons who thereafter are duly registered as pharmaceutical chemists under this Act, are declared to be a body corporate under the name of "The Pharmaceutical Society of New Zealand." The affairs of the Society are to be managed and controlled by a board, to be elected under the provisions of this Act, and to be called "The Pharmacy Board of New Zealand," and the existing Pharmacy Board is to be deemed the first board appointed under this Act. It is the duty of the board from time to time to cause the names of all duly qualified persons to be registered in a book to be kept by the board for that purpose, and to be called "The Pharmaceutical Register of New Zealand," and if any registered chemist is convicted of any offence which in the opinion of a majority of all the members of the Board renders him unfit to be on the register, the Board has power to remove his name therefrom. Hitherto the only qualification required of a candidate for admission as a registered chemist was that he should have passed the prescribed examinations in materia medica, botany, chemistry and pharmacy, but for the future no candidate will be admitted unless he has in addition served for at least three years under articles of apprenticeship as the apprentice of a registered chemist keeping open shop for the compounding and dispensing of prescriptions. This will press hardly on candidates who are now studying for chemists, but allowance is made for them to the extent of providing that apprenticeship shall not be necessary in the case of any

person who passes the prescribed examinations on or before the first of July, 1899. The provision requiring apprenticeship is obviously intended to restrict the number of applicants for registration as chemists and to make the calling as far as possible "a close borough." We note that the Premier has expressed serious doubts as to the possibility of getting the measure through this session, but its promoters are very determined, and even if it fails to pass this session it is practically certain that next session at least it will find a place upon the Statute Book.

THE present land laws of New Zealand are the outcome of a genuine attempt to carry out the principle of "the land for the people," and there can be little doubt that, under the "free selection" system the acquirement of land is made as easy as legislation can possibly make it for even the poorest settler. Would-be settlers are, however, often in a difficulty and are sometimes prevented from taking advantage of the system by ignorance or doubt as to the regulations and formalities to be complied with in order to bring them into the position of being actual applicants for the land. On this point the last number of the *Labour Journal* just to hand has an interesting article, in which plain practical directions are given to intending selectors as to the proper way to go about the work of selecting the land. As the matter is one of very practical interest to many we reproduce the most important of the directions given:—1. Apply to the Commissioner of Crown Lands either at Auckland, Napier, New Plymouth, Wellington, Nelson, Blenheim, Hokitika, Christchurch, Dunedin, or Invercargill for a "Land Guide" for the district in which the land is required. This will be given or sent free. The Commissioner will also show maps of all land in the market. 2. (a.) Turn up the first two sheets of the "Land Guide," where will be found particulars of the different systems of acquiring land, and decide which system will suit you. (b.) Then search further in the "Land Guide" for land available under that system. (c.) Note carefully the block and section number and the district and area of the land you require. 3. Inquire personally or by letter from the Commissioner of Crown Lands for the provincial district in which such land is situated as to whether or not such land is still available, and ask for a map showing the position and description of the land; also ask for a form of application for such land. These will all be supplied without charge. 4. Make all possible inquiries as to the suitability of the land required, and also, if possible, see it personally. This is strongly urged, as dis-appointment and money may perhaps be saved by so doing. 5. Having finally fixed upon suitable land, make application for it at once (on the form mentioned in paragraph 3, above) to the Commissioner of Crown Lands for the provincial district in which the land is situated, but be sure that your name is plainly written in full thereon, and that the declaration required has been made before a Justice of the Peace, and also that the agreement at the back of the form, to the effect that you will pay the deposit as required therein, has been signed. The application will be treated as informal without the agreement or declaration. 6. Inquire on the day after putting in your application, or on the day after which the land is first opened for sale, as to whether you are or are not the only applicant. If you are the only applicant, either attend personally or by your agent at the next meeting of the Land Board after your application has been made to the Commissioner, as it will then be dealt with. If you are not the only applicant, appear personally or by your agent at the Land Office on the day fixed for the ballot, when you can draw for choice. At this stage of the proceedings you must be prepared to pay the necessary deposit; and if you omit or are unable to do so your application will be incomplete, and the Land Board may proceed to grant the land to another applicant without further notice. The date and time of the meeting of the Land Board can be ascertained on application to the Commissioner. 7. The amount of the deposit can be ascertained by referring to the first few pages of the "Land Guide," under the heading of the system on which the land you apply for is to be sold or leased; and all other necessary particulars will be found therein.

MR. T. D. SULLIVAN, noting that the Dublin Independent asks for a new song for popular use in the coming centennial of '98, says:—"I think it a great pity that there is not in the Irish book-market a selection from the songs of Robert Dwyer Joyce in a neat and handy volume, price not more than one shilling—for at anything beyond that price I believe there is no chance of a paying sale for an Irish nationalist publication. Joyce sought to utilise the old, imperfect, and sometimes worse than rude folk songs of Ireland as Burns had availed of the gems and gold embedded in a similar stratum of Scottish literature. He took a number of little known compositions, the output of a rough time, the work of uncultured, though in many cases poetically gifted, men, and shaping them, polishing them, and fitting them in with brilliant work of his

TIGER BLEND TEAS HAVE NO EQUAL.

own, he gave them to a not too appreciative public." It is only too true (remarks the *Boston Pilot*) that Dr. Joyce's national ballads failed to receive their due appreciation either here or at home. His epic poems, "Deirdre" and "Blandid," were welcomed by the best minds of America as valuable contributions to literature; but unfortunately this is not an age in which epic poetry has any place. We doubt that if Milton, were he alive and writing to-day, could market "Paradise Lost" to any better pecuniary result than was obtained for the original work. As for the astonishing price paid to Moore for "Lalla Rookh," there is not a publisher on either side of the Atlantic who would pay one-tenth of the sum (15,000 dols.) advanced, be it remembered, to him ere he had penned a single line of the great poem. If Ireland wants a new national poem the demand comes in a bad time for poetry production. But what need is there of a better poem than "God save Ireland," a swinging, ringing, splendid song, written by Mr. Sullivan himself, to an air with which every American is acquainted, "Tramp, tramp, tramp, the boys are marching"? The fact that the song was written to commemorate a particular event does not militate against its general applicability. America's national anthem, "The star-spangled banner," was written during the bombardment of Fort McHenry, but its sentiment belongs to the whole nation and for all time.

An Address to the Cardinal Archbishop and Bishops of the Catholic Church in England has just been received from the Tenth Eucharistic International Congress now sitting at Paray-le-Monial. It is signed in the name of all the members of the Congress by his Eminence Cardinal Perraud, the Archbishop of Besançon, the Bishops of Liège, Nevers, and Annecy. The Address expresses the warmest sympathy with the Bishops and the Catholic Church in England, and in spirit associates all the members of the Congress with the efforts that are being made to bring the English people into union with the Apostolic See. During the adoration of the Blessed Sacrament that took place during the night of Thursday and Friday, special prayers were offered up to the Sacred Heart to implore a special blessing on the Archconfraternity recently instituted by the Holy Father for the conversion of England, and confided to the direction of the venerable Society of St. Sulpice. The Congress appeals along with the English Bishops, clergy, and faithful, to the Heart that has so loved men to pour out such graces upon England that the Catholic life and the Catholic institutions of England's glorious past may revive and flourish once more. The Congress has besought Blessed Margaret Marie and the Venerable P. de la Colombière to become intercessors with Our Lord in behalf of a cause which the Holy Father and the whole Catholic body have so much at heart.

Several of the French Bishops (says the *Catholic Review*) have issued letters to their clergy ordering the "Te Deum" to be sung in thanksgiving for the happy accomplishment of an alliance between France and Russia. In treating of such a topic there is naturally a good deal of sameness amongst their utterances, but still a few expressions may be quoted to show how unanimous is the feeling in France on the matter of the alliance. Mgr. de Cabrières, Bishop of Montpellier, points out that the long years of labour of the army and navy during the last 27 years of peace has not been in vain. If the army had not shown itself so strong at Chalons, and the navy had not excited such admiration at Cronstadt and Toulon, and if the country had not shown so much confidence, in its chiefs and soldiers, the great Russian Empire with its many millions would never have even desired to enter into a treaty of alliance with France. This alliance, however, would serve other and greater interests than those which were merely political, for Providence goes further than men in the works which it aids and crowns with success. In the Pastoral Letter addressed to his clergy by Mgr. Béguinot, Bishop of Nîmes, his lordship says: "Our French souls have thrilled with patriotic and joyful emotion on learning of the great diplomatic events which have transformed the friendly sympathy between Russia and France into a compact of alliance so close between the two allied peoples, that it is full of effective guarantees for the future of peace. Therefore, the realization of noble designs, the success of which asserts itself amidst the events of recent days, glorious for the country and the assurance that this alliance puts an end to a dangerous isolation, and gives back to France the place she is entitled to in the Council of Nations, cannot leave our hearts indifferent. What more touching than that solemn attestation of the will of two great peoples, proclaiming themselves friends and allies in the face of the world by an unanimous outburst of popular enthusiasm, the sincerity of which is unquestionable."

Harold Frederic, the novelist, who is London correspondent to several of the great American dailies, gave the following account of the recent commemoration at Ebbfleet. The narrative has the striking head-line, "More than Half-Way to Rome":—"Were any sign needed of the great increase of late years in the power and prestige of the Roman Catholic Church in England it would be afforded by the striking scenes enacted this week on the Kentish

coast. In the early days of Victoria and even at a much later date there would have been a violent 'No Popery' cry at the mere idea of an open air procession headed by two Cardinals and seventeen bishops in full canonicals. Yet such a parade took place, not only unmolested, but greeted with all the signs of reverence and respect last Tuesday, at Ebbfleet, near Minster, on the spot, now about half a mile inland, where St. Augustine and his monks landed some thirteen centuries back. Hard by is a cross marking the place where Augustine held a conference with Ethelbert. Cardinal Vaughan delivered an address which was a striking proof of the diplomatic ability of this churchman. The fact that the Anglican bishops, a short time back, had made a pilgrimage to the same place, with a similar object, created a delicate situation in which a less able man might have stumbled. But it would be difficult for the most rabid Anglican to trace any disrespect in his uttered words or in the manner of the speaker, who yet surrendered none of his claims as a Prince of the Church. While claiming many added thousands to his flock of late years, Cardinal Vaughan summed up the present situation tersely by saying that multitudes had so far swung around that they were more than half way to Rome. Anyone watching the drift of religious practice in England knows this to be the case. The cry of 'No Popery!' is heard no more in the land, indeed, the very word is dead. It was by special desire of the Pope that the eminent French *littérateur* and member of the Academy, Cardinal Perraud, Bishop of Autun, was present at the Augustinian celebrations there. The reason for the presence of the most eloquent of French churchmen was that it was to Autun that Augustine retired after his first visit to England. It was a curious sight last Wednesday to see two Cardinals piloted around Canterbury Cathedral by the Anglican Dean, Canon Farrar. Times have changed indeed since the days of Cardinal Wiseman, and it is not without reason that the English Catholic leaders claim that the larger 'Oxford Movement' has in very truth set in."

It is natural for whales, big and little, to spout, and we were not, therefore, surprised (says the *Catholic Times*) to learn that threats couched in language alarming—for its bombast—were made against the Catholic pilgrims to Canterbury in letters addressed by Lieutenant-Colonel Whale to Lord Salisbury and the Mayor of Canterbury. The following is the thrilling language which was used by this fire-eater: "I mean to be there with a large number of earnest Protestants, I hope, and raise the cry of 'No Popery,' and have copies in my hand of Sections 29 and 26 of Act 10, George IV., Cap. 7, forbidding the *presence* in England of Jesuits, and forbidding processions of Roman Catholics who 'wear the habits of their Order save within the usual places of worship of the Roman Catholic religion, etc.' respectively. All Governments since the Reformation who have tried to advance Popery in our beloved land have fallen, and that speedily." We suppose the dreadful Lieutenant-Colonel was "there," with his band of earnest Protestants, but his second thoughts appear to have been more peaceable than his first, for his threats proved vain and empty. Was it that like the immortal Bob Acres his courage oozed out through the palms of his hands?

Diocese of Dunedin.

BISHOP VERDON AT GORE.

(From the *Southern Standard*)

THE Right Rev. Bishop Verdon arrived in Gore on Friday last for the purpose of visiting the parish of Gore and administering the sacrament of Confirmation. On Sunday his Lordship at 11 o'clock Mass (celebrated by Father O'Donnell), preached an admirable discourse on the spiritual life, congratulating the pastor and people on the improvements made in the church, and encouraging them to work with even more zeal for the future to the honour and glory of God.

In the afternoon, at half-past 2 o'clock, those who were to be confirmed, including many from Mataura and Pukerua, assembled in the church to be examined in religious doctrine and receive the sacrament at the hands of the Bishop. Over 80 persons were recipients of confirmation. After the ceremony, his Lordship addressed the children at considerable length, dwelling on the great graces they had received like the Apostles at Pentecost, and urging them to persevere and be manly soldiers of Jesus Christ, and warning them against three great evils—dangerous companions, bad books, and strong drink.

His Lordship also preached a very impressive sermon on "Death" at the evening devotions. He received seven young ladies into the society of the Children of Mary. The musical portion of the ceremony was rendered by the choir, assisted by the Misses Matheson and Hoffman and Mr. Fendall. Miss Matheson sang as a solo, "There is a green hill far away," and Miss Hoffman played the outgoing voluntary. Mrs. Poppelwell presided at the organ.

There is talk at Rome of the Prince of Wales going shortly to pay an official visit to the Quirinal Court. The general opinion is that diplomatic considerations have a good deal to do with the visit, and it is alleged that the English Government desires to arrange, through the Prince, an Anglo-Italian campaign in the Sudan.

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ST. PATRICK'S CATHEDRAL, MELBOURNE.

THE OPENING CEREMONY.

CROWNING A GREAT WORK OF FAITH.

(Condensed from the *Melbourne Advocate*.)

THE CONSECRATION.

ALTHOUGH generally believed that the cathedral was to be consecrated on Sunday last, that important function had, in reality, been performed on the 27th October, with minutest detail, as prescribed by the Roman ritual. It is not necessary to enter into a full description of what the consecration of a Cathedral is like, but a few particulars will, doubtless, prove of interest to the readers of the *Advocate*. At 6 a.m. on the day appointed for the function the consecrator (the Bishop of Sale), who was assisted by the Archbishop of Melbourne and by the Bishop of Dunedin and the clergy attached to the cathedral, began the function, which occupied nearly seven hours—that is, from six until nearly one o'clock. A remarkable feature of the ceremony was a cross marked by ashes, which extended the full length of the nave and transepts—a sign that the entire building was to be henceforth entirely dedicated to the services of the Almighty. At intervals were placed twelve "consecration crosses," from which projected brackets for holding candles. These were lighted during the ceremony, and allowed to burn on until consumed, so resembling the old Catholic custom of lighting candles on Christmas Eve and allowing them to usher in the birthday of our Lord. No one not actually engaged in the function was allowed within the cathedral, and everything was made as bare as possible. The ceremonies concluded with Pontifical High Mass by the consecrator (the Most Rev. Dr. Corbett), who thus had the privilege of offering the "first Mass" at the high altar in the completed cathedral. The law of compensation, they say, goes on in an unceasing and unvarying course, and it can be said in truth that the Bishop of Sale was richly compensated for the unusual fatigue his Lordship must have undergone during the seven hours the important function lasted.

THE OPENING CEREMONIES.

So great was the anxiety of people to get a glimpse of the interior of the cathedral that the early Masses from 7 till 9 a.m. were crowded on Sunday, the celebrants being visiting prelates. The cathedral during the previous week was jealously guarded from the curious. And, indeed, there was good reason for that course, as much of the finishing up of the chapels, etc., had to be pushed on, so as to be ready for the opening day.

OUTSIDE THE BUILDING.

So dense was the crowd which began to gather in the vicinity of the cathedral, even as early as 9 a.m., that the gates were closed and precautions taken to observe complete order in the admission of ticket-holders, those holding white tickets entering by the western or main gateway and setting themselves in the nave and the transepts, and those with blue tickets entering by the Albert-street corner gates and occupying seats in the chancel and side chapels. From every direction crowds were to be seen wending their way in the direction of the cathedral. Special facilities were afforded the travelling public by the railway department and the tramway company. But the owners of "hansons" and cabs did a thriving trade, as they delivered their living freights outside the cathedral and hurried back for re-loading. The assemblage around the cathedral was augmented at the rate of about 1000 every quarter of an hour, and when the Pontifical High Mass commenced its numbers must have reached fully 10,000, while a crowd about half as large as this had passed on through the gates into the cathedral itself. In order to keep a clear route for the tramcars through the mass of human beings outside the building a force of 120 foot police and a squad of mounted constables were present at the scene. A couple of score of the former were posted at the main entrance to the cathedral and at the various gates to prevent the crush extending to the cathedral.

THE PROCESSION OF PRELATES AND PRIESTS.

Shortly after 11 o'clock a merry chime pealed forth from the cathedral bells, and a procession, which, from its august purpose and the number and eminence of those taking part in it, riveted the attention of the thousands assembled in eager expectancy around the precincts of this sacred edifice. The following order was observed in the procession from the Archbishop's residence:—Dr. A. L. Kenny, and Messrs. Slatery, Coaghlan and Archer, Papal Knights, the Cross bearer and acolytes, the Cardinal-Archbishop of Sydney, attended by his private secretary (Very Rev. Denis F. O'Hara), the Archbishop of Melbourne (Most Rev. Dr. Carr), the Archbishop of Wellington (the Most Rev. Dr. Redwood, S.M.), the Archbishop of Adelaide (the Most Rev. Dr. O'Reilly), the Bishop of Ballarat (the Most Rev. Dr. Moore), the coadjutor-Bishop of Sandhurst (the Most Rev. Dr. Reville, O.S.A.), the Bishop of Maitland (the Most Rev. Dr. Murray), the Bishop of Goulburn (the Most Rev. Dr. Lanigan), the Bishop of Armidale (the Most Rev. Dr. Torreggiani), the Bishop of Bathurst (the Most Rev. Dr. Byrne), the Bishop of Grafton (the Most Rev. Dr. Doyle), the Bishop of Wilcannia (the Most Rev. Dr. Dunne), the coadjutor-Bishop of Goulburn (the Most Rev. Dr. Gallagher), the coadjutor-Bishop of Maitland (the Most Rev. Dr. Dwyer), the Bishop of Perth (the Most Rev. Dr. Gibney), the Bishop of Port Augusta (the Most Rev. Dr. Maher), the Bishop of Auckland (the Most Rev. Dr. Lenthall), the Bishop of Dunedin (the Most Rev. Dr. Verdon). The whole of the province of New South Wales was represented, but the venerable Archbishop of Hobart, Tasmania, and his coadjutor were unable to attend the ceremony, owing to illness. The "tight little island"

was, however, represented by the Revs. M. J. Beechmor and J. Murphy. The Most Rev. Monsignor O'Hea, a generous benefactor of the cathedral, and the Very Rev. Father Dahdah, representing the Assyrian Catholics of the Colony, were also present.

The religious Orders were very largely represented and amongst the clergy who took part in the procession were the Very Rev. Father Devoy, V.G., Wellington. Rev. Father McKenna of Masterton, and Rev. Father Lewis of Timaru. It was computed that over 200 priests took part in the procession. A large number of the Christian Brothers and a number of the Marist Brothers were seated near the clergy in the chancel.

DISTINGUISHED VISITORS.

Amongst the visitors present were the following:—From Government House, his Excellency the Governor and Lady Brassey, Captain and Mrs. Freeman Thomas, Mr. Albert Brassey, the two Misses Brassey, Captain Wallington, Captain Pelham, Mr. Luas, Miss Cox, Lord Richard Nevill, and Mr. Osborne, Lady Turner and Miss Turner, Lady Williams, Sir John Madden (the Chief Justice), Sir Hartley Williams, Mr. Justice Holroyd, Mr. Justice A'Beckett, Judge Casey, Judge Gaunt. The Government was represented by the Attorney-General, the Hon. I. Isaacs; the Solicitor-General, the Hon. H. Cuthbert; the Hon. Chief Secretary, the Hon. A. Peacock; the Minister of Mines, the Hon. W. Foster, the Postmaster-General, the Hon. J. G. Duffy; the Hon. A. McLean. The Legislature was represented by the President of the Legislative Council, and a large number of M.L.C.'s and M.P.'s. Consulates were represented by the following Consuls:—Consul for Austria, C. A. Pinchoff, in consular uniform; Consul for Russia, Baron Sternberg; Consul for Belgium, Mr. E. Pollet; Consul for Turkey, Dr. C. Ryan; Consul for Spain, Mr. F. B. Freehill (Sydney); Acting Consul for France; Consul for Italy, Cavaliere Corte; the Consul for Denmark, Mr. F. Were; the Consul for Netherlands, Mr. J. Reelfs; the Consul for Greece, Mr. Curtain. The Municipal bodies were represented by the Mayor elect of Melbourne, about a score of councillors, and nearly all the suburban mayors and presidents.

As the imposing procession of prelates and priests entered by the main door the resounding notes of the grand "Ecce Sacerdos Magnus" (Behold a Great Priest) burst forth from 250 picked vocalists, supported by a powerful orchestra of 25 performers. All eyes were strained in the direction of the western door. The stately figure of the Cardinal Archbishop of Sydney, in his bright scarlet robes, was the object of first and chief attention. Immediately after his Eminence came his Grace the Archbishop of Melbourne (wearing the pallium, the symbol of archiepiscopal jurisdiction), to whose labours, after that of the late Dr. Goold and his worthy Vicar-General, the Catholic body of this colony is indebted for the completion, at a cost of £50,000, of a Cathedral which compares worthily with her sisters of Europe and America.

To return to the procession. All having entered the sanctuary, with the exception of the greater body of the clergy, who had reserved places in the chancel and chapels, the celebrant of the Pontifical High Mass (the Bishop of Sale), who had entered from the vestry some minutes previously, was vested at the altar, with the assistance of his ministers. The custom for a bishop, not in his own diocese, is to occupy a fall chair in the sanctuary, but in the case of a prelate, in this connection, of cardinalatial rank, precedence is given to him; consequently his Eminence occupied the throne, the Archbishop of Melbourne being seated on the opposite side in an episcopal chair. The prelates faced each other as follows:—On the Gospel side of the sanctuary—The Cardinal, the Archbishop of Adelaide, the Bishops of Maitland, Dunedin, Auxiliary of Sydney, Armidale, Port Augusta, Perth, and Auckland. On the Epistle side—The Archbishops of Melbourne and Wellington, the Bishops of Goulburn, Bathurst, Wilcannia, and Grafton, the Coadjutor-Bishops of Sandhurst, Goulburn, and Maitland, and Very Rev. Fr. Dahdah. Several of the permanent rectors sat behind the prelates.

The celebrant of the Pontifical Mass was the Most Rev. Dr. Corbett, who possesses a rich voice of much volume, which could be distinctly heard in every part of the great building. And how fitting was that hymn taken up by the distant choir on such a day, when glory was, indeed, being given to God on high!

It had been printed on the order of the ceremonies of the day that the sermon would follow the first Gospel, but that arrangement was departed from. Passing on to the "Preface," how beautiful and soul-stirring are the words immediately preceding that grand soul-inspiring hymn resembling, as it does, some of those composed by the "Angelic Doctor" (St. Thomas Aquinas), of whom a famous writer says that "even in a single antiphon the saint unlocks whole abysses of Scripture," and adds that "his compositions are more like angelic music, made audible to human ears than mere poetry of earth." Then come those magnetic words "Sursum Corda!" (Lift up your hearts), and instantly came forth the response, "Hic ubi ad Dominum" (We have lifted them up to the Lord). The "Sanctus" hushes the vast congregation into deep silence, and from that moment until the awful words of consecration are pronounced, and the people are given the opportunity of looking upon the Crucified One, face to face at the "Elevation," not a movement is heard, all pouring forth praise, supplication, and thanksgiving to the "Great White Throne." And after the "Agnus Dei," how soothing is the sight of the prelates and priests giving the kiss of peace ("pax vobis") to each other, after the custom of the East, by placing both hands on the shoulders of the recipient!

After the Communion the Cardinal delivered the opening sermon.

THE CARDINAL'S DISCOURSE.

"Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face. God is wonderful in His saints; the God of Israel is He who will give power and strength to His people. Blessed be God." (First and last verse of 67th Psalm.)

The heavens proclaim the glory of the Most High. The firmament with its countless gems of light, the sun in the brightness of

CLOSE YOUR EYES

BLEND TEAS.

to Quality and the world is full of Cheap Things. Low Prices get Customer, but it is Quality that keeps them. This is proved by the Enormous Sale of TIGER. They are old in popularity, but ever young in memory. If you do not use them begin at once.

its radiance, the earth with all its varied richness and beauty, the ocean in its measureless expanse, all nature in its fixed, unchanging course, are faint images of the infinite perfections of the Creator. And yet that Creator, all perfect and omnipotent, accepts as a gift at the hands of man a dwelling in which His glory may abide, an altar where the pure oblation ever pleasing in His sight shall be offered up, and where His blessings upon His children shall abound. Such a privileged gift you have offered to God to-day. This beautiful cathedral, so grand in its design, so solid in its structure, so perfect in its architecture, so rich in its ornamentation, so complete in its minutest details, is a gift worthy of your traditional piety and your devotedness to religion, a gift than which none other more precious, more perfect, more complete, has throughout this southern hemisphere been offered to the glory of God. From this commanding position, which was so befittingly chosen for the sacred edifice, your cathedral shall cast its aegis around your queenly capital of Victoria. The cross glittering on its summit, as a beacon light, shall be hailed with joy by the pilgrim from distant lands. At these altars the heart, weary by the hardships and burdens of life, shall find consolation and repose, and the religious soul, ardent, in its piety, shall renew its vigour and strength to fight the good combat and win the eternal prize. That your gift may be the more pleasing in the sight of heaven you clothe it with the mantle of a great saint, you invest it with the splendour of his sanctity, you impart to it the halo of his apostolate, that thus the very name under which it is dedicated to God may lift up men's minds from earthly things, and may attract hither their hearts in fervent affection, that the choicest blessings of the Most High may be poured out upon this fair Australian land.

A GLORIOUS NAME.

What name is it that I see emblazoned on the portals of this grand cathedral? What saint is it whose heroism of virtue shall here be commemorated from year to year, the lessons of whose sanctity shall be inscribed upon your banners, and whose memory, enshrined in the hearts of a faithful people, shall for ages to come edify Holy Church and give glory to the Most High? Oh! it is the bright name of Erin's Apostle, the glorious St. Patrick, whose zeal and sanctity gave joy to heaven, and whose deeds of piety merited countless blessings for those whom he evangelised, a saint whose apostolate is set as a sacred seal on the heart of the Irish race, and which, as fresh and as life-giving to-day as it was in the golden ages of Ireland's faith, continues to impart to many nations the divine blessings of religion, and to people heaven with saints. What shall I say of St. Patrick's sanctity, or of the glorious apostolate with which that sanctity was crowned? In his youth we see him carried off as a slave to Ireland. There, torn away from home and friends, he spent seven years keeping watch over his master's flock on a cold, bleak hillside in County Antrim, amid all the privations and hardships of cruel slavery, and yet the fire of piety never ceased to glow in his fervent soul. He himself, in after times, looking back upon those days of his captivity, relates that the fire of divine love burned brightly in his heart—"On coming to Ireland," he says, "I was daily tending sheep, and many times in the day I prayed, and more and more the love of God and His faith and fear grew in me, and the spirit was strengthened, so that in a single day I have prayed a hundred times, and in the night nearly the same, and I dwelt in the woods and on the mountain, and before the dawn I was summoned to prayer by the snow, and the ice, and the rain, and I did not suffer from them, nor was there any sloth in me, because then the Spirit was burning within me." Freed from captivity, the fervent youth was led by the hand of God to the great sanctuaries of piety and the centres of religious life in Gaul and Italy, there to be perfected in the paths of holiness, and to be prepared for the apostolate that awaited him. We meet with him at Marmoutier, the beautiful valley on the banks of the Loire, which his illustrious kinsman, St. Martin of Tours, had transformed into an encampment of piety, where the noblest sons of France, practising all the virtues of a heavenly life, emulated the heroism of penance and perfection of their holy founder. We find him also, under the guidance of St. Germanus of Auxerre, the great restorer of religious discipline in France, drawing from his rich treasures of wisdom and experience, and learning from him the science of the saints. But it was above all at the Island school of Lerins, presided over by its holy founder, St. Honoratus, that his heart was fashioned to become a meet instrument in the ways of God, for the salvation of the Irish race. Lerins, hitherto a desert and rocky isle, had in those days become the paradise of southern France. An eloquent French writer of the present century has faithfully sketched this island monastery, which for many years was the chosen abode of Ireland's future Apostle—"The face of the isle was changed, the desert became a paradise; a country bordered with deep woods, watered by refreshing streams, rich with verdure, enamelled with flowers, embalmed by their perfumes, revealed the fertilising presence there of a new race. The west had no longer reason to envy the east; and very soon that retreat, destined in the intentions of its founder to renew upon the coasts of Provence the austerities of the Thebaid, became a celebrated school of theology and Christian philosophy, a citadel inaccessible to the waves of barbarian invasion, an asylum for literature and science, which had fled from Italy, invaded by the Goths, in short, a nursery of bishops and saints, who were destined to spread over the whole of Gaul the knowledge of the Gospel and the glory of Lerins. In that island paradise, and under the care of such a pastor, St. Honoratus, the perfume of life breathed everywhere. The monks who had sought happiness by renouncing secular life felt and proclaimed that they had found it; to see their serene and modest joy, their union, their gentleness, and their firm hope, one could have believed oneself in presence of a battalion of Angels at rest." At length the time arrived for St. Patrick to enter upon the mission divinely marked out for him. Looking towards Rome to the success of St. Peter, the visible centre of Christian unity, from which all spiritual authority must come, he breathed the fervent prayer, "Oh, Lord

Jesus Christ, lead me, I beseech Thee to the See of the Holy Roman Church, that I may there receive authority to preach with confidence Thy sacred truths to the Irish race, that through my humble ministry that pagan land may be gathered into Thy saving fold." Equipped with the desired commission from Pope Celestine, he hastened to Erin, herald of the heavenly blessing of redemption, and on that glad some day when he landed on Erin's shore how the Guardian Angels of that favoured land rejoiced before God's throne, and exultingly intoned the anthem of thanksgiving. "How beautiful on the mountains are the footprints of him who evangeliseth peace." I need not dwell on the details of his apostolate among the tribes of Ireland. He evangelised every part of the island. At every stage of his thrice-blessed career, the heroism of piety shone forth in his sacred ministry. Prayer and penance were the arms with which he triumphed, and the heavenly fragrance of Christian virtues and the blessings of religion were diffused throughout the length and breadth of the land. The same prodigious piety, sustained by divine power, which from the outset had overcome the Druidical opposition and broken the tyranny of paganism, preserved harmony and unity and peace among those who were led to the Faith, and the fold of St. Patrick in the remote isle of the west became a faithful picture of the infant Church as described in the Acts of the Apostles, "The multitude of believers were of one heart and one mind." The saint loved to retire from time to time to the summit of a lofty mountain bordering on the western coast there to dwell in solitude for forty days and nights in uninterrupted communion with heaven. A little while before he was summoned to his reward, he from this silent and penitential retreat imparted a last blessing to Erin, and in response to his prayer the angelic message was conveyed to him that the light of the Faith would never be lost to the beloved nation whom he had evangelised.

A WONDROUS CHANGE.

The mission of St. Patrick was crowned with glorious results. It was not only that his sixty years of missionary toil gathered the whole Irish race into the fold of Christ, but furthermore the fruitfulness of the blessings of his own sanctity seemed to be imparted to those whom he had instructed. Ere he went to his reward, the sacred tree of Faith had put forth its fairest blossoms, and all Erin rejoiced in the vigour and richness of its comeliness. Churches, schools, institutions of piety, sanctuaries of religion were multiplied on her green hills and smiling valleys, and the whole island was gradually transformed into a hive of learning and sanctity. When St. Patrick landed in Ireland, it was as yet a pagan wilderness. When he went to plead for his people to heaven, it had become God's garden. A historian no wise partial to Ireland's religion or Ireland's people thus attests the wondrous change—"While in all other countries the introduction of Christianity has been the slow work of time, has been resisted by either Government or people, and seldom effected without a lavish effusion of blood, in Ireland, on the contrary, by the influence of one humble but zealous missionary, and with but little previous preparation of the toil by other hands Christianity burst forth at the first ray of Apostolic light, and with the sudden ripeness of a northern summer, at once covered the whole land. Kings and princes, when not themselves among the ranks of the converted, saw their sons and daughters joining in the train without a murmur. Chiefs, at variance in all else, agreed in meeting beneath the Christian banner, and the proud Druid and Bard laid their suppositions meekly at the foot of the Cross." St. Patrick himself tells us of the marvellous change thus effected by the power of God—"Wherefore now in Ireland," he says, "they, who never had the knowledge of God, and hitherto had worshipped idols and unclean things, in these latter times have been made the people of the Lord, and are called the sons of God. The sons of the Irish and the daughters of princes are seen as monks and virgins of Christ." Entering on his mission in Ireland, the saint had prayed that the land assigned to his apostolate might become a light to the nations, and a fruitful mother of saints. His prayer was heard, and well might his heart rejoice. During the sixty years through which his apostolate was prolonged, he had consecrated 300 bishops, and ten times that number of priests. A native clergy ministered everywhere at the altar, fervent nuns were keeping alive the flame of piety in countless sanctuaries, and the fathers and mothers of Erin were training up their children to walk in the paths of sanctity marked out for them by their great Apostle. This was, indeed, a wondrous change. A nation hitherto held captive in the bonds of superstition and paganism, and so ill-bound in darkness and wintry cold, was lit up to its remotest districts with the light of divine truth. Replendent with the radiance of piety, it seemed in all its vast extent to be transformed into a sanctuary, at whose altars an unceasing anthem of thanksgiving and praise and glory to the Most High ascended from earth to Heaven. The array of sanctity that adorned the wide-spreading plains of Erin during St. Patrick's life-time was destined to be something more than a passing phase of his glorious Apostolate. The Angel of God had promised that that piety would be an abiding heritage perpetuated from age to age among his spiritual children. History is witness that the promise has been fulfilled, and from the days of St. Patrick to the present hour the heroism of Catholic faith and the practice of Catholic virtue have been preserved ever fresh and unconquerable in the hearts of Ireland's sons. How many changes has the world witnessed during those 1400 years since St. Patrick attained his heavenly reward! Countless heresies have arisen and waged war against the Church, and are now forgotten. Innumerable systems of philosophy have had their votaries, and in turn have been consigned to the tomb. Dynasties and thrones and empires have arisen and run their course, and disappeared. But the Church of Erin has remained ever pure, without taint of heresy or schism, and no power of earth or hell could rob her of the sacred heritage of heaven's blessings received from her Apostle. United in the closest bonds of religious unity with Rome, the citadel of her faith, she has never forfeited her heavenly birth-right, and Catholic piety has never ceased to impart the blessings of its enlightenment and consolation to the hearts of her sons.

The illustrious Irish chronicler Marianus Scotus, describing the condition of the Irish Church about a hundred years after St. Patrick's demise cries out: "Ireland, the Island of Saints, was to a sublime degree replete with holy men and full of innumerable wonders." This outpouring of sanctity upon Erin may be said to have continued for seven centuries. From the fifth to the twelfth century all Christendom resounded with the eulogies of her piety, whilst the grateful nations of Europe saluted her as the bright star of religion, the home of piety, the sanctuary of knowledge, the island of sages and of saints. Need I recall the great schools, colleges, monasteries, which as brilliant centres of virtue and wisdom handed on the traducism of sanctity from age to age, diffusing around them on every side the blessings of learning and of Christian enlightenment? Need I mention Armagh, with its 7000 scholars, or Bangor, no less populous, no less renowned, or Iniskelta in Lough Derg famed for its love of sacred writ? What shall I say of Clonard in Meath, illustrious for patristic studies, of Clonmacnoise and its school of history on the bank of the Shannon, of Lismore on the pleasant banks of the Blackwater in Munster, intent on classical studies and sacred melody, of Gaugane-Barra so attractive to pilgrims from the favoured land of Italy, of Clonfert rich in theological lore, of the Arran Isles, the paradise of the West, of Glendalough amid the solitary glens and unrivalled scenery of Wicklow, of Aghabhoë of wide spread scientific fame, of Derry Durrow, and Kells, hallowed by the teaching of St. Columba and a hundred other great scholastic centres where earnestness in the paths of piety and devotedness to the pursuits of learning ever went hand in hand? Such was the bright fame of those schools of Erin that numerous bands of pilgrims journeyed even from distant Egypt to satiate their religious thirst at these fountains of knowledge. Many also came from Italy and Gaul, but it was, above all, from the Anglo-Saxon kingdoms in the neighbouring isles that students hastened to receive instruction alike in virtue and in science. Venerable Bede, who attested this fact, takes care to add that in the true spirit of genuine Christian benevolence the Irish schools imparted to all those scholars "gratuitously their daily food, the books of which they stood in need, and free instruction." St. Aldhelm relates that in his day troops of scholars were setting out for the Irish coasts, and he adds: "Ireland, rich and blossoming in scholars, is adorned, like the poles of the world, with innumerable bright stars." Other Anglo-Saxons attest with no less enthusiasm the spirit of study, the love of discipline, the boundless generosity characteristic of the Irish schools. Dr. Johnston describes Ireland as "the school of the West, the peaceful habitation of sanctity and learning." Even Ledwich, who has left nothing undone to find out something to censure in the early Irish Church, is constrained to write that "so zealous and disinterested a love of learning as is shown forth in those schools of Ireland is unparalleled in the annals of the world." One feature of the Irish schools has won the special eulogy of the illustrious Montalembert:—"The poor and the rich," he writes, "the slave as well as the free man, the young and the old, had free access and paid nothing. The Irish schools opened their doors with admirable generosity to strangers from every country and of every condition; above all, to those who came from the neighbouring island, England. The Irish monks received with kindness all those guests greedy of instruction and gave them books and masters, and the food of the body as well as of the mind, without demanding any recompense. The Anglo-Saxons, who were to repay this generosity with ingratitude so cruel, were of all nations the one which derived the most profit from it. From the seventh to the eleventh century English students flocked into Ireland, and for 400 years the monastic schools of the island maintained the great reputation which brought so many successive generations to dip deeply there into the living waters of knowledge and faith."

THE SACRED MISSION OF THE IRISH RACE.

St. Patrick not only enriched his children with the heritage of his own sanctity, he bequeathed to them, moreover, his missionary apostolate, and, faithful to this legacy of their apostolic love, we see hundreds of devoted sons, century after century, going forth from their native Erin, heralds of the blessings of redemption, to distant lands. Nature seemed to have prepared them for this work of grace. Michelet and other writers, who have made a study of the Celtic tribes before their conversion to Christianity, tell us that their natural bent was for foreign enterprise. We read of Irish kings in pagan times setting forth in their strong galleys to ravage the coasts of Britain and the Continent, and returning home laden with the spoils of plundered territories. So, too, in time of peace it was their greatest delight to welcome a visitor from afar, and to hear from him the strange tidings of lands which they had not explored. A sacred mission was henceforth to be engrafted on this natural bent of the Irish race. They will go forth in search of spiritual conquests, to lay up for themselves rich treasures of merit, and to win, among peoples who know not God, the unfading laurels of the apostolate of peace. Need I recall to mind the triumphs of St. Columba, who subdued to the sweet yoke of the Gospel those untamed Picts of Caledonia, whom the armies of Imperial Rome could not vanquish? It is only a few months since pious pilgrims from many lands were seen hastening towards the hallowed shores of Iona, the rugged island which that great Saint chose for his monastic home. They went thither to pay the fervent tribute of their veneration and homage to the Most High in the celebration of St. Columba's centenary feast, a proof that, despite the course of thirteen centuries, Holy Church has not forgotten the incomparable blessings which, as from a fountain source, flowed forth from his apostolate upon Scotland and all the Scottish Isles. It was no less the privilege of Irish missionaries to sow the Gospel seed in the furrows first opened by their brother missionaries from Canterbury, and to gather in a rich and abiding harvest throughout Northumbria and the other kingdoms of England. I will allow a Protestant Bishop who has made a special study of this period of English history to tell of the marvellous fruits of Ireland's apostolate in Great Britain in those days. It is thus that Dr. Wordsworth writes:—"More than a thousand years ago the Church of Ireland

was the burning and shining light of the Western world. Her candlestick was seen from afar, diffusing its rays like the luminous beacon of some lofty lighthouse, planted on a rock amid the foaming surge of the ocean and casting its light over the dark sea to guide the mariner in his course. Such was the Church of Ireland then. Such she was especially for England. We, on this land, must not conceal our obligations to her. We must not be ashamed to confess that with regard to learning, and especially with regard to sacred learning, Ireland was in advance of England at that time. The sons of our nobles and gentry were sent for education thither. Ireland was the university of the West. She was rich in libraries, colleges, and schools. She was famous, as now, for hospitality. She received those who came to her with affectionate generosity, and provided them with books and instructors. She trained them in sound learning, especially in the Word of God. Nor is this all. We are bound to remember that the Christianity of England and of Scotland was, in a great measure, reflected upon them from the West by the instrumentality of Irish missionaries, especially of those who came from Iona. That school was founded in the sixth century by St. Columba. He is justly regarded as the apostle of the Highlands and western islands of Scotland. Many, doubtless, who are here present have stood on the sea girt cliff of Iona, and have viewed with religious interest and veneration the mouldering remains of ancient Christianity which still survive on the solitary shore. The name of Iona has been coupled with that of Marathon by one of our most celebrated writers in a passage familiar to all, and they who are versed in the history of Christianity in their own land will gladly and gratefully confess that the peaceful conquests achieved in our country by the saintly armies of Iona were far more beneficent and glorious than any that were gained on fields like that of Marathon, for the names of those who fought for these victories of the Gospel are inscribed, not in perishable records, but in the pages of the Book of Life. The happy effects of the mission from Iona were felt throughout England, from the River Humber to the Thames. Churches were built; the people flocked with joy to hear the Word of God; the heavenly dove—the Holy Spirit of God—brooded invisibly over the heads of thousands baptised by these Irish missionaries in the faith of Christ in our own land. Multitudes, wearied by the storm and finding no rest for the soles of their feet on the wilderness of the waters of this life, took refuge in the ark of the Church. But it was not on Scotland and England alone that the light of faith was reflected from the bright sanctuaries of Erin. Armies of her missionaries went forth to every part of Europe. They were welcomed by the brave, but as yet untutored Franks, and Burgundians who had conquered Gaul. They threw themselves among the pagan Allemanni beyond the Rhine. They penetrated into the Black Forest and advanced the frontiers of religion to the banks of the Danube. They evangelised the fierce tribes of Switzerland. By their preaching Lombardy was won back from the Arian heresy. Luxeuil, founded by St. Columbanus, became the mother-house of countless schools of piety and literature. The monastery of St. Gall, in Switzerland, was for centuries a citadel of Christian enlightenment. Under the benign influence of the martyred Kilian, Franconia was transformed into a nursery of saints. St. Fursey sanctified central France. St. Colman became the patron of Austria. St. Romoald brought the cross to Brabant. The whole Belgic Church was ennobled by the piety and heroism of SS. Dymphna and Livinus and their companion saints.

ERIN AND EUROPE.

Someone will ask, perhaps, how was it that the fairest territories of Europe stood in need of such religious help from the missionaries of distant Erin? If we go back in thought to those days we will see that the garden of Europe had been well-nigh reduced to a desert waste. Myriad hordes of barbarians issuing from the forests of the north and from the east had trampled out almost every trace of civilisation and of religion in those once most favoured lands. Orosius, writing in the 5th century, declares that "if the waters of the deluge had swept over these once flourishing and populous regions the desolation would not be more complete." We have read at times how, by the sudden upheaval of earthquake or volcano, some smiling district, rich in its cultivation and its adornments of architecture and art, has been on a sudden reduced to ruin and covered with unsightly heaps of mud and ashes. Even so, the most flourishing territories of Europe, overwhelmed with a seething mass of savage barbarism, were despoiled of every monument of their former civilisation, robbed of their institution, laws, liberty and religion, and as a rule the whole population was carried off to slavery or put to the sword. Thus it was that throughout a great part of Europe barbarism was triumphant. All piety, all learning, all civilisation, were submerged beneath the moral deluge. But God had, through St. Patrick, prepared an ark to preserve His blessings for a new world. Christian Erin would guard as religious treasures all that was best in the enlightenment of the past, and from her shores would go forth missionary doves bearing the olive branch of peace, harbingers of renewed life, and messengers to a new world of the blessings of redemption. It was no easy task that devolved on the sons of St. Patrick. The rude barbarians were to be transformed into virtuous citizens, and regenerated Christian nations were to be summoned to life. The seeds of religious enlightenment had to be sown broadcast, —sacred seeds destined to yield the richest harvest of every blessing. Fearlessly the Celtic missionaries entered on the task which Providence had marked out for them, the blessing of heaven was on their mission, paganism and heresy were vanquished, and a glorious enduring triumph was achieved. Europe stood amazed at the migration of Erin's countless missionaries to her shores solely in search of spiritual conquests. One contemporary writer compares them to swarms of bees quitting their parent hives to enrich the continent with the honeyed stores of religion and literature. Another contemporary writes that all Erin seemed to have become

(Continued on page 25.)

MASSEY-HARRIS

MACHINES

Need no puffing, they speak for themselves.



Harvesting Return, "ACTON ESTATE," for year ending 31st March, 1897.
Acerage under Wheat, 900 ; Oats, 600.

		Wheat.		Oats.
Cost of Cutting and Binding ...	...	£52 1 2	...	£27 16 6
Cost of Stooking ...	...	45 9 0	...	25 12 6
Cost of Stacking ...	...	112 12 0	...	72 10 1
Cost of Thatching ...	...	6 0 0	...	13 0 0
Cost of Twine and Oil ...	...	30 12 0	...	20 8 0
Station Horse Labour at 1s. per horse per day				
Cutting and Carting ...	...	21 14 0	...	1 14 0
		£268 8 2	...	£171 1 1

For 1500 acres makes an Average cost of 5s. 10d. per acre.

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(Signed)

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Manager New Zealand and Australian Land Co., Ltd.

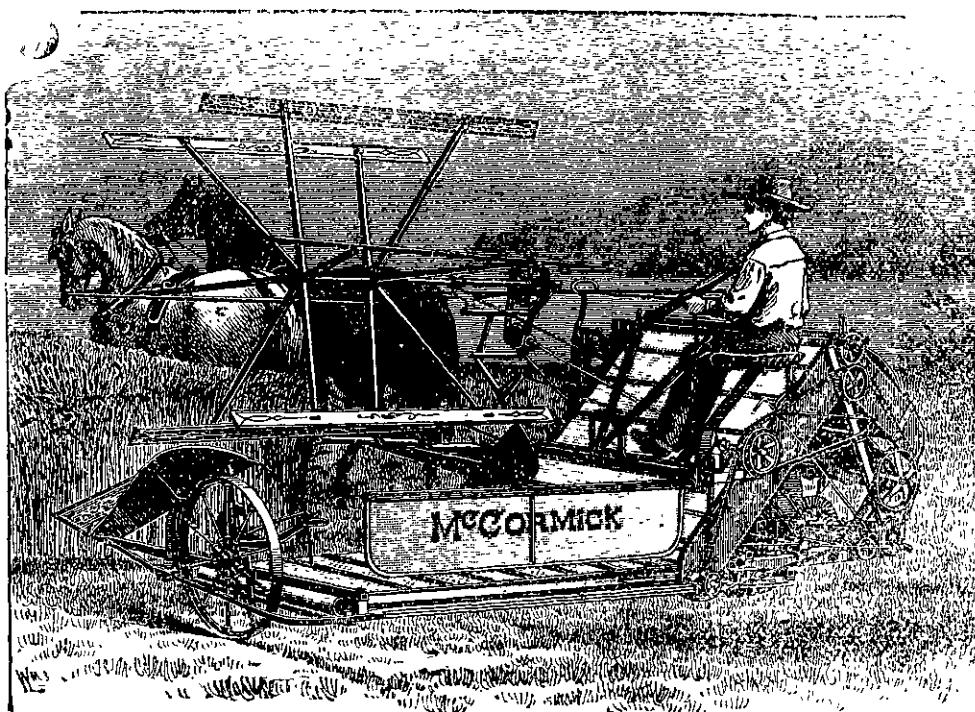
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Irish News.

ANTRIM.—Big Blaze in Belfast: £50,000 Damage.—On Friday, September 10, the most serious fire that has occurred in Belfast for many years broke out in the block of linen warehouses at the south corner of Franklin street, and just opposite to the place where another destructive fire took place a few months back. About twenty minutes past two o'clock, Constables Mc Connell and Murphy, who were on beat in the vicinity, noticed smoke issuing in great volumes from the premises of Messrs. W. R. McCall and Co., Linenhall street, and immediately telephoned from Glengall street Barracks for the Fire Brigade. The brigade, with its usual promptitude, turned out, and were in a very brief space of time at work on the fire. Mr. Parker brought all his available men upon the scene. It was at once seen that the fire had got a firm hold of the building, for when the firemen arrived the flames were issuing from the roof. The block in which the fire was faced Linenhall street, Franklin street, and McCavana's place. Numerous gets from the mains were brought into play. The warehouses were occupied by Messrs. W. R. McCall and Co., Messrs. Moore and Weinberg, Messrs. Hugh Macaulay and Sons, Messrs. Elliott Brothers, Messrs. A. A. Johnston and Co., Messrs. Robert McCrum and Sons, Mr. J. B. Elliott, and Messrs. Kidd, Boden, and Co. At the rear of the block in McCavana's place there are a number of small dwelling houses, and the inhabitants were early awakened by the police. The flames were shooting up in great volumes into the air, and so fierce and intense was the heat that the firemen were in the greatest danger, and they had the utmost difficulty in getting to close quarters. Three steamers were got to work, but it was a long time before any apparent result of the brigade's efforts was to be seen. The men worked with all the energy and perseverance of which they have, on former occasions, given abundant evidence. A large crowd had by this time collected, but were kept in bounds by the police, so that they did not impede the operations of the brigade. At the end of two hours most of the warehouses mentioned were burning fiercely. The members of the fire brigade continued to pour water upon the burning mass in large quantities, and in order to do this more effectually in some cases the men had to occupy positions of great peril. They performed their duties with great coolness and nerve, and did not shrink from the most dangerous task. Between four and five o'clock the continued exertions of the brigade began to tell on the flames. A fireman named James Armstrong about this time met with a very serious accident. He was standing near the window on one of the floors of McCall's premises when the floor above fell and hemmed him in close to the wall. He was quickly rescued, but not before he was severely burned. The ambulance was sent for and the injured man conveyed to the Royal Hospital, where he is receiving every care and attention. Shortly after five o'clock the fire was under control and all fear of its spreading to the other warehouses further up the street was at an end. The fire, which originated in the centre of the block, had caught hold of several of the premises ere it was discovered, and the difficulty of reaching it was very great. The inflammable nature of the contents made the task of the brigade one of extreme difficulty. The damage done is estimated at £50,000.

Orange Ruffianism in Belfast: Catholic Houses Attacked.—The Duke and Duchess of York had hardly embarked on board the Royal yacht in the Roads at Carrickfergus when an ill-conditioned section of the populace in Belfast took occasion to vent their party feeling. No one will be surprised to hear that it was left to Belfast to mark the close of the Royal visit by such a display of religious rancour. Excited crowds, carrying sticks, paraded the main thoroughfares singing party songs and acting in a defiant and boisterous manner. The police had to interfere. Many of the children who at times were being conveyed by tram homewards from Ormiston struck up snatches of the "Boyne Water," and in Donegall street expressions insulting to the Catholic religion were, sad to say, loudly used by juniors. After the departure of the Royal visitors from Belfast a military band returned to the Victoria Barracks, North Queen street, escorted by a large crowd. North Queen street is a Catholic and Nationalist quarter. No sooner had the barrack gates been closed on the regimental musicians than the mob began to curse the Pope, sing the National Anthem, and cheer for Sandy row and the Shankill road. They next flung volleys of stones, of which they had evidently a plentiful supply, towards the houses in North Queen street, and a number of windows were smashed. No opposition party making an appearance, the Orange rowdies moved down Lancaster street, which is mainly tenanted by Catholics, and attacked several houses. The shopkeepers adjoining, alarmed by the violent demeanour and conduct of the mob, tried to shutter their windows, but before they were successful a strong party of the "lambos" demolished the windows in houses in North Queen street. When the pocketfuls of ammunition with which they had come provided were exhausted they picked up loose stones and uprooted others from the footway. The windows in St. Vincent's Hall were smashed, and plate-glass windows in two publichouses were perforated with paving stones. At length a posse of the R. I. C. appeared and the rowdies scattered.

ARMAGH.—Child Attacked by a Ferret.—A singular occurrence took place on Tuesday, September 14, at Kinnego, at a short distance from Armagh. A child, aged nine months, named Anita Grace Rolston, belonging to a respectable farmer named James Rolston, was ferociously attacked by a ferret which the father kept for the purpose of ferreting rabbits and rats. It appears that the child was sleeping in a bed in a compartment separated by two rooms from the place where the ferret was confined in a box. Both the father and mother were out on their farm attending to some harvesting operations, and the father's attention was attracted by the cries of the child. On coming into the house he found that the ferret had broken loose, and had attacked the poor child in the most revolting fashion about the face. Dr.

Fergus, of Blackwatertown, on examining the child and treating it recommended the father to send it to the Armagh County Infirmary, where it now lies under the care of the resident surgeon, Dr. Palmer.

CLARE.—Limerick Magistrate Fined.—An Ennis correspondent writes:—At last week's petty sessions, before Mr. Willis (in the chair) and Messrs Newton Brady, R.M., and H. B. Harris, sergeant Cole, Clare Castle, summoned Mr. Alexander Bannatyne, J.P., Woodstown, County Limerick, for riding a bicycle on the public footpath. A good deal of local interest centred in the case. The sergeant deposed that while he was standing at his barrack door he saw the defendant pass on his bicycle. He called on him at once to halt, but the defendant, getting on the road, continued his journey. Prosecutor pursued him along the street, shouting at him to halt, but the defendant went on until he was stopped by two police men who were returning from patrol. Mr. Kerin, solicitor for the defendant, said the latter thought he had complied with the law when he had got off the footpath when called on. He was not aware he was doing anything wrong by riding on the footpath. The Bench imposed a fine of 1s and 6s 10d costs.

The Shannon Fisheries.—There have been enormous takes of herrings in the Lower Shannon, during the fine weather of September. The principal catches have been on the Clare side of the river. The price is, in consequence of the glut, low. Splendid herrings were sold at the Kilrush market for 1s 10d per hundred of six scores. A large quantity was disposed of at Glin at the rate of 3s 6d per hundred. To the poor fishermen, who had not been able to earn anything for the previous five weeks or more, the "run" of fish has been a regular Godsend. To householders, too, it has been a boon, as they have been enabled to obtain a dainty article of food at a trifling price.

DUBLIN.—The Royal Visit; Telegram from the Queen.—The Lord Lieutenant has received the following telegram and letter:—Balmoral. To Lord Lieutenant, Dublin—I thank you very much for your kind telegram received yesterday evening, and am greatly pleased to hear of the very loyal and kind reception my dear grandchildren have met with everywhere in Ireland, and would ask you let this expression of mine be generally known. V.R.I. Mountstewart, Newtownards, Co. Down, September 8th, 1897. Dear Lord Cadogan—I cannot leave Ireland without expressing to you, on behalf of the Duchess of York and myself, our very sincere appreciation of the warm and enthusiastic welcome which has been accorded to us during our visit by all classes, and in all parts of the country. Nothing could have exceeded the kindness and hospitality which have been shown to us, and the agreeable impressions which we have derived from our visit can never be effaced from our memory. I regret that the limited time at our disposal rendered it impossible for us to see many districts in a country which contains so much that is beautiful and interesting. I hope, however, we may have further opportunities of improving our acquaintance with the people of Ireland, and with the country of which they are so justly proud. Believe me, very sincerely yours GEORGE.

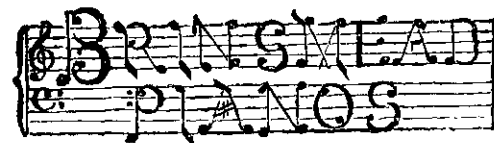
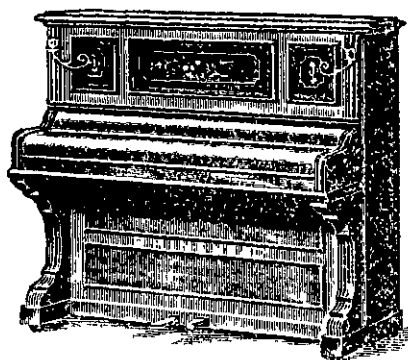
Mr. J. H. Parnell and the Paris Funds.—Mr. J. H. Parnell has written the following letter to the Dublin Freeman:—"Dear Sir.—Would you kindly allow me space in your paper to say something in reference to the dispute now going on in connection with a certain portion of the Paris Funds, which are said to belong to the Parnell estate. I consider it my duty, in justice to my brother's creditors, to corroborate all Mr. Redmond said in his speech the other night in reference to that question. I am glad Mr. Redmond brought out the truth before the notice of the public, and particularly before the notices of the creditors. I have been a long time thinking of exposing the business myself, but refrained. Some people most likely thought Mr. Redmond's speech was a political one; but it is unfortunately all too true. I also noticed some articles in the papers in reference to his speech. Some of the articles were possibly written or inspired by interested people, who are retaining the funds, and who said that my brother never expected the 'personal' debts to be repaid, and that the portion of the Paris Funds now claimed by the Parnell estate was a personal and not a political debt. I deny the truth of these statements. This debt is a political and not a personal debt. I say it was a political debt, and one which he always said should be refunded out of the general Paris Fund. The £5,000 was obtained at the Hibernian Bank and spent for political purposes. My brother borrowed that sum from the bank because he did not like to touch the original fund at the present, as the original fund was invested in securities which he had recommended to be bought with said fund for a rise, and not wishing to prevent securing any profit which might be obtained from a rise, he got the money on his own name from the bank, intending to repay the bank on sale of securities. It is a disgrace, then, to any Irish Party to even wish to retain that portion of the Paris Fund, which was really pledged to the bank. It is a disgrace to deprive my brother's property, and especially his creditors, of the money in justice now due. Now, my brother's property cannot be settled without that portion of the fund being released. I think it is a disgrace to the country at large that his property cannot be settled after pledging it and his name to help on the late Irish political movement. If this sum is not released, and that immediately, his property must pass out of our hands. I have also been given to understand that his creditors are blaming me because his property is not settled and his debts paid off. In justice to myself, I and the other members of the party must deny these charges from the creditors, and must now throw the responsibility on those who refuse to release the fund. My brother's creditor must also insist on that sum of the Paris Fund being turned over to the Parnell estate. It is my duty to push the parties who are refusing to do justice to the man who is dead. I insist on having that sum released. The Parnell creditors have been waiting patiently for years, and they must be paid. It has been bad enough to have hounded my brother to death without

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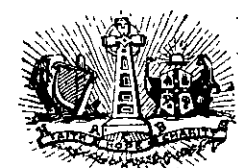
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Established 1871.

Registered under the Friendly Societies' Act

OBJECTS.—To cherish a love for Faith and Fatherland; to extend the hand of fellowship to our co-religionists of every nationality; to render assistance and visit the sick and distressed; to help the widows and orphans of deceased members.

A FULL Benefit Member, on payment of a weekly contribution of from 1s to 1s 3d (graduated according to age), is entitled to Medical Attendance and Medicine for himself and family (children to be under the age of 18 years) immediately on joining. Also 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s per week for a further period of 13 weeks, in case of sickness, and should there be a continuance of illness, 5s per week is allowed during incapacity as superannuation, provided he has been a member of the Society for 7 years previous to the commencement of such incapacity. On the death of wife, £10; at his own death relatives receive £20.

A Reduced Benefit Member, on payment of a weekly contribution of from 7d to 8d (graduated according to age) is entitled to Medical Attendance and Medicine for himself immediately on joining, in case of sickness Allowance of 10s per week for 26 weeks, 5s per week for the succeeding 13 weeks, when, if he be still unable to follow any employment, he shall be entitled to 2s 6d per week for another 13 weeks, and in case of additional illness, 2s 6d during incapacity, under the same proviso as in the case of full benefit members. On the death of a reduced benefit member his representative is entitled to the sum of £10.

Members of female branches contribute weekly (graduated according to age) from 7d to 1s 1d, and receive benefits as follows:—Medical Attendance and Medicine immediately on joining, in case of sickness 10s per week for 26 weeks, 7s 6d for the succeeding 13 weeks, and 5s per week for another 13 weeks if still unable to follow any employment. On the death of a female benefit member her representative is entitled (if single) to £20, (if married) on the death of her husband she is entitled to £10. Should she die before him her representative is entitled to £20. Provided in all cases the Rules of the Society and the requirements of the Friendly Societies' Act are adhered to.

Twenty-five branches of this excellent Institution are now established in New Zealand, and every provident Catholic in the Colony eligible for membership should join and, combining as it does, the spiritual as well as the temporal, participate in its unsurpassed advantages.

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now wishing to destroy his property and his family. I will resign my place in Parliament before I allow the property to be destroyed, and his family insulted any longer. I hope, then, the Irish people, who subscribed this money at my brother's call and placed it unreservedly in his hands, will now take action to make clear whether or not they desire this debt of £5,000 to be paid out of it.—Yours truly, JOHN H. PARNELL."

A Tribute to Irish Taste and Industry.—The *Draper's World*, referring to the Textile Exhibition in Dublin, writes:—"When it is remembered that the products exhibited, only to be admired are not the result of such organised industrial conditions as we possess in England and Scotland, it must be confessed that they bear eloquent testimony to the assiduity and the artistic taste of the workers. Given a people with the artistic ideas and the deft fingers of the workers, who have produced the exhibits, it is plain enough that with technical education and an organised industrial system, Ireland is quite able and only too willing to enable us to rival the finest textile achievements of the Continent." From the commencement the exhibition, which was the outcome of Countess Cadogan's interest in Irish industries, received the most liberal patronage on the part of the public, and to her untiring support and influence a large measure of its success is undoubtedly due. On the closing day a most interesting ceremony took place in the Central Hall, when an address was presented to Countess Cadogan as a tribute to her efforts in organising the exhibition. Advantage was also taken of the occasion to present the secretary, Mr. W. T. Macartney Filgate, J.P., with a number of pieces of silver plate, in recognition of the zeal and devotion he has shown on the occasion of the organisation and management of the exhibition. The presentation took the form of the following:—A plain Irish two-handled cup, 16 inches high, copied from the "Cruiskeen Lawn," weighing 183ozs.; two richly-chased jugs, copied from one of her Majesty's collection at Windsor Castle, encrusted with figures, flowers, and scroll work, and of the size to contain a magnum of claret; two oval-pointed 9½ in. beautiful pierced and chased fruit dishes on scroll base, two oblong 12 in. pierced and chased fruit and flower dishes, copied from the antique Irish cake baskets, all of solid silver, bearing the following inscription:—"To W. T. Macartney Filgate, Esq., J.P., from the exhibitors at her Excellency the Countess Cadogan's Irish Textile Exhibition, representing every county in Ireland, for his zeal and devotion as

down. The performance of the pupils from that splendid institution was greatly appreciated. The following ladies assisted at the stalls:—Cafe Chantant—Mrs. Geraghty, assisted by Mrs. Duffy and the Misses Larkin and Hayden. Fancy Stalls—The Misses O'Farrell, Loughrea and Portumna (presiding), the Misses Dolpin (presiding), assisted by the Misses Doherty, Supple, and Morrissey. Flower—The Misses Kelly (presiding), assisted by the Misses Conway, Phillips, Coffey and Haldrew. Refreshments—The Misses Duffy, Dunne, Connell, O'Dea, Doherty, and Hynes.

LIMERICK.—The Evicted Tenants.—On Sunday, September 12, a great meeting of Nationalists of all classes at Athea, County Limerick, resolved to rally to the support of the evicted tenants, and to answer Archbishop Croke's splendid appeal for unity against the land-grabber and his "ignoble trade." Mr. William O'Brien delivered a stirring speech on the occasion, in which he enforced the necessity of unity for the evicted tenants and for the object for which the evicted tenants suffered. There never was a time when the value of the struggles of the evicted tenants ought to be more apparent to the people of the country. The land-grabber has once more appeared amongst them. In the time when the evicted tenants were making their battle, with the country solid behind them, there was very little news of the land-grabber. When the grabber, who is amongst the meanest of God's creatures, finds, however, that there is no organisation, and that even the evicted tenants themselves are left to pine on the roadside, he rears his head unblushingly once more. Nothing but the trumpet call of another agrarian agitation will send him back into his hole once more.

MONAGHAN.—Catholicity in the North: New Church for Monaghan.—A Monaghan correspondent writes:—"On Sunday, September 12, after 12 o'clock Mass in St. Macartan's Cathedral, his Lordship the Most Rev. Dr. Owens, Bishop of Clogher, entered the pulpit, and, addressing the large congregation present, said he was at last in a position to announce to them that he had secured a site for their new church—the site upon which their fathers had prayed. Many a time, when he was curate in Monaghan, he had heard the late lamented bishop say of the site of their old chapel, that there was not a lovelier one in town if only they could get four or five feet by means of which they could enlarge it. Now they practically had that site. He had to add that the site, suitable in

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J. McKAY

secretary and manager of the exhibition.—Nothing succeeds like success."

GALWAY.—Poor Rate Collectors threatened with Dismissal: Curious action of the Local Government Board.—A Portumna correspondent writes:—"The Local Government Board, in a letter received by Mr. John Cosgrave, acting clerk of Portumna Union, has pointed out that the rate collectors still retain balances in hand, and it is announced that should these officers persist in the practice they will be removed from office. The matter came before the Guardians' meeting yesterday afternoon, when the action of the Local Government Board was very strongly condemned as a piece of vexatious red-tapeism. For half a century, with the approval of the Guardians, the Local Government Board and the sureties of the collectors, the latter, to facilitate the easier keeping of the accounts, retained the odd pence and shillings when making lodgments so that the credits in bank would appear in round sums. These trifling balances, from a few pence to a few shillings, were put to next lodgment, which was again made in even pounds sterling. The practice is, curiously enough, attributed to either the suggestion or requirements of an auditor of the Local Government Board itself. The officers, the Guardians thought, should have been first cautioned or warned, as the effect of the threat of a sealed order is more serious than appears on paper. It is a "record" in Dublin to be used in future to the prejudice of the official concerned. It is to be observed that since the Guardians openly defied the Local Government Board over the nuns' nursing question, and challenged them to send down as many sealed orders as they liked, Portumna Union seems to be specially favoured with petty annoyances from the authorities in the Custom House.

The Carmelite Fete at Loughrea.—The Abbey Bazaar and Fete promoted by the Carmelite Fathers in aid of their church improvement scheme closed on Friday, September 10, and from the opening day until then was a continuous success, notwithstanding the intervals of unfavourable weather. The Rev. Father Benedict, Prior of the Abbey; Joseph Coen, Vincent Finnerty, Cyril Ryan, Francis Barry, and Ignatius McGrath had charge of the arrangements, which were faultless in their way, and afforded much pleasure to the thousands who patronised the various entertainments from this and other parts of East and South Galway. The musical programme was looked after by the Rev. Brother Joseph, from St. Joseph's Blind Asylum, Drumcondra, who had his band

every way, had been acquired at a very cheap rate. He should add a word by way of expressing his thankfulness to Lord Rossmore for giving this site to the Catholics of Monaghan. At the subsequent meeting his Lordship submitted the plans of the new building, and informed those present that the excavations for the foundations would be commenced about Tuesday. The meeting thanked his Lordship for the manner in which he had pushed matters forward."

GENERAL.

The Failure of the crops: A Serious Outlook.—The testimony of all classes in the country to the disastrous failure of the crops continues to be of the strongest possible kind. Farmers, shopkeepers, and landlords all agree that there is a very serious outlook before the people this year. Mr. Gladstone and Sir William Harcourt deplore the situation which has arisen, and the leader of the Opposition declares that if the accounts of the condition of Ireland are all that is represented Government action will have to be taken. Sir William Harcourt adds some sensible observations upon the folly of welcoming a rise in the price of bread as an advantage, when in reality it is a misfortune which must press most on those least able to bear it. The increased price of wheat this year, far from benefiting Irish agriculturists, will tend to aggravate the distress which has already arisen. The Government are still, however, inactive. In Ireland the authorities who should be the first and always the last to see the necessity of taking measures to save the people from starvation.

The Irish Prisons Board Report.—The statistics contained in the nineteenth report of the Irish Prisons Board show some satisfactory features. One of these is the fact that the percentage of prisoners punished is lower than it ever has been; the other is the decrease within the past seven or eight years in the number of juvenile offenders. For 1889-90 the total of boy and girl prisoners was 163, while for the latest period under review the numbers have sunk down to 207, or considerably less than half the original figures. An item of interest contained in the report is the statement that begging impostors sentenced to imprisonment are made to contribute to their keep from any funds they may possess, and it is related that in one instance one of these prisoners was found to have no less than £250 secreted on her person.

The Land under Cultivation.—The Registrar-General in his report to the Lord-Lieutenant on the agricultural statistics of

DUNEDIN WOOL SALES.

SEASON 1897—98.

TO THE WOOL GROWERS OF OTAGO AND SOUTHLAND.

GENTLEMEN,—The near approach of another Wool Season induces us to again tender you our services as Brokers for the sale of your Clip in this market, or for shipment thereof to our London agents, making Liberal Cash Advances thereon, if required.

Our Wool Exchange is now being cleared and prepared for the reception of the ensuing Clip, and being commodious, brilliantly lighted, and specially designed and arranged for the best display of the wool, it offers unequalled advantages to growers. Ample space being available, there is room for the fullest display of sample bales, and in the case of small lots, the entire Clip is shown.

As our Exchange is connected by private siding to rail and wharves, we are enabled to give buyers special facilities in getting their purchases rapidly cleared and shipped, and trucks containing growers' consignments are delivered direct into store without unloading.

The Dunedin Market is now fully accredited as the best selling centre. There is a strong force of Local and Provincial Buyers, and also a large number of buyers from England, the Continent, and America, who regularly attend our Sales, and in addition to the healthy competition thus secured, the yearly increasing requirements of our local Woollen Factories, which have to be supplied here, have an important effect in regulating and maintaining values at our Dunedin Sales. We can, therefore, strongly recommend growers to submit their wools at our Dunedin Sales, as we feel convinced it will be to their advantage to do so. The yearly increasing quantity sold here proves that this is the best selling market, and we feel assured that if a comparison were made, it would be found that better results have been secured by selling here than by shipping to London.

Our Sales will be held as usual at the auction rooms of the Wool Broker's Association, where (as large catalogues will be offered) a full attendance of buyers, and the best competition will be assured. The Sales have been fixed to be held as follows:—

First Sale, Tuesday, 21st December, 1897.

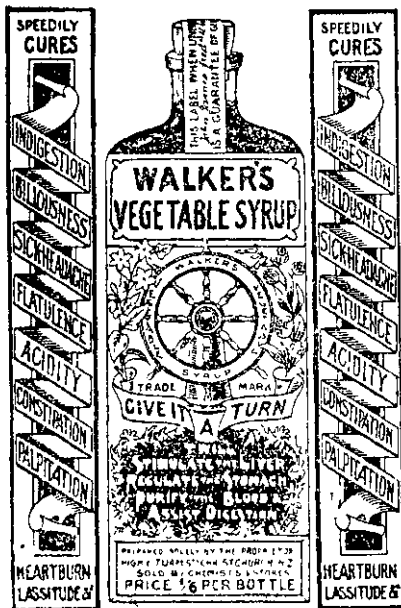
Second Sale, Monday, 10th January, 1898.

Third Sale, Friday, 4th February, 1898.

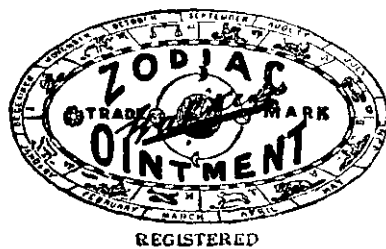
Fourth Sale, Thursday, 24th February, 1898.

DONALD REID AND CO.

YOURS HEALTHFULLY



A WONDERFUL HEALER



"It rubs them all out"

Specific for Sore Eyes, Ulcers, Wounds, Cuts, Burns, Scalds, Sprains, Bruises, Ringworm, Cracked Hands, Chilblains, Eczema, Skin Disease, etc.

Price, One Shilling per Pot.

N.B.—Should your chemist or store not stock these Medicines, send direct to the Proprietor—

J. J. F. WALKER,

HIGH AND TUAM STREETS,
CHRISTCHURCH, N.Z.

And they will be sent to you by mail, securely packed, postage paid, on receipt of stamps or P.O. order.

VICTORIA IRON WORKS

RATTRAY STREET WHARE,
DUNEDIN.

JOSEPH SPARROW,
Engineer, Boilermaker, Shipsmith, etc.

Wrought Iron Flaming and all kinds of Mining Plant manufactured by Special Machinery. Agent for Hadfield's Manganese Steel (a large quantity always on hand); special for Dredge Pins, Bushes and Lips.

A Variety of Machinery always on hand.

Repairs Done by Experienced Workmen.

Sole Maker of Donald's Patent Rabbit-Poison Mixing Machines.

Pickering Governors, Simple Boiler Injector.

Sole Agent for
Wormald's Non-conducting Boiler Composition.

OPENING ANNOUNCEMENT.

J. T. CARTER,

IRONMONGER, CROCKERY AND

GLASSWARE MERCHANT.

45 GEORGE STREET (late Latimer & Co.).

The Proprietor has pleasure in announcing that he has opened this day (Saturday) with a well-assorted stock of the above goods.

As Mr. A. B. DAVIE has full charge of the Crockery Department, the public may rest assured that they will receive every courtesy and prompt attention.

J. O. H. N. MCKEAGUE

GROCER and TEA MERCHANT,

THE ARCADE,

ASHBURTON.

PLEASE NOTE—I am prepared to execute Orders for Tea in 10 to 60 lb Boxes.

Carriage paid to any Railway Station.—

Nothing but Choicest of Blends stocked,

both in Teas and General Groceries,

Ayer's

Sarsaparilla.

• • •

Cleanse your blood with Ayer's Sarsaparilla—the most thoroughly reliable alterative ever compounded. For scrofula, boils, ulcers, sores, carbuncles, pimples, blotches, and all disorders originating in vitiated blood, this medicine is a specific. Ayer's Sarsaparilla is equally beneficial as a remedy for catarrh, rheumatism, and rheumatic gout. As a Tonic, it assists the process of digestion, stimulates the sluggish liver, strengthens the nerves, and builds up the body when debilitated by excessive fatigue or wasting illness. Physicians everywhere consider Ayer's Sarsaparilla the best. It is a skilfully-prepared combination of the most powerful alteratives and tonics. No other blood-purifier gives equal satisfaction or is so universally in demand.

Ayer's

Sarsaparilla

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass., U. S. A.

GOLD MEDALS at the World's Chief Expositions.

Ayer's Pills CURE BILIOUSNESS

ONTALGIC Extract gives instant relief from Toothache. 1s bottle.

NEURANODYNE cures most virulent Neuralgia or Faceache. 2s 6d per bottle. Kempson, Chemist, 99 George street.

SPRING BLOSSOM OINTMENT.

FOUND.—Worth its weight in gold for healing everything it touches. "SPRING BLOSSOM OINTMENT." Sold everywhere.

FOUND.—"Spring Blossom Ointment" cures cracked or sore nipples and broken breasts; 6d and 1s everywhere.

LOST.—Irritating eruptions, sunburns, chapped hands and chilblains by using "Spring Blossom Ointment"; 6d and 1s. Sold everywhere.

FOUND.—"Spring Blossom Ointment" cures sore legs, sore eyes, old wounds; only 6d and 1s everywhere.

LOST.—Burns, bruises, boils, cuts and smarting rashes, by using "Spring Blossom Ointment"; 6d and 1s everywhere.

FOUND.—The great Twin Remedies; used by all in search of health: "SPRING BLOSSOM OINTMENT AND PILLS."

Sold by Chemists and Storekeepers.

ONLY 6^d AND 1^s

Storekeepers and Chemists Order from
KEMPTHORNE, PROSSER & CO.,
Dunedin, Christchurch, Wellington and
Auckland.

JEAN PROVOST & CO.

CIDER AND WINE MANUFACTURERS,
FRUIT PRESERVERS, BROKERS, MERCHANTS,
ARAMAHO, WANGANUI.

We are now ready to supply SPARKLING CHAMPAGNE CIDER similar to that which obtained us First Prize against All Australasia in May, 1896, at Wellington Exhibition. We have over 12,000 gallons Good Matured Cider, and it is all in Prime Condition. We sell this Wholesome, Invigorating and Refreshing Beverage at such Low Prices, which must bring it in every home.

Amongst the hundreds of Testimonials we take the following:—

"Your letter of the 25th ult., enclosing account for cider, is here this morning. I am sending you herewith cheque for full amount. I am 'Greatly Pleased' and 'so is my good Archbishop' with your Cider. It appears to us to be a 'Wholesome, Pleasant Drink.' I think if it were generally known here, it would be sure to command considerable sale."

(Signed)

REV. D. FOUHY, Secretary to Archbishop of Brisbane.

"The sample of Wanganui Cider you kindly sent me was tried by 'Several Medical Gentlemen,' who all expressed themselves as 'Highly Satisfied' with it. I consider it to 'Be a Genuine Article,' and very suitable as a Summer Drink."

(Signed)

T. C. MOORE, M.D., Napier.

"Herewith I beg to send you cheque, being amount of the Cider just to hand. If they are all like the one I tasted at Mr. Provost's I am sure 'Everyone will like it,' etc."

(Signed)

J. J. GRIMES, Bishop of Christchurch.

"I enclose your Post Office Order in your favour for amount of enclosed account for Cider. It arrived at Nelson all safe and sound, and I have 'Duly Sampled' it and 'Find It Excellent,' etc."

(Signed)

COL. PITT, Nelson.

"I have much pleasure in testifying 'To the Excellence' of the Cider forwarded to Auckland some time ago, and I have presented some to well-known members of the Clubs here. 'Who speak in High Terms of it' as a pleasing beverage. I think that if you established an Agency in Auckland there would be a great demand for your Cider during the warm weather." Wishing your Company every success, etc.

(Signed)

GEO. M. LENIHAN, Bishop of Auckland.

Ireland for 1897 states that the total extent of land under crops is about $4\frac{1}{2}$ million acres, being nearly 100,000 acres less than in 1896. The decrease was very minute in Leinster and Munster—about a two hundred part in each—but in Ulster there was a falling off of 37 per cent. and in Connaught of 33 per cent. There was an increase of 126,911 acres under grass, or about one eighteenth of the whole; an increase of about 10 per cent. in fallow land, a slight increase in woods and plantations, and a slight decrease in bogs. There was an increase in wheat: but, taking all cereals, there was a decrease of 12,975 acres; and in green crops there was a decrease of 32,414 acres. A startling diminution has taken place in the amount of land under flax in Ulster as compared with 1896, amounting to 87 per cent. In live stock cattle increased by nearly 56,000, sheep by nearly 77,000, while pigs decreased by a little over 77,000, and horses by 19,683. The number of poultry increased by nearly a quarter of a million since 1886, and attained the highest figures recorded for the past ten years, viz., 17,768,711.

Commercial.

REPORTS FOR WEEK ENDED NOVEMBER 16.

THE NEW ZEALAND LOAN AND MERCANTILE AGENCY COMPANY LIMITED, report as follows:—

Wheat—The demand is confined to best milling and fowls' wheat. Medium can hardly be placed, except at the price of the latter. Quotations for prime milling Tuscan and velvet, 1s 6d to 4s 8d; medium, nominally, 3s 9d to 1s 3d; inferior and fowls' wheat, 2s 9d to 3s 6d (ex store, sacks weighed in, terms).

Oats—This market is quite void of animation and any sales made are at lower prices. Best milling fetches 1s 9d to 1s 10d; best bright feed, 1s 8d to 1s 9d; medium, 1s 7d to 1s 7½d; inferior, 1s 4d to 1s 6d (ex store, sacks extra, net).

Barley—No sales of any importance passing. Quotations nominal.

Grass Seeds—Market quiet. Quotations for best-dressed ryegrass seed, 3s 3d to 3s 9d; extra prime, 4s to 4s 3d; coarse grown, 2s to 2s 6d (ex store, sacks extra, net). **Cocksfoot**—Best dressed, in retail lots, 1½d to 5½d; medium, 4d to 1½d p r lb (ex store, sacks extra, net).

Chaff—Consignments this week being lighter, prices are rather firmer. Say for prime, 13 7s 6d to 13 10s; medium, 12 10s to 12 17s 6d per ton (ex truck, sacks extra, net).

Potatoes—Market exceedingly flat, best northern picked only fetching, 30s to 35s; medium, 20s to 25s per ton (ex store, sacks weighed in, net).

Sheepskins—The weekly auction sales are well attended and competition good. Best dry cross-breeds fetching 4d to 1½d; medium, 2½d to 3½d; dry merinos, 2d to 4½d; best green cross-breeds, 4s 3d to 5s 3d; extra large to 5s 6d; medium, 3s 6d to 4s each.

Rabbittskins—Prime winter grey mixe fetch 1s 1½d to 1s 2½d; selected does, 1s 2½d to 1s 4½d; medium, 10d to 1s 1d; off-season, 6½d to 8½d; summer, 3d to 5d; suckers and inferior, 1d to 2½d; best winter flock, 1s 1d to 1s 4d; inferior to medium, 4d to 9d per lb.

Hides—Market steady. Extra heavy, 71 to 100lb, 3½d to 4d; 61 to 70lb, 3d to 3½d; 56 to 60lb, 2½d; 45 to 56lb, 2½d; 28 to 46lb, 2½d; 30 to 34lb, 2d; inferior, 1d to 1½d per lb.

Tallow and Fat—Market unchanged. Best country rendered fetching 13s 6d to 15s; medium, 11s 6d to 13s; rough fat, best mutton cuds, 9s 6d to 10s; medium, 8s 9d to 9s 3d; inferior, 8s to 8s 6d per cwt (ex-store net).

MESSRS DONALD REID AND CO. report that prices ruled as under at their auction sale on Monday:—

Oats—The demand continues weak, and is fully supplied by the quantity offering. We quote: Prime milling, 1s 9½d to 1s 11d; good to best feed, 1s 8½d to 1s 9d; medium to good, 1s 7d to 1s 8d per bushel (sacks extra).

Wheat—Choice milling lines are readily saleable, but medium quality neglected. We offered several lines of fowl wheat, which sold at 2s 5d to 3s 6d per bushel (sacks in).

Potatoes—Freshly-picked lots are the only saleable kind, and even these can only be placed at a reduction on late values; while medium quality is unsaleable except at bedrock prices. We sold good Derwents at 32s 6d to 37s 6d; medium, 20s to 30s per ton (sacks in).

Chaff—The market is easily supplied at this season of the year, and the few trucks forwarded yesterday proved quite sufficient for trade requirements. Best chaff sold at 13 2s 6d to 13 8s; medium to good, 12 10s to 13 per ton (bags extra).

DUNEDIN HORSE SALEYARDS.

MESSRS WRIGHT, STEPHENSON, AND CO. report as follows for Saturday, November 13:—

As has been the case for several weeks past so it was again on Saturday, the number of really good young horses coming forward—whether draughts, light harness, or saddle horses—being utterly unequal to the demand. We have inquiries on all hands for powerful cart geldings, for spring van and spring cart horses, and for buggy and tram horses, as well as for upstanding young hacks. Sales of all these classes are readily effected at prices very satisfactory to sellers. Aged and inferior horses, either draught or light, are not in demand, and sales of such are almost impossible of accomplishment. The number of horses forward for Saturday's sale was very small, consisting for the most part of aged draught mares and geldings and a few useful light harness horses from Southland. Of the former class very few changed hands, but all of the latter found new owners at prices ranging from 19 to 117. We can strongly recommend consignments of the horses described above as being wanted for this market, and we feel sure that clients who may act upon our advice will be well satisfied with the returns they will receive. A few really first class unbroken draught colts and fillies if brought in would sell well at the present time. We quote as follows: First-class young draught mares and geldings, 135 to 140; good do, 128 to 133; medium draught mares and geldings, 120 to 125; aged do, 112 to 118; first-class hack and light-harness horses, 118 to 125; good do, 112 to 117; medium do, 107 to 110; aged and inferior, 12 to 15.

MR. F. MEENAN, King street, reports:—Wholesale price only—Oats: Quiet; feed, medium to good, 1s 6d to 1s 8d; milling, 1s 10d to 2s; fowls' wheat, 2s 6d to 3s 6d; milling, 4s 3d to 4s 6d; chaff 12 17s 6d to 13 10s. Ryegrass hay, 12 10s to 13. Straw 24s per ton; loose, 28s. Potatoes, 11 to 11 15s per ton. Flour: Roller, 112 to 112 10s; Oatmeal: 111 in 25lbs. Butter: Dairy, 5d to 8d; factory, 10d. Eggs, 7d; Bran, 13. Pollard 13 10s. Onions, 'Frisco, 116 per ton.

AN INTERESTING LONDON WEDDING.

We have received the following account, which will be read with interest by many of our readers, of the marriage of Miss Norah Baldwin, daughter of Captain Baldwin, who was formerly so well known in Dunedin, to Mr. Charles Robertson, of Portman Square, London:—

On the 21st September the marriage of Miss Norah Baldwin, daughter of Captain Baldwin, Perth, W.A., formerly resident in Dunedin, to Mr. Charles Robertson, of 108 Gloucester place, Portman Square, was celebrated at the church of the Servite Fathers, Fulham road, S.W., which was beautifully decorated for the occasion. From the awning in the Fulham road stretched a pathway of red carpet, through the colonnade to the sanctuary. The sanctuary itself was profusely decorated with hot plants, palms, etc.

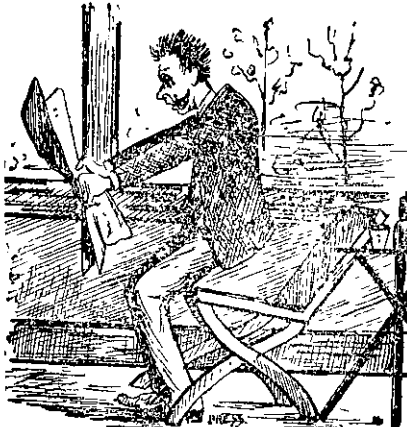
At 11 o'clock the bridal party arrived, Mr. Robertson being accompanied by his best man, Mr. O'Connell, of Newman House. The bride entered a few minutes later on the arm of her brother, Mr. Gerald Baldwin, F.R.C.S., who afterwards gave her away. She wore a dress of ivory satin, trimmed with duchesse point lace, chiffon, and pearl *passmenterie*; and carried a shower-bouquet of lilies of the Valley, stephanotis, white heather and roses. Her ornaments were a pearl and diamond brooch and pendant, the gift of the bridegroom. Accompanying her were her bridesmaids, three little girls, Miss Gwenda Parker, Miss Janet Story (nieces of the bride), and Miss Robina Scott (niece of the bridegroom). Their dresses were of white silk, trimmed with butter-coloured lace and insertion, and hats to match; and they carried baskets of forget-me-nots, tied with broad pale blue satin ribbon. They also wore gold pendant watches, with an enamel pansy on the reverse side, and clasp, the gift of the bridegroom.

The Very Rev. Father Felix Apoloni, Provincial in England of the Servite Order, performed the ceremony, assisted by Rev. Father Eyre, S.J., and Father M. Gavin, S.J.



THE FIRST SIGN
OF A COLD
SHOULD remind you that the best time to
commence taking something is at the begin-
ning. It should also remind you that the
best remedy to head off a spell of sneezing,
coughing and general unpleasantness is

Benjamin Gum.



Men start at my statements about
BENJAMIN GUM!
Thousands of bottles have been sold, and
universal praise of its curative qualities is
the result.

Note the Name:
SPENCER VINCENT'S Great
BENJAMIN GUM EXTRACT.
PRICE IS 6d.
Take no other Remedy, but insist on having

BENJAMIN GUM.
DON'T TAKE "JUST AS GOOD."
TESTIMONIALS.

Woolston, August 10, 1897.
To SPENCER VINCENT, Christchurch.
Dear Sir.—For some time past I have been
suffering from a most painful cough. I had
quite given up hope of its ever leaving me,
at least for the remainder of the winter, and
feared that it had become chronic, seeing
that other remedies failed to give me relief,
much less cure. The pain became so intense
that I was afraid of injuring my throat and
head, especially the latter. I procured one
bottle of your BENJAMIN GUM, and I may
say that I hadn't an atom of faith in its
curative properties, but felt that I must take
something to ease the pain. I drank con-
tents of first bottle very freely, and am
thankful to say in less than twelve hours I
was wholly free from cough.

E. W. SEARS.
28th April, 1897.
Mr. SPENCER VINCENT.
Dear Sir.—I have pleasure in testifying to
the merits of your Cough Cure with the
strange name BENJAMIN GUM. I caught a
very severe cold in Wellington whilst we
were there on a tour, and had tried a dozen
different cures with very little good. BEN-
JAMIN GUM I am glad to say, has succeeded
where all the others failed. Several mem-
bers of our Company have been very much
benefitted by its use, as it dispels hoarseness
and hoarseness very quickly. Thanking you,
am, faithfully yours,
W. O'SULLIVAN,
Treasurer, Pollard's Opera Company.

SUTTONS' SEEDS.

Shipments just to Hand.
Clovers, Grasses and other Farm Seeds of
the Very Best Quality.
FLOWER AND VEGETABLE SEEDS IN
SIXPENNY PACKETS.
Send for Catalogue.
Colonial Grasses and Clovers on Hand.
Correspondence invited.

TOTHILL, WATSON AND CO.
ARTHUR BRISCOE & CO.
PRINCES STREET, JETTY STREET,
and BOND STREET.

FOR Cricket Material, Splendid Assortment
by Best Makers.
FOR Lawn Tennis Racquets and Balls,
Croquet Sets.
FOR Ironmongery. Large stocks of newest
goods at Low Prices.
FOR Enamelled Ware, Silver Ware, Lamps,
Grates, Tiles, Fenders, Bedsteads.
FOR Cement, Roofing Iron, Bar Iron, Iron
and Steel Sheets and Plates, Pipes, Lead,
Oils, Colours, etc., etc.
FOR Gold Dredging Plant, Ropes, Oils
Belting, Waste, all high grade and
Priced Low. We pay great atten-
tion to dredge requirements and select
our makers at Home very carefully.
FOR Standards (net weight only charged),
Fencing Wire, Barbed Wire, and all
farm requirements.

FOR TEA. FOR
We guarantee every pound, and as
Arthur Briscoe and Co's. guarantee is
acknowledged to be beyond question, we
confidently request you to ask your Grocer
for our Blends.

Silver Crest, Golden Crest, Avondale
and
Sirisanda.

No mixing of old bonded shipments. Our
Teas are Fresh, Pure, and Reliable.

ARTHUR BRISCOE AND CO.,
DUNEDIN INVERCARGILL, WELLINGTON
SYDNEY MELBOURNE, LONDON



10 YEARS!
With an increasing
demand PROVES
beyond the possi-
bility of a DOUBT
that we have the
ONLY genuine
Electric Belts,
which will cure all
NERVOUS WEAK-
NESSES in all
stages, however
caused, and restore
the wearer to
ROBUST
HEALTH.

Our Marvellous
Electric Belts give
a steady soothing
current that can be felt by the wearer
through all WEAK PARTS. REMEMBER,
we give a written guarantee with each
Electric Belt that it will permanently cure
you. If it does not we will promptly re-
turn the full amount paid. We mean
exactly what we say, and do precisely what
we promise.

Address:—
GERMAN ELECTRIC APPLIANCE
AGENCY,
63, Elizabeth street, Sydney.
NOTICE.—Before purchasing we prefer
that you send for our ELECTRIC ERA and
Price List (post free), giving illustrations of
different appliances for BOTH SEXES, also
TESTIMONY which will convince the most
sceptical.
JAMES SAMSON AND CO.,
Auctioneers, Commission, House and
Land Agents, Valuers,
DOWLING STREET, DUNEDIN.

UNION STEAM SHIP
COMPANY OF NEW ZEALAND,
LIMITED.

SPECIALLY REDUCED FARES
IN FORCE BY ALL STEAMERS
OVER ALL THE COMPANY'S
LINES.

Steamers will be despatched as under :
LYTTELTON and WELLINGTON—
Tarawera Thurs, Nov. 25 3 p.m. D'din
Te Anau Frid., Nov. 26 3 p.m. D'din
Waihora Wed., Dec. 1 2.30 p.m. trn
NAPIER, GISBORNE and AUCKLAND—
Waihora Wed., Dec. 1 2.30 p.m. trn
Flora Frid., Dec. 3 3 p.m. D'din
Te Anau Frid., Dec. 10 3 p.m. D'din
SYDNEY, via WELLINGTON—
Tarawera Thurs, Nov. 25 3 p.m. D'din
Wakatipu Thurs., Dec. 2 2.30 p.m. trn
SYDNEY via AUCKLAND—
Waihora Wed., Dec. 1 2.30 p.m. trn
Mararoa Tues., Dec. 14 2.30 p.m. trn
MELBOURNE via BLUFF and HOBART—
Monowai Mon., Nov. 22 2 p.m. D'din
Waikare Mon., Nov. 29 2.30 p.m. trn
WESTPORT, via TIMARU, AKAROA,
LYTTELTON WELLINGTON, PICTON
and NELSON—
Brunner * Thurs, Nov 25 5 p.m. D'din
Cormna Frid., Dec. 2 5 p.m. D'din
Tranship Wellington for Picton and Nelson
* Calls New Plymouth and Greymouth.
GREYMOOUTH, via OAMARU, TIMARU,
LYTTELTON, WELLINGTON, and
NEW PLYMOUTH—
Herald Wed., Dec. 1 5 p.m. D'din
TONGA, SAMOA, FIJI and SYDNEY—
Tavini Wed., Dec. 15 From Auckland
FIJI (SUVA and LEVUKA)—
Hauroro Wed., Dec. 1 From Auckland
TAHITI and RAROTONGA—
Upolu Wel., Nov. 24 From Auckland

NEW ZEALAND ELECTRO-PLATING
WORKS.
DUNEDIN 126 GEORGE STREET DU
Telephone 898.
R. LAING - MANAGER.



A single article Plated with Silver, Gold, or
Nickel at Wholesale Price, and made
equal to new.
Piano Brackets, Fenders and Irons, Chan-
deliers, etc., Relacquered or Rebronzed.

JOHN BRINSMEAD AND SONS
PIANOFORTES
Are the Perfection of Tone, Touch and
Durability, and possess features which
give to them distinct advantages
over all others, viz :—
Perfect Construction, Perfect Adjustment,
Perfect Inventions, Perfect Finish,
Perfect Materials, Perfect Action,
Perfect Sensibility of Touch and Tone.
Legion of Honour.
Numerous Gold Medals Etc.

H. COLLIER AND CO.,
WANGANUI AND NEW PLYMOUTH,
New Zealand.

GREAT WESTERN HOTEL
RIVERTON, SOUTHLAND.
DONALD McLEOD ... Proprietor.

Superior Accommodation for Families
and Visitors.
GOOD STABLING.
Large and Light Sample Rooms for
Commercial Travellers

F. POBAR AND SON (from Cashel street,
Christchurch). Umbrella Manufac-
turers, have opened a Branch Shop, 113
GEORGE STREET, DUNEDIN. Numerous de-
signs in Handles and Fittings. All work
guaranteed. Pobar's Price List: Strong
Italian Cloth from 2s 6d; Satin de Chene
(Italian) 4s 6d; Levantine from 5s 6d; best
Twill Silk, 6s 6d; Sticks from 1s; Scissors
ground and set, 3d.

During the ceremony the following music was rendered by an augmented choir and orchestra:—March (Gounod), "Largo" (Handel), "Ave Maria (Cherubini), "Sanctus," and "Benedictus" (Gounod's Mass of the Sacred Heart). The marriage service over, the Provincial delivered a short but very eloquent address to the newly married couple, and then said the nuptial Mass, during which the "Veni Sancte Spiritus" was sung. The wedding march was played as the bridal party left the church, and the beautiful peal of bells which St. Mary's possesses was rung most heartily before and after the ceremony.

Later, Mrs. Baldwin held a reception at Bailey's Hotel, at which over 100 guests were present. Mrs. Baldwin wore a black broché silk, and bonnet trimmed with shaded pink roses and ostrich feathers; she carried a large bouquet of various coloured roses. The Hon. Mrs. Parker, grey canvas over white silk, bodice trimmed with chiffon, black hat with white roses, and ostrich tips; Mrs. Robertson black silk, bonnet of black and mauve, bouquet also of crimson, pink and yellow roses; Mrs. Oswald, story gold and blue figured silk trimmed with pale yellow lace, gold toque with black ostrich tips, white chiffon, and pink and white roses; Mrs. Scott (sister of the bridegroom), grey cashmere with steel passementerie, and black and white bonnet.

Among the guests were Rev. Dom Gasquet, O.S.B.; Rev. F. Chew S.J.; M. l'Abbé Tourcel, Rev. Priors, Herbert, Grady, and Malarky, O.S.M., the Hon. Mr. and Mrs. Albert Petre, Miss Buchanan, Mrs. Perceval, Mrs. and Miss Clerk, Miss Paterson (Dunedin), Colonel and Mrs. Inglis, Mr. and Mrs. Sydney Richards, Mr. and Mrs. Roumaine-Walker, and others.

During the afternoon the happy couple left for Dover, en route for Lucerne, Lugarno, Milan, and Florence, which they propose to visit during their honeymoon. The bride's travelling dress was shrimp-canvas over silk of a deeper shade, trimmed with "scorch" coloured lace and chiffon. Her hat was of tan straw, trimmed with shrimp roses, white chiffon, and black ostrich tips.

The wedding presents were very handsome and numerous, consisting largely of silver plate, conspicuous among them being a massive silver urn, over 300 years old, which has been for more than a hundred years in the possession of the Robertson family, a handsome silver gilt dessert service, two complete coffee and tea services, large candlesticks, brushes, combs and dressing-table ornaments, several salvers, muffineers, claret cup jug, table napkin rings, large mirror, all in silver. The most valued gift, however, was from the Servite Fathers, who presented a magnificent mosaic crucifix, two feet long, with an ivory Christ. At each termination of the Cross is a representation of one of the chief basilicas of Rome. The crucifix was blessed at the Vatican for Mr. and Mrs. Charles Robertson specially, by his Holiness Pope Leo XIII.

Mr. Robertson also received very beautiful addresses, framed, and exquisitely engrossed from the sodality of the Immaculate Virgin Mary at Farm street, of which he is treasurer, and the Guild of the Blessed Sacrament at Fulham Road of which he is president.

THE SACRED HEART SCHOOL, N.E. VALLEY.

ENTERTAINMENT AT THE CITY HALL.

THE little school in connection with the Sacred Heart Church, N.E. Valley, though perhaps little known to the general public, is doing a most excellent work amongst the Catholic children at the north end of the town. The school, which is in charge of those gifted teachers, the Dominican Nuns, was founded by the Very Rev. Father Lynch, in compliance with the dying wishes of the late beloved Bishop, and so far it has proved a remarkable success. When only eight months in existence it went through with credit the ordeal of an examination by the public school inspectors, and the second examination in August last was most successful. The classes are at present carried on in the Church of the Sacred Heart. Both parents and children have rallied round the Sisters in charge with the greatest enthusiasm, and the attendance has grown to such an extent that the building of a school has become a most pressing necessity. In aid of this most desirable object a musical and dramatic entertainment was given in the City Hall on Friday last. The concert was in every way a complete success, and the large audience which filled the hall went home thoroughly delighted with the evening's entertainment. An excellent orchestra, under the leadership of Mr. F. Robertshaw, opened the programme with a very enjoyable overture, and at a later stage rendered valuable assistance in the course of the dramatic portion of the entertainment. "A floral wreath from the poets and floral march," by pupils of the Sacred Heart School, was the next item, which was specially designed for the occasion. The idea was simple but most effective, and as one beautiful movement followed another the admiration of the audience found expression in spontaneous outbursts of applause. The excellent training which the children receive at the school was shown by the admirable way in which they recited their lines, the little girl who gave the opening recitation being almost perfect. Mr. C. Fottrell was warmly encored for his rendering of "Oh, steer my bark to Erin's Isle," and responded with "Trafalgar." Miss Rose Blancy was in splendid voice, and received an enthusiastic recall for her rendering of Somerset's "Echo." As an encore she gave a "Slumber song." Mr. James Jago gave a vigorous rendering of "The king's minstrel," and in response to an imperative recall sang "The ship's fiddler." A trio, "Queen of the night," by the Misses Blancy and Mr. Jago, brought the first part of the programme to a close. The second part opened with a piano duet, "Valse des fleurs," which was played with great skill and precision by Miss Maud Liston and Miss Ethel Lawrence. Miss Kitty Blancy sang "Daddy" with great feeling, and in response to an encore she delighted the audience with "Going to Kildare." Mr. C. Fottrell followed with a very successful rendering of "The Garonne." Miss Staunton, who made what was practically her debut as a public singer, was accorded a very cordial reception, and her rendering of "Waiting"

was rewarded with an enthusiastic recall. Her repeat number, "O Erin my country," was also very warmly applauded. One of the most enjoyable items of the evening was Somerset's "Pray for me," which was sung with great expression by Mr. James Jago. The entertainment concluded with a bright little play, written by one of the monks of Mount Melleray, entitled "Frank's military experiences." All the parts were taken by pupils of the school, and though the effort was a somewhat ambitious one, the capital performance which the boys gave showed that their teachers' confidence had not been misplaced. The principal characters were taken as follows:—Master William Wood, an Irish soldier; Master John Macguire, the title rôle, Frank, a runaway student; Master John Hannigan, president of the college; Master John Lynch, the sergeant. All the parts were admirably taken, Masters Wood and Macguire being particularly good. A number of other boys, representing the rank and file of the army, went through some military movements in a very creditable way, though at one time it looked as if the noble defenders of their country were going to get into a state of hopeless "mix." Altogether the performance was a great success and provoked no end of merriment among the audience. Too much praise cannot be given to Mr. F. Robertshaw and Miss Moloney, for their services as conductor and accompanist respectively, and special thanks are also due to Mr. Riedle for generous and much-appreciated assistance.

ANEMIA EATS UP VITALITY.

WHY SHOULD GIRLS RENOUNCE THE PLEASURES AND COMFORTS OF LIFE?

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE WILL CURE YOU.

(From the *Tarrangower Times*, Victoria.)

"My daughter had been strong and healthy until almost two years ago," said Mrs. Bowe, of North Maldron, Victoria, to our reporter, "when she grew very pale and thin. She became weak and low-spirited, lost her appetite, her sleep was troubled and restless, and the least exertion fatigued her—in fact, she had to take her sister's arm for support when out walking. She was of a wonderfully active and cheerful disposition before this change took place, and the alteration, therefore caused us great concern, and medical aid was sought. But no good resulted. Several medicines were tried, but she became weaker and more listless every day. The doctor said she was suffering from anæmia, or poorness of blood. We then became seriously alarmed, and consulted different medical men, who prescribed, and told Miss May to take as much exercise as possible. She being fond of flowers, naturally turned her attention to the garden, but had to abandon the work, as the least exertion exhausted her. Often, when I thought she was out taking exercise in the fresh air, I have found her in the drawing-room with her head resting in her hands, and in a somnolent state. Then, when disturbed, she would steal quietly to her room, and remain for hours at a time. At this stage we became extremely anxious concerning her health, and again sought medical advice, as we thought she was going into a decline. It was of no use though; nothing did her any good. She was then so thin and weak that the slightest exertion tired her. She also suffered from severe cramps in the legs.

"Friends then recommended patent medicines, and two or three kinds were tried, unsuccessfully.

"At last I decided to take her away to the country for a change, but just as I was about to do so I saw in the *Tarrangower Times* an advertisement about Dr. Williams' Pink Pills for Pale People, and noticing that people with symptoms similar to those of my daughter had been cured, I determined to give them a trial.

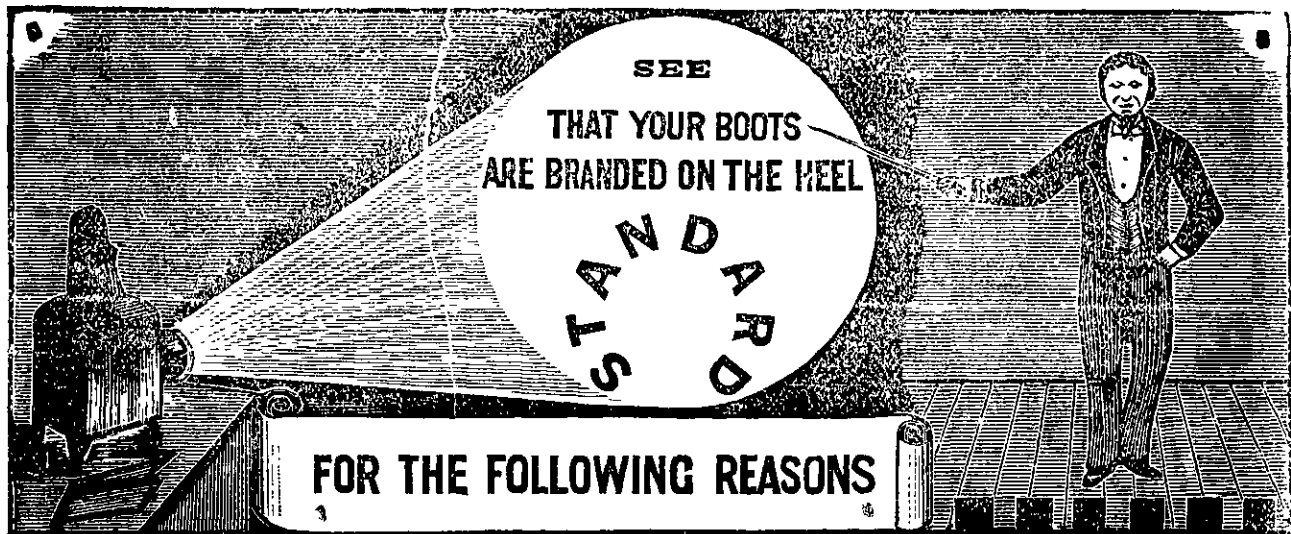
"After using half a box a great improvement was noticeable, and after using three boxes she regained her appetite, was able to sleep with comfort, and was so strong and well that we considered there was no necessity for her continuing to take Dr. Williams' Pink Pills. So she discontinued them. I honestly believe my daughter's recovery was due to this great remedy. She is now as well as ever she was in her life. She has a fine colour, and is able to eat and sleep well, and can take any amount of outdoor exercise without feeling fatigued. I feel very grateful to Dr. Williams for my daughter's recovery, and would like to have the case made known, as it may induce others who suffer as my daughter did to try this remedy to their benefit, and thus perhaps bring sunshine and happiness to their homes."

Great satisfaction has been expressed by Miss Bowe's large circle of friends that she is again enjoying good health, and able to take her accustomed place at local social gatherings.

Dr. Williams' Pink Pills have a remarkable efficacy in curing diseases arising from an impoverished condition of the blood or an impairment of the nervous system, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling therefrom, the after-effects of la grippe, influenza, and severe colds, diseases depending on humours in the blood, such as scurvy, chronic erysipelas, etc. Dr. Williams' Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over work, or excess of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud, and should be avoided.

These pills are not a purgative. They are genuine only with the full name, Dr. Williams' Pink Pills for Pale People, and are sold by all chemists and by Dr. Williams' Medicine Company, Wellington, N.Z., who will forward (post paid), on receipt of stamps or post order, one box for 3s., or half-dozen for 15s. 9d. They are unrivalled as a tonic for both sexes.



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Extract from Letter of Most Rev. Dr. Kirby :

"ROME, 17th August, 1889.—His Holiness gave most graciously his Apostolic Blessing to all who will devoutly use St. Joseph's Prayer Book,—† T. KIRBY, Archbishop, etc."

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Devotion Holy Rosary (Muller), 1s; per post, 1s 1d. The Rosary—Its History, etc. (Lescher, O. P.), 3d; per post, 4d; Little Rosary Sacred Heart, 1s; per post, 1s 1d. Life St. Francis Assisi (Challippe), 6s; per post, 6s 6d. History St. Francis Assisi (L'Abbe Monnier), 16s; per post, 17s. Divine Redeemer and His Church (Douglas), 2s 6d; per post, 3s. Month October, dedicated St. Francis, 3s; per post, 3s 4d. Help Poor Souls in Purgatory, 1s 6d; per post, 1s 8d. Life St. Stanislaus (E. H. Thompson), 5s; per post, 5s 5d. Story St. Stanislaus (Golaue, S. J.), 4s 6d; per post, 4s 11d. Life and Revelations St. Gertrude, 7s 6d; per post, 8s 2d. Exercises St. Gertrude, 1s; per post, 1s 2d. Spirit St. Gertrude, 1s; per post, 1 2d. Prayers St. Gertrude (cloth), 1s; per post, 1s 2d. Prayers St. Gertrude (morocco), 1s 6d; per post, 1s 8d. Life St. Cecilia (Gueranger), 4s; per post, 4 6d. Life and Martyrdom St. Cecilia (Bowden), 1s; per post, 1s 2d. Life St. Catherine Sienna, by her confessor, 4s; per post, 4s 6d. Maxims and Counsels of St. Catherine of Sienna, 1s; per post 1s 1d.

Catholic Home Annual for 1897, with many fine full page and 75 smaller illustrations, post free 1s.

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OTAGO AGRICULTURAL AND PASTORAL SOCIETY.

GRAND SUMMER SHOW.

WEDNESDAY AND THURSDAY,
21st and 23rd NOVEMBER, 1897.

FIXTURES FOR SHOW WEEK:—

TUESDAY, 23rd.—SALE OF FAT STOCK, BURNSIDE.

WEDNESDAY, 24th.—JUDGING SHEEP, CATTLE, and PIGS.

THURSDAY, 25th.—JUDGING DRAUGHTHORSES, CARRIAGE and HACKNEYS, COBS, HUNTERS, and LEAPING MATCHES and DAIRY PRODUCE.

GRAND PARADE OF STOCK at 2 p.m.

PROCLAIMED a HALF-HOLIDAY by HIS WORSHIP THE MAYOR, and observed by the principal Warehouses and Offices.

FRIDAY, 26th.—SALE of PEDIGREE and FAT STOCK at 9.30 a.m.

EXCURSION FARES will be issued between Lyttelton and Kingston, including all branches, from the 22nd to the 25th November, available for return on MONDAY, 6th December.

For the convenience of the Judges, a Drag will leave the Agricultural Hall, Crawford street, at 12 noon on WEDNESDAY, and at 9.30 a.m. on THURSDAY, for the Park.

Trains will leave Dunedin Station every 20 minutes from 10.20 a.m. on the 25th. Trams and Drags from Man-e street every few minutes.

ENTRIES positively CLOSE on SATURDAY, 20th. Catalogues and all particulars on application.

Box 365. ED. F. DUTHIE, Secretary.

NOTICE.

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

All communications connected with the literary department, reports, correspondence, newspaper cuttings, etc., should be addressed to the Editor.

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.

In the Press and will Shortly be Published—
THE LAST EPISODE
Of

THE TEMUKA TOURNAMENT.

A REPLY TO
"PROTESTANTISM VERSUS ROMANISM"
(No. 3),
By the REV. J. DICKSON, M.A.,
Presbyterian Minister, Temuka.

—By the—

VERY REV. THEOPHILUS LE MENANT DES CHESNAIS, S.M.

Canterbury Orders to be sent to the author, Temuka.

Orders from other parts of the Colony may be had from—

J. J. CONNOR,
TABLET OFFICE.

DEATH.

NYHON.—On the 12th inst., at her residence, Lee Stream, Mary Jane, the beloved wife of Michael Henry Nyhon; aged, 31 years. Deeply regretted.—R.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, NOVEMBER 19, 1897.

GOVERNMENT INSPECTION OF CATHOLIC SCHOOLS.



SHORT time ago the hope was expressed in these columns that during the present session something might be done in the way of securing to Catholics their undoubted rights in the matter of Government inspection of Catholic schools. We pointed out that while the majority of the Boards had acceded to the request of the Catholic hierarchy a number still refused, and we urged that in simple justice to Catholics legislation should be introduced to compel these recalcitrants to fall into line with the other Education Boards of the Colony. Shortly afterwards we received the following letter from an esteemed Christchurch correspondent:—"If not too much trouble, I would feel (with a great many others) sincerely obliged should you, when convenient, make known through the columns of your valuable journal the names of the various educational districts throughout the Colony whose inspectors examine the Catholic schools. Further, if you would direct those whose schools have solicited inspection and have been refused, how to go to work in order to achieve success." An order to be in a position to comply with our correspondent's request we have communicated with all the Education Boards as to whose attitude on the question we were in any way doubtful. The result of our correspondence shows that out of the thirteen Education Boards of the Colony four have distinctly refused to accede to the Bishops' request, and one has given only a conditional assent. The four who have thus placed themselves on the Catholic "black list" are the Auckland, Taranaki, Wellington, and North Canterbury Boards. The half-and-half Board is that of Hawke's Bay, who have decided that "if the Inspector wishes to do so and he has time at his disposal, not interfering with his regular work, this Board do not object." In the case of the Auckland and Taranaki Boards no reason was given for refusing the request. The reason assigned by the Wellington Board was that "the Inspectors were unable to inspect the whole of the public schools in this district and consequently were unable to do other work;" while the views of the enlightened Board of North Canterbury were expressed in a resolution to the effect that "in the opinion of this Board it is not desirable that any portion of the funds voted by Parliament for the support of our national schools should be diverted to the inspection of any denominational schools."

Before proceeding to answer our correspondent's second query, we would say just a word with reference to the reasons advanced by these two Boards for refusing to comply with so just and reasonable a request. The

excuse of the Wellington Board, that their inspectors cannot overtake the work, is altogether inadequate. Catholics claim the benefit of Government inspection of their schools not as a favour but as a right. They pay in taxation their full share to the fund which pays the inspectors' salaries, and they have therefore, an undoubted right to the services of these officers, in the direction indicated, when they require them. The fact that the inspectors cannot overtake the work may be a valid reason for increasing the inspectorial staff in the Wellington district but it is no excuse whatever for refusing to give to Catholics their just rights. As a matter of fact it is the simplest thing in the world to overcome the difficulty alleged by the Wellington Board. It can be done either by appointing a permanent assistant-inspector or by utilising for a certain portion of the year the services of one of the teaching staff in the work of inspection and examination. If it be urged that either of these courses involves additional expense the retort is obvious. If the Catholics of the Colony chose to send their children to the State schools to-morrow they would impose a burden of expense upon the board ten times greater than that involved in making the slight increase in staff necessary to carry out the work of inspection and examination of Catholic schools. The excuse of the Wellington Board is, therefore, as we have said, altogether inadequate. For pure and unadulterated bigotry, however, commend us to the North Canterbury Education Board. The members of this body think it an eminently right and proper thing that the taxes contributed by Catholics should be diverted to the inspection and maintenance of any number of secular schools, but their consciences are shocked at the very thought of allowing any portion of the funds voted by Parliament for the support of the so-called national schools to be diverted to the inspection or examination of Catholic schools. In taking up this position they place themselves in plain and palpable opposition to the distinct provisions of the Education Act. Section 98 of the Act provides that "where the teacher or manager of any private school desires to have their school inspected by an inspector, such teacher or manager may apply to the Board to authorise such inspection, and the same when authorised shall be conducted in like manner as the public schools." This shows that the framers of the Act clearly contemplated that the funds voted by Parliament should be diverted in the very way that is so obnoxious to the educational skinflints of North Canterbury. Moreover we have distinct evidence, outside of the provisions of the Act, that this was the intention of its framers. The Hon. G. C. BOWEN, the author of the Education Act, in a speech delivered in 1894, said:—"He would hail with pleasure every kind of good school, public or private, that might be maintained in these islands, and he would like to see them so far publicly encouraged as to be allowed to claim as a right the advantages of State inspection should they see fit to ask for it, for the Education Act contemplated such encouragement." The North Canterbury Board, therefore, stand convicted of going behind both the letter and the spirit of the Act which it is the very object of their existence to fairly and faithfully administer. It is gratifying to think that only one Board was found in the whole Colony so lost to a sense of shame as to thus openly flaunt its bigotry on the public gaze, and the body of men who could act, in their public capacity, from such miserably narrow and sectarian motives can only be regarded with a feeling of contempt.

In reply to our correspondent's second query, it appears to us that there is only one course open to Catholics in the districts in which State inspection is not yet conceded. What is wanted is legislation which shall make it compulsory on the Boards to comply with the Bishops' request. Experience shows that it is useless to expect Catholic or non-Catholic members of the House, of their own motion, to introduce such legislation. If we had a block and tackle in front of them and a goad behind they might be made to move, but not one of them seems to have the courage or energy to move of themselves. The only course is, therefore to approach the House by petition, and if the Petitions Committee reports favourably, members will soon pluck up courage to move in the matter. In order to give practical help to our correspondent we give a rough outline of the form which the petition might take. It might be worded thus:—"The memorial of your petitioners humbly sheweth: (1.) That several of the Education Boards throughout the Colony have refused to accede to the request of the Catholic

Hierarchy for State inspection of Catholic schools. (2.) That the Catholic children of the said districts suffer grievous hardship thereby, many avenues of employment being absolutely closed to them through their inability to produce the Government Inspector's certificate of educational attainments. (3.) That the Catholics of the Colony contribute their full share in taxation to the fund from which the Inspectors' salaries are drawn, and have, therefore, a just right to the services of the Inspectors when they require them. (4.) That the Education Act clearly contemplates and distinctly provides for Government inspection of private schools. Your petitioners therefore humbly pray that your honourable House will pass such legislation as will absolutely secure to Catholics in every educational district their just right to the benefit of Government inspection of their schools." There is no possibility of legislation being introduced during the present session, but a great deal will have been gained if the petitions be presented and a favourable report obtained. The same course can then be repeated early next session and with satisfactory prospects of success. We hope that our correspondent and those who think with him will consult with their natural leaders, and, if so advised, will proceed to take prompt action in the matter. The longer Catholics in the non-complying districts put up with the present state of things the harder it will be to secure redress.

THE Most Rev. Dr. Verdon arrived from Melbourne by the Waikare on Wednesday last, and disembarked at the Bluff. His Lordship proceeded next day to Gore, where he held visitation, and on Sunday administered the sacrament of confirmation to over 80 candidates. His Lordship visits Clinton, Wyndham, and Heriot during the week, and on Sunday next he will solemnly open and bless the new church at Riversdale. Dr. Verdon is expected to return to Dunedin in the early part of next week.

THE Rev. Father Quirke, who has for some time been associated with Very Rev. Father O'Donnell, in the Ashburton district, has been removed to Rangiora.—*Ashburton Mail*.

IN order to make room for a complete account of the opening of St. Patrick's Cathedral, we are compelled to hold over some locals, correspondence, and a quantity of general reading matter.

DURING the past week the following subscription to the South Dunedin Catholic Orphanage Fund has been received:—Mr. Owen Kelly (Gore), £1. Contributions towards the erection of the Orphanage will be thankfully received by the Sisters of Mercy of South Dunedin and by the Catholic clergy of Dunedin, and will be duly acknowledged in the columns of the TABLET.

DURING the week we have received parcels of stamps for Father Kreyenborg's mission from the following:—Ellen Danahy, Charleston; Mary E. Boyle, Heddon Bush; Miss Janet Graham, Fairfax (who also sends 1s. subscription); Ellen Carney, Staveley; and Eily Twomey, Temuka.

THE many Dunedin friends of Mr. Michael O'Halloran will hear with regret that he has been transferred from Dunedin to Ashburton. During the many years that Mr. O'Halloran has done police duty in Dunedin he has made himself popular with all classes of the community. Though very strict in the performance of his duty, his good nature and obliging manners always gained the respect of those he came in contact with. Ashburton has gained a good police officer and a first-class citizen, and the Church has also gained a strict adherent and a very generous benefactor to all works in connection with it. We wish Mr. O'Halloran every success in his new sphere.

WITH its issue of October 30—just prior to the great opening ceremonies—the *Melbourne Advocate* published a very large supplement giving a complete history of the Catholic Church in Victoria and containing admirably executed views, not only of the cathedral but of all the larger church, convent, and school buildings in the diocese. Both the views and letterpress were excellent, and we heartily congratulate our contemporary on having produced a memorial so entirely worthy of the great occasion.

WE give elsewhere a complete though condensed account of the great religious festival in connection with the opening of St. Patrick's Cathedral, Melbourne. It will be noted that the Most Rev. Dr. Verdon sang Pontifical Vespers on the Sunday evening, and his Grace Archbishop Redwood was the preacher on the occasion. Dr. Verdon also celebrated Pontifical High Mass at the Cathedral on All Saints' Day. We hope to publish next week the full text of Archbishop Redwood's sermon, which is described by our Melbourne and Sydney exchanges as a very eloquent discourse.

CLOSE YOUR EYES to Quality and the world is full of Cheap Things. Low Prices get Customer, but it is Quality that keeps them. This is proved by the Enormous Sale of **TIGER BLEND TEAS.** They are old in popularity, but ever young in memory. If you do not use them begin at once.

WE have been requested to intimate that a grand bazaar will be held at the Athenæum at Miller's Flat on the 9th, 10th, and 11th of December next for the purpose of raising funds to build a new church for that locality. Friends and well-wishers are cordially invited to co-operate by sending gifts or other contributions to the presbytery, Lawrence. The smallest help will be thankfully received by the Lawrence priests. It may not be out of place to remind the people of other districts that though promoters of art-unions have for years been generously patronised by the Catholics of Tuapeka, they have never been appealed to to help the people of Tuapeka. The Catholics of the district have therefore good ground for hoping that this first appeal for the Miller's Flat bazaar will meet with a generous response from their friends in other districts and that readers of the TABLET will heartily co-operate in making the affair a complete success.

CONSTABLE HASTINGS, who has been stationed at Waitati for nearly nine years, having been transferred to Lawrence, left for his new station yesterday (says Saturday's *Times*), when quite a crowd of young and old assembled at the railway station to see him off. During his stay at Waitati he gained the esteem of all with whom he came into contact, but as under the rules of the department no tangible expression could be given to the feelings of the residents so far as he was concerned, Mrs. Hastings was on Thursday evening presented with a watch and silver teapot. The presentation was made by Mr. Kilpatrick in the presence of some 50 residents. The whole thing had to be done on the spur of the moment, but for which the attendance would have been larger. Our best wishes are with Mr. and Mrs. Hastings for their future happiness in their new home.

THE GOVERNOR AT CHRISTCHURCH.

(From our own correspondent.)

LONG before 2.30 p.m. on Saturday afternoon last in the vicinity of the Christchurch railway station there was gathered a large number of people all anxious to catch a sight of the "New Governor," his Excellency the Earl of Ranfurly. To prevent any undue crushing on the station the gates were kept closed until just before the arrival of the train, and then a body of police, under Inspector Broham and Sergeant-major Ramsay, had not much difficulty in keeping the people back. A carpet was laid at the western entrance from the edge of the railway platform to the footpath where the carriages were waiting for the Vice-regal party. Punctually to the time the train arrived, and the Governor and his party were seen in the first carriage. His Excellency, who wore the insignia of a Knight Commander of St. Michael and St. George, of a Knight Justice of St. John of Jerusalem, and the medal granted by her Majesty to the members of her household in commemoration of the Diamond Jubilee, was accompanied by the Countess of Ranfurly, Captain Alexander, West Yorkshire Regiment, Prince of Wales' Own (old 11th), private secretary; Captain Ward, Royal Horse Artillery, A.D.C.; the Hon. C. Hill Trevor, assistant private secretary; the Hon. W. Hall-Jones and Colonel Pole-Penton. A triumphal arch was erected across Manchester street at its junction with the South Belt. It bore on this, its second public appearance, the Earl of Ranfurly's arms. All along the route the streets presented a gay appearance. They were thronged with people, the windows and balconies were crowded, there was a good display of bunting, and colours were flying from nearly every flagstaff in the city. The escort to his Excellency's carriage was furnished by the Canterbury Mounted Rifles (31 strong). In the second carriage were Lady Ranfurly, the Mayoress, the Hon. C. E. Trevor and Colonel Pole-Penton. The members of the friendly societies lagged somewhat behind the carriages, and the "interval" thus formed was rather a wide one. It was the occasion of a *contretemps* at once amusing and annoying. A sweep, in his cart, managed to "fall in" behind the rearmost carriage as the *cortège* was nearing its destination and actually succeeded in following the train of vehicles to Cathedral square. The public began to assemble at the latter place fully an hour before the time at which his Excellency was expected to be there, and when that time approached the crowd which was gathered might have been numbered by thousands. A dais on which the reception ceremonial was to take place, was erected over the front of the Godley statue enclosure. Behind it was suspended a line of flags, and in front the fire-brigade arch rose to a height of 45ft. It was composed of the fire-escape and the telescope ladder and was prettily bedecked with flowers and flags, and surmounted by the figure of Britannia. The college rifles, 50 strong, furnished a smart guard, who took post on either side of the dais. About half-past two o'clock the cathedral bells began a peal of welcome, and exactly at a quarter to three his Excellency's carriage, with its escort and procession, drove into the square amid the cheers of the crowd. When the vice-regal party had descended from the carriages and walked on to the dais, several addresses of welcome were read to his Excellency, and when he had replied to them, he and his party re-entered their carriages and were driven to Elmwood, where they will reside during their stay in Christchurch.

A North of Ireland giant.—Captain Hugh Murphy, who is described as Barnum's Irish giant, crossed by the Larne and Stranraer steamer the other evening. It is interesting to note that Captain Murphy's parents were natives of Carnlough, County Antrim, and that neither of them was more than five feet in height, although Captain Murphy is over seven and a half feet.

Correspondence.

[We are not responsible for the opinions expressed by our correspondents.]

THE '98 CENTENARY.

TO THE EDITOR N.Z. TABLET.

SIR,—Your correspondent, Mr. Lynch, deserves praise for reminding Irishmen of their duty towards the martyred '98. Surely every country remembers with gratitude its great men. If America delights in honouring the men who fell at Gettysburg and Antietam by placing wreaths on their graves on Decoration Day, if Scotland glories in the deeds of Wallace and Bruce, why should not we Irishmen remember with pride the heroic achievements of our departed heroes?

Mr. William O'Brien, in one of his characteristic speeches, said: "The spirit exhibited at New Ross and Vinegar Hill by Father Murphy and his comrades was necessary to secure the ultimate triumph of Home Rule." Out, then, upon the foolish notion that by celebrating the centenary of our patriots we shall be imperilling the cause so dear to us all. From all lands we hear signal notes of preparation for this great event. May God grant that in this union of Irishmen over the graves of her purest and dearest sons a determined National spirit will be evoked before which the mighty power of England must bow in acknowledgement. The erection of a statue in Dublin to Wolfe Tone, one of the boldest, most fearless and most capable of the insurgents, is a strong demonstration of the truth that this celebration will not be of a religious character and that it matters not at what altar the patriot kneels: he is worthy of our reverence, admiration and gratitude.

I trust, Sir, the NEW ZEALAND TABLET in this matter will voice the National sentiment of Irishmen as it has hitherto done when occasion demanded, that the branches of the Irish National Federation will take an honourable part in the celebration, and that all our countrymen without distinction will heartily join in doing homage to the memory of those gallant men who sacrificed everything in defence of honour, home and country. Whenever you sound the trumpet the North is ready to help in this noble work.—I am, etc.,

A CLARE BOY.

Auckland, November 4, 1897.

[Our correspondent evidently wrote before last week's TABLET had reached Auckland. We do not think it necessary to add anything to our leader of last week. We are sure that so far from being ashamed of '98, the Irishmen of the colonies are proud of it, and are ready to a man to unite in honouring the memories of those noble spirits who "rose in dark and evil days to right their native land." The call has been given, and it only remains for representative Irish bodies to give matters a practical turn, by calling public meetings in all the large centres. Strong and representative committees should then be elected to report to a later meeting as to the most suitable way of carrying out the celebration. ED. N.Z. TABLET.]

The Catholic World.

BELGIUM.—The Founder of the Holy Family Confraternity.—Henri Bellefable, a captain in the Belgian army, was the founder of the Confraternity of the Holy Family, of which flourishing branches now exist throughout Europe, America, and Australia, with a total membership of more than half a million. A beautiful monument, surmounted by his bust in white marble, has been erected to his memory in the cemetery of Huy, his native town, and on Sunday, September 12, its solemn inauguration took place. From Venloo, Maestricht, Ruremonde, Amsterdam, and other places in Holland; from Brussels, Antwerp, Tournai, Liege, and several other Belgian towns, numerous deputations of the Holy Family Confraternity came to pay honour to their founder. At the head of a large delegation from Hasselt was M. Cox, a venerable old man of eighty-eight years, who was mainly instrumental in establishing this pious association in that town. Solemn High Mass was celebrated in the parish church, at which the Rev. Père Blerot, C.S.S.R., the Director-General, delivered an impressive discourse on the origin of the confraternity, its objects, and the means of sanctification with which it furnished its members. In the afternoon the procession left the church for the cemetery, and here, at the tomb of Henri Bellefable, the large assembly was addressed by the Curé of St. Mathieu, at Maestricht, and the Rev. Père Lejeune, both of whom eulogised the virtues of Captain Bellefable, and showed the importance of the work which owed its foundation to him. A son of the founder expressed, in the name of the family, their thanks for this sympathetic manifestation in honour of his father.

FRANCE.—President Faure and Religious Observances.—M. Felix Faure, during his recent visit to the Czar, was presented by the ancient city of Novgorod with a picture of the Virgin of Znamenia, the Madonna venerated throughout Russia as the source of untold graces and miracles. The President is reported upon reliable authority to have received the picture with evident marks of satisfaction, and to have said in the course of his reply to the deputation that presented it: "This symbol of prayer will ever have a place of honour in my home, and in moments of supreme emotion my soul will turn towards it for strength and help." M. Faure is reported also to have taken part in religious ceremonies in Russia, and to have made the Sign of the Cross. It may be remembered that in Paris a year ago, entertaining the Czar in the name of France, he dared not make the Sign of the Cross or pass the threshold of Notre Dame. From all this we may infer that M. Faure, if allowed to follow his instincts, would be a practical

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Catholic, after the manner of his wife and daughter, but that, like M. Carnot before him, he is attacked by that cowardice in matters religious which destroys half the manhood of so many Frenchmen. Certain it is that in presence of Ministers and Deputies here who flaunt the anti-clerical flag, the President, whatever his religious convictions may be, is afraid to show them by a Sign of the Cross or a genuflection.

ROME.—Rome and the German Catholic Congress.

The full report has now been received at the Vatican of the German Catholic Congress just held at Landshut. Prince Löwenstein and the other leaders of the centre have reason to congratulate themselves on its marked success and on the importance of the resolutions there passed. Amongst the finest speeches made on the occasion the most striking are here held to be those of Dr. Porsch, on the sovereignty of the Pope, and Dr. Bachem, who, in an oratorical outburst that would have been worthy of Windthorst himself, denounced the iniquity of the law that excludes the Jesuits, and proclaimed the necessity of its repeal. In the discussions of a practical nature regarding the bettering of the condition of the working classes and of the agriculturists, it is observed that the doctrines of the present Pontiff in the matter were carefully studied. A resolution that has caused a good deal of satisfaction to the Holy Father is that deciding the foundation in Germany of a work similar to the one organised in England for the maintenance of those Protestant clergymen who, in coming back to the true fold, may have to suffer in a pecuniary way. It is to be noted that the Congress, at its close, called forth the congratulations not only of the Pope, but also of the Emperor William, and that it is considered to be highly beneficial in attaching the Catholics of Bavaria more firmly to the centre party.

An Encyclical on the Holy Eucharist.

—On Saturday, September 11, in accordance with the annual custom, the rector of the Church of Santa Maria del Popolo (Father Raffaele Colantuoni, of the Augustinian Order) presented to the Holy Father a copy of the ancient picture of Our Lady which is exposed in that historical church. His Holiness took the occasion of putting many questions to the priest regarding the devotion of the faithful in his parish and in Rome in general. He was interested to hear of the remarkable revival that is to be observed in this respect, and he intimated that he was engaged on a document which aims at developing this revival. The document in question, it is asserted, is an encyclical on devotion to the Holy Eucharist, and it is believed in well-informed circles that it will soon be given to the public.

UNITED STATES.—The Bureau of Catholic Indian

Missions.—A Washington, U.S.A., correspondent states that the Bureau of Catholic Indian Missions there is about to pass away, in consequence of the declaration of Congress that appropriations for denominational schools are to cease, followed by the steady reduction in those appropriations, which went entirely to Catholic schools, all the Indian schools of other denominations having been withdrawn from Government support. After the Protestant missions had failed to bring the Indians into their various religious beliefs, they abandoned their proselytising efforts and combined to block the progress which Catholic missionaries had made in civilising the Indians. Miss Catharine Drexel, who has contributed one-half of the two millions given by individuals for Catholic Indian schools since 1871, and other wealthy Catholics, will come forward with contributions to take the place of the Government appropriations.

Archbishop Ireland and the G.A.R.

—Archbishop Ireland responded to the toast, "The Chaplain," at the banquet of the Grand Army of the Republic to President McKinley, in Buffalo, New York, on the evening of 20th August. In the course of his address he said:—"May war be never again necessary for America! If discussions do arise, may they be composed of peaceful tribunals. But always and above all else, America's life and honour must be safe from peril and stram. If to maintain the life and honour of America war is necessary, let there be war, and when war is declared, my soldiers be ready, as brave, as true, as heroic as those who quickly replied to the calls of Lincoln. 'We are coming, Fr. Abraham, we are coming, Fr. Abraham, to do and to die!'" Archbishop Ireland was mustered into the G.A.R. on the following evening. He has been a member of the Loyal Legion for many years.

Messrs. F. Pobar and Son (from Cashel street, Christchurch, and now 113 George street, Dunedin) have just opened a branch shop, where they have on view a select assortment of ladies' and gentlemen's umbrellas. All work is turned out in the best possible manner and at the lowest cost. Scissors ground and set and all sorts of cutlery ground.

For first-class boots and shoe a trial should be given to the famous Standard Brand make. This make has for years given general satisfaction throughout New Zealand, and the increasing demand for them is a strong proof of their excellence. They can be obtained at every first-class boot shop in New Zealand, and a trial we are confident will satisfy the purchaser.

The entries for the Agricultural Show to be held next Thursday at Takuna Park, show a great increase on last year. The exhibits of machinery, &c., will also be much larger, and visitors and townspeople should not fail to visit the grounds. Visitors will have every convenience offered them to view the different exhibits with comfort.

Mr. Gawne, of Dunedin (says the *Southland Times* of April 13, 1891), has just been on a visit to Invercargill to push business a little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcester-shire Sauce, the demand has kept pace with his capacity to supply it. He makes a really good thing, indistinguishable from the famous Lea and Perrin's, which he places upon one's table at a much lower price, and trusts to that to secure a steadily growing trade. Those who have not yet tried the colonial article should put their prejudice aside for a time and test the question with a bottle or two.—ADVT.

NATURE SLOWLY MAKES READY.

You have probably never seen a volcano in eruption. It is a magnificent spectacle. Where do all those torrents of red-hot lava come from? Nobody can tell, except that they come from somewhere down deep in the earth. But one thing we know, namely, that eruptions of any one volcano are far apart. Between whiles Nature is getting ready for them: she is preparing for the tremendous demonstration.

Just so it is with all her processes. In the cold of winter she is arranging the forces which are to make the heat and the harvests of the following summer, and so on.

From May, 1890, to February 1892, is a period of twenty-one months. The two dates will long remain clear in the mind of Mrs. Martha Bowles, of 182, Langryfelach Road, Morrilton, near Swansea. For the first was the beginning, and the second the ending of an experience which was bad enough in itself, yet only the introduction to something vastly worse. It was like the time of getting ready for a great trouble to come.

Her first sense of this was indefinite and vague, like the low muttering of thunder below the horizon while the skies are yet clear. She expresses it thus, in the very words most of us use on similar occasions, "I felt that something was wrong with me—something hanging over me."

Ab: dear me. How often we think such feelings are a warning sent to the spirit, when in fact they are caused entirely by the condition of our bodies. She felt heavy, languid and tired, and mentally depressed. This was not only melancholy to her but new, as she had always been strong and healthy. Then came the discomforts which there could be no mistake about. They are common enough to be sure. Oh, yes. But isn't that all the more a reason why we should understand what they mean? "Certainly," you will say.

Well, then, there was that bad, offensive taste in the mouth, that so many of us have had; the failure of the appetite, the pain in the chest and sides after eating. The worst pain was in the right side, where it was very heavy. That pointed to the liver, which is located on that side; and when anything ails the liver it is as though the big water-wheel of a mill had got fixed so as not to turn round. For the liver does half a dozen kinds of work, and when it strikes work the rest of the organs take a sort of rainy holiday.

Presently her skin and the white of her eyes turned yellow as autumn leaves. That meant bile in the blood; the liver was off its duty; that is a sure sign. The kidney secretion was the colour of blood instead of a clear amber, which meant that the trouble had already reached those important organs. Then the stomach was upset and refused to take kindly to food—as though the miller sent your grain back, declining to grind it. She vomited a sour, bitter fluid, which was acid bile, away out of its proper track. On and on along this line, constantly getting further and further from the happy land of health; this was the history of those twenty-one months—all bad enough, yet all preparatory for worse ones.

"One day in February, 1892," she says in her letter of August 18th, 1893, "I began to have dreadful pain and cramp. It began in the right side, and extended across the stomach. For hours together I was in the greatest agony. What I suffered is past description. When the pain eased a little I was cold as death and shivered until the bed shook under me. I had hot iron plates applied to my feet, and held hot irons in my hands, but nothing gave much relief. My stomach was so irritable that I could keep no food on it. I was now confined to my bed, and the doctor attending me said I was passing gall-stones. He wanted me to go to Swansea Hospital and be operated upon, but I was afraid I might not live through it."

"I next had two other doctors at Morrilton and also three from Swansea, who all gave me medicines, and said nothing more could be done for me. For six months I lay in bed undergoing the greatest agony; never free from pain more than two or three hours at a time. During the whole of this time I was fed on nothing but milk and water. I had scarcely any life or strength left in me. All who saw me said I never could by any chance get better in this world."

"I lingered on like this until August, 1892, when my daughter brought me a book telling of Mother Seigel's Curative Syrup. In this book she read of a case like mine having been cured by this medicine. My husband got a bottle from Mr. Bevan, the chemist, and after taking a few doses I felt a little relief. I kept on with it and soon the pains left me, my appetite returned, and my food agreed with me. After taking the Syrup for three months I was a new creature and strong as ever. I can now eat anything, and nothing disagrees with me. After I was well our minister one day said: 'Mrs. Bowles, I never thought to see you alive!' I said, 'Mother Seigel's Syrup saved my life.' You may publish my case, and I will gladly answer inquiries. (Signed) Martha Bowles."

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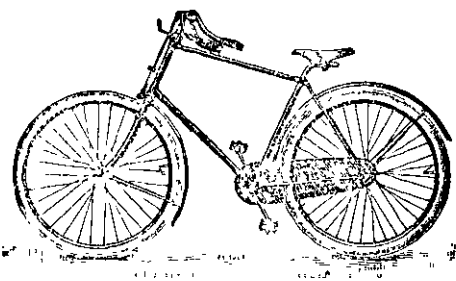
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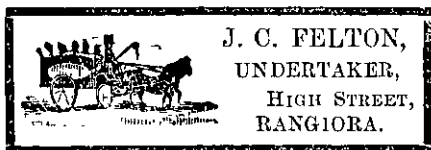
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The Storyteller.

PEDRO: THE TALE OF A YOUNG TRAMP.

(By A. E. BUCHANAN, in the *Catholic World*.)

It was evening time—evening for the labouring man; for the aged one also; and for the tired, foot-sore beggar-boy, who trudged along to the only roof that sheltered him, and to the hard master who had beguiled him from his happy home in Southern Italy to work for the daily bread of them both.

Pedro was only a tiny boy when Dodo Ramsay—so-called—took him "for a sail in a beautiful ship to see the fine prairie-land;" but he was not too young to realise that all he then saw was considerably unlike, and not to be compared with, his own dear home; and this thought left an aching void in his young heart, which seemed to increase as he grew older, even though he had the consolation of hearing Dodo once say that he was only to be with him "just while he was a boy."

At nightfall it was Pedro's duty to return from the city with the pence that he had earned by singing and playing on the little harp that he carried and played all day long. Sometimes he was so fortunate as to earn several dollars, but if he were ever compelled to return with a less sum than one dollar a summary chastisement was visited upon him for the deficiency; and it happened that this evening the poor boy was returning with only 60 cents, after a day of untiring efforts to gain more. This was, happily a rare occurrence.

Well knowing what awaited him, Pedro had scarcely the heart to go back; but he was always sincerely true to duty. So onward he went. Dodo was, as usual, in the smoky corner of his hut, awaiting the result of the boy's toil.

"How much?" was the surly greeting from the miserable old man.

Pedro shook with fear, but bracing himself, as he always had done, for the fiery ordeal, he put the copper coins upon the table, and was turning to effect a retreat, when Dodo dealt him such a blow across the face that the poor boy staggered and with difficulty retained his consciousness. But that recuperative power of his served him in his need, and, reaching the door, he managed to gain the kindly refreshing evening air. After bathing his aching head and resting awhile, he felt less the smart of the blow than the base ingratitude of the man for whom he had honestly worked in heat and hunger and thirst. Such was Pedro.

There was a cottage not far from the hut in which lived an aged couple—Jean Beaujour and his wife Eugénie. These good people were fond of Pedro, and, knowing the ill-treatment he sometimes received, generally watched for him as he went in the evening to do the "chores." Seeing him leaving the hut evidently in tears, they made ready a parcel of cakes for his pockets as soon as they perceived him at the barn; for they were aware that Dodo was under-feeding him, besides giving the lad still less when he returned with any amount under a dollar; so that on this miserable night the poor boy limped back to the hut comforted by his good friends, and able again to face his enemy.

Dodo bestowed upon him a basin of bread soaked in water, which, after the beautiful hot cakes he had eaten in the barn, hardly served for digestion before lying down to rest upon his straw pallet.

Feeling somewhat stiff in the morning, after he had completed his early work and eaten his frugal breakfast, he set out once more to try his luck in the big city, the streets of which he was beginning to know by heart. After a walk of more than three miles—for Dodo took care to live well out of town—Pedro began his minstrelsy in a busy corner or one of the crowded thoroughfares leading to the city. By some influence, unaccountable to those who never take note of the diplomacy of Providence, his voice was never sweeter than when he commenced his little song, one that he had learned as a child in Italy—"La Perla"—and the passers-by stopped to listen as if spell-bound by such sweet strains coming from the poor beggar-ld. Their pity soon became practical, for one after another the bright silver coins were put into his cap, which was getting quite weighty; then followed a real gold piece from a lady who was passing somewhat hurriedly. Pedro could only see that she was "una bella signora who looked at him with beautiful eyes." As he looked upon the shining coins, the result of only an hour's work, his heart leaped for joy, and the mist was in his eyes in spite of himself. Just as much as he dreaded going home on the previous evening, he was glad to return to-day. His headache—the memento of his master's punishment—was quite gone, and his limbs—poor boy! they seemed to go of themselves.

Arriving at the hut, there was Dodo in the same dusky corner as ever, and with the same surly countenance; but he raised one eye to look at the lad, and lo! what a change. He had seen in an instant, by Pedro's tell-tale face, that something unusually pleasant had occurred, and his adamant heart was melted accordingly. Down went coin after coin upon the table: nickles, dimes, quarters, dollars, and—Pedro held it a moment playfully—a twenty-dollar gold piece! How bright, how beautiful it looked. Dodo's eyes sparkled with delight.

"That's all," said the boy.

"And enough too, my lad; vera good, vera good for one day; you shall have vera fine supper," and Pedro went, considerably lightened, to do his "chores."

Turning off at the back of the barn in order to run to tell the Beaujourns of his good luck, he thought he heard an unusual sound coming, it seemed, from the direction of the hut; but after stopping for some minutes to listen, and not hearing it again, he hurried on and gave the old folks an account of his good luck. This done, he ran back to finish his work, and then returned to the hut. But a terrible sight awaited him! There, beneath a huge rafter that had fallen from the ceiling, lay Dodo. Pedro endeavoured to release him, but could not bring him to consciousness. He ran to the

cottage for Jean, and then to the city for a doctor; and the two returned with all speed, but too late. Dodo had shown but one sign of consciousness, and, Jean said he then murmured something like "Pecca—Pedro—Peccavi!" and fell back dead.

"Ah, yes; poor Dodo!" said Pedro, "he was saying he was sorry. God have mercy on him!"

When the earth had closed over what remained of the man who, for greed of gain, had been so cruel and hard a master to an innocent boy, and they were talking over the incidents of the last few days, it occurred to Jean that a board in the corner of the hut was broken or loosened by the fall.

"Pedro," said the old man, "did you notice how that board in the corner was out of place?" To which Pedro replied in the negative.

"We must look to that," continued Jean. "I wonder what made Dodo stick to that corner in the way he did. Did you ever know what became of all the money you earned? He never spent any, for he never left the hut; and the little he gave to you to bring groceries and things was but a little indeed. What could he have done with it all?"

Pedro was no better informed than he, so that he could only think over what seemed to him a great mystery.

"If you could find something of your earnings, my boy, we should be happy. What *did* he do with it all?"

Jean paced the room and wondered. Suddenly he thought of something that appeared to throw a light upon the subject; and Eugénie simultaneously asked if there was no place in the hut where he kept it? Pedro had never noticed, but Jean said:

"*Enfin!*"—Jean was a Frenchman—and suddenly waking up, as if from a dream, he suggested that they should all take a walk to the solitary hut.

"Here, Pedro," said he, going to the corner—Dodo's favourite place, and where the rafter fell—"this is what I mean; what's the matter *here*?" And they tugged at the plank to put it into its place, when a screw gave way and it came out altogether, revealing at the same time something that resembled an old sack.

"Ah, le bon Dieu!" echoed Jean solemnly. "This was his bank: no wonder the man stuck to this corner; it's pretty weighty;" and he dragged it on to the floor. It was found to be upwards of four hundred dollars, and he proposed that they should take it to a bank at once.

"This will help you along, anyhow, my lad," said Jean thankfully; and Pedro responded with gratitude and joy. The boy had long cherished a scheme which he had not revealed even to them.

The idea was awakened one evening when, having pleased Dodo by bringing home several dollars, the latter talked very freely of Italy, and implied that his—Pedro's—mother and sister were there; while, on a map that the boy had in his atlas, he showed him the place where the family owned an estate. Many other little stories of the boy's babyhood were related which Pedro used to ponder over very often, as he tramped along his weary way. It was still early in the day, so that Jean put the newly-discovered money into a satchel, and they both set off to the nearest bank to deposit it safely.

The same old road to the city, Pedro; but now under what different circumstances! Your worn-out clothes are about to be cast away, and kind old Jean, who is by no means devoid of good taste, will see you in a becoming suit before you leave the city again.

It was touching to see the moist eyes of his good friends when he stood on the threshold of their cottage door the embodiment of all that was good and handsome. He was pale and sad-looking still, but the interior peace that had marked the boy's life kept him strong to bear the reaction attendant upon such a sudden and great change in his eventful life. Then followed those halcyon days of calm after storm, and the old people began to wish that "such as Pedro" could "always bide with them."

But the boy used to study the map of Italy, and he told them of the places where Dodo said his family had lived. "Don't you think Monsieur Jean, that I could find some of them if I were to go back now?" he asked timidly one day when he was specially intent on tracing railway lines on a map in an old time-table that he had become possessed of.

"I don't see *how*, my boy; but I do wish you could, for they're your own, and Dodo told us he ought not to have brought you out here. It wasn't his name they go by, and I don't see how you *could* find them. Of course you can go to Italy easy enough, nowadays, with a ticket straight to the place; but, my poor boy, I'd grieve to have you lose yourself and your money, and get into troubles again," urged the old man.

"I wouldn't take more money than I wanted," rejoined Pedro; and Jean saw that the idea was settled in the boy's mind, and that it must be carried out. To one who had never been tossed on the sea of life this might have been too bold an adventure; but to Pedro it was a pleasant pastime, with bright anticipations.

(To be continued.)

Father Francis Barnum, eminent S.J., the Alaska explorer, who has just been appointed to Washington, has also been appointed librarian at Georgetown College. He has lately come into a fortune of about 25,000 dollars, and his presence in Washington is required for the settlement of the estate. Father Barnum is also engaged in compiling a grammar and dictionary of the E-kimo language, works which he hopes to complete during the coming winter, with the assistance of skillful ethnologists connected with the Smithsonian Institute. He sailed from Sika on July 23, and will reach Georgetown next week. Just at this particular time Father Barnum's coming is of unusual interest. He is one of the best living authorities on the natural resources of Alaska. Before the present gold fever about the Klondike region had broken out, Father Barnum had written many interesting stories in *The Living of the Sacred Heart* and other Catholic publications, predicting the wondrous wealth of this apparently barren country.

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WANGANUI.**THE ST. COLUMBA LITERARY AND DEBATING CLUB.**

(From an occasional correspondent.)

For some years past the want of a Catholic young men's literary
and debating Club in Wanganui has been keenly felt. To satisfy
this want, the Very Rev. Father Kirk, about four months ago, from
the pulpit of St. Mary's invited all the young men of the parish to
attend a meeting for the purpose of co-operating with him in
establishing a debating society on a firm and satisfactory basis. At
the first meeting which was held on June 12, and at which there
were present about forty young men, it was resolved to establish a
club. At a subsequent meeting rules were adopted and the society,
with a membership of about fifty, was launched into existence
under the name of "St. Columba's Literary and Debating Club." The
following strong staff of officers was elected:—

Patron, the Very Rev. Father Kirk; president, Rev. Father
Tymons; vice-president, Mr. T. Lloyd, B.A.; librarian, Brother
Alfred; secretary, Mr. R. J. K. Simpson; assistant secretary, Mr. E.
Lofas; treasurer, Mr. A. McLachlan; council, Messrs. L. J. Duffow,
J. T. Hogan, F. Oliver, George Tuffin, J. Byrne and the officers *et
officio*.

The members meet in the Marist Brothers' schoolroom every
Thursday evening. Debates, mock trials by jury, recitations, read-
ings, songs, games and gymnastic exercises make up the programme.
In connection with the club is a well-selected library. Thus it will
be seen that the intellectual, moral, social and physical improvement
of the members—the avowed object of the club—is brought about
in a thoroughly efficient way.

To show the Catholic community the good work that was being
done at the club a concert was given, at which were present, by
invitation, the friends of the club. The concert was held in St.
Mary's Hall on October 20, and proved a great success. There were
present about 250 people, whose appreciation of the efforts of the
members was plainly shown by the enthusiastic applause with
which each item was received.

The Rev. Father Tymons opened the proceedings. He briefly
sketched the history of the club, detailed the work done by the
members during the short session, and drew attention to the fact
that all the items on the programme with the exception of the
accompaniments were to be contributed by none but *bona fide*
members of the club. The accompaniments were kindly played by
Mrs. W. Butler in her well-known effective style. The singers of
the club then took part in a song and chorus, "The vacant chair,"

Mr. H. E. Aves taking the solo part. The next item was a recita-
tion, "Jud Browning on Rubenstein's playing," given by Mr. J. T.
Hogan. This most difficult piece was very well done, and elicited a
round of vociferous applause. Mr. Hogan had to repeat the last
paragraph before the audience was satisfied. Mr. R. J. K.
Simpson followed with a song, "The little hero." It was well
rendered and greatly pleased those present. Mr. Murphy then
danced a step dance in a finished manner. The next item, a comic
song, "Arrah go on," by Mr. Mick Scally, proved to be one of the
best on the programme. He was got up as a "neat little colleen."
His excellent "make-up" and his comic rendering of the song fairly
brought down the house. He had to reappear again and again. Be-
fore the audience would calm down. "The schoolmaster's guest"
was then recited by Mr. M. M. Culloch, who made the most of the
humour of the piece, and well earned the hearty applause he
received for his effort. Mr. H. E. Aves followed with the song
"Remember me no more," which was sung with great taste. The
first portion of the programme was closed with an address on "The
cultivation of a taste for reading," by Mr. T. Lloyd. He spoke
particularly to the young men, and showed them that there were
three means of acquiring knowledge, viz., observation, intercourse
with our fellow-men, and reading. This last means he thought was
the best, and he urged every young man present to begin a
course of judicious reading. He had not time to go into the
merits or demerits of different books, but concluded his address
with a quotation from an eminent writer, "Give a man a taste for
reading, and unless he makes a most perverse selection of books
you cannot fail to make him happy."

The remaining portion of the evening's entertainment was
devoted to a laughable farce, entitled "Furnished apartments." The
staging of it was entrusted to Brother Alfred, to whose ability
and attention its success was mainly due. The following is the
cast of characters:—Dr. Planus, Mr. W. J. Mahoney; Mr. Romeo
Theodore Fungles, Mr. E. Lofas; Mr. Magnus Smith, Mr. R. J. K.
Simpson; Mr. Telemachus Thompson, Mr. A. McLachlan; Master
Cephalus Squill, Master J. Purcell. The players had practised
assiduously for some weeks, and this helped, in a great measure,
to bring about the excellent interpretation which each player gave of
his special part.

At the conclusion of the farce, the Very Rev. Father Kirk
addressed a few words to the audience. He congratulated the
members on their manifest improvement since the foundation of
the club, and on the quality of the amusement provided. He
thanked the people for their large attendance and asked them to
express their appreciation of the concert by a hearty vote of thanks
to the young men. This was carried by acclamation, after which
the concert terminated with the National Anthem.

(Continued from page 6.)

pilgrims and soldiers of Christ. St. Bernard attests that the Irish missionaries poured like a rushing torrent on the European nations. A modern writer, though bitterly hostile to the Catholic Church, is, nevertheless, filled with enthusiasm contemplating what he styles "the endless flood of self-denying and devoted men who were pouring out of the Celtic churches, and carrying the Gospel from the north to every point at which European heathendom could be reached, even up to and over the Alps themselves." *Gesta Dei per Francos* became a proverbial expression in the age of the crusades. In those earlier ages of the spiritual crusade, *Gesta Dei per Hispanos* and the eulogy of the missionary heroes, on whom St. Patrick had set the seal of his apostolate resounded through every fairest district of Europe. An eloquent French Bishop, Monseigneur Dupanloup, in one of his beautiful discourses on Ireland, does not hesitate to say: "Verily, the nations of Europe and humanity itself, have just reason to be proud of the Irish race. I know no people," he adds, "around whom their patriotism, their pure morals, their courageous faith, their unconquerable fidelity, their bravery, their ardour, whose mission is conquest and civilisation, their disinterestedness, their patient endurance of wrong, their poetry, their eloquence, and all those noble qualities, ever elevated, never cast down, exalted and crowned by misfortune, have thrown a halo more captivating and more sorrowful." And then he tells us that it was Ireland's mission "to preach the Gospel to the infidel: to reanimate Christians crushed under barbarian invasions; to arouse to nobleness degenerate souls; to raise up powerful races; to rekindle the extinguishing torch of arts and letters to carry everywhere the light of science and of faith." Another no less eloquent writer to whom I have already referred, the illustrious Montalembert, cries out: "It has been with me for some years a source of wonder why so little is known, even by scholarly men, of the great debt which many of the nations of Europe owe to Ireland for the priceless gift of Christianity." He eulogises the Irish missionaries in that wherever they planted the cross, new centres of piety sprang up, great monasteries arose, various other institutions were organised, and fidelity to the Church took permanent root." He adds that in the Irish schools "there were trained an entire population of philosophers, of writers, of architects, of carvers, of painters, of calligraphers, of musicians, of poets and historians; but, above all, of missionaries destined to spread the light of the Gospel and of Christian education throughout Europe. Thus sprang up those armies of saints who were more numerous, more national, more popular, and, it must be added, more marvellous in Ireland than in any other Christian land.

THE MARTYR NATION OF HOLY CHURCH.

Bright was the renown thus won by Ireland among the nations of Europe during the ages of her missionary fruitfulness. We see her saluted by a grateful Christendom as a lamp of wisdom, a pharos of science, an ark of civilisation, a garden of sanctity, a hive of missionaries, a home of sages, an island of Saints. One wreath was yet wanting to her triumph, one peerless gem should be added to her crown. The red rose distinctive of martyrdom was yet to bloom and shed its fragrance in that garden of God, and Ireland was to become the Mother of Martyrs, the Martyr Nation of Holy Church. In the mysterious ways of God, some of the most favoured Churches of the early ages forfeited the Sacred inheritance of the Faith. Syria and the East, lit up by the sanctity and eloquence of the Pauls, and Gregories, and Chrysostoms, were devastated by the Saracens, and lost the faith, and have been for a thousand years submerged in the depths and darkness of superstition. Alexandria and Africa, adorned by the genius and learning of Origen and Athanasius, of Cyprian and Augustine, were lost to the Church through the invasion of Genseric and his Vandal hordes. Yet Ireland was privileged never to forfeit her prized inheritance, and the light of Divine Faith shines as brightly to-day on her green hills and valleys as it did in the days of St. Patrick. Someone perchance may say that no Saracen hordes landed on the coast of Ireland, and that no tyrant like Genseric steeped his sword in Irish blood. Would that it were so. But to the glory of God be it contended that no Church of Asia, no Church of Africa, no Church of any land has been overwhelmed with a fiercer persecution than that which for centuries swept over Ireland, and which Irish faith bravely met and conquered. When the storm of heresy was stirred up by the arts of Satan and the pride of false teachers and the lust and greed of tyrant rulers in the 16th century, Scotland and England, Norway, Sweden, Denmark and a great part of Germany, were torn away from the Church. Yet as Lord Macaulay remarks, "Alone among the northern nations, Ireland adhered to the ancient faith." For 300 years all the terrors and cruelty of the 10 general persecutions were renewed through the length and breadth of Ireland. To the sword of Henry VIII. and Elizabeth succeeded the confiscations under the Stuarts, and then came the deluge of desolation and destruction under the Puritan Commonwealth. An eye-witness of the sufferings of Ireland in those days cries out: "All the cruelty inflicted on the city of Rome by Nero and Attila, by the Greeks on Troy, by the Moors on Spain, by Vespasian on Jerusalem, all has been inflicted on Ireland by the Puritans." And that bitter agony was perpetuated by the Penal Laws, which have been so fitly described as "a complete system, a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man." The moss-grown ruins which you meet on every side as you travel through Ireland, the broken arches, the ivy-clad towers, are abiding records of the work of destruction of sanctuary and of cloister so recklessly carried on. Yet was not the light of Ireland's faith extinguished, nor quenched the ardour of her piety. The faithful people, driven from the altars of their fathers, worshipped in the sand-pits and the bogs and mountains. Devoted bishops and priests were ever with them, and took refuge in the caves of the earth, or at times in the very sepulchres of their ancestors. The whole nation treaded the dolorous way of the cross and drank to the very dregs the cup of humiliations and sufferings.

It would seem as if a mid the terrible scenes which brought the last century to a close, the Irish Church was to be for ever consigned to the tomb. And yet through the merciful dispositions of Providence we are witnesses to-day that all those humiliations and sorrows and sufferings have been followed by a resurrection glorious, resplendent, and destined, we trust, to be immortal. We are accustomed to prize things according to their cost. The price we pay betokens the value we set on the article which we purchase. At what price did the Irish Catholics preserve the inheritance of the Catholic Faith? Home and lands, altars and schools, enlightenment and education, all hope of earthly advancement and prosperity, everything that the world holds dear was sacrificed. The whole people offered themselves to exile or to shed their blood. Tens of thousands of martyrs gave their lives, but they would not surrender their faith. If the grass is green on Erin's hills, if the triple leaf of the little shamrock yet sparkles in the morning dew, it is that the roots are nourished by the blood of martyrs, and it has been well said that the very dust on which you tread in holy Ireland is the dust of saints. The accurate historian, Mr. Matthew O'Connor, writes that "the ardent zeal, the fortitude and calm resignation of the Catholic clergy during this direful persecution, might stand a comparison with the constancy of Christians during the first ages of the Church. Sooner than abandon their flocks altogether, they fled from the communion of men, concealed themselves in woods and caverns, from whence they issued, whenever the pursuit of their enemies abated, to preach to the people, to comfort them in their afflictions, to encourage them in their trial; their haunts were objects of indefatigable search; bloodhounds, the last device of human cruelty, were employed for the purpose, and the same price was set on the head of a priest as on that of a wolf." Another later historian styles the persecution to which Ireland was subjected, "the most exterminating attack ever endured by a Christian Church. The fanatical followers of Mahomet, in the seventh century, propagated their faith by the sword; but the hordes of Cromwell abandoned the attempt to make the Irish converts, and turned all their energies to blotting out Catholicity in Ireland by the destruction of the Irish race; the Irish were recognised as ineradicably Catholic, and were slain or banished to wildernesses where it was believed they must become extinct." And then he applies to Ireland's martyred priests the words of a venerable writer: "Let us strew a few flowers on the tombs of our martyrs. Hail, venerable priests of the Roman Catholic Church. O glorious confessor of our God and His Christ, to whom it was given not only to believe in Him but also to suffer for Him; you who endured so much ignominy, who as exiles trod the narrow way of the Cross amidst the applause of heaven and the wonder of the earth, behold Me at your feet. How beautiful are the feet of those who were witnesses to God even unto the ends of the earth! And you, who, contemning the tempest and the swelling waves, ceased not intrepidly to cast your nets, you who, placed as it were in the fiery furnace, continued to bless God, to do good to men, to guard your flocks, you, burning and shining lights, who, when you might no longer be as a light placed on a candlestick to shine to all in the house, sought to gather as many as you might under the bushel where you were hidden; sacred heaven which preserved the whole body from corruption, you blest priests to whom the Lord gave spirit of heroic endurance in the midst of dangers, hail! true soldiers of Christ! Hail! holy priests, worthy of honour. Praise be to God, Who gave to you a victory, through Christ our Lord. Happy persecution which brought you such a reward. Happy prisons through which you reached the heavenly places! Happy death which gave you eternal life." Oh! from those harrowing scenes of persecution may we not lift up our thoughts to the courts of Heaven? Is there to be found there around the golden throne of our blessed Lord, a more numerous or brighter band of glorious martyrs and heroic confessors of the Faith than those, who have St. Patrick for their leader, and may we not rest assured joyously they wear their palms of victory, associated with their Apostle in the triumph of our holy faith in the ceremony at which we assist here to-day?

THE WAR WAGED BY THE PROTESTANT PROSELYTISERS.

There was one other phase of persecution to which I have not referred, and which nevertheless had an intensity and bitterness and humiliation all its own. This was the persecution carried on by the proselytisers, the relentless war waged by the wealth and intrigues of Protestantism against those who were poor and famine-stricken in the old land. I will allow an Irish prelate of the United States to tell the result of the conflict. In the year 1861 the Bishop of Pittsburg thus wrote: "Upon the partial abandonment of this form of oppression (open persecution), a system of proselytism was adopted, and is yet in full vigour (for it has become an institution, and the best-supported institution in Ireland), which, by bribes to the high and the low, appeals to every base instinct to draw men away from the faith. Yet neither confiscation of property, nor famine, nor disgrace, nor death in its most hideous forms, could make Ireland waver in that faith which our forefathers received from St. Patrick. The rich allowed their property to be torn from them, and they willingly became poor; the poor bore hunger and all other consequences of wretched poverty; and though every earthly good was arrayed temporarily before them, they scorned to purchase comfort at a price of apostasy. During the four years from 1846 to 1850, nearly two millions either perished from hunger or its attendant pestilence, or were forced to leave their native land to escape both. In the midst of the dead and the dying proselytisers showed themselves everywhere, well provided with food and money and Bibles, and everyone of the sufferers felt, and was made to feel, that all his sufferings might have been spared had he been willing to barter his faith for bread. Yet the masses could bear hunger and face pestilence, or fly from their native land; but they would not eat the bread of apostasy. They died or they fled, but they clung to the faith. In vain, I think, will history be searched for another example of such vast numbers, generation after generation, calmly, silently facing an unnumbered death, without any support on earth but the approving voice of conscience."

"GET ON THE SOIL, YOUNG MAN; GET ON THE SOIL."

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FRIDAY, NOVEMBER 19.
For Sale by Public Auction.

Kauri Timber in Mangakahia Survey District: 152 green trees, containing 2,127,831 sup. ft.: 66 scorched trees, containing 212,013 sup. ft. Upset price £1143 8s.
139 green trees, containing 439,238 sup. ft. Upset price, £219 12s.
15 green trees, containing 71,259 sup. ft. Upset price, £35 13s.

WEDNESDAY, DECEMBER 22.

For application for Cash, for occupation with Right to Purchase, or for Lease in Perpetuity.

First and Second-Class Surveyed Land.

32 sections: Tauhara, Marereta, Oruawharo, Wharehine, Waitoa, Mangakahia, Waoku, Watatau, Hukerenui Districts; 6076 acres. Cash price from 7s 6d to £1 per acre.

16 sections: Ohewhero District, Raglan County; 5720 acres. Cash price, 11s per acre.

HAWKE'S BAY.

WEDNESDAY, NOVEMBER 17.

For Lease in Perpetuity.

6 sections: Elsthorpe Settlement, from 10 acres to 593 acres. Annual rental from 4s to 17s 5d per acre.

WEDNESDAY, DECEMBER 22.

For application for Cash, for occupation with Right to Purchase, or for Lease in Perpetuity.

3 sections: Nersewood, Waipawa County; 579 acres. Cash price, 10s and £1 per acre.

WELLINGTON

WEDNESDAY, NOVEMBER 17.

For Lease by Public Tender.

28 sections: Town of Pipiriki, from 1 rood to 23 acres. Terms of lease, 21 years. Upset rental from £1 to £2 11s.

WEDNESDAY, DECEMBER 22.

Village Homestead Allotments for Lease in Perpetuity.

8 sections: Rewa, Pongaroa and Rakaunui Village Settlements; from 9 acres to 100 acres each. Annual rental from 1s to 3s 2d per acre.

PAPARANGI SETTLEMENT, 313 acres, about February next.

Rent, about 13s per acre.

Paparangi is situated at Johnsonville, about a quarter of a mile from the Johnsonville Railway Station. The land will be divided into sections of from 1 to 10 acres.

MARLBOROUGH.

WEDNESDAY, DECEMBER 1.

2 small grazing runs, Hundalee district 125 and 110 acres. Rental, 6d and 1d per acre per annum.

These lands are situated in the Kaikoura County, distant 10 and 13 miles from Kaikoura.

WEDNESDAY, DECEMBER 8.

For Sale by Public Auction.

2 sections on Titirangi Ran, Gore, S.D.; 187 and 217 acres. Upset prices, £66 15s and £81 7s 6d, with cost of survey, £22 5s and £25.

CANTERBURY.

WEDNESDAY, DECEMBER 8.

For Lease in Perpetuity.

12 sections: Highbank Settlement, Ashburton County, ranging from 1 acre to 50 acres each. Annual rental from 6s 5d to 10s per acre.

For Sale by Public Auction at Timaru.

2 sections: Ranitaua, Ashburton County; 10 acres and 32 acres. Upset price, £35 and £50 17s 6d. These sections are situated on Main South Road, two miles from Ealing Railway Station.

WEDNESDAY, DECEMBER 22.

For application for Cash, for occupation with Right to Purchase, or for Lease in Perpetuity.

1 section: Geraldine; 935 acres. Cash price, 12s 6d per acre.

1 section: Shepherd's Bush District, Ashburton; 1050 acres. Cash price, £1 10s per acre.

OTAGO.

WEDNESDAY, DECEMBER 8.

For application for Cash, for occupation with Right to Purchase, or for Lease in Perpetuity.

11 sections in Taupoka, Lake Vincent, Maniototo and Clutha Counties; areas from 8 acres to 527 acres. Cash prices from 5s to £2 15s per acre.

For Lease in Perpetuity.

1 section: Ardgowan Estate, Oamaru; 12 acres. Annual rent, 15s 6d per acre.

2 sections: Maerewhenua Estate; 7 acres and 11 acres. Annual rent, 7s 9d and 8s per acre.

SOUTHLAND.

MONDAY, DECEMBER 13.

For Lease in Perpetuity.

1 section: Merrivale Estate, Waiau, S.D.; 314 acres. Annual rent, 9s 6d per acre. This section is about 15 miles from Otautau.

WEDNESDAY, DECEMBER 22.

Village Homestead Allotments for Lease in Perpetuity.

5 sections: Waianiwa Village, New River Hundred; 5 acres and 8 acres each. Annual rent, 3s 2d per acre. These sections are 3 miles from Waianiwa Railway Station.

The Land for Settlements Board is negotiating for the purchase of Large Estates both in the North Island and Middle Island.

Full details will be advertised a month before the day of receiving applications, and inquiries will be answered by the Commissioner of Crown Lands of the District or by the Surveyor-General, Wellington.

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Said Mrs. Smith one day,
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They last as long again as mine,
And always look so neat;
They seem to fit you like a glove,
So nice they suit your feet."

I always buy from Loft and Co.,
Mrs. Jones did then reply.
There as on that I buy from them
I now will tell you why.

You see they understand their trade
And buy for ready cash
Just nothing but the best of goods,
And never worthless trash.

I used to buy from other shops,
But found it did not pay;
The soles too quickly did wear out,
Or else the tops gave way."

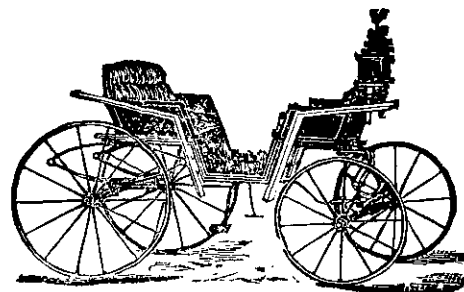
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That give good honest wear;
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THE GLORIOUS DESTINY OF THE IRISH PEOPLE.

The tree of Ireland's faith, whose fruitful branches had extended a salutary shade to so many lands, remained unmoved amid the tempests of persecution that beat against it. But it was shorn of the comeliness which adorned it of old, and many of its fairest branches were torn from the parent stem. Shall it be clothed anew with comeliness, shall it put forth once more its leaves and branches, its blossoms and its fruit? We have only to look around us through the Christian world to-day to have an answer to these queries. A faith which never allowed itself to be tarnished by heresy or schism, a faith which proved itself ever strong and enduring alike in storm as in sunshine, could not but be blessed by God. St. Patrick's years of bondage were a preparation in the way of Providence for a heavenly mission and for a sacred apostolate the grandest that could be allotted to a Christian missionary. Even so, the seven centuries of Erin's hardships and sufferings appear to have been permitted in the mysterious ways of heaven to prepare her for a glorious and privileged mission and for a destiny the most exalted that could be conferred upon a privileged people.

Look to Ireland herself. No sooner has the period of persecution closed than we see her cities and towns, her hills and her plains clothed once more with religious splendour. It has been calculated that during the past 50 years ten millions of money have been spent in Ireland in the erection of cathedrals and parochial churches, of colleges and schools, of convents, hospitals, orphanages, and other institutions of religion and charity, and all this has been accomplished through the generous contributions of the sons and daughters of St. Patrick at home and abroad. And this marvellous material splendour of the Irish Church, what is it but the reflex of the spiritual blessings of heaven which abound among her people? We see on every side piety and virtue in the family circles, the fervent exercise of mercy and charity in the religious communities, a heroism of sacrifice and devotedness in the ranks of the clergy. It is not to the columns of the public press that we are to look for the records of the people's piety, but to their daily routine of a virtuous life. On one occasion, many years ago, when conversing with the venerable pastor of a large parochial district in my former See of Ossory, he remarked to me that his parishioners were most fervent, and that not one of them was known to die without the Sacraments, and he added, "I am confident that every one of them goes to heaven." Many a devoted priest throughout the length and breadth of Ireland could give the same consoling assurance regarding his faithful flock. But this grand renewal of the ancient splendour of the Irish Church must not be restricted to the hills and valleys of Ireland. The missionary apostolate of winning nations to Christ, bequeathed by St. Patrick to his people, has been revived in a singular manner among his spiritual children in our own day. Their piety, as in the days of yore, shining brightly from the rising to the setting sun has brought the light of the Catholic faith to many lands. This mission of Catholic Ireland, so pregnant with the blessings and consolations of heaven, stands out prominently amid all the vicissitudes and harrowing scenes of the 19th century. And whether men will it or not, the faith of Ireland's sons, like a golden chain, binds the whole English-speaking world to God. It was remarked of Greece of old that though subdued by Rome, yet by her literature she led captive her conquerors. In some like way it may in truth be said that Ireland, by her religion and her faith, has vanquished her persecutors and led many of them captive to Divine Truth. In Scotland, within the present century, the missionary triumphs of St. Columba have been repeated, and where a hundred years ago the Church reckoned only a few scattered congregations, we see to-day, through the apostolate of Ireland's sons, a fully-organised episcopate, and more than half a million of faithful souls. A second spring has clothed England with gladness in our own times, and has ushered in the fairest prospects and brightest hopes for the future. In the joys and hopes of that springtime the fervent congregations of devoted worshippers of Irish birth or Irish descent have had no little part. In Canada a fruitful branch from Erin has been engrafted on the old Celtic stem from France, and has already yielded abundant fruit. In the United States the Church has grown with giant growth, and it is mainly due to Irish fervour that religion has put forth an energy and vigour worthy of the early ages of Ireland's faith, and worthy, too, of the spirit of freedom and of the glorious destiny of that great people. In the Argentine Republic, in Chili, and in most other lands many a Catholic family will be found that looks towards Erin with filial love, and salutes St. Patrick as the father of its faith.

THE CHURCH IN AUSTRALIA.

What shall I say of our own Australian Church, young in years, but vigorous in its growth, and already diffusing around it through the length and breadth of this fair land the blessings and consolations of Catholic charity and Catholic truth? Has not the tree of faith, transplanted from Erin to these shores, found here a genial soil, and has it not cast deep its roots and put forth its branches in gladness, and is it not already clothed with comeliness and yielding joyous fruit? At the Royal Jubilee celebrations a few months ago, the marvellous expansion of the Anglo-Celtic empire in our own day was the theme of general admiration and eulogy. But far beyond the limits of the Empire the English language has won a widespread domain, and those who study the peaceful triumphs of Great Britain and the United States in the paths of commercial enterprise, foresee for it an ever-widening and unique position among the languages of the world. If the English language, thus chartered for the future, be not exclusively the language of heresy, to whom does the merit belong? Is it not the merit of the sons of St. Patrick that wherever that language is lisped you will find fervent congregations offering to the Most High their pious anthems of thanksgiving and praise? Wheresoever the English language holds sway, thither, through the Celtic Soldiers of the Cross, the Catholic Church extends her conquests. If the domain of that language encircles the globe, we may also in truth affirm that the sun never sets on the spiritual empire which exalts in St. Patrick's apostolate.

late. Here in Australia we welcome the joyous rays of the rising sun, and with what fervour do Australia's children intone the canticles of benediction to the Most High for the glory conferred upon St. Patrick and on his chosen Church? South Africa takes up the anthem of praise; Ireland and Great Britain re-echo the joyous tributes of thanksgiving. And ere the sun set in the far-distant West, how eagerly and earnestly the millions of faithful souls in Newfoundland and the United States and Canada pour forth rejoicing their songs of gladness, their hymns of gratitude, to God. We are told that in the Vatican Council, a quarter of a century ago, no saint, after the first great apostles of our Lord, reckoned so many mitred representatives among his sons as St. Patrick, and it is calculated that at the present day more than 200 bishops, 16,000 priests, and 20,000,000 of Catholics look to him as the Father of their faith. Thus has heaven begun to show forth the grand and privileged destiny for which the Irish Church was prepared and disciplined amid the storms and persecution that for centuries rendered desolate her fair shores. And now if you ask me what was the distinctive feature of the singular piety of Ireland's apostle, what the characteristic devotion of Ireland's saints and martyrs, what, in fine, the source of the fruitful apostolate that has extended its heavenly blessings to so many lands, I should at once reply it was the love of our Redeemer; it was the realisation in the heart of hearts of Ireland's sons of the great mystery of the incarnation of our blessed Lord. From that as from a source proceeded their boundless love of the altar and of the holy sacrifice which perpetuates the presence of our Saviour amongst us. From that was derived their unconquerable devotion to the Blessed Virgin, who, amid the trials and sorrows which beset their course, was ever to them an anchor of hope, a star of joy. From that came their heroism of martyrdom, the sanctity of life, the fruitfulness of their missionary zeal. From that also came their unfaltering devotion to the See of St. Peter, the divinely-strengthened rock on which Christ built His Church. No storms of persecution, no arts of Satan, could separate them from that source of their invincible strength. On the banners of their victory to-day are inscribed St. Patrick's words, as vigorous, as far-reaching, as life-giving as when they were first addressed by him to his loving disciples: "As you are children of Christ, so be ye children of Rome."

THE LESSONS OF THE DAY'S FESTIVAL.

This love of the Divine Redeemer is a lesson that, I trust, the ceremony which we celebrate this day shall ineffaceably impress on the heart of each one of us. This shall be the crown of its triumph, the diadem of its joy. The consecration of your grand cathedral is indeed a joyous festival. It is a feast of special joy to your beloved Archbishop, privileged as he is, to see the toil of many years attain its crowning blessing. It is a day of joy to the clergy and faithful people of the archdiocese, who have so strenuously and so perseveringly co-operated with him to attain this grand result. It is a day of joy to the whole Australian Church, for every Catholic amongst us must exult when he looks with legitimate pride to the beauty of this sacred edifice and to the magnificent and enduring monument which your piety and generosity have raised to the glory of the Most High. And, united with us in spirit, the pioneers of the faith who have gone before us, bishops, priests, and people to-day rejoice. In sorrow and sadness, yet zealously and perseveringly, they sowed the seed of which we reap the abundant harvest to-day. Exultingly they lift up their hands in blessing before the throne of the Most High, and joyously they intone their canticles of thanksgiving and of praise for the manifold mercies which God has vouchsafed His people. And now, dearly beloved in Christ, one word of exhortation to you before I conclude. Let this cathedral, to-day consecrated to God, be henceforth the centre of your affections. Around it and its altar be inseparably entwined your faith and piety, your devotion and love. And with that love of your cathedral hand on to your children the spiritual loyalty and devotedness which you have ever shown to Holy Church. The bonds of affection which linked the sons of St. Patrick and the "Saggarth Aroon" were such as no power of earth or hell has ever been able to sever. To it in no small measure is due the never-failing vitality and energy of Erin's piety. Cherish this spiritual loyalty as a precious and priceless heirloom. Give proof of it by promoting, within your respective circles, family piety, and the exercise of every Christian virtue, by guarding the religious education of youth, by encouraging Catholic literature, and by repelling from your homes those immoral and irreligious publications with which, alas! as with a pestilential deluge, the world is flooded at the present day. The Catholic Church is on the battlefield in this fair land and fearlessly does she bear the brunt of the combined assault of all God's enemies. She expects all her sons to rally around her. In every combat, in every trial, such loyalty of her children has been to her a prestige of victory, her greatest consolation, her strength, her pride.

CONCLUDING WORDS.

Thus at no very distant time shall be fulfilled the yearning of every faithful heart amongst us, that Australia may become a land of saints. Oh! may heaven hasten the gladsome day when, through the virtues of her children, Australia may be saluted by the Catholic world as the joy of Christendom, the diadem of Holy Church. This is the one ambition, the one great aim to which are directed the efforts, the aspirations of bishops and priests, and so many faithful souls. This is the great purpose of the religious splendour with which the grand ceremony, at which we have just assisted, has been crowned. When that joyous day shall have come, then, indeed, enduring in its radiance, perfect in its brightness, and peerless in its glory shall be the aureola which the voice of heaven and of earth decrees to the Apostolate of St. Patrick and his people.

ADDRESSES AND PRESENTATIONS TO THE ARCHBISHOP.

MESSAGE AND PRESENT FROM THE SOVEREIGN
PONTIFF.

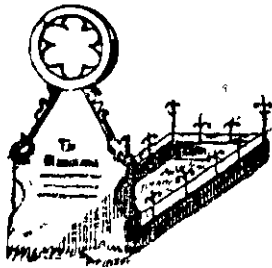
The Cardinal Archbishop of Sydney, having concluded his sermon, assumed his gorgeous outer robe, and accompanied by the

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Oamaru	6d	1s 0d	1s 6d	2s 6d	3s 6d	4s 6d	6s 6d
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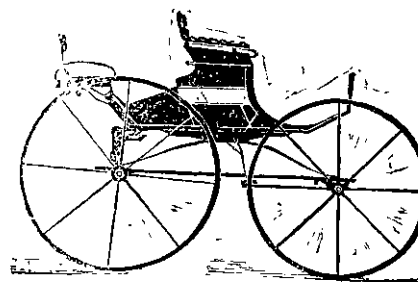
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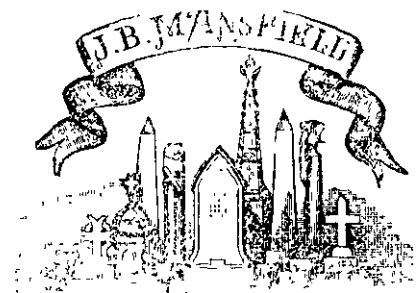
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Most Rev. Dr. Moore (Bishop of Ballarat), descended from the episcopal throne, and approached his Grace the Archbishop of Melbourne. His Eminence, in the course of a brief address, asked the Metropolitan of Victoria to accept from the assembled prelates sincere congratulations on the glorious crowning of his labours in connection with the noble cathedral opened in its completed state that day, and begged his Grace's acceptance of a cheque for £400 from the hierarchy. The cardinal having returned to the throne, the Archbishop was then presented with another cheque, for £2088 10s, from the clergy of the archdiocese, who deputed the Rev. J. H. O'Connell, P.P. (St. George's, Carlton), to bear their munificent gift to his Grace. The Most Rev. Prelate, having ascended the pulpit, returned thanks for the munificent gifts of the day. To say that the offerings of the assembled prelates and priests to the cathedral through him were acceptable and most gratefully received was what any person would easily and fully appreciate. He accepted the munificent offerings, not only on his own account, but on account of all living friends of the cathedral, and he accepted them as made in grateful remembrance of the founders and the deceased benefactors of the cathedral. As at the time of the Nativity, the princes had come from afar, and had united with others in offering most precious gifts unto the chosen home of the Saviour of Man. They had offered gold and frankincense and myrrh, and they offered what was much more precious than material gifts, namely, the love and the friendship of brotherhood, of which these material gifts were the symbols. All he could say was that the words of the psalmist rose unbidden to his lips: "Behold how good and how pleasant it is for brethren to dwell together in unity." Not only from the remotest parts of Australasia, from Perth and from Wellington, had favours been showered upon them, but also from the primal seat of St. Patrick, and from the centre of Catholic unity. Their Holy Father, Leo, had sent the following message of sympathy and felicitation. He had also sent a beautiful set of vestments, which he intended should be used that day, but, unfortunately, they had as yet not arrived. The message from His Holiness the Pope, translated into English, was as follows:—

"With sentiments of heartfelt pleasure we rejoice with you on the occasion of the completion of the magnificent cathedral erected in honour of St. Patrick, and as you are about to dedicate it to God with solemn ceremonial and exuberant joy, we impart most lovingly the Apostolic benediction to the Archbishop and to all the faithful of the diocese, but more particularly to those who have aided in the completion of the magnificent cathedral.

"Given at Rome, 3rd September, 1897.

LEO XIII., Pope."

The Primate of all Ireland had sent a letter full of his own simple and loving nature, and from an exchequer not overflowing with wealth he had sent a most generous donation. The donations which had been sent during the past few days he wished to personally acknowledge, and acknowledge with sincere gratitude.

THE DONATIONS.

His Grace the Archbishop then read the list of donations, chief among which were the following:—The visiting prelates, £400; the E.C. clergy, £2080 10s. The principal donations comprised in the last-mentioned contribution were:—Right Rev. Monsignor O'Hear, £50; Rev. W. Quilter, £100; Very Rev. T. Lynch, St. Kilda, £100. Rev. E. J. Kelly, D.D., £100; Very Rev. M. Carey, £100; clerical friend, £100; Jesuit Fathers, £100; St. Vincentian Fathers, £50; Dean Hegarty, Kyneton, £50; Rev. R. S. Benson, £40.

The Laity.—Mission Collections.—The principal mission donations were as follows:—St. Kilda, £260; St. Brigid's North Fitzroy, £152; St. Francis' £115; Collingwood, £102; South Yarr a, £100; St. John the Baptist's £91; St. Mary's, Kyneton, £76; South Melbourne, £67; St. Mary's, West Melbourne, £63; St. Ambrose, Brunswick, £55; Mansfield, £50; Dandenong, £50; Geelong, £42; Carlton, £40; Gisborne, £40; Gardons, £40; Essendon, £6; St. Kilda West, £35; Kilmore, £34; Williamstown, £33; Elsternwick, £32.

PRIVATE GIFTS.

Amongst the private donations were the following:—Mr. P. McGinness, Kew, £150; Mr. Andrew O'Keefe, Adelaide Vale, Bendigo, £105; Mr. J. P. Lonergan, Prahran, £105; Mr. Andrew Tobin, St. Kilda, £100; well-wisher, £100; Dr. M. U. O'Sullivan, £100; Sisters of Charity, £50; Mr. T. Keenan, Grand Hotel, £50; Messrs. Fogarty and Doyle, £50.

In addition to these amounts the Archbishop of Melbourne made the handsome donation of £1000. The return from the sale of tickets for admission was approximately fixed at £1500, and the collections taken up during the day, including the above-mentioned donations, amount to over £7000. As the great concourse of people filed out of the cathedral, Handel's "Hallelujah Chorus" was splendidly rendered by the choir and the orchestra.

CHORAL ARRANGEMENTS.

The cathedral choir was augmented by picked voices from other churches, and numbered 120. An orchestra under Mr. Dietrich, numbering 25, added greatly to the effect of the Gregorian chant and Beethoven's Mass in C, the Proper of the Mass, being of the former, and the Ordinary the latter. The soloists were Madame Gabriella Boema, Miss M. A. Godwin, and Mr. R. Foley, of the cathedral choir, and Herr Rudolf Himmer (of St. Francis' choir). At the entrance of the procession "Ecce Sacerdos" (Stable) was sung with thrilling effect; Introitus, "Sacerdotes tui" (Gregorian); Kyrie, Gloria (Beethoven in C); Graduale, "Sacerdotes ejus" (Gregorian). At the collection—Motett "Jubilatio Deo" (Aiblingler), organ solo; Credo (Beethoven in C); Offertorium, "Veritas mea" (Gregorian); Motett for solo and chorus, "Ave verum" (Gounod); Sanctus, Benedictus, Agnus Dei (Beethoven in C); Communio, "Beatus servus" (Gregorian).

Silence and calm reign supreme till the first note of the Gregorian music falls on the ear as the priest at the foot of the altar proceeds with the Proper of the Mass by reciting alternately with his ministers the 42nd psalm. Having ascended the altar platform

the celebrant proceeds to offer "clouds of humble incense," the choir chanting the versicles meanwhile. Approaching the Ordinary of the Mass Beethoven's work in C was heard in its richness, and with inspiring effect. As is well known, his Holiness Leo XIII. discounts florid music in the Church, as likewise the employment of loud wind instruments. As a middle course, therefore, we had a combination of the plain chant and the work of a master who, whilst preserving the sweetness and pathos to be found in Mozart, Haydn, etc., carefully excludes what may be termed dramatic and sensuous effect. The "Gloria," "Credo," "Sanctus," "Benedictus," and the "Agnus Dei" were rendered in a satisfactory manner, though it were much to be desired that the choir were moved to the transept, for, although the voices were numerically strong, at times the parts lacked effect, owing to the distance from the chancel, nearly 300 feet. Herr Steinmetz efficiently acted as conductor, and Mr. Charles Sykes presided at the grand organ in his usual masterly manner.

ARCHITECTURAL DETAILS.

Amongst the many that must have felt a more than common satisfaction in the completion of the noble fane was the eminent architect of the cathedral (Mr. W. W. Wardell), the apt pupil of the famous Augustus W. Pugin, one of the leaders in the revival of Gothic architecture in England in the first half of the present century.

Upon entering the cathedral at one of the western doors the visitor turns aside into the sacristies, which are three spacious apartments on the south-western side of the nave, set apart for the use respectively of the Archbishop, the clergy and the altar-boys. Returning to the nave, the view of the interior of the cathedral as seen from the western end is extremely imposing. Two rows of massive pillars of great height divide the nave from the aisles, which are carried without interruption right round the interior of the building. The roof of the nave, as also of the transepts, is of open timber-work, but the aisles have groined ceilings in New Zealand stone, with carved bosses at the intersection of the ribs. The architecture of the eastern or sanctuary end of the church is very striking, for instead of the square end which usually appears in English Gothic cathedrals, the much more effective form of the apse is adopted, as in some of the great French cathedrals, notably those of Amiens and Beauvais. The apse may best be described as a semi-octagonal recess placed at the east end of the choir, beyond the High Altar. A screen of pillars intervenes, and from the aisle beneath are five radiating chapels, in each of which an altar is placed. These side chapels have stone groined roofs, while those of the sanctuary and central tower are groined in wood. The apsidal form of structure affords room for much embellishment, and the carving and decoration of this part of the building are particularly fine. The middle one of the five side chapels is much the largest and is called the Lady's Chapel. Another is called the Chapel of the Holy Sacrament, and in this a stone frame in compartments forms a reredos over the altar, and is fixed ready to receive mosaics from the atelier of the Murano Company of Venice. So far only one of these compartments is filled, and it contains an exquisite mosaic representing the Crucifixion of Our Saviour, with Mary and John. The window is filled with stained glass from Munich. Adjoining this is the Chapel of the Souls in Purgatory, so called because beneath it lie the mortal remains of the late Archbishop and of Dr. Fitzpatrick, whose beloved features look out from tablets of richly-chased brass upon the worshippers at the shrine between them. The three stained windows overhead tell the story of the Crucifixion, Resurrection, and Ascension. Coming to the sanctuary itself, facing the nave, the floor is considerably elevated, and it is surrounded by a massive brass railing. Based on a foundation of brickwork and concrete, the altar proper is wrought of the "Emperor Red" marble of Barcelona, with pillars of green stone from the Galway quarries, and panelled with mosaic portraits of the Saviour, the Blessed Virgin, and St. Joseph. Upon the altar is a tabernacle made of the finest Devonshire alabaster, richly carved in the Gothic design that characterises the whole work. The reredos is of red Spanish marble to match the altar and is adorned with crystals and precious stones, while the pinnacle, which rises to a height of 25ft from the floor of the sanctuary, is beautifully carved out of alabaster and highly polished. Through the arch of the canopy the rich stained glass window at the back of the altar throws a softened light, and the general effect of the structure is most impressive. The High Altar, as well as the altars in the side chapels, comes from the celebrated workshops of Messrs. Farmer and Brindley, of London. The Archbishop's throne and canopy are of beautifully-carved blackwood. The floor of the building leaves little to be desired. Minton's tiles are used everywhere, save in the sanctuary and side chapels, and these are laid with mosaic work. This work is unique as far as the Australian colonies are concerned. There are structures with imitation mosaic tiling, but none with tiles approaching those in the cathedral. The size of the tiling is from a quarter to half an inch, and is of Maw's first quality of mosaic tile pavements.

THE CATHEDRAL IN THE EVENING.

Long before the hour appointed for the commencement of Pontifical Vespers, the cathedral was crowded in every part, although admission was by ticket only. For the first time the building was illuminated by the electric light, and the effect, especially on the richly furnished sanctuary, was grand in the extreme, the jewelled High Altar, with its massive furniture, glistening under the strong play of the bright illuminant. The great stained glass window over the eastern door, on which electric jets reflected, could be seen with distinctness from the outside of the cathedral. The contract for fitting up the cathedral with the electric light was satisfactorily carried out by Mr. Smith, of this city. The current is switched on from the vestibule leading to the sacristies, and each part of the building can be lighted separately. The wires are run beneath the tiled flooring, and thence up the massive blue-stone pillars which divide the nave and the chancel from the aisles. A jet is placed in the centre of the episcopal throne, and 36 jets surround the sanctu-



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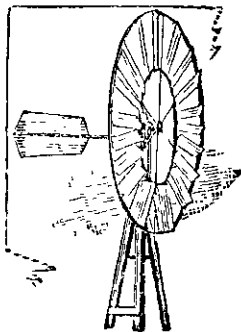
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ary, bathing it in a flood of light, which makes it possible to even distinguish the motto on the throne—"Splendent in nocte." The pulpit is well supplied by two lights, and in its present improved position and dimensions, combines the ornamental with the useful.

PONTIFICAL VESPERS.

At 7 p.m., the prelates having taken their places in the sanctuary, Pontifical Vespers were sung by the Most Rev. Dr. Verdon (Bishop of Dunedin), the deacons being the Very Rev. M. Carey, P.P. (Elsternwick), and Rev. P. J. Fallon (St. Francis); copemen, Revs. M. O'Reilly, C.M. (Malvern), and J. Manly (Footscray).

At the conclusion of the anthem of the day, the Archbishop of Wellington, N.Z. (the Most Rev. Dr. Redwood, S.M.), delivered the sermon from these words:—"This is the victory which overcometh the world—our faith."—(John v., 4). [The full text of the sermon will appear in our next week's issue. Ed. N.Z. TABLET.]

Special music was arranged as follows:—Vespers—"Domine ad adjuvandum" (Vittoria); antiphons and psalms for alternate choirs; Hymnus, "Placare Christe" (Gregorian); "Magnificat" (Palestrina); Litany; "Ave verum" (Gounod); "Tantum ergo" (Ortiz); "Adoremus" (harmonised).

There were two choirs, the ordinary and a specially trained choir (by the Rev. G. A. Robinson, B.A.), of 150 of the youth of both sexes, who were located in the nave. Alternate verses of the psalms, etc., were taken with excellent effect, the rendition of the "Magnificat" (specially harmonised for the occasion) being very fine.

The day's magnificent ceremonial was appropriately concluded with the "Te Deum" (Witt).

THE FEAST OF ALL SAINTS.

On Monday, Feast of All Saints, the second day's ceremonies were carried out with the same wealth of liturgical and ceremonial detail as on Sunday. At 11 a.m. the cathedral was filled by a congregation numbering about 3000, amongst whom were many non-Catholics. The celebrant of the Pontifical High Mass was the Most Rev. the Bishop of Dunedin, with Fathers Carey and Robinson as deacon and sub-deacon respectively. The Cardinal-Archbishop and the Most Rev. Dr. Carr assisted in the sanctuary, as likewise the other prelates and clergy, as on the previous day.

After the first Gospel, the Most Rev. the Auxiliary Bishop of Sydney preached on the festival of the day, taking for his text these words:—"And I saw a great multitude, who fell down before the throne, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever, Amen" (Rev. vii., 2-12.).

IN THE EVENING.

In the evening there was again a very large congregation, the Most Rev. Dr. Byrne (Bishop of Bathurst) pontificating. The preacher was the Most Rev. Dr. Dwyer (Coadjutor-Bishop of Maitland, cum jure successione), a Most Rev. Prelate whose elevation to the purple was hailed with special pleasure, his Lordship being the first Australian-born Bishop.

His Lordship took for his text the third verse of the 23rd chapter of the Apocalypse. "And I heard a great voice from Heaven saying, Behold the covenant of God . . . and they shall be His people, and He shall be their God."

FEAST OF ALL SOULS.

The Office of the Dead was first chanted, the chief chanters being the Revs. G. A. Robinson, B.A., P. J. Fallon, J. Manly, and M. O'Reilly, C.M. The rendition of the "Benedictus" was very fine. The Office concluded, the Most Rev. Dr. Byrne celebrated Pontifical Requiem Mass, the Rev. W. Quilter, assistant priest, and the Very Rev. M. Carey, P.P., and Rev. R. S. Benson, acting as deacon and sub-deacon respectively. There was no organ accompaniment, according to the rubrics for Requiem Mass.

The occasional sermon was delivered by the Very Rev. Fr. O'Farrell, C.S.S.R. (Superior of the Redemptorist Monastery, Ballarat).

The preacher selected his text from Ecclesiasticus vii., 37, 38. "A gift hath grace in the sight of all the living, and restrain not grace from the dead. . . . Be not wanting in comforting them that weep, and walk with them that mourn."

The function concluded with the Solemn Absolution.

CATHOLIC SCHOOLS DEMONSTRATION AT THE EXHIBITION BUILDING.

The celebrations in connection with the opening of the cathedral were continued on Tuesday evening, when the Exhibition Building was crowded to the doors by an attendance of the general public of over 10,000 persons to witness a demonstration by the combined Catholic schools of the metropolitan and the suburban area. Shortly before 8 p.m., his Eminence Cardinal Moran, his Grace the Archbishop of Melbourne, the visiting prelates, and a large number of priests arrived, and were loudly applauded as they took their seats immediately in front of the spacious platform. There was also a considerable number of Christian Brothers present. The scene upon the graduated platform in the vicinity of the grand organ was an exceedingly pretty one. Massed in groups, according to the schools they represented, 1500 children of both sexes were seated, and formed a strong argument in favour of Christian education. It is said that the countenance is the mirror of the mind, and with their bright, beaming faces of fresh innocence and happiness, those hundreds of boys and girls effectually disposed of the sophistry of those who would make believe that religion has a tendency to put the iron into the soul of youth. But even from a material standpoint the superiority of the system from all others, which combines religion with secular knowledge, was abundantly apparent on the occasion referred to. It will be enough to say that our Catholic schools are up to date, and more than able to hold their own against all competitors in the scholastic field. As being altogether disinterested praise, it is worth while to quote the following from the *Age* in its

notice of the demonstration:—"As for the entertainment itself, it was such as to raise the immense audience which assembled to the highest pitch of enthusiasm, and at its close the Archbishop of Wellington (Dr. Redwood) declared that there had been everything to feed the mind, to raise the thoughts, to touch the heart and please the fancy. The opening chorus was a song of welcome, rendered by the combined choir in a manner which showed that the children had been most carefully trained. Then followed a drum march and club exercise by the pupils of the Christian Brothers' schools. Each evolution was well executed, the club drill being especially good. The South Yarra and South Melbourne schools combined in singing "Oft in the still night," and a floral musical drill was also given by the younger pupils, both numbers being well received. Pupils from the schools of the Sisters of Mercy, Nicholson street, appeared in a *tableau* illustrating the Biblical parable of the five foolish virgins who failed to have their lamps trimmed and ready, and were met with the doleful cry of "Too late! too late! ye cannot enter now!" The *tableau* was well conceived and carried out, and the chorus, "Too late," was capably sung by younger scholars from the schools as the five foolish ones wrung their hands in despair. The same scholars also gave a very pretty chorus and dance entitled "Fairy land." Two part songs "We come to thee, Savoy," and "Come where the lilies bloom," were well rendered by a fourth group, consisting of pupils of the Sisters of Mercy, North Melbourne; St. Mary's, West Melbourne; and St. Ambrose's, Brunswick. A feature of the entertainment was an original cantata sung by pupils of the schools conducted by the Sisters of Charity, and entitled "A blessed labour crowned." The theme of the cantata was the joyous completion of the cathedral, and it concluded with a message to Erin and a tribute to Archbishop Carr. "The last rose of summer," by St. Patrick's High School was much enjoyed, and was followed by the alphabetical calisthenic and puzzle march. A batch of children, carrying small banners, after going through a number of evolutions, drew up in double file, when it was seen that the letters on the banners read, "Welcome to Cardinal Moran" and "Cheers for Archbishop Carr." The cheers, needless to say, were given with a heartiness that made the Exhibition Building ring.

The Australian National anthem, "Unfurl the flag," was sung by pupils of St. Ignatius' boys and girls' schools, and the full choir of 1,500 voices, waving bannerets and miniature Union Jacks, joined in the chorus. The boys' running drill lent variety to the entertainment, which closed with a song for the Pope by the combined choir.

His Eminence Cardinal Moran, Archbishop Carr and the visiting prelates occupied seats immediately in front of the platform, and evinced deep interest in the proceedings. At the close of the programme the prelates, headed by Archbishop Carr, ascended the platform and Dr. Redwood briefly addressed the children. He said that on behalf of their beloved and illustrious Archbishop and all the visiting prelates he desired to say that they were charmed by the entertainment. There was in it every variety—to feed the mind, to raise the thoughts, to touch the heart and please the fancy. There was harmony of sound and of motion throughout, and it was hard to say where they might put the highest excellence. But, speaking generally, he would say that the entertainment reflected the greatest credit on all who prepared, and, of course, on all who performed it. He begged, in the name of the Cardinal, their Archbishop, his own illustrious colleagues and himself, to thank them, and to say that he would carry back to New Zealand very pleasant recollections of that evening.

After cheers had been given by the scholars for the prelates, the latter a corded the gathering their cordial episcopal blessing and the audience dispersed.

As the prelates were leaving the platform, vociferous cheers were given for them by the 1500 children, who afterwards sang with much spirit "God save Ireland."

Teeming with gold.—The *Daily Mail's* New York correspondent telegraphs—A new district teeming with gold is reported to have been recently discovered 300 miles from Dawson City. A mining engineer accidentally came upon the diggings, and is certain the region far exceeds Klondyke in productiveness. Eleven pounds of gold in nuggets was washed down by a stream which at low water exposes the yellow metal in great profusion. The location is known only to four men. Large finds are also reported in Canada, near Lake Superior, and American prospectors are now on their way to Toronto to perfect their claims.

In his Jubilee Book of Cricket, Ranji speaks with no uncertain voice upon the question of doubtful delivery in bowling. He refers to Jones and McKibben, members of the last Australian Eleven, and says they both possess doubtful actions. As Ranji truly admits, "we in England certainly have no right to cast the first stone," but it is high time that something was done in this correction.

John Bull occasionally perpetrates a bull that is quite as "bully" as any Irish bull. According to "Law Notes" of England, an English Judge, in sentencing a prisoner, recently said—"Are you aware that for these repeated breaches of the law it is in my power to send you to a term of penal servitude far exceeding your natural life? And, what is more, I feel very much inclined to do it."

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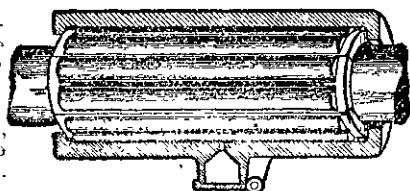
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