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Current Topics

AT HOME AND ABROAD.

'CIVIS'
AND THE
CATHOLICS OF
NEW ZEALAND.

BOSWELL reports Dr. Johnson as saying: 'I have no more pleasure in hearing a man attempting wit, and failing, than in seeing a man trying to leap over a ditch, and falling in.' 'Civis,' who writes—or is supposed to write—the 'Passing Notes' in each Saturday's issue of the *Otago Daily Times*, 'falls in' every time with the monotonous regularity of the unsteady knight in Alice's tour through Looking-glass Land. He furnishes a melancholy example to disabuse the minds of budding journalists who fancy that native wit need not grow like the finger-tips, but may be acquired, like a knowledge of history, by study, or, like a Highland fling, by practice. Like some scores of our Catholic and non-Catholic acquaintances, we have long since given up as a weariness of spirit the perusal of 'Civis's' melancholy attempts to manufacture watery wit, and his acres of words, words, words, that cover up a puerile fancy like the endless wrappings of old newspaper which envelop an empty match-box or a bent hair-pin in the 'fish-pond' of a charity bazaar—but with this difference: that you are sometimes in luck at the 'fish pond' and haul up a wax doll or a pocket-slate or a three-penny cigar. We do not dip in 'Civis's' 'fish-pond' now. Like so many others we have long since found his 'prizes' to consist, week after week, of a monotonous and almost unbroken series of empty verbal wrappings. We peruse some of his paragraphs only when, at long intervals, our attention is specially directed to them by some leisured friend who is not particular about his reading matter. And we are on such occasions chiefly struck by the growing fatuity of 'Passing Notes.' There is a demand for the light and airy treatment of current subjects in Saturday papers. If well served up, such themes as the 'Passing Notes' might be as whipped cream or freshly-opened champagne to a newspaper feast of solid matter. James Payn, 'Oriol' of the Melbourne *Argus*, the 'Linkman' in *Truth*, and the 'Flaneur' of the Sydney *Freeman* are (or were) all readable and interesting in a bright and chirrupy way. 'Civis' is, in more senses than one, a distant imitator of them. But by comparison with them he is what a clothes-horse is to 'Carbine' or a wash-tub to a warship. We like fooling—when it is clever fooling. There was a time when 'Civis' could get off, once a quarter and in fine weather, what Artemus Ward would call a 'goak' of a more or less cheerful or more or less melancholy kind. The aching intervals between were filled in with an occasional 'chestnut,' an occasional verbal transcript taken (without acknowledgment) from 'Oriol' of the Melbourne *Argus*, occasional paragraphs supplied by obliging wits or would-be wits from outside Dunedin, and, for the rest—general vacuity. It probably suits some people—the guardians of the city and suburban perambulators, for instance. But 'for people that like that sort of thing, it is just the sort of thing they like.'

'Civis' is perfectly welcome to the utmost degree of dulness that he can compress into his weekly nonsense-talk. He would receive no notice in this quarter did he not, for 'divarshun' or with malice prepense, throw stones occasionally through our window. His latest fling is about the election campaign, which is now in full blast. The *Otago Daily Times* 'Civis's' employer—is, for reasons which do not concern us, strongly anti-Seddonite. We hold no brief for Mr. Seddon, but we may express our conviction that, even as newspapers go, the *Times* is not an over-scrupulous fighter. Yet there are some things that the *Times* or any reputable paper in the Colony, would hesitate to do, even in the full fury of an electoral campaign. One of these is, to directly and editorially raise sectarian passion and utilise it for the benefit of a political party. Such an expedient is to a political campaign what the poisoning of wells and the use of explosive bullets would be in military operations. Such methods of electioneering are left

by reputable journals to the oath-bound fanatics of the Orange lodges. But there are three well-known ways of driving a coach-and-four through this elementary law of journalistic honour. They are as follow, and are used separately or jointly as the editorial judgment or the circumstances of the campaign may dictate: (1) The repeated publication of reprint matter—extracts, cuttings, etc.—calculated to arouse sectarian passion and direct it along the desired course. (2) Another method is to open the columns of the paper to correspondence along the proper channel. Such correspondence frequently, if not usually, originates with, and is kept up by, persons connected with the newspaper office itself. It is for the most part anonymous, and uniformly abusive and exaggerated. Replies may or may not come to hand. Effective replies, unless coming from persons of some note or position, are frequently either thrown into the waste-paper basket or published in a form so mutilated that their value is destroyed. In order to give an excuse for the prolongation of the correspondence, weak, wishy-washy 'replies' are, in case of need, concocted, frequently at the newspaper office, and published anonymously or over bogus names; or semi-illiterate effusions, coming nominally or really from some indignant but well-meaning 'domestic help,' are selected for their sublime worthlessness and inserted as the best and only reply the 'other side' can make. (3) The third method of raising the sectarian demon non-editorially is to utilise the services of what we may call the 'free-lance' department, where it exists. 'Civis' is the 'free-lance' of the *Otago Daily Times*. Cheap writers of this class have definite and well-recognised functions in the secular Press of our day. Ideally, their office would be that of wits at a brilliant literary gathering. But the ideal condition is very seldom attained on provincial papers; for wits come only a few in a century. Like true poets, they are born, not made, and they usually gravitate to the capitals. The actual function of the cheap free-lance writers referred to above is the same in principle as that of the court-fools of medieval days: (a) to tickle the crowd with quips and jokes and verbal antics (if they can); and (b) to yell out the political innuendoes and personalities which the canons of journalistic honour and dignity and prudence forbid a reputable paper giving expression to editorially. Briefly, they do their newspapers' swearing and cursing and 'language' in election campaigns, and spend the rest of their time earning an honest livelihood by tickling the jawbones of yokels with an oaten straw.

Now, the *Otago Daily Times* has, within the limitations mentioned, raised the sectarian cry as part of its electoral plan of campaign. (1) It has not published reprint matter of the kind indicated, for the simple reason that none was available. (2) It has, however, given full scope to anonymous and other correspondence denouncing the Catholics in exaggerated terms for their alleged relative numerical superiority in certain branches of the Public Service of the Colony. A perusal of those productions will serve to throw grave suspicion upon the *bona fides* of a great part of the correspondence. (3) And now 'Civis' has taken up the task and with his cap awry and his bells a-jingle gets off some remarks anent Catholics and the general elections which the editorial columns would not carry. Stripped of their wrappings of redundant phrase, the following are 'Civis's' remarks:—

There is another matter of practical and pressing interest upon which, were it possible, I should very much like to confess the *TABLET* editor. Is it understood that throughout New Zealand Roman Catholics will vote for the Government candidates? . . . Does an understanding exist between certain high contracting parties that Roman Catholics, as far as their ecclesiastical authorities can influence them, shall be influenced to vote for Government candidates? . . . If such an understanding exists, the rest of us would like to know it. And that's where, I am afraid, we shall come short! But, failing authoritative information, we shall be able, putting two and two together, to form for ourselves a pretty accurate judgment. There is just one other question: Supposing that Roman Catholics generally are going to vote for the Government, what is the inducement? What is the Government going to do for them in return? These are questions upon which electors of all parties may with advantage chew the cud of reflection.

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Now the office-boy could have told 'Civis' that these are questions which the *Otago Daily Times* could not put editorially. The second question is really the vital one. It involves an impertinent prying into the private concerns of persons who are vaguely termed the 'ecclesiastical authorities'—presumably the Catholic bishops. Herein appears the usefulness, in a political newspaper office, of the modern counterpart of the rude medieval wearer of the cap and bells. The questions, however, suggest certain very evident counter-questions by way of retort, which we have no intention of asking, but which—with their corresponding 'putting two and two together' and forming 'a pretty accurate judgment' of our own—will readily occur to the minds of 'Civis' and his political friends and paymasters. But we should like to 'confess' 'Civis' just a little as to the drift and purpose of his questions. Now, 'Civis,' cannot any person who knows a hawk from a hand-saw see that your questions are purely rhetorical; that they convey a charge or insinuation that the Catholic 'ecclesiastical authorities' in New Zealand have secretly struck a bargain which in the minds of you and your party would be a rank-smelling crime to be avenged by a no-Popery shriek from one end of the Colony to the other; that you have already put your two and two together and found they make twenty-two; and that—to travesty the old anti-Jacobin song—Seddon's (to you) a dog and the Catholic episcopate an ass: the one to be kicked with hob-nailed boots, the other to be beaten with a crowbar and tortured with the unmusical 'passing notes' of your cracked bassoon—and all in the sacred interests of party? Come, now, 'Civis'! We 'would like to know,' you know. But, of course we don't expect (nor particularly want) a reply. And failing such reply, can we not also 'put two and two together to form for ourselves a pretty accurate judgment'? You see, good 'Civis,' that two at least can play at this little game. Trial by jury has often been a 'mockery, a delusion, and a snare.' But what shall we say of the new-fangled trial by interrogation which you have attempted to introduce into the howling wilderness of New Zealand politics? In the hands of any political party it would be a calamity. In the hands of political campaigners who are ready to raise and profit by the sectarian cry it would be the abomination of desolation. That is about the only difference.

We have a few more queries to put before we have done 'confessing' 'Civis.' (1) You, 'Civis,' write as if you had judicial authority to interrogate the editor of the N. Z. TABLET, to demand a satisfactory reply as by sheer right, and failing such reply, to pass sentence in form. Pray, who set you astride of this high rocking-horse and constituted you the witness-jury-and-judge-Jeffreys of the Catholic 'ecclesiastical authorities' of New Zealand? You put on more airs than a British Lord Chief Justice. But where's your high and mighty commission? Or are you merely a tin-pot melodrama creature in paper 'ermine' sitting upon a prosaic barrel-end? (2) Did you really want an answer to your impertinent questions or—honestly—did you not prefer to get no reply, so that you could 'form your judgment' and pass sentence without the distressing burden of hearing the other side? If you wanted an answer, why did you not send us a marked copy of your queries? Or have you so guid a conceit o' yerself as to fancy that the editor of the N. Z. TABLET habitually impairs his mental digestion by swallowing weekly doses of your flat and watery home-made gooseberry beer? As a matter of fact we learned of your remarks through meeting—what we seldom meet nowadays—one who reads 'Passing Notes.' And he reads them just as he reads the funeral notices, not for 'divarshun,' but merely to kill time: 'and labour dire it is and heavy woe.' Again (3) did it not occur to your slow fancy that we might even see your questions and decline to answer them on the plea of their general impertinence and meddlesomeness, or on any other plea, or on no plea at all? Or (4) did you not reflect that some angel or imp might suggest to us that we might elect to act on the old motto and 'answer a fool according to his folly'? Yet again (5) supposing we gave a perfectly satisfactory reply: would that reply be satisfactory to your Royal Highness? And would you place it honestly and squarely and without hostile note or comment before the readers that are still left to you? Or would you not rather pass it over and thereby leave your dwindling *clientèle* to fancy that no answer was or could be made, and that, therefore, Mr. Seddon and the 'ecclesiastical authorities' were up to their eye-brows in a conspiracy to keep your political friends for another few years hungering and thirsting for the sweets of power and the gains of office? Or supposing that our answer to your over-cunning—yet in one sense under-cunning—queries were, *per impossibile*, such as to defy the ingenuity of the quibbler and the double-microscope of the hypocrite, would you not affect to disbelieve us and regard our 'straightness' as proof conclusive of our 'crookedness' and insincerity? All this is part of the political game, you know. And as you're in the game you're probably of it and not an angel floating in resplendent innocence in the ether above it. Pray, be patient, good 'Civis,' and don't take up your hat and 'move,' for we have a further question to put to you, just to make the round half-dozen. (6) Now—honour bright!

—was not, and is not, your purpose to strike out at the 'ecclesiastical authorities' in any case, whether the editor of the N. Z. TABLET replied to your queries or not—like the drunken husband in Joe Miller's *Fest Book* who vows he'll blacken his wife's eyes when he gets home if he finds her up, and that he'll likewise blacken them if he finds her abed? For, mark you, it looks very like it.

We do not expect that 'Civis' will answer these questions. And in any case we shall not go to the trouble of adding two and two together, for we already know they make just four, and not—as 'Civis' evidently fancies—two-and-twenty. We do not blame 'Civis' for not reading the N. Z. TABLET, but we might reasonably have expected him to have dipped into it if he wanted the editor's views on the elections. Had he done so he would have saved himself the trouble of putting so many minstrel-show conundrums and proclaiming to the public once more what the reasoning portion of it knew long ago: that he quite forgot to learn even the bare elements of logic when he was at school. However, if 'Civis' persists in exposing week after week his poverty of thought and shallowness of reasoning and weakness in matters of fact, that is his own affair—*ipse viderit*. But when he drops his plugged shells into *this* camp, he may expect a naval-gun reply that will promptly dismount his rusty and rickety old smooth-bore. That is all. And a word to the wise ought to be sufficient. For the rest, the Catholic position in New Zealand is no secret, as our readers know. There is no 'inducement' offered to Catholics; no pact, agreement, promise, or understanding of any kind 'between certain high contracting parties that Roman Catholics, as far as their ecclesiastical authorities can influence them, shall be influenced to vote for the Government.' We notice 'Civis's' ready insinuation to the contrary as an evidence of what the hack branch of journalism is prepared to descend to in order to arouse a cry or a suspicion against the Catholic body for the benefit of a political party. We can speak on this matter with all the greater openness because we are not, like 'Civis,' neck-chained to the verandah-post of any political party and fed to bark and bite for them. But we foresee, none the less, that, whatever the final result, some of the tactics of the *Otago Daily Times* will throw many a vote into the balance for Mr. Seddon, and that 'Civis,' with his clumsy innuendos, could do no worse service to any cause than to be its advocate. 'Civis' ought to be happy now. He expected nothing from us, and we have given him much and made no charge. (1) We have categorically answered his questions. This ought to improve his mind, by adding to it a valuable stock of much-needed information. (2) We have read him a little homily on the perversity of certain methods of electioneering. This ought to improve his political conscience—we suppose him to have one. (3) We have pointed out the cool impertinence of his questions and manner of questioning. This ought to improve his manners. (4) We have, moreover, treated him to a perfectly candid, if not particularly refreshing, bit of literary criticism. This ought to improve his 'Passing Notes.' But we have not the slightest hope that it will. His 'notes' are not 'passing' but *passées*: cracked and damaged beyond repair—like those of the ringleady-jingledy old piano in the Wanganui museum. Alas, poor Yorick!

THE following cable message appeared in last Friday's papers:—
THE VATICAN AND THE BOER WAR. The *Osservatore Romano*, hitherto the official organ of the Vatican, has now declared itself an unofficial journal except in regard to the announcement of matters of fact. The paper adds that the Vatican has decided to remain neutral with reference to the Transvaal.

In this connection we may mention a peculiarly discreditable attempt made by the London *Times* to cast odium upon the Vatican in connection with the Boer campaign. Some lunatic at large wrote a letter to the *Osservatore*, which contained the following foolish calculation as to the results of the Boer campaign:—

Patience and clemency have been carried too far. Catholics must now trust in the God of armies. The Freemasons are terrified at the possibility of war between England and the Transvaal. But England cannot give way without covering herself with ridicule. Can it be that this war is providential? Will Protestantism be exhausted by it? Has the period of the great transformation of the world begun when the Church will accomplish a new conversion of the Gentiles? Let us have courage, determination, and faith in God, who is now and ever the God of armies.

This was in a 'letter to the editor' and published as such. But it was enough for the son of Ananias who represents the *Times* at Rome. He forthwith wired the whole extract to his journal as the editorial opinion of the *Osservatore* and, incidentally, of the Vatican, upon the Transvaal campaign! The *Times* knows how to select its agents. It is keeping alive the traditions which flung so evil a notoriety about its persistent support of the forger Pigott long after the rest of the world had recognised him to be a vulgar criminal of the deepest dye.

LESSONS
FROM THE
PHILIPPINES.

THE American troops have learned a few lessons in the Philippines, but they are not just the lessons that the jingo pulpits and newspaper offices anticipated. One lesson is this, that the conquest of the Philippines is about the knottiest problem Uncle Sam ever set his brain and hands to solve. In fact, he is heartily sick of the whole affair. Another is, a wholesome respect for the Spaniard, who succeeded, by peaceable means—and chiefly by aid of the Catholic clergy—in turning those beautiful eastern islands into centres of Christianity and civilisation. The third lesson is one of respect for the dusky-skinned Filipino: a respect extorted from his invaders after they had seen the white of his eye look coldly some hundreds of times upon them along the levelled barrel of a well-aimed rifle. And last, but not least, the American Protestant pulpit is beginning to realise that the Filipinos are not pining for 'an open Bible' and for amalgamation with any of the thousand warring Christian sects of the United States, but are satisfied to hold fast by the one true Fold of which the vast bulk of the population of the islands has for so long been devoted adherents. So much is told by the Rev. Peter McQueen, a Protestant clergyman now in the Philippines, in an interesting review of the religious situation in the islands published in a recent issue of the *Congregationalist*. In the course of an interview, General Otis said to him:—

In regard to the establishment of Protestant missions in these islands at the present time, they will have a hard and stony time. The Filipinos are all earnest Catholics, and any attempt at proselytising them would stir up their anger against America, whom they accuse of trying to take away their religion as well as their liberty.

The Rev. Mr. McQueen expresses his own opinion in the following fair, set terms:—

I believe the masses in the Philippines are more intelligent and progressive than we thought they were, and I assure you that, while I have great hope of Protestant missions here in the future, yet I think, as General Otis does, that they will have hard, stony ground. I do hope that the whole Protestant Church in America will aid them instead of starting rival sects and competing missions, which will only tend to emphasise the unhappy differences that exist among sectarians and which would certainly lead to complications among the natives. The heathen in his blindness cannot possibly understand why there should be so many different kinds of Protestants, and a series of theological discussions would certainly not conduce to his forsaking his idols.

Mr. McQueen had also an interview with General Lawton. It gives a pleasant insight into the bravery and intelligence of the native population that was reclaimed from barbarism through the beneficent action of the Catholic missionaries, who established schools so successfully throughout their missions that, even at a time when the education of the masses was sorely neglected in Europe and America, nearly every Filipino could read and write. General Lawton spoke as follows of the Filipinos:—

Taking everything into consideration, the few facilities they have, the many drawbacks, they are a very ingenious and artistic race. And, taking into account the disadvantages they have to fight against in arms, equipment, and military discipline, without artillery, short of ammunition, powder inferior, shells reloaded until they are defective, inferior in every particular of equipment and supplies, they are the bravest men I have ever seen. The Filipinos are not military by nature. They are rather domestic in tastes and habits, peace loving and industrious. Nine-tenths of the people of the island will strongly favour peace, even at the expense of some of their theories, wishes, and hopes. I believe that with a liberal government, such as the United States can and will establish, they will be a peaceable, thrifty, happy people. I believe that it was a great misfortune that we were not able to give them a chance to sample our government before hostilities opened. The only thing we have to fear is from ambitious youths, who want to obtain control for financial reasons, that they may practice what the Spanish have taught them. Among the Filipinos there are many cultured people who would ornament society anywhere in the world—ladies who have studied and travelled, men who have a good education and a fine brain. Take them as a class, there can as many of them read and write as the inhabitants in many places in America. As for their treachery, you would not have to come so far as this to find that. There is plenty of it in North America. All nations are treacherous more or less. Some men and nations have treachery trained out of them more than others. What we want is to stop this accursed war. It is time for diplomacy, time for mutual understandings. These men are indomitable. At Bacoar Bridge they waited till the Americans brought their cannon to within 35 yards of their trenches. Such men have the right to be heard. All they want is a little justice. I established a civil government at Belinag, with the government entirely in the hands of the natives. It worked to perfection. All these people need for self-government is the protection of our troops till affairs have quieted, and then they will, I have no doubt, advance as rapidly as the Japanese, perhaps more rapidly. I am very well impressed with the Filipinos.

If thou canst not make thyself as good and as clever as thou wouldst, how canst thou expect to have another in all things to thy liking? Bear then with thy enemies and friends.

PROHIBITION.

INTERESTING PRONOUNCEMENT BY FATHER REGNAULT, S.M.

DECIDEDLY the best and ablest nut-shell pronouncement we have recently seen upon the tangled question of Prohibition, is the following letter written by Father Regnault, S.M., of Waimate (South Canterbury). The occasion which led to the inditing of it is sufficiently explained in the opening paragraph. Through the courtesy of a local correspondent we are favoured with the full text of Father Regnault's communication, and have procured the permission both of the writer and the recipients for its publication in our columns. The letter runs as follows:—

The Presbytery, Waimate,
October 17, 1899.

G. H. GRAHAM ESQ.,

DEAR SIR,—In reply to your communication of the 12th inst. informing me that Mr. Thomas Brown and yourself had been appointed by the Waimate Temperance Reform Union to wait on me for the purpose of asking me to help in the Prohibition movement at the next triennial poll of New Zealanders on the question of License in the traffic of intoxicants, I beg to say that, although I should be very glad to see you at any time, I think that an interview on the above subject would be very little use. But, since you have done me the honour to write to me, I owe it to you and to the community, to state as briefly as may be, my reasons for declining to aid you in the Prohibition campaign. Hence, I object firstly to the principle of Prohibition, and secondly, to the methods employed by many leading Prohibitionists. As to

THE PRINCIPLE

1. I cannot adhere to the principle of Prohibition. In the controversies on the above subject, I notice that strong drink is frequently stated to be an evil in itself, a creation of the devil, etc. This is the Gnostic doctrine, to which I cannot adhere. Wine, indeed, like all creatures, is a gift of God, for there is but one Creator of all things—the one eternal God. 'And God saw all the things that He had made and they were very good.' (*Gen. I., c. 1.*) St. John Chrysostom, the great light of the Christian Church at the end of the fourth century, speaks to the point when he says: 'I hear men say when these excesses happen: "Would there were no wine." O folly! When men sin in other ways, dost thou find fault with the gifts of God? But what madness is this? Did the wine produce this evil? Not the wine, but the intemperance of such as take an evil delight in it. Say then: "Would there were no drunkenness, no luxury"; but if thou sayest: "Would there were no wine," thou wilt by degrees go on to say: "Would there were no steel, because of the murderers; no night, because of the thieves." In a word thou wilt destroy all things, since they may all be abused.'

2. Neither can I, in the face of the most recent scientific investigations into the subject, hold that alcohol is, in moderate doses,

A POISON.

This idea was based chiefly on certain unsatisfactory experiments made a number of years ago by Lallemin, Duroy, Perrin, and others. Their finding on this point has been completely upset by the recent series of experiments made under the most stringent scientific conditions by Professor Atwater, of the Wesleyan University (United States), under the auspices of the Committee of Fifty for the investigation of the drink problem. This distinguished scientist has conclusively shown that, in its proper place and measure, alcohol exercises important functions of nutrition.

3. I cannot, on moral grounds, condemn as absolutely wrong and sinful the strictly moderate and well regulated use of alcoholic drinks by the proper persons. Did I do so, I should set myself up against the Saviour of the world and His apostles, all of whom took wine in moderation, and none of whom were in this sense Prohibitionists. Neither, by the way, were any of the Reformers of the sixteenth century, and least of all the most notable of their number, Dr. Martin Luther. I would then—and do—insist in every case on moderation as a bounden duty, for excess in drink, as well as in speech, is against all laws, human and divine. I would—and do—recommend

TOTAL ABSTINENCE

as a matter of course! (not of precept), yet I would—and do—insist upon it as a moral obligation, binding in conscience on some—inebriates, for instance, and certain classes of persons who have either lost or not acquired the habit of self-control in the matter of strong drink. These are not, however, typical members of the community in New Zealand. Hence I should not feel justified, for their sake, to make total abstinence compulsory on all.

4. I deplore the evils of drunkenness as much as anyone. I deplore and reprobate, and that, too, in a practical way, and I believe not altogether without success, not the well-regulated use, but the abuse of alcoholic drinks—whether that abuse arises from the sole culpability of the consumer, or whether it is contributed to ever so remotely by the 'trade.' I am ready and willing to give my cordial support to any movement which will provide a real remedy for the undoubted evils that cluster around the traffic in intoxicating drinks. My personal opinion, however, is that a suitable remedy may be found, not in total prohibition, but in its better regulation, and a better administration of the existing laws. Above all, a system of education which would impart to the young people of New Zealand a better knowledge of God's holy law, and teach them the means of grace which our Blessed Saviour has placed at our disposal, and would prove a very efficacious remedy against the evils of drink.

The more direct reasons which incline me to think Prohibition

AN UNSUITABLE REMEDY

are: (a) That it is an extreme and radical measure which interferes intimately with individual liberty and vested rights. On this

account it should not be lightly adopted, unless it could be clearly shown, either by *a priori* reasoning, or better still, from the lessons of actual experience, that the benefits which the community would derive from it would more than outweigh its disadvantages. (b) Now the practical question arises: Are the benefits likely to accrue from Prohibition clearly greater than its disadvantages? Our Prohibitionists fall back here exclusively on the lessons of experience. The Clutha district in New Zealand, Mildura in Victoria, and Kentucky, Massachusetts, Maine, etc., in America are set before us as evidences of the advantages of Prohibition. But it so happens that these very same places are also brought forward as melancholy examples of the more or less disastrous failure of Prohibition by large bodies of people of various creeds and classes, who are at least as independent, reasonable, and competent eye-witnesses as the advocates of Prohibition. They assert quite as positively as Prohibitionists deny that this expedient is no real remedy for the drink evil, that it positively aggravates it, and that it introduces in its train worse evils than those it is intended to remove. It is not for me to decide which set of witnesses is right, or whether either is wholly right or wholly wrong. But I may here state that my personal opinion is that the weight of evidence, taken all in all, appears to me to be against Prohibition. I may be wrong. Yet, under such circumstances, I, for one, am not prepared to advocate a measure that interferes so closely with personal liberty, and yet is, at best, of extremely doubtful benefit. Even if it were conclusively shown—which it is not—that Prohibition is a real remedy for the evils attendant on the drink traffic, I should only deem it just to accompany its adoption with a fair measure of compensation—as in Victoria—to those whose livelihood would be unfavourably affected, or whose property would be suddenly depreciated in value by a chance majority of the voters in their districts.

Secondly, as to the

METHODS OF LEADING PROHIBITIONISTS.

So far as I can gather, the Prohibition movement in this Colony, is partly political, partly religious. The political leaders of the party, so far as I am aware, have not succeeded in gaining the confidence of their fellow-colonists. As regards the clergy: it pains me much to state that many of those who are intimately associated with the movement throughout New Zealand are notable for the violence and frequency of their attacks, either in the Press or in the pulpit, or in both—and even at recent dates—on all that we Catholics hold dear and sacred. This remark, I am glad to say, does not apply to Waimate. If I were convinced of the benefits of Prohibition—which I am not—such proceedings would not alienate my support and sympathy from the movement, even though it would make it difficult for me to meet on the same platform, or work cordially on the same committee with those who make it a practice to revile the faith that is dearer to me than life. But I cannot get away from the conviction that certain writings, speeches, and political actions of those that are prominent in the Prohibition movement have done much to cause it to be viewed with suspicion, if not with downright aversion, by many who might otherwise have given it their sympathy and support, just as they would to any other political expedient on which people of any creed, of all creeds, or of no creed, might, in a friendly way, agree to differ. In conclusion, allow me to quote the following words of Cardinal Manning. They are to the point. In his address to the Holy Family Confraternity of Commercial Road, 1875, he said: 'I will go to my grave without tasting intoxicating liquors; but I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful, when it does not lead to drunkenness, that man is a heretic condemned by the Catholic Church. With that man I will never work.' Now, I desire to promote total abstinence in every way that I can; I will encourage all societies of total abstainers. But the moment I see men not charitable, attempting to trample down those who do not belong to the total abstainers, from that moment I will not work with those men.—I am, my dear Mr. Graham,

Yours sincerely,
P REGNAULT, S.M.

THE WAR IN SOUTH AFRICA.

THE VICARIATE OF NATAL.

TWENTY-FIVE years ago (says the *Missionary Record* of the Oblates of Mary Immaculate) there were six priests in all the vast territory of the old Vicariate of Natal entrusted to the Oblate Fathers; to-day there are 114. Then there were three religious Brothers; now there are 284. Then there were eight nuns, and at the present time there are 867. The churches in that vast territory—which was half as large as all Europe—numbered five; at the present day the churches in which Mass is said total 81. The churches and chapels built during those 25 years were 92; the convents built for works of mercy—such as orphanages and sanatoria—might be numbered as 14. Twenty-five years ago there was not a Catholic boarding-school in the Vicariate of Natal; now there are 46 boarding-schools.

A COSMOPOLITAN TOWN.

Johannesburg was, prior to the outbreak of the war, perhaps the most cosmopolitan town in the world considering its population. At the High Mass on any Sunday at the Church of the Immaculate Conception, in the Gold Reef city, the following nationalities were represented: English, Irish, Scotch, German, French, Italian, Dutch, Polish, Malay, Chinese, Indian, Zulu, Basuto, Afrikaner.

OUTLANDERS IN THE CHANNEL ISLANDS.

A 'Channel Islander,' writing to a Home exchange, points out that French persons resident in Jersey do not enjoy the privileges

that are being demanded for the Outlanders. Shortly stated, they have no rights whatsoever, can give no vote, fill no office, and hold or convey no real estate. This (exclaims the writer) is English liberty and fair play to the Jersey Outlanders—two hours' steam away from Southampton!

GENERAL BULLER'S RECORD IN IRELAND.

It is not generally known that General Redvers Buller, who is now in chief command in South Africa, held a civil position in Ireland during the stirring times of the Land League. It was after Parnell made the compact with Lord Carnarvon, the Irish Viceroy (says a well-informed correspondent), the latter promised to grant Ireland a Parliament in Dublin, with power to frame a Customs law, with the view of promoting Irish industries. At the next general election, acting on the advice of Parnell, the Irish electors in England voted for the Tories, with the result that they had a majority over Gladstone. The Tory Government, however, did not keep faith with Parnell, as the extreme Orange representatives in the North of Ireland threatened to break away from the ranks. These extremists could not tolerate the idea of Lord Salisbury coquetting with Parnell and Home Rule. This led to a rupture between Lord Carnarvon and Parnell, and the latter disclosed the compact entered into, to the amazement of the Liberal party. In the disturbed districts of Kerry the evictions were at this time carrying on their fell work; people were evicted wholesale, and their homesteads in many instances were either razed to the ground or burnt by the landlords. In order to placate the Irish party, General Sir Redvers Buller was sent to Killarney to find out the true state of affairs as existing between landlord and tenant. Buller found in most cases the tenants willing to pay, but unable owing to adverse seasons and the low price of produce, and where the landlords in these cases applied for the assistance of the police and military to evict, General Buller declined to accede to the request. Without the aid of the military and police, of course, there could be no evictions. The landlord garrison in the House of Commons stormed and threatened, but Lord Randolph Churchill, at the time one of the Cabinet Ministers, who backed up General Buller's action, stated he was merely 'bringing pressure on the landlords within the law.'

A PECULIAR CABLE MESSAGE.

A peculiar cable message was received in New Zealand on Thursday of last week. It ran thus:—'A Reuter's telegram states that the Rev. Father Matthews was made a prisoner at the same time as the Royal Irish Fusiliers after the battle of Nicholson's Nek. On his arrival at Pretoria he was released by the Boers, and left for Delagoa Bay, where he now is. Upon being interviewed, the rev. gentleman declared that after the mules stamped the British troops were left entirely unsupported by any artillery, and were in consequence very hard pressed. The men, although they did not become insubordinate, impulsively hoisted a flag of truce.' The latter part of the message showed the absurdity of the whole. Had the men done as was imputed to them they would have been guilty of mutiny. It was evident to the lay mind that Father Matthews must have made a mistake or that the cable man had bungled his words. It was not likely that Father Matthews, who is an old army chaplain, and who had been stationed at Alexandria as Catholic chaplain, prior to his departure for South Africa, would have made such a statement. On the following day a correction of what was purported to be Father Matthews's remarks was received here. It was as follows:—'It now transpires that the Rev. Father Matthews merely repeated, in his interview, the rumour current at the moment of the surrender of the troops to the Boers at Nicholson's Nek. This rumour was to the effect that a young officer, thinking his ten men were the sole survivors, raised a white flag. The Irish Fusiliers were furious, and freely alleged that the officer's action was a huge blunder.' It is apparent that Reuter's agent had blundered also.

AN ESTIMATE OF MR. RHODES.

I might burden my letter (writes a Transvaal correspondent) with many more instances of like pestilent maladministration, but the interest is not sufficient for those who may read it in print, except as throwing a light on the reason why Cecil Rhodes's name now rouses most thinking men here, as did Dan O'Connell's in Ireland when I was very young. When I came out here most surely I was not prepared to say one good word for him, unless under unavoidable compulsion. After six months' residence, and without the magnetism such a personality often exerts on one (for I have never seen him but in England long ago), the compulsion is put on me to say not one but more good words for him than my space permits. While other politicians have been scheming small schemes and jockeying each other at the colonists' expense, he has pierced Rhodesia with a railway. In a little time he will be at Lake Tanganyika, and the spirit which enables him to effect these things is so uncommon, so wanted, and so entirely wanting here that *nolens volens* the eyes of every energetic, pushful young man turn to Rhodes from the tricksters or noddies who at present rule and so manage their departments that the conveyance of a family mail-bag, such as I intended to use for the carrying of this to Graff-Reinet, cannot be relied on for even six miles by train.

WHAT MR. CHAMBERLAIN SAID IN 1883.

Politicians have short memories all the world over. Some candid friends now and again make public some of their past utterances, which are not always consonant with their latter-day political principles. Mr. Chamberlain has turned his coat so completely of recent years that the following extract from a speech delivered by him in Birmingham in March, 1883, does not come as a surprise to those who know him best:—'If the Orange Free State, as most probably would have been the case, had joined with the Transvaal Boers, no doubt Lord Salisbury would have declared war on it too. And if then, what was not at all unlikely, the whole Dutch population of the Cape had risen, Lord Salisbury, with a

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light heart, would have led this country into a war more serious in its consequences, more certain to be fruitless of good results, than any war in which we have been engaged since we tried to compel the allegiance of the American colonies.

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

November 18.

The Rev. Father Delach, of Otaki, has been in Wellington this week.

The building of the convent at Newtown for the Sisters of Mercy is to be started during the Christmas holidays.

There are throughout the Colony 113 candidates for the Senior, and 491 for the Junior Civil Service Examinations to be held in January.

The Very Rev. Dr. Pestre, S.M., Provincial of the Marist Order, has gone to Meaneer for the midsummer examinations. He will be absent about two months.

The election of a member representing Parliament on the Victoria College Council, in place of the Very Rev. Dr. Watters, who lately resigned, resulted in the return of Dr. Prendergast Knight. He took his seat for the first time at Wednesday's meeting.

On Wednesday evening, at St. Paul's Schoolroom, a children's party was given by Mesdames Allan and M'Alister to raise funds to furnish their stall at the Thorndon bazaar. The children's enjoyment was well catered for by the Misses Allan. Songs and dances were contributed by Misses Toohill and Gibbes.

Three Sisters of the Mission from various convents in New Zealand arrived here on Thursday from France via Australia. They have been away since April, and during their visit to Paris assisted at the recent election of the Mother General of the Order. While in Wellington they were the guests of Mrs. Devlin.

Though the Wellington High Levels Tramway Act, granting authority for the building of an under-ground tram line to Karori, passed Parliament during the session of 1898, compliance with its procedure clauses have up to the present prevented the commencement of the actual work. A contract was, however, let this week to Mr. Maurice O'Connor at £12,172. The contract time for the completing of the construction is twelve months, and the company expects to have the line open for traffic at Christmas next year.

St. Patrick's College annual harbour excursion, which was postponed from Tuesday on account of rain, was held on Thursday. Headed by the band, the students, under the drill-instructor, marched to the ferry wharf, where the 'Duchess,' dressed with the College colours, was waiting to receive them. The marches as played by the band and the manly and military bearing of the boys were the subject of appreciative remarks from the onlookers. The party was accompanied by the clergy and several friends. The outing at Day's Bay was most enjoyable.

The Catholics of the Lower Hutt have suffered a severe loss in the destruction of their Convent school by fire. When the Sisters left to return to town at a quarter to six on Tuesday everything seemed safe, but in less than half an hour the building was in flames. The insurance was £150, but as nothing was saved the loss is estimated at £250 in excess of that amount. Judging by the small insurance in this case and also that on St. Mary's Cathedral, which was burned twelve months ago, it seems that even allowing for the great care which is exercised the buildings belonging to the Catholic community in this district are not nearly sufficiently covered.

Interest in the General Election, which in all probability will take place on the second Friday in December, is just awakening in this city. For the three City seats seven candidates—Messrs. Fisher, Hutcheson, Hislop, Macdonald, Atkinson, Jellicoe, and Earnshaw—have offered themselves. The Government 'ticket' is not yet announced, but Messrs. Atkinson, Hislop, and Hutcheson stand in the Opposition interest. It will be noticed that the last named has gradually worked his way from a Ministerial follower to an Oppositionist. At the last General Election he topped the poll as a Government supporter. Messrs. Fisher, Macdonald, and Jellicoe are Government supporters, and Mr. Earnshaw poses as an Independent Liberal. With the exception of Messrs. Atkinson and Jellicoe all the candidates have had previous parliamentary experience. In the Suburbs electorate there are three candidates—Dr. Newman, an Oppositionist, and Messrs. Wilford and Kirk. The two last are Government supporters, but Mr. Wilford is the accredited Government candidate. The campaign begins in earnest next week.

St. Patrick's Hall was packed to overflowing on Thursday and Friday evenings with relatives and friends of the children attending the Te Aro Convent, when an entertainment was given in aid of the school requisites. The length of the programme was compensated for by the excellence of the rendering of each of the items. The cantata 'Red Riding Hood' calls for special mention; the acting and singing showed signs of very careful preparation. The first part comprised a piano duet, 'Qui Vive,' by Misses N. and L. Lavery; chorus, 'Happy hunter,' children; song, 'Sing sweet bird,' Miss A. Foster; Scotch reel, Misses Frost, Duff, Murphy, Foster, Flanagan, and Mason; solo and chorus, 'Children's voices,' Miss M. Mitten; song, 'The latest thing in dolls,' junior pupils; duet and chorus, 'Whispering hope,' Misses A. Segrief and A. Foster; recitation, 'Meddlesome Matty,' Miss V. Murphy; dance, Misses Foster, Coleman, Mason, and Flanagan; duet, Misses Doherty and Coleman; recitation, 'Only daisies,' Miss Weavers; piano solo, Miss B. Coleman; tableau, 'Our Fernery'; piano duet, Misses N. and L.

Lavery. In the cantata the cast of characters was as follows:—Red Riding Hood, Miss A. Segrief; mother, Miss Mitten; wolf, Master J. O'Connor; woodman, Master F. Murphy; Robin, Master J. Carmody; Buttercup, Miss R. Segrief; Bluebell, Miss Foster; Rose, Miss Black.

DIOCESE OF AUCKLAND.

(From our own correspondent.)

November 16.

A striking feature of the Devonport mission last week was the service held in the cemetery during last Sunday afternoon for the repose of the souls of those buried there.

The St. Patrick's Day Celebration Committee met in the Marist Brothers' School last Sunday afternoon. The celebration was decided upon, and also the desirability of calling together a large meeting by circular.

The streets round about Point Erin, in the Ponsonby Ward of the city, bear the names Sarsfield, Emmet, Grattan, Curran, all so familiar and so dear to the hearts of Irishmen. They were so named by Mr. John Campbell, an uncle of Mr. John Campbell who died this week. The site whereon the Marist Brothers' schools stand was the gift of Mr. Campbell, sen.

In the obituary notice, telegraphed this week, of the Very Rev. M. D. O'Hara, the name of the Rev. Father O'Hara was inadvertently omitted from the list of priests who attended the obsequies. It should also have been stated that the late Father O'Hara made a short stay in Sydney on his way from Ireland, and arrived in Auckland about Easter 1855, not 1865. He also conducted for some time the High School of St. Francis in Auckland.

The plans of the Convent school for Paeroa have been prepared by Messrs. E. Mahony and Son, and were submitted and approved by the committee at Paeroa last Sunday. The erection is to be undertaken at once. Four Sisters of St. Joseph are to come from Sydney early in the New Year to assume charge of the school. The Very Rev. Father Hackett, the energetic and popular pastor of Paeroa, and his devoted people deserve every encouragement and commendation in their laudable work.

While visiting the Bishop's palace last week, I was shown a fine photographic group taken recently in America of the Right Rev. Bishop Lenihan, of Dubuque, the Right Rev. Dr. Lenihan, Bishop of Auckland, Father Lenihan, brother of the first-named prelate, Mr. Lenihan, another brother, and Mr. and Mrs. Mold, the last being a sister of the Bishop of Dubuque. Mrs. Mold made a present to our Bishop of a beautiful set of solid gold teaspoons, with the initials G. M. L. engraved on them.

An entertainment was given in the Panmure Hall by the Parnell 'Serenaders' on the evening of November 9, and proved a decided success. The numbers, judiciously selected, were favourably received, and in many instances repeated. Monsignor McDonald at a suitable interval thanked most cordially his musical friends for the splendid entertainment given by them, and hoped at a later date it would be his good fortune, as well as his Panmure neighbours, to be favoured with another visit from the same source.

Last evening the Auckland branch of the H.A.C.B. Society concluded its ordinary business with expedition and devoted the remainder of the evening to harmony. There were present the Very Rev. Dean O'Reilly (chaplain), Rev. Fathers Golden and Purton, Dr. Darby, and Mr. W. J. Napier. Short addresses were given by the Dean, Father Golden, Dr. Darby, and by Messrs. Napier, Nerheny, and M. J. Sheahan. Songs were contributed by Bros. Bryant and Patterson, and Mr. White, and a recitation by Mr. Donovan. The accompaniments were played by Miss Beardon. Three new members were initiated. A most pleasant and profitable evening was spent by the members and their friends. Bro. Alex. Wright (president) was in the chair.

The mission which was conducted by the Rev. Fathers Gillan and Golden at the request of the Very Rev. Dean O'Reilly, at Devonport, concluded last Sunday evening at the Church of St. Francis. Both Masses on Sunday were celebrated by Father Golden. At the first Mass a very large number received Holy Communion, and Father Golden preached an excellent sermon upon Perseverance. At the 11 o'clock Mass and Vespers Father Gillan preached impressive sermons. The Very Rev. Dean O'Reilly gave Benediction, and before the congregation dispersed thanked them for their regular attendance during the mission, and expressed the greatest gratification at the success achieved, and fervently hoped that God would grant them the grace of perseverance that they may continue throughout the remainder of their lives the good work and good intentions formed during the mission. The Dean also thanked Father Gillan and his old friend Father Golden for their labours.

PAEROA.

A meeting of the newly-formed Catholic school committee was held on Sunday, November 12, at St. Mary's, Paeroa (says the *Hauraki Tribune*). The following members were present:—Rev. Father Hackett (chairman), Messrs. Poland, Crosby, Power, Beattie, Barrett, Goonan, McVeigh, O'Hara, Fitzpatrick, Trainor, and Wolff. The chairman submitted the plans and specifications for the new school building, which, with a few alterations, were unanimously approved, and it was decided to call immediately for tenders for erection. It is expected the school will be built within two months from date. The site chosen for the school is without exception, the finest in Paeroa, being part of the church property adjoining St. Mary's, which commands a fine view and affords the school children three acres for a playground. At the conclusion of the meeting Father Hackett thanked the committee for the assistance given and the enthusiastic manner in which they undertook the work of providing Paeroa with a school which in February next will be placed in charge of four nuns from Sydney.

THE MAORI MISSION.

Very Rev. Father A. Lighthearth, of Whangaroa, Superior of the Maori Mission, requests us to publish the following acknowledgment:—

To the Catholics in the diocese of Auckland:—‘I have the pleasure to inform the Catholics in the diocese of Auckland that the collection taken up for the Maori Mission on Pentecost Day amounted to £40, which amount has been forwarded to me by his Grace the Archbishop of Wellington.

‘I take this opportunity to express my sincere thanks to the pastors and their respective flocks for their united efforts to make this collection a success, which affords a strong proof and an edifying example of their practical sympathy with their less fortunate brethren in the holy Faith, the poor natives in the diocese.’

T I M A R U.

(From our own correspondent).

November 20.

The Rev. Brother John, Provincial of the Marist Order in Australasia, passed through Timaru on Friday last on his way South.

The following pupils of the Sisters of St. Joseph, Temuka, were successful at the recent musical examinations conducted under the auspices of Trinity College, London—Misses Earl, Scannell, Beri, O'Donohue, Boulston and Waiter. Misses E. Fitzgerald and Jackson (pupils of Miss Fitzgerald), and Misses Dennehy, Egan, Venning, A. Goulding, Burns, Hoare, Knight, and M. Goulding (pupils of Miss E. McGuinness) were also successful.

PRESENTATIONS TO REV. FATHER TYMONS,
WANGANUI.

THERE was a large meeting of parishioners in St. Mary's Hall Wanganui, on the evening of November 16, on the occasion of a farewell social to the Rev. Father Tymons, prior to his departure for Palmerston North. An excellent musical programme was rendered during the evening by Mesdames Lloyd, Ryan, and Meehan, Misses Dempsey and Simpson, and Messrs. McCulloch, Hoden, and Day. During the interval two addresses—one from the congregation of St. Mary's, and the other from the St. Columba Literary and Debating Club—were presented to Father Tymons. Prior to the presentation of the addresses the Very Rev. Dean Kirk referred to the approaching departure of Father Tymons, who had been amongst them for some years, during which time his exemplary life and devotion to duty had endeared him to all who had the pleasure of his acquaintance. He (Dean Kirk) was pleased that Father Tymons had been rewarded for his zeal by being appointed to the charge of the large and important parish of Palmerston North. His many friends desired that he should not leave Wanganui without some slight expression of their esteem which would call to mind those years he had spent amongst them.

Mr. Lloyd then, on behalf of the St. Columba Club, presented Father Tymons with an address in which the members expressed their sincere thanks for what he had done for the club, for he had shown himself a true friend of the members, and had always at heart their moral and intellectual improvement. Whatever results had been achieved by the club were due, in a great measure, to his efforts.

Mr. J. K. Simpson presented the address on behalf of the congregation. This was signed by the Very Rev. Dean Kirk and Messrs. Lloyd (chairman of committee), and E. Loftus (hon. sec.). After referring to the regret felt at the approaching departure of Father Tymons, the address went on to say that during his sojourn in the district he had been in every way a worthy condutor of their beloved pastor, and by his zeal and energy in carrying out the good works of the parish, and his devotion to duty, he had endeared himself to all. Whilst regretting his departure the parishioners of St. Mary's congratulated him at the same time upon the recognition of his abilities by his Grace Archbishop Redwood. As a slight token of their affection, they hoped he would accept the accompanying present, which would serve to keep him in mind of the days he had spent in Wanganui.

In replying, Father Tymons said it would be very hard for him to say how deeply grateful he felt to them for the exceedingly kind way in which they had expressed their appreciation of his humble services. The handsome tributes showed their generosity to one so little deserving of it, as he knew he was. He accepted them with great pleasure, not only for their intrinsic value, but also because they were given as representative of their generosity and kindness and as a token of their appreciation of his services. The gifts would serve as souvenirs of the happy days he had spent amongst them. The addresses somewhat disconcerted him, for he felt they told him what he ought to have been, not what he was. He thanked them heartily for their kindness, the more so because outside the sanctuary they had seen so little of him, as the large country districts engaged most of his time, thus preventing him from holding social intercourse with them or seeing them in private life. He expressed regret at leaving Wanganui, and explained it was not his choice. He had no say in the matter; it was according to the discipline of the Church. During his short stay he had learned to appreciate the congregation of St. Mary's, and had always found them indulgent and sympathetic. He was sorry to sever his connection with the St. Columba Club, as he had taken a great interest in it. He paid a tribute to Brother Alfred, who had done much for the Club in a quiet way. He could not conclude his remarks without referring to the very great kindness he

had always received from the Very Rev. Dean Kirk. He was pleased at having the opportunity of placing on record his indebtedness to the Dean, who some four years ago had received him very kindly, and ever since had set him a priestly example. Father Tymons concluded his remarks by again thanking his friends for their kindness, and then wished them good-bye.

Before his departure Father Tymons was also the recipient of an address from the pupils of the Marist Brothers' school.

A M O N G T H E B O O K S.

CATHOLIC TRUTH SOCIETY.

The Land I Love Best is a series of eight charming short stories by the gifted Irish authoress, Katherine Tynan (Mrs. Hinkson). The stories are evidently sketches from nature—incidents of real life—and are redolent of the humour, the pathos, and the resignation of the Irish peasant under the stress of trial. ‘A Daughter of Erin’ is, perhaps, the best of the series. As usual with this class of short stories—now so much the vogue—the plot is usually thin, but the interest in Mrs. Hinkson's stories is well sustained from start to finish. *The Land I Love Best* is published by the Catholic Truth Society, and is neatly and appropriately bound in cloth adorned with shamrocks and Irish tracery.

The Catholic Truth Society also sends us an interesting and well written penny life of Cardinal Wiseman (32 pp.), compiled, with the author's permission, from Mr. Wilfrid Ward's *Life and Times of Cardinal Wiseman*. A very important addition to the Society's cheap popular series of publications is *The Dogmatic Teachings of the Roman Catacombs* (pp. 20, 1d). This welcome pamphlet is from the pen of Monsignor Campbell, whose long residence in Rome and wide acquaintance with Christian archaeology greatly enhance the value of his little brochure. By the aid of inscriptions, pictures, symbols, etc., in the Catacombs he shows how in the early days of the Church, Christians believed in prayers for the dead, the intercession of saints, the veneration of relics, the Sacrifice of the Altar, and other distinctively Catholic doctrines and practices, which show that we are the true heirs of the faith of those far-off days. Another useful penny publication of the Society is a little waistcoat-pocket booklet entitled *My Friend the Agnostic*. It puts into a nutshell the substance of the controversy between the Catholic and the Agnostic. From the same publishers we have received a further instalment of the very readable and edifying biographical series entitled *Saints of the Rosary*. They include lives of the Blessed Jane of Portugal, the Blessed Maria Bartolomea (a bedridden saint), and the Blessed Columba of Rieti (pp. 32 to 40 each, 1d).

OF INTEREST TO CATHOLIC CHOIRS.

Boosey and Co., London, have forwarded to us Part. II of *Around Hymns*. They are chosen and edited by the Duke of Norfolk and Mr. Charles T. Gatty, and have the approval and blessing of the Holy Father. The English hymns are of a high order of merit—chiefly by Cardinal Newman, Prior Aylward, Fathers Faber and Caswale, and Lady Catherine Peter, and are a welcome change from the trashy metrical compositions with which Catholic choirs are so painfully familiar. A number of Latin and older English hymns are also included, and the whole are wedded to original tunes and special adaptations and arrangements of ancient melodies which ought to make them a welcome addition to the repertoires of our church choirs. (Pp. 60, 1s).

VARIOUS.

The *Ave Maria* has reprinted in pamphlet form (pp. 16, 5 cts.) Henry Brownson's article on *The Proof of Miracles*. The author confines himself to New Testament miracles. He deals with the proof of miraculous facts, their supernatural character, and their value as evidence of divine revelation. The pamphlet abundantly repays perusal. The *Ave Maria* itself now runs into no less than 160 pages monthly, and, what with its improvement in type and paper, and its general literary excellence, forms an ideal magazine for the Catholic home.

St. Peter's monthly magazine keeps on improving, especially in the matter of illustrations. The October number contains a continuation of the serial story ‘The love of Comrades,’ and highly interesting and well-illustrated articles on the Beethoven family in Bonn, the Greek Islands, the Congressional Library, together with several other stories and sketches of more than average interest.

For Christmas and New Year presents we recommend our readers to go to the D.I.C. The wonderful variety and magnitude of the Company's stock is almost bewildering, from the highest class goods to the most moderate priced. Beautiful leather goods, brushware, basket and rush work, ornaments, jewellery, dolls, puzzles, outdoor and indoor games, all the latest Christmas and New Year cards, etc. A visit to the D.I.C. Fancy Goods Showrooms will well repay you. D.I.C., High and Rattray streets, Dunedin.—* *

Residents of Dunedin, and visitors from the country districts during the show and race week, will note that Messrs. A. and T. Inglis, the well-known drapers of George street, Dunedin, are now showing the latest novelties in all departments. The firm has just received large shipments of new goods from the leading manufacturing centres in the Home countries, including the latest fashions for summer wear, and intending purchasers would do well to make an inspection of these before buying elsewhere.—* *

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

November 26, Sunday.—Twenty-seventh Sunday after Pentecost.
 " 27, Monday.—St. Virgilius, Bishop and Confessor.
 " 28, Tuesday.—St. Gregory III., Pope and Confessor.
 " 29, Wednesday.—St. Gelasius, Pope and Confessor.
 " 30, Thursday.—St. Andrew, Apostle.
 December 1, Friday.—St. Didacus, Confessor.
 " 2, Saturday.—St. Bibiana, Virgin and Martyr.

ST. VIRGILIUS, BISHOP AND CONFESSOR.

ONE of the most distinguished of the Irish missionaries who preached the Gospel in Germany about the middle of the eighth century, along with St. Boniface, was the celebrated and learned Feargal, commonly called Virgilius. He was born of an illustrious Irish family, and raised to the priesthood before he left Ireland as a missionary. He arrived in France about the year 743, and was most graciously received by Pepin, son of Charles Martel, then only mayor of the palace, but subsequently raised to the throne. Pepin became greatly attached to Virgilius, and detained him for two years at his princely seat at Carisiacum, near Compeigne, on the Oise. He was sent by Pepin to Otilo, Duke of Bavaria, to whom he was strongly recommended. The ecclesiastical jurisdiction of St. Boniface extended over Bavaria as well as over other parts of Germany. Virgilius was appointed abbot of St. Peter's Monastery at Salzburg, on the recommendation of Otilo, who died in 748.

It is interesting to know that an Irish monk should be the first to entertain a true notion of the existence of Antipodes, and the sphericity of the earth. Though these things are clearly understood by every schoolboy now, it was a bold doctrine to broach in the eighth century, and proves to us the surprising philosophical and geographical acquirements of Virgilius, and to what a high degree the sciences were cultivated by the Irish monks. It is stated that Christopher Columbus was greatly influenced in his belief in the existence of a western world by studying the views and opinions laid down by Virgilius, as also by reading the account of St. Brendan's voyages and discoveries. It thus appears that to Irishmen is due the credit of being the first to define the true form of the earth, and if not the actual discoverers of America, to have been the means of inspiring the great navigator and discoverer with the firm conviction that a great western continent existed.

Virgilius remained Abbot of St. Peter's Monastery at Salzburg until appointed Bishop of Salzburg by Pope Stephen II. and King Pepin, in 756. It is said by a biographer of St. Virgilius that, although named to that See, and exercising episcopal jurisdiction, he deferred his consecration for two years, until urged thereto, and that in the meantime Doda, a bishop who had accompanied him from Ireland, exercised the necessary episcopal functions in his stead. Soon after Virgilius took possession of his See he consecrated a basilica in the city in honour of St. Stephen, in which he placed an abbot and monks taken from St. Peter's. He was very zealous in travelling through his diocese, and assiduous in preaching and instructing and propagating the Gospel. Whatever time he had to spare from his episcopal duties was devoted to prayer and works of penance. Karastus, the son of Baruth, the Solavonian Duke of Carinthia and Chitimar, and a nephew of Baruth, were at that time detained hostages in Bavaria. They became the warm friends of Virgilius, and through his teachings and ministrations became Christians. On the death of Baruth, Karastus became Duke of Carinthia, and introduced Christianity among his subjects. He died in the third year of his reign, and was succeeded by Chitimar, who was a very religious prince, and was under the spiritual guidance and instruction of Majormas, a priest who had been ordained by Virgilius.

Chitimar had been a pupil of Virgilius, and always entertained for him the greatest respect and veneration, which almost amounted to the love a good son should entertain for his father. Some time after he was raised to the dukedom of Carinthia he requested Virgilius to visit his territories and confirm his subjects in the faith. Being unable to comply with the duke's wishes, he sent to that country Modestus, a Bishop, together with several priests, with power to consecrate churches, perform ordinations, and all other necessary offices of the ministry.

Chitimar was succeeded in the duchy by Watune, who was also a Christian and a patron of the Christian religion. All this time Virgilius did not lose sight of its spiritual welfare, and kept supplying it with priests and other clergymen until Christianity was established there on a firm basis. Thus the Carinthian Church was established, and Virgilius has been justly called the apostle of that province.

Towards the close of his life Virgilius made a visitation through his vast diocese, and was received everywhere with the greatest welcome and respect. His visitation comprised Carinthia, where he was entertained by the Duke Watune, and he proceeded as far as the frontier of the Huns, where the Drave joins the Danube. After thus carefully revising the good work so auspiciously carried on by him, he returned to Salzburg, where he soon after was seized with illness, and breathed his last on November 27, 785.

Virgilius was a man of great learning, and far in advance of the philosophy of his times, as is evident from his holding 'that the earth was spherical and consequently a great portion of it undiscovered, and that every nation had its antipodes, or people living diametrically opposite to them.' He was also a man of great piety and zeal in spreading and preaching the Gospel. He was canonized in the year 1233 by Pope Gregory IX.

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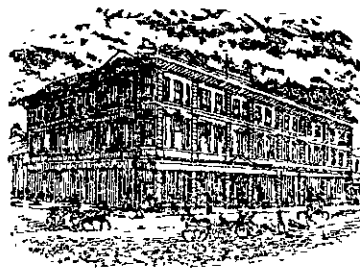
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Irish News.

OUR IRISH LETTER.

(From our own correspondent.)

Dublin, October 3.

Of course you have read, until you are weary, of the proposed Bill for a new Irish Agricultural Board which shall prove almost as great a boon and a blessing to Irishmen as the Pickwick, the Owl and the Waverly Pens to humanity in general. I have myself read about the Bill and its untiring promotor, the Hon. Horace Plunkett, whose whole heart and soul are so wrapped up in the welfare of the Irish farmer that in speaking and writing about his beloved Agricultural Board he forgets to mention that he is to be at the head of it, with a salary of £2,000 per annum, and that every blessed project he and his Anglo-Irish co-Boarders have ever yet projected goes ten for the good of the promoters and (sometimes) one for that of the Irish farmer.

This may sound like very presumptuous laying down of the law, but I happen to know what I am talking about and to have drawn my convictions, not from Agricultural Experts, who generally draw their knowledge from encyclopedias, but from commonplace, yet practical workers in the North, South, East and West of Ireland, and from men of every rank who understand the real needs of the agriculturist and who have his good at heart. Mr. Horace Plunkett is in private life an amiable and a very gentlemanly man, so pleasing in manner that, as I have heard said of him, he could wheedle the birds off the bushes. He has, in fact, won over to his views some clever men, even a few amongst the Catholic clergy of Ireland, one of whom has placed his eloquence and a gifted pen at Mr. Plunkett's command, and has done him invaluable service. But, all the same, those who personally know Mr. Plunkett and his friends and their real motives and inclinations, augur but little good and much ill to the Irish farmer from the passing of the new Bill. It confers dangerous powers, it gives the control of large sums of Irish money to men not one in twenty of whom would care a fig if every Irishman in the land were Cromwellised to-morrow.

Take one item, to show the manner of working up and paying the way for what we are told is to be a State-aided Board, empowered to spend large sums in teaching and laying down laws for the improvement and development of our agriculture, Ireland being, for the most part, intended by nature for an agricultural country.

For the past two years or so, Mr. Horace Plunkett has run and subsidised a newspaper which professes to be a farmers' organ, teaching, enlightening and advising our benighted country folk, who, be it observed in passing, have for many generations succeeded not alone in knocking out of the land a more or less scanty living for themselves, but in supporting in luxury and unlimited extravagance their alien landlords, men who often vie with Royalty themselves in the magnificence of their surroundings, who toil not, neither do they spin, but, my word, they lash on the Irish farmers to be their Providence. It is also a fact, proved by recently published statistics, that these same unenlightened peasants produce far larger crops, acre for acre, than do the English farmers. Well, if these Irish farmers were so utterly ignorant as the Hon. Horace Plunkett and Co. would have the world believe, how could they have achieved these results? Let your New Zealand farmers who own rent-free farms in a comparatively new country, and who have no rack-renting landlord over them, yet find it hard enough to make both ends meet, solve the question, if they can. Now, to my certain knowledge, the new teachers who, through the columns of Mr. Plunkett's agricultural journal, are instructing our farmers how to grow their corn and to feed their cattle; our hen-wives how many eggs each hen must lay per year or — 'off with her head'; our boys and girls how not to walk in their father's footsteps; these teachers are, for the most part, city reared and university reared men, who know nothing whatever of country matters. They can talk and write glibly enough, but as for knowing heavy land from light, a bean field from a barley field, a hay-rick from a stook of oats, a plough from a harrow, a hawk from a hen—why, they could no more tell the difference between these than they could tell whether the white goose or the grey goose was the gander. Yet, in a fine Oxford-bred superior tone, they talk to the world of the crass ignorance of the Irish peasant.

Take another project, dear to the hearts of the coming Board of Agriculture and a danger ahead for the Irish farmer, if I am not mistaken.

Some years ago there were started in Germany agricultural self-supporting banks for the benefit of the peasantry in various localities. These banks are worked on very simple principles. There are no expensive buildings to be erected, no highly paid Board of Directors to be salaried; the peasants of the district are the shareholders and the local clergy and business men the bank managers; shares are issued at, say a pound, and each man, according as he has cash to invest, can take one, two, five, ten, fifty shares. This money is lent out in small sums in the neighbourhood at a reasonable interest; the small sums help on struggling farmers, or even larger landholders, who are often thus tided over the critical moment, re-payment by easy instalments do not press heavily on them, while the investors earn a fair percentage on their money, and thus the rural banks are a success.

This would be, perhaps, a good thing in Ireland, but under different circumstances from those contemplated by Mr. Horace Plunkett, one of whose pet schemes is to establish in every parish such a bank, not under exclusively local control, but under the auspices of the new Agricultural Board, which means, in plain English, under the control of Dublin Castle, which, again translated, means that all the loose cash of the Irish peasant should be put into the keeping of and held tight by Government officials who

could put the screw upon the Irish farmers whenever a political question made such action useful to the English Government in Ireland or to their friends. However, Irish farmers are very shrewd, and, so far, have not rushed at the co-operative banks, and so forth, as blindly as their new instructors hoped.

DESTITUTE CHILDREN—A CRYING GRIEVANCE.

Within the past year, Mr. Gerald Balfour has attempted a strange method of economy in Ireland, a method which will work much evil unless wilful woman can manage to have her way and checkmate the Chief Secretary.

Thirty years ago an Act was passed which was designed by its promoters for the suppression of juvenile crime in this country. The chief promotor of the Act was a Catholic gentleman still living, the O'Connor Don, who is the direct descendant of the last High King, or Monarch of all Ireland, a man of splendid appearance, an orator and a scholar, strangely enough a Unionist in politics, but genuinely interested in all that concerns the moral welfare of his native land.

The terrible workhouse system, forced upon this country against its will, so hated by O'Connell, and, indeed, by all high-minded men, proved in its working only too true a vindicator of the wisdom of its opponents. One of the cruelest regulations was the separation of families, the breaking up of respectable though temporarily poverty-stricken homes. Fathers and mothers are not only separated from each other, but children out of arms are taken from the parents and thrown into the company of young people raked together from the lowest city and vagrant classes. In very many cases, families forced by necessity to seek temporary shelter in the cruel 'Cold House' brought with them little children and young girls as innocently reared in their peasant homes as could be the highest in the land. This great innocence and purity are the pride and glory of the Irish, their fortune the world over. But rarely could the child that had to pass a time within the workhouse walls come out unsullied in mind and heart; it is easier to soil a white garment than any other. Thirty years ago, then, in the hard times that lasted so long after the famine years, juvenile crime reached a high percentage, thanks to the fostering care of the Government. The O'Connor Don and other thinkers like him set to work to counteract the evil, and with the happiest results. A Bill was passed through Parliament by which it became possible, with a little wise stretching of the powers entrusted to them, for magistrates to commit to industrial schools subsidised by Government all children found begging in public. The subjects for commitment were in all cases judiciously chosen; mostly orphans of respectable poor, young children whose lives were stainless. The stretching of the law consisted in sending out the little one to beg a penny of some policeman or other person, who charged the child with vagrancy, had it brought before a magistrate, who sent it to a Catholic or Protestant Industrial School to which the Government paid the not extravagant sum of £13 per head per year for board, lodging, clothing, education, and a trade. Cheap, you must admit. Of course, this being a Catholic country, almost all the children so committed were Catholics, and the Religious Orders, such as the Christian Brothers, the Sisters of Charity, the Sisters of Mercy, were chosen as guardians of the Catholic children. Needless to say, the small capitation grant from the Government would not do more than barely feed the inmates of the Industrial Schools. Catholic charity, which is well-nigh boundless in this country, built splendid schools and homes and provided the Religious with funds to carry on the work where any addition was needed to the earnings of the establishments, in which laundry work, training of domestic servants, needlework, various handicrafts, etc., were most successfully carried on, and such has been the happy result that juvenile crime almost disappeared from the country.

But funds are wanted for dum-dum bullets and all the rest of the humane paraphernalia of Christian warfare and territorial aggrandisement. Mr. Gerald Balfour decided to come to the rescue with even a little more money taken from the unfortunate people. A criminal disregard of British law was discovered in the means by which the orphans of the Irish poor were saved from crime and misery and taught to be useful members of society. The Bill, Mr. Gerald Balfour argued, had been passed for criminal children and for 'potential criminals,' and the act of sending an innocent child who was 'merely destitute' out to beg was against the law; such children must in future go to the workhouse, and none but criminals and 'potential criminals' be made inmates of industrial schools. In other words, the innocent, destitute children are no longer to be sent to safe homes provided for them by Irish charity; they are to be thrown into surroundings where they will very quickly become 'potential' or actual criminals, and the criminal children are, if Mr. Gerald Balfour's new rule be complied with to be sent into the Convent schools to corrupt the youth hitherto so carefully trained in honesty and purity.

In formulating their new regulations, the Government well know that they would thus effect a saving of almost all stipend in future (at least until the jails are full); the Irish would refuse to condemn the orphans of their poor to such degradation. But the news fell like a bomb-shell amongst those in charge of the training schools; Catholics and Protestants, lay and cleric, alike bore testimony to the enormous benefit the existing system has been to the country, and the clergy of all denominations join in urging the Government to re-consider an order which would not alone entail much misery, but the magnificent establishments built by Nuns and Brotherhoods throughout Ireland must fall into disuse, as the Religious have determined upon refusing to receive criminals (for whom there is already provision) into the houses founded for the protection of virtuous childhood. It now remains to be seen how a struggle which virtually lies between the Government and the Nuns will end. The Nuns own the fine establishments; that is one good card in their hands, and then—wilful woman!

M.B.

COUNTY NEWS.

ANTRIM.—A Priest Composer.—Catholics all the world over not long since read with pride and pleasure the news of the success of the young Italian priest, Father Perosi, who, endowed with great musical ability, was devoting all his talent to the service of the Church. Catholics of Ireland, and those of Down and Connor especially (says the *Sancta Maria*), will learn with surprise and pleasure that there is in their midst a young priest who, much after the manner of the better known Perosi, has, in the leisure time given him from the discharge of his sacred duties, been pouring forth his soul in the composition of sacred music. The Rev. A. L. Greaven, B.A., C.C., Ballymena, is the clergyman referred to, and our readers will be glad to know that upon the first Sunday of October, in St. Patrick's Church, Belfast, there will be performed for the first time, with full orchestral accompaniment, a 'Mass in C' in honour of the Holy Face of our Lord, for solo voices, chorus, and organ, from Father Greaven's pen.

CAVAN.—A Shocking Example of Catholic Bigotry.—'A Protestant,' writing to a Cavan newspaper, says: 'You, Catholics of Cavan, are a queer lot. Who is it you have appointed to the first positions of emolument at your disposal in Cavan, Belturbet, and Cootehill? Three Protestants as borough engineers. Oh, you awful Papist bigots.' The enlightened people of Belfast, or at least those in power there, do not act thus; the highest position to which a 'Papist' might attain in that city is that of street sweeper.

DERRY.—A Despicable Outrage.—A despicable outrage was perpetrated at St. Baithin's Catholic Church, in the village of St. Johnston, near Derry, on the night of September 30. A large cross had just been completed over the apex of the main gable, but the scaffolding was not removed. During the night some miscreant mounted the scaffolding and lopped off the arms of the cross and otherwise disfigured it. Considerable indignation prevails in the district. St. Baithin's is unique in its architectural beauty, being a very perfect specimen of Gothic, from the designs of the Monsignor Stephens, and looked on as an ornament to the district. The present pastor, Father John Doherty, is popular with all classes in the neighbourhood, and has not been aggressive in any way. The district is intensely Orange, but except in political matters, the people live harmoniously enough. The outrage, pending investigation, must be set down to wanton fanaticism or drunken vandalism.

GALWAY.—Departure of a Popular Priest.—The friends—and they are many—of the Very Rev. Father O'Keefe, O.S.A., will, says the *Galway Pilot*, regret to hear of his departure. He has been appointed to Rome, to the post lately held by the Very Rev. Prior Glynn. He will proceed to Rome about the end of the month. Father O'Keefe, who is a native of Kilkenny, is one of the most cultured gentlemen in his Order. His departure from Galway will be much regretted, for he was very popular, particularly with the congregation attending the Augustinian Church.

KERRY.—The Muckross Estate.—A Dublin newspaper of October 7 says: Sir Robert Hunter, chairman of the Executive committee of the 'National Trust,' and Mr. Hugh Blakiston, the secretary, are on a visit to Dublin and Killarney in connection with the sale of Muckross. These gentlemen and Mr. F. W. Crossley had an interview with the Lord Mayor in the Mansion House on Saturday morning, and subsequently with Mr. James H. North. It is hoped that the council of the 'National Trust' will secure this property for the people on reasonable terms. Sir Robert Hunter, Mr. F. W. Crossley, and Mr. H. Blakiston afterwards proceeded south by the Killarney express.

MAYO.—Mr. Davitt and the County Council.—Mr. Davitt denies that he was a candidate for the secretaryship of the Mayo County Council. He says: 'I have no intention of offering myself as a candidate for the post in question, and no person has been authorised to use my name in any such connection, or to make any such statement. Under these circumstances I would deem it an honour to serve my native county in any such capacity, to the best of my humble ability, and would feel proud to accept employment from the people with which our English rulers should have no concern. But these "other circumstances" would mean my retirement from active public life, and I need not assure you that I have no present intention of backing out of the National struggle against English rule and Irish landlordism.'

MEATH.—Clerical Changes.—The following changes among the clergy of Meath have been recently made:—The Rev. William Rooney, C.C., Mullingar, to be Adm. Longwood; Rev. William Bracken, C.C., Tullamore, to be C.C. Mullingar; Rev. Edward Crean, C.C. St. Mary's, Drogheda, to be C.C. Tullamore; Rev. James Clavin, C.C., Delvin, to be C.C. St. Mary's, Drogheda; Rev. P. Cantwell, C.C., Drumraney, to be C.C. Delvin; Rev. M. Dillon, C.C., Longwood, to be C.C. Drumraney.

GENERAL.

The Irish Granite Quarries.—It is to be hoped (writes the *Weekly Register*) that the owners of the Irish granite quarries will place no obstacles in the way of allowing the fullest expansion to an industry that promises to prove a valuable addition to the rather impoverished industries of that country. During the present year there has been a steadily increasing demand for granite setts; the value of the stone has almost doubled itself, and to meet the demand, large quantities are being imported from France and Scandinavia. It is well known that there are a large number of granite quarries in Ireland containing stone of good grade, and which, as yet, has been practically unworked. Negotiations with the holders of Irish quarries are still progressing, which, if brought to a satisfactory conclusion, must necessarily do much towards providing the country with a new industry that will occupy many thousands of unemployed hands.

OLD-AGE PENSIONS IN THE UNITED KINGDOM.

CARDINAL VAUGHAN ON THE SCHEME.

On Saturday, September 30, Cardinal Vaughan received a deputation at the Archbishop's House representing a 'national committee of organised labour,' trade-unionists and friendly societies, which has set itself to advocate the cause of a free State pension for every one of 5s a week on reaching 65 years of age. The deputation consisted of the following: Messrs. F. H. Stead, F. Rogers, (organising secretary), Browning-hall, Walworth; G. Barnes (Amalgamated Society of Engineers), J. Maddison (Ironfounders), Gibbs (Amalgamated House Painters and Decorators), Coffey and Knecht (Book-binders), Gillman (Vellum-binders), Isaac Mitchell, Glasgow (Federated Trades); G. Moores, Editor *Wage-Earners' Weekly*; and Miss Bonfield (Shop Assistants). Mr. F. H. Stead introduced the deputation, and explained that the national committee of organised labour was a body composed of district committees appointed at conferences which have been held by Mr. Charles Booth in seven of the chief industrial centres of Great Britain. These conferences had approved the principle that every aged person in the realm should be entitled to receive from the State a free pension on attaining a given age. In support of this cause they appealed especially to the leaders of religious life in this country, and they ventured to approach his Eminence, as the head of the Catholic Church in this country, asking him to hear the case of the superannuated workers.

THE CARDINAL'S REPLY.

His Eminence, in reply, said he felt most strongly that adequate and proper provision must be made for the aged poor. The aged poor among the working classes of this country should not be compelled to resort to the workhouse. He felt that it was impossible with the wages paid at the present day, and with the human needs that were recognised on all sides, to save money out of the weekly wage to form an adequate support for old age. Men should in every kind of way be encouraged to save for old age, by all means; but he maintained that, taking the population as it is, it was impossible to lay down as a universal law that every man himself must make the provision. Nor would he discriminate too closely between the deserving and the undeserving poor. He gathered, however, from the deputation that they endorsed absolutely and entirely Mr. Charles Booth's proposals. Now, he wanted a good deal of converting upon those particular proposals. His difficulty was this. Why should the State provide a pension for those who did not require one? Why should an enormous sum of money be found by the taxpayers for people who were in comfortable circumstances? He feared that would render the object which they had at heart impossible of realisation. The idea of including every man and woman, rich and poor, under the scheme had been adopted, it seemed to him, in order to get rid of certain difficulties which would present themselves. It was a question whether it was not making a much larger difficulty to overcome than those which it was sought to remove by this wholesale apportionment of pensions to rich and poor alike. He knew it was said that a person when he came to 65 need not take the pension. But he might, and a vast number probably would. If they had a legal right to £13 or £14 a year they would probably exercise that right and take the money, whether they needed it or not. Now that was entirely opposed to the principle on which the Poor Law had been founded. To put the case upon the ground that every man because he was 65 had a claim in justice to receive a pension from the State was to bring forward a principle which it would be very hard indeed to prove to be correct. Would it not be possible to begin by saying that every man or woman of 65 who would apply to the workhouse and could show that he or she was in need of assistance should be pensioned at once in his or her own home, and should receive 7s or 10s a week? If that were found to work well, as he was sure it would, would it not be easy then to go a step further? Thus by piecemeal legislation they might bring about a settlement of this immense topic more rapidly than it would come about if they asked for a universal old-age pension scheme. He felt more strongly than he could say the obligation which they were under to unite with their working brethren and to assist them by every means in their power to make their lives happier and brighter, to give them more time for themselves for the cultivation of their minds and the practice of their religion, and especially to remove from them that horrible nightmare of sorrow and of suffering in old age coming from destitution. It should never be forgotten in this country, which lived by its manufactures, that the population was being used up before its time. Men and women were used and thrown aside. He could not understand how any person connected with trade, manufactures, and commerce could be deaf to the claim which the aged working men and women of the country had upon them. He thanked the deputation heartily for the information they had laid before him, and if they could clear up his difficulties and persuade him that Mr. Charles Booth's scheme was really a workable scheme he should be only too glad to support it.

Mr. F. H. Stead, while thanking his Eminence for his sympathetic statement, remarked that it would be a formidable undertaking to convert a Cardinal.

Cardinal Vaughan: Cardinals have a very open mind and are always ready to be converted to the truth.

After a few remarks from others present the members of the deputation cordially thanked his Eminence for his courtesy and the deep interest he had taken in the working classes.

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SAPWELL PATENT DAISY.

The Best Driller in the Market.

SAVES TIME and LABOUR,

MAKES THE DRILLS,

SOWS SEEDS and MANURE

AT ONE OPERATION.

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INVINCIBLE M'CORMICK REAPER AND BINDER

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Christchurch, Ashburton, Dunedin.

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WE beg to notify our numerous Customers of the Change made in our TAILORING DEPARTMENT. We have now secured the Services of an Expert Cutter of wide experience, who comes to us with very high Credentials as to ability, consequently we have every confidence in recommending him, feeling sure that gentlemen will receive entire satisfaction in

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SUITS TO MEASURE from £3 3s.

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Agents for the ALBERT CHURN (Patented)

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ENGINEERS, BLACKSMITHS, MILLWRIGHTS
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Manufacturers of Pumping and Winding Machinery, Hydraulic Mining Plant—including Hydraulic Giants, Sluice Valves, Elevator Castings, Iron and Steel Fluming, etc., etc., Dredge Tumblers Buckets, Links, Windmills, Waterwheels, Turbines, Brick and Drain Pipe Making and Wood-working Machinery, Horse Powers, Chaff Cutters, Turnip Pulpers, and all kinds of Machinery and Gearing.

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Repairs and Every Description of Engineering and Blacksmith Work Promptly Executed.

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CATHEDRAL SQUARE AND CHANCERY LANE

CHRISTCHURCH.

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QUEEN STREET,
AUCKLAND.

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BREWER, BOTTLER, AND AERATED-WATER

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For **STYLISH, RELIABLE** Boots and Shoes

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NOTE.—Shipments of the cream of the World's Markets constantly coming to hand. SEE WINDOWS.

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Boots with this Brand on the heel are Guaranteed to Fit and Wear Well.

SECOND.
On this Brand only the Very Best of Workmen are employed.

THIRD.
Only the Very Best of Materials are used in this Brand of Boots and Shoes.

FOURTH.
Farmers, Miners, and all who want to keep their feet dry, try this Brand.

FIFTH.
The "STANDARD" Brand Boots and Shoes are known from Auckland to the Bluff for sterling quality.

Commercial.

(For week ending November 22).

MR J. A. CHAPMAN, Sharebroker, Dunedin, reports as follows:

BANKS.—National, from 2/12/6 to 2/13/0; New South Wales, from 39/0/0 to 40/0/0; Union of Australia, Ltd., 31/0/0 to 32/0/0; Bank of Australasia, 58/10/0 to 59/0/0.

INSURANCE.—National, from 17/3 to 17/6; New Zealand, 3/5/6 to 3/7/0; South British, 2/14/0 to 2/16/0; Standard, 13/6 to 14/0.

SHIPPING.—New Zealand Shipping, from 4/17/0 to 5/0/0; Union Steam, 10/7/6 to 10/12/0.

COAL.—Westport from 3/6/0 to 3/7/0.

LOAN AND AGENCY.—Commercial Property and Finance Company, from 5/0 to 5/6; National Mortgage, 17/0 to 17/6; Perpetual Trustees, 12/6 to 13/0; Trustees and Executors, 29/6 to 30/6.

MISCELLANEOUS.—Kaiapoi Woollen Co., from 6/5/0 to 6/6/0; Mornington Tramway, 16/0 to 16/6; Mosgiel Woollen, 4/4/0 to 4/5/0; New Zealand Drug, 2/12/0 to 2/13/0; New Zealand Drug, new issue, 1/18/6 to 1/19/0; Milburn Lime and Cement, 2/0/0 to 2/2/0; do., new issue, 1/0/0 to 1/0/6 (30/- paid); Otago Daily Times, 13/0/0 to 13/5/0; Eru Bay Railway, 12/0 to 12/9; Wellington Woollen, 5/0/0 to 5/2/6; Silvertown Tram, 4/12/0 to 4/13/6; New Zealand Refrigerating, 1/16/6 to 1/17/6; Roslyn Tramway, 5/3 to 5/9.

GOLDFIELDS.—Reefton: Big River Extended, from 9/6 to 10/0; Keep-it-Dark, 23/0 to 24/0; Alpine Extended, 3/9 to 4/3; Croesus (Paparoa), 2/0 to 2/6.

BREEDING COMPANIES.—Chatto Creek, 57/0 to 58/0; Clyde, 55/0 to 57/0; Dunedin, 8/0 to 10/0; Empire, 3/17/0 to 4/0/0; Enterprise, 79/0 to 81/0; Evan's Flat, 35/0 to 36/0; Ettrick, 14/6 to 15/6 (paid up); Golden Gate, 116/0 to 118/0; Golden Beach, 25/0 to 27/0 (prem.); Golden Point, 42/0 to 44/0; Tuaepeka, 39/0 to 40/0; Vincent, 56/0 to 58/0; Hartley and Riley, 7/16/0 to 8/0/0; Jutland Flat, 4/0 to 4/3 (contrib.); Macrae's Flat, 7/0 to 9/0; Golden Run, 44/0 to 46/0; Golden Terrace, 13/0 to 15/0; Magnetic, 59/6 to 60/6; Matau, 80/0 to 85/0; Molyneux Hydraulic (B), 30/0 to 32/0; Nevis, 25/0 to 28/0; Otago, 1/19/0 to 2/0/0; Upper Waipori, 2/3 to 2/9; Waimumu, 26/0 to 27/0; Sunlight, 33/0 to 35/0; Cromwell, 58/0 to 59/0 (prem.); Riverbank, 5/6 to 6/6; Nil Desperandum, 40/0 to 43/0; Klondyke, 10/ to 12/; Waikaka Forks, 1/0 to 1/6 (prem.); Dunstan Leads, 15/9 to 16/6; Ophir, 8/0 to 9/6; Golden Gravel, 1/0 to 1/6; Dunstan Pioneer, 0/9 to 1/6; Golden Reward, 0/9 to 1/0.

SLUICING COMPANIES.—Moonlight (contrib.), 13/0 to 14/0; Roxburgh Amalgamated (contrib.), 6/9 to 7/0; Deep Stream, 22/0.

PRODUCE.

London, November 14.—Wheat at Mark Lane is 6d cheaper on the week's sales.

London, November 15.—Wheat: The Oakhurst's cargo, a South Australian July shipment, sold at 30s 3d.

Napier, November 15.—Messrs. Nelson Bros have received the following cable from the C. C. and D. Company, London:—Frozen meat market continues very depressed, and little sign of improvement in prices. Best Canterbury, 3½d; Dunedin and Southland, 2½d; Napier and North Island, 2½d. Lamb: First quality, 3½d; second, 3d.

London, November 17.—The wheat market is dull and weak, heavy arrivals of colonial shipments depressing the market. Sailer parcels afloat, 28s 6d.

There is a slightly better inquiry for butter. Choicest colonial, 100s to 102s. Danish is unchanged.

Melbourne, November 17.—The wheat and flour sent from the country to the seaboard to date is 3,400,000 bags—nearly three times as much as at the same period last year.

A Wellington wire states that the Agent-General reports as follows:—Butter, 100s, steady; cheese, 56s, firm.

Messrs Donald Reid and Co. report as follows:—

Oats.—Our catalogue was composed of medium to best feed lines. The attendance of buyers was exceptionally small, and in the absence of satisfactory competition the lots catalogued were passed in for private sale. We quote: Prime milling to 1s 11d; good to best feed, 1s 9d to 1s 10d; medium, 1s 7d to 1s 8½d per bushel (sacks extra).

Wheat.—The demand for milling quality is quiet at about late quotations. We submitted a few lots of good to best fowl wheat, which sold at 2s 1d to 2s 5d per bushel (sacks in).

Potatoes.—The market is over-supplied with Derwents, mostly fresh from pit, and until stocks are more reduced we cannot advise clients to consign. We quote: Best Derwents, 20s to 22s 6d per ton (sacks in).

Chaff.—The supply coming forward is not great, but the demand on Monday was slack, and sales were difficult to effect on the level of last week's values. We quote: Best oatens sheaf, L2 10s to L2 15s; medium to good, L2 to L2 7s 6d per ton (bags extra).

Messrs. Stronach Bros. and Morris report as follows:—

WHEAT.—Prices remain the same as last report, up to 2s 8d for prime milling velvet and Tuscan.

OATS.—Are a shade easier. Prime milling, 1s 9½d to 1s 10½d; best feed, 1s 8½d to 1s 9½d; medium, 1s 7d to 1s 8d.

BARLEY.—Very little prime offering, but what is, is worth 2s 9d to 3s 3d; medium, 1s 10½d to 2s 1d; inferior, 1s 6d to 1s 9d.

CHAFF.—The town remains over-supplied and prime is only worth L2 10s to L2 12s 6d; extra, L2 15s; medium to good, L2 to L2 7s 6d.

POTATOES.—Best Derwents, 25s to 30s; picked lots, 35s.

MR. F. MEENAN, King street, reports:—Wholesale price only—

Oats: Quiet. Feeding, 1s 8d to 1s 9d; milling, 1s 10d. Wheat: milling, 2s 6d to 2s 9d; fowls' wheat, 2s 2d to 2s 6d. Hay: ryegrass and clover, best, L3 5s. Straw: pressed, 22s; loose, 28s. Bran: L3. Pollard: L3 5s. Flour: L7 to L7 10s. Butter: best brands factory, 10d to 11d; dairy, 6d to 8d. Oatmeal: L10. Potatoes: well picked, good sample, 20s; old stock from 1s per bag. Chaff: much easier demand; L2 5s to L2 15s.

INVERCARGILL PRODUCE MARKET.

The Invercargill Grain Brokers' Association report that owing to the scarcity of freight for oats to South Africa, less business is passing. There is, however, no reduction in quotations, viz.—A grade, 2s 1d; B grade, 2s; C grade, 1s 1d, f.o.b. (sacks in).

Invercargill prices current:—Wholesale: Butter, fresh, 5d; eggs, 7d per doz; cheese, farm, 3½d; bacon, farm, 7d; do (rolled), farm, 6d; hams, 8d; potatoes, L1 10s per ton; barley, 2s to 2s 6d; fowl wheat, 2s; chaff, L2 per ton; flour, L8; oatmeal, L9 to L10; pollard, L3; bran, L2 10s, including bags. Retail—Fresh butter, 7d; eggs, 9d per doz; cheese, 6d; bacon, rolled, 8d, sliced, 9d; hams, 10d; potatoes, 2s per cwt; flour, 200lb, 15s; 50lb, 4s 3d; oatmeal, 50lb, 5s; 25lb, 2s 9d; pollard, 5s 9d per bag; bran, 3s 6d per bag; chaff, L2 10s per ton; fowls' feed, 2s 3d per bushel.

AUSTRALIAN COMMERCIAL.

Sydney, November 15.—Wheat: Chick, 2s 8d to 2s 9d; milling (dull), 3s. Flour, L7 to L7 10s. Oats—Feeding: New Zealand, 2s to 2s 3d; seeding—Tartarian, 1s 10d to 1s 11d. Barley: Cape, 2s 4d to 2s 5d; English, 2s 3d to 2s 6d. Maize, 3s 1d to 3s 2d. Peas: Prussian blue, 3s 3d to 3s 6d. Bran, 8½d; pollard, 9d. Potatoes: Circular Heads, L2 to L2 10s; New Zealand Derwents, 17s 6d to L1 2s 6d; new local, L4. Onions: Victorian, L3 10s to L4; American, L4 to L4 10s. Butter: Dairy, 8d to 8½d; factory, 9½d. Cheese: Large, 4½d to 4½d; loaf, 5d to 5½d. Bacon, 5d to 7d.

The Waverley Bicycle.

Send for beautiful illustrated Catalogue and learn all about this handsome and easy running wheel.

WAVERLEY CYCLE DEPOT, 217 Colombo St., Christchurch and John Orr and Co. Ashburton.

"Tested Seeds." New Supplies.

HOWDEN AND MONCRIEFF,
SEEDSMEN AND NURSERYMEN.
51 PRINCES STREET, DUNEDIN.

Grass Seeds — Ryegrasses, machine dressed, off old pasture.
Italian Ryegrass. Cocksfoot. Chewing's Fescue.
Timothy.

Clowers — Cowgrass, Colonial and Imported. White. Red. Alsike.
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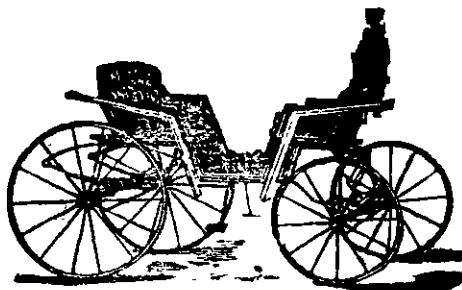
Turnip Seeds — *Swedes*: Champion. Elephant. Monarch.
Webb's Imperial. Tait's Best of All. Webb's
Giant King. *Yellows*: Aberdeen Green Top.
Aberdeen Purple Top. Romney Marsh (our strain
gave very great satisfaction last Season). Fosterton
Hybrid. *Whites*: Devon Greystone. Lincoln
Red Globe.

— Samples and Prices on Application. —

DUNEDIN CARRIAGE FACTORY

Princes street South, Dunedin.

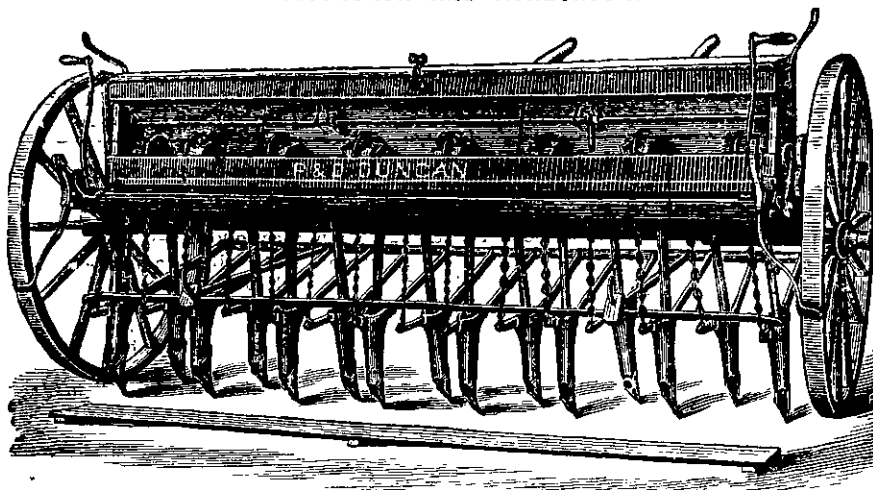
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Single and Double
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at New Zealand and
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AGRICULTURAL ENGINEERS,
CHRISTCHURCH AND ASHBURTON.



Manufacturers of Agricultural Implements and Machinery, sole manufacturers of
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Cultivator, with Seeder Attachment; Duncan's Patent Disc Harrows; Duncan's
Patent Stubble and Multi-furrow Ploughs, etc. Agents for Marshall, Sons and Co.'s
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The CLEVELAND.

A BICYCLE of HONEST VALUE.

Perfection is attained simply by not resting on Past
Achievements as Final.

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The PIONEER of the PRESENT DAY CYCLE.

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The Company's celebrated COALBROOK-
DALE COAL is the Best House, Steam, and
Gas Coal in the Southern Hemisphere.

It is used by all the principal Steam
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Gas Works in the Colony.

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UNION STEAM SHIP
COMPANY OF NEW ZEALAND
LIMITED

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

LYTTELTON and WELLINGTON—

Tarawera Fri., Nov. 24 4 p.m. D'din
Mararoa Tues., Nov. 28 2.30 p.m. tr'n

NAPIER, GISBORNE and AUCKLAND—

Tarawera Fri., Nov. 24 4 p.m. D'din
Mararoa Tues., Nov. 28 2.30 p.m. tr'n

SYDNEY, via WELLINGTON—

Mokoia Thurs., Nov. 23 2.30 p.m. tr'n
Talune Thurs., Dec. 7 2.30 p.m. tr'n

SYDNEY via AUCKLAND—

Mararoa Tues., Nov. 28 2.30 p.m. tr'n
Waihora Tues., Dec. 12 3 p.m. D'din

MELBOURNE via BLUFF and HOBART—

Monowai November 26 2.30 p.m. tr'n
Waikare Mon., Dec. 4 3.30 p.m. D'din

WESTPORT, via OAMARU, TIMARU,

AKAROA, LYTTELTON & WELLINGTON.
Cargo only.

Corinna † November 26 Noon D'din
Taupo † Fri., Dec. 1 4 p.m. D'din

* New Plymouth and via Greymouth.

† Calls Nelson when required.

**NAPIER via OAMARU, TIMARU, LYT-
TELTON, AND WELLINGTON.**

Cargo only.

Janet Nicoll Wed., Nov. 29 4 p.m. D'din

TAHITI and RARATONGA—

Ovalau Jan. 16, 1900 From Auckland

FIJI (SUVA and LEVUKA)—

Taviuni Wed., Dec. 6 From Auckland

FOR TONGA, SAMOA, FIJI & SYDNEY
(From Auckland).

Huroto Wed., Dec. 13

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BAKER BROTHERS,
FURNISHING UNDERTAKERS,

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Designs in Funeral Furnishings.
FUNERALS Conducted with the
greatest Care and Satisfaction, at most
Reasonable Charges.

Corner of Wakanui Road and Cass
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JAMES BARRIE,

THE BAZAAR (next Wilson Bros.),

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FANCY GOODS IMPORTER, FRUITERER,
and CONFECTIONER.

Picture Framing on Shortest Notice.

The best assorted stock of Fancy Goods,
Confectionery, &c., in South Canterbury.

"DEAR ME!

I've forgotten that **SYMINGTON COFFEE ESSENCE**, whatever shall I do? Call at the next
Store you pass; they All Keep it."

The above quotations are those ruling between merchant and retailer, and do not represent the slightly lower values obtained by recognised brokers.

Melbourne, November 15.—Wheat, 2s 10½d to 2s 11d. Oats: Algerian, 1s 9d to 1s 10d. Maize, 2s 9½d. Bran and pollard, 8d to 8½d. Potatoes, 1s 2s 6d to 1s 5s. Onions, 1s 15s to 1s 18s.

Adelaide, November 15.—Wheat dull and weak nominally quoted at 2s 10½d to 2s 11; new is likely to open at 2s 9½d to 2s 10s. Flour, L7 5s to L7 10s. Oats: Dun and Algerian, 1s 10½d to 2s; stout, 2s to 2s 6d. Bran and pollard, 9d.

WOOL, SKINS, TALLOW, ETC.

CHRISTCHURCH WOOL SALE.

At the opening wool sale of the season at Christchurch on Thursday, November 23, the total quantity to be offered by the associated brokers will be 6000 bales. Animated competition is anticipated.

Melbourne, November 15.—At the wool sales scoured sold up to 28½d, the highest price obtained for over 25 years.

London, November 15.—Tallow: 1375 casks were offered. Mutton: Fine realised 28s; medium, 26s. Beef: Fine, 26s 6d; medium, 24s 9d.

London, November 17.—The Bradford wool market is advancing. Common sixties, 30d; supers, 31d.

Melbourne, November 17.—The advance in wool means an addition to the annual wealth of nearly a million and a-half in Victoria.

Messrs. Stronach Bros. and Morris report as follows:—

WOOL—Advices from Home continue satisfactory, and good prices are assured for fine wools this season. The first clips are now coming to hand for opening sale on December 22.

SHEEPSKINS—Prices continue firm, all well saved skins meeting with keen enquiry at late rates.

RABBITSKINS—No sales were held during this week, and in consequence we do not report local rates. Cable advice from London this week, however, mentions a drop there of 1d to 1½d per lb.

HIDES—No change to report.

TALLOW AND FAT—Best rendered mutton, 16s to 17s; medium 13s 6d to 15s 6d; best rough fat, 11s to 12s; medium, 10s to 10s 6d.

LIVE STOCK.

ADDINGTON STOCK MARKET.

Although there was no sale at Addington last week the entries to-day were below the average, comprising 4300 fat sheep, 1500 fat lambs, 600 store sheep, 608 cattle, and 272 pigs. The attendance was very small, and as freezing buyers were not operating prices fell both in fat sheep and lambs.

FAT CATTLE—The beef consisted of mostly light weights, steers, heifers, and cows, and a dragging sale resulted in last prices being barely upheld. Two show steers from the North Island made L10 a-piece; good steers, L7 to L8 17s 6d; lighter, down to L4 17s 6d; heifers, L4 to L7; cows, L3 17s 6d to L6.

FAT SHEEP—Those penned were mostly shorn, with very few good lines. An irregular sale resulted, and a good many were not sold towards the close. Crossbred woolly wethers, 15s 6d to 17s, and up to 18s 6d for extra heavy; shorn do, 11s to 13s 9d; butchers' woolly ewes, 12s 6d to 15s, and up to 16s for heavier; woolly merino wethers, 12s to 15s, and up to 18s 6d for extra prime; shorn do, 6s to 6s 6d.

FAT LAMBS—Some very good lines were on offer, but bidding was sluggish, and sales were only effected at a great reduction on late rates, good sorts bringing from 12s to 12s 6d, and others down to 8s 3d.

STORE SHEEP—The entry was the smallest of the season, consisting only of odd lots, for which there was very little demand at reduced rates. A few wethers and maiden ewes, in the wool, made 13s 6d to 13s 9d; shorn do, 12s 2d; hoggets, in the wool, 12s 6d; shorn do, 8s to 9s; and ewes and lambs, 7s 1d all counted.

PIGS—A very poor entry both of fats and stores. The short supply caused a rise of 2s 6d per head in fat sorts, and baconers ruled at 3½d and porkers at 4d per lb. Per head prices were—baconers, 36s to 43s 6d; porkers, 25s to 36s; stores, 20s to 24s; weaners, 13s to 17s 6d; breeding sows, 45s to 70s.

DUNEDIN HORSE SALEYARDS.

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

There was a fairly large entry of horses for this week's sale, but none of them were first-class, and they consisted of light draughts and medium class hacks and harness horses. The principal consignment was from North Canterbury. The demand was good considering the second-rate quality of the horses, and a fair proportion of the offerings changed hands at market quotations. There was not a really good draught horse in the yard. First-class young draughts and strong upstanding harness horses continue to be much inquired for, and we recommend consignments of good stock. We quote:—First-class young draught mares and geldings at from L45 to L50; good do, L40 to L45; medium, L34 to L38; aged, L20 to L30; upstanding young and sound spring carters at from L25 to L30; good do, L21 to L25; aged, L17 to L20; upstanding young carriage horses, suitable for pairs, at from L20 to L25; good do, L17 to L20; medium do and hacks, L12 to L16; ordinary station and shepherds' hacks, L10 to L12; aged but sound hacks, L7 to L9; inferior and weedy sorts, L2 to L5.

WESTRALIA'S GOLD OUTPUT.

Westralia's magnificent gold output for the month of September (says the *W.A. Record*) establishes a record of which the people of this colony may justly feel proud. The return for the month was 167,076oz, or 5124oz in excess of the previous record. For the quarter ending September an increase in average of almost 20,000oz per month over the preceding quarter is shown, while the production for the nine months of the year, 1,160,999oz, exceeds the yield of 1898 by over 110,000oz. The average monthly production for the present year is 128,900oz, and on the basis of this average it is safe to assume that our gold output for 1899 will exceed one million and a half ounces. Western Australia is now the leading gold producer of the British Dominions, though its gold mining industry is really still in its infancy. In 1886 the value of gold found in the colony was set down at £1100, in 1889 it had risen to £60,000, and this year—ten years later—its value was computed at nearly £4,500,000, nearly double that of 1897 and four times that of 1896.

THE WEEK'S DREDGING RETURNS.

During the week ended Saturday returns were reported from the following 26 dredges, the total yield being 498oz 13dwt 3gr:—

Magnetic (Cromwell), 5 days. 41oz; Success (Waipori), 136 hours, 35oz 2dwt; Enterprise (Alexandra), 35oz 1dwt 21gr; Woolshed (Glenore), 27oz; Inch Valley (near Palmerston), 127 hours, 27oz; Golden Terrace (Lower Shotover), 23oz 2dwt 6gr; Clyde (Alexandra), 21oz; Nevis (Nevis River), 115 hours 20oz; Sunlight (Beaumont), 20oz 2dwt; Golden Point (Alexandra), 8 days, 19oz; Molyneux Hydraulic (Alexandra), 18oz 10dwt; Maori (Clutha), 18oz; Waimumu (near Gore), 123 hours, 18oz; Alpine (Riley's Beach, Cromwell), 17oz 14dwt; Nil Desperandum (Manuherikia), 17oz 10dwt; Morning Star (Manuherikia), 17oz 1dwt; Golden Treasure (Miller's Flat), 16oz 5dwt; Manorburn (Manuherikia), 2½ days, 16oz; Matau (Clyde), 14oz; Vincent (Clyde), 12oz 2dwt; Ophir (Blacks), 118 hours, 12oz; Ettrick (Moa Flat), 12oz; Golden Gate (Island Block), 2 days, 11oz 4dwt; Chatto Creek (Manuherikia), 134 hours, 11oz; Otogo (Miller's Flat), 10oz 16dwt; Tuapeka (Tuapeka Flat), 8oz 3dwt. Total, 498oz 13dwt 3gr.

Major Sherston, who was killed during the Elandslaagte fighting, was a nephew of Lord Roberts and cousin of Sergeant-major Dewar, and the latter, although till recently drill-instructor in Napier, has been removed to Wanganui.

Father Mullen, S.J., a graduate of Loyola College, Baltimore, who has been instructor at the Jesuit Novitiate, Frederick, Maryland, has left America for England, to complete a higher education in Hebrew and Sanscrit at Oxford.

Ex-judge Prendergast, one of the leaders of the Chicago bar, and a prominent figure in Catholic and Irish circles, is dead. Although a young man, he leaves an estate valued at more than £120,000. This fortune was made practically in nine years' practice of law.

The Rev. Father Grace, of Bungendore, N.S.W., was the recipient lately of a beautiful dressing case and some valuable plate from his parishioners on the occasion of his silver jubilee. Mr. J. Donnelly, who made the presentation, referred to Father Grace's work as a priest in Ireland and in the archdiocese of Sydney, mentioning the fact that he received his first appointment from Cardinal Moran just 25 years ago when his Eminence was Bishop of Ossory.

The Sisters of Mercy at Warwick, Queensland, have been celebrating their Silver Jubilee—the 25th anniversary of their establishment in that town. The 'pioneer' nuns were Sister Mary Magdalen, Sister Mary Regis, and Sister Mary Francis. Sister Mary Magdalen alone survives. The little community has increased to ten. The little rented cottage has been changed into a magnificent convent and boarding-school. Its cost was £5000, and it is now without a penny of debt. There are 270 children attending the nuns' school. On Jubilee Day the school children gave a concert in honour of the visiting nuns (including the Rev. Mother Superior from Brisbane), during which an address was presented to the Rev. Mother. Fathers Horan, Hennessy, Pötter, and O'Brien were also present at the concert. Father Horan, P.P., thanked the children for their entertainment, and congratulated the nuns on the celebration of the Silver Jubilee, and, on behalf of the Rev. Mother, gave the children a half-holiday.

A terrible gale visited Newcastle on November 7. During the storm the Adamstown Catholic school collapsed. When the gale was at its height there were between 30 and 40 children, ranging from the age almost of infancy up to about 14 years, in the school, under the charge of two Sisters of Mercy. The building began to rock and shake, and an effort was made by its occupants to get out on to the open grounds; but it was found, owing to the working of the walls, that the door had become jammed. Then the building began to fall to pieces. The Sisters calmed their terrified pupils, and at a favourable moment rushed them out of danger. Two children, named Violet Hill, aged 10, and Cissie Jennings, 6, were bruised and scratched by the timbers, which fell around them as they rushed out from among the crash. All escaped with the exception of a boy, Edward Hill. This unfortunate little fellow (his age was six and a-half) appears to have been attempting to escape through one of the windows. He was killed by a falling beam. The escape of the Sisters was little short of miraculous.

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DUNEDIN CITY ELECTORATE.

Mr. A. R. BARCLAY will ADDRESS the ELECTORS as follows:—

THURSDAY, 23rd inst.—Jackman's Hall, Ravensbourne.

FRIDAY, 24th inst.—Council Chambers, Maori Hill.

MONDAY, 27th inst.—Union street School.

Ladies are specially invited to each Meeting.

Every Night at 8 o'clock.

DUNEDIN CITY ELECTION.

MR. J. F. ARNOLD requests the Electors of the City to Meet him at the under-mentioned places:—

WALKER STREET—Mission Hall, THURSDAY, 23rd November.

RUSSELL STREET—Mission Hall, FRIDAY, 24th November.

UPPER JUNCTION SCHOOL-HOUSE—MONDAY, 27th November.

Each Evening at 8 o'clock.

Ladies specially invited to be present.

DUNEDIN CITY ELECTORATE.

MR. J. A. MILLAR requests the Electors of the City to Meet him at the under-mentioned places:—

MORNINGTON—Presbyterian Hall, FRIDAY, 24th November

PINE HILL—Schoolhouse, MONDAY, 27th November.

NORTH DUNEDIN—Drillshed, TUESDAY, 28th November.

RAVENSBORNE—Jackman's Hall, WEDNESDAY, 29th November.

Ladies specially invited.

Each Evening at 8 o'clock.

THURSDAY, 30th NOVEMBER.
AT 12 O'CLOCK.

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FREEHOLD HOTEL PROPERTY AND OTHER BUILDINGS.

JAMES SAMSON & CO. have received instructions from Mr. H. S. WICKS, Hotelkeeper, who is giving up business, to sell by auction the whole of his Freehold—Hotel and Business Properties—which include:—

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Luncheon Provided.

DEATH.

LOFTUS.—At her residence, Taupo Quay, Wanganui, Florence Annie, the beloved wife of Peter Loftus, aged 48 years, after a long and painful illness.—R.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, NOVEMBER 23, 1899.

THE WAR: HOW THE OLD ORDER CHANGETH.



AKEN at its best, war is a repulsive game. When begun under such circumstances of mutual aggravation as exist between the Boer and the Briton, it might naturally be expected to produce its fair quota of situations that, even for war-time, would be sufficiently lurid. But—making due allowance for the hearsay and direct exaggerations of war correspondents—the Transvaal campaign has been, thus far, marked by a

happy absence of the ferocity which usually characterises racial conflicts. In no respect is the decency of modern usage more evident than in the treatment of prisoners of war; and testimony is unanimous in declaring that not alone the war-trained Briton, but even the rude Boer farm-labourer and farmer have treated with singular humanity the combatants whom the fortunes of war have thrown into their respective hands. All this represents a pleasant feature of an unhappy and preventible campaign which goes to show how far we are getting rid of some of the worst features not merely of pagan, but even of so-called Christian, warfare. Even among the relatively highly civilised Greeks and Romans of the pagan days the slaughter or enslaving of prisoners of war, of every age and of both sexes, was regarded and acted upon as an unquestionable right. GROTIVS gives us a fearful catalogue of cities that were destroyed and their inhabitants ruthlessly massacred in those ancient days by the legions of pagan Greece and Rome. The Catholic Church was the first to introduce the principles of humanity into the armed conflicts of the nations. She could not, perhaps, greatly reduce the number of wars. But she at least notably diminished their atrocity. She abolished the gladiatorial shows, at which thousands of captives were 'butchered to make a Roman holiday.' She established the principle of international law that no Christian prisoner of war should be reduced to slavery. St. AMBROSE of Milan, ACACIUS of Amida, DEOGRATIUS of Carthage, St. CÆSARIUS of Arles, and other bishops, with the Church's sanction, sold the sacred vessels and ecclesiastical furniture to secure the ransom of prisoners of war. And who can tell the number of captives that were redeemed from the Mohammedans by St. LOUIS of France and by the Orders of the Trinitarians and of Our Lady of Mercy?

The Spanish theologians FRANCISCO DE VICTORIA, SUAREZ, and AYALA laid the foundations of international law on which GROTIVS based his great treatise, *The Law of War and Peace*, that saw the light in 1624. The present century has witnessed the rapid growth and codification of international law, especially as applied to war. To the broad principles of Catholic theology on the subject it has added nothing; but it has, in the matter of practical detail, done much towards softening the rigours of modern wars. Privateering has been condemned and almost, if not completely, abolished; civilian subjects of either of the hostile Powers residing within the bounds of the other are no longer subject to imprisonment and confiscation of their property—although these penalties were threatened by Turkey against its Greek residents in their recent war. The use of poisoned weapons and explosive bullets, and proclamations of 'no quarter,' were prohibited as far back as the St. Petersburg Declaration of 1818. An enemy who has ceased fighting and laid down his arms must receive quarter nowadays whether he asks for it or not. A grand forward step for the cause of humanity in warfare was made in 1864 when the Geneva Convention of European States decided that military hospitals, ambulances, and all persons employed in connection with them, should be treated as neutrals. And, best of all, the events of the present campaign in South Africa go to show that international legislation is not a dead letter, but a living force to restrain enraged combatants from the grosser forms of violence that, until even comparatively recent times, added many a bitter drop to the full cup of the horrors of modern warfare.

People were rightly horrified at the wholesale slaughter of unresisting combatants and of non-combatants by both parties during the Taeping rebellion in China. At Nankin, for instance, the Taipings are said to have left only a hundred persons alive out of a population of 20,000 which occupied the Tartar quarter of the city. Yet Captain BLAKISTON tells us that the cruelties of the Taipings were 'hardly a counterpart of the Tsing (Imperial) atrocities.' And he tells how, in the same crowded centre of population, the Imperialists, in turn, 'enjoyed a three days' slaughter, and left neither man, woman, nor child in that unfortunated city.' The recent Chino-Japanese conflict was stained by a three days' massacre by the victors—whose swift adoption of Western usages evidently does not stand the rude test of war. However, we are little entitled to throw stones at the Shinto warriors of Japan. The arms of professedly Chris-

tian States have been all too frequently stained by similar atrocities. Irishmen will long remember CROMWELL'S brutal massacre of the garrison and inhabitants—women included—of Drogheda and Wexford. And did not General MONK—afterwards Lord ALBEMARLE—put to death the whole garrison of the town of Dundee? If we need more modern instances we need but to turn to the story of the Greek Wars of Independence, as told, for instance, by GEORGE FINLAY. In April, 1821, a scattered Mussulman population resident in Greece are said to have been put to death to the number of 20,000. At the sack of Tripolitza some 8000 persons of every age and of both sexes were cruelly put to death. To this day British peoples cannot recall without deep shame the fearful scenes of rapine and slaughter that accompanied the sacking of Badajos and San Sebastian during the Peninsular Campaign. There are many still living who can recall the conduct of the Servians at Belgrade in 1862. The Franco-German war opened with a relatively high spirit of chivalry on both sides. But did it not soon lead to the not infrequent shooting or hanging of prisoners by the irregular *Franc-tireurs* and of unoffending peasants by the Germans, and culminate in the fearful blood-organie of the enraged animals in military uniform who shot and burned non-combatants of both sexes in the streets and houses of Bazeilles?

Thus far the incidents of the present campaign give the hope that civilised peoples have not merely closed but walled-up the door upon these and such-like savage incidents that have thus far spotted as with a leprosy practically every campaign of what is termed 'civilised' warfare. Much has been done by international codes in the direction of humanising the armed conflicts of peoples. But much yet remains to be done—for instance, to compel more civilised warfare against barbarian peoples; to prevent the bombardment of seaports for requisitions; and to prevent the wanton burning of villages, such as the German troops were guilty of in their campaign in France in 1870, and the British and American blue-jackets last year in Samoa. But for the cry of 'jingo' capitalists who seek a market for their wares and investments for their hoarded gold and the howl of a newspaper Press that turns every blood-drop into coin, a healthy public sentiment would speedily grow up against war. The steady advance of the Association of International Arbitration gives grounds for the hope that the general system it advocates—which, by the way, was long before embodied by a Catholic priest—may become one of the planks of international law in the century which is soon to dawn upon us.

DIOCESE OF DUNEDIN.

Mr. Myles B. Foster held an examination in instrumental and vocal music in connection with Trinity College, at St. Dominick's College some days ago. All the candidates presented were successful in passing. The following is the result:—Senior Grade.—Singing—Miss Bridger (pass). Intermediate Grade.—Pianoforte—Misses Cartwright, Hay, and Ward (honors), Hannigan, Kircaldy, Kelman, and Watt (pass). Junior Grade.—Misses Carey, Jackman, and Montague (honors), Kerr and King (pass). Preparatory Grade.—Misses Gawne and Hooper (pass).

In the 'children's corner' of the *N.Z. Record* a youthful reader informs the editor that he has just received a prize. Here is what he says:—'I want to tell you a little about my prize, it is very beautiful. I have not had time yet to study it much. I will describe it as nearly as I can. You know it is called the *Dominican Star*. The star is magnificent, it is done in gold on an olive green cover, it is of five squares and very prettily illuminated. The book is a publication of the Dominican Nuns of the Ladies' College, Dunedin, New Zealand. It is an annual publication, the subscription to which is 3s 6d. It tells what they are doing in the way of children's competitions, which I will tell you later on. I have had many little boys and girls to see the prize. I never let it out of my hand unless to a lady or gentleman.'

Our readers will find a report of a portion of Mr. C. R. Chapman's speech, delivered on Monday night, in another part of this issue. Mr. Chapman, who is a candidate for Dunedin City at the forthcoming General Election, deals with our local requirements, and shows that the province of Otago has been sadly neglected in the past in the distribution of public money. Should he be elected Mr. Chapman promises that he will use his best endeavours to secure a more equitable distribution of public money in the future. Mr. Chapman's views on this question are well worth the attention of the electors.—*.*

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

November 20.

Three Sisters of the Good Shepherd, to assist the Community at Mount Magdala, arrived last week from Abbotsford, Melbourne.

At the 9.30 o'clock Mass on Sunday last at St. Mary's Church, Manchester street, about 50 children of the parish made their First Communion, and were afterwards entertained in the adjoining schoolroom at breakfast which was provided by the ladies of the congregation.

The young Catholic vocalist, Mr. Walter Kirby, was greeted by a large attendance at the Choral Hall on last Thursday evening, on the occasion of his first song recital before a Christchurch audience. Mr. Kirby's singing earned numerous recalls, and elicited very favourable Press comments.

His Lordship the Bishop is expected to return from Little River this week.

The devotion of the Forty Hours' Adoration began at St. Mary's, Manchester street, after High Mass on Sunday. In the evening there was renewal of Baptismal vows by the children and sermon by the Rev. Father Crotty. The devotion will conclude on Tuesday morning with Solemn High Mass.

St. Mary's Catholic Schools are to be examined on Saturday next by Mr. Baldwin, ex-Inspector of the Education Board.

On Monday next a variety entertainment is to be given in St. Mary's School Hall by the Riccarton Lilliputian Company in aid of the school funds.

[This letter arrived too late to be put under Diocesan News.]

OBITUARY.

MRS. LOFTUS, WANGANUI.

We regret to have to record the death of Mrs. Loftus, wife of Mr. Peter Loftus, Taupo Quay, Wanganui, which occurred on the morning of the 15th inst. The deceased was a native of Surrey, England, and arrived in New Zealand about 25 years ago, since when she had resided in Wanganui. Mrs. Loftus, who was 48 years of age at the time of her demise, suffered a long and painful illness, which she bore with Christian fortitude, and to her husband and family of eight children, who are left to mourn their loss, the sincerest sympathy is extended.—*R.I.P.*

MR. JOHN CAMPBELL, PONSONBY.

Mr. John Campbell, of Point Erin, Ponsonby (writes our Auckland correspondent), died at his residence on Sunday, November 12. The deceased was ever foremost as a good Catholic and a staunch Irishman in helping the Church and his native land. To both he gave generously and in an unobtrusive manner. Mr. Campbell was born in the County Tyrone, and spent the greater part of his youth on the shores of Lough Neagh. He arrived in New Zealand 40 years ago, and for a time took to farming, subsequently visiting the Otago goldfields during the first rush there. The climate and calling not suiting he returned North, and settled at Mahurangi Heads. In the eighties he represented Mahurangi Riding in the Rodney County Council. He visited Ireland in 1870, and again in 1892. The funeral took place from Point Erin on Tuesday afternoon, fully 50 carriages forming the procession to Panmure, where the interment took place. The chief mourners were Master William Campbell (son of the deceased), Mr. H. Bates (nephew), and Messrs. Tilly and McIlroy (brothers-in-law). The Very Rev. Dean O'Reilly, Very Rev. Dr. Egan, and Rev. Father Golden went out from town. Mr. P. Dignan, ex-Mayor of Auckland, and a number of representative gentlemen also attended, including the officers and members of the Irish National Federation, of which the late Mr. Campbell was vice-president. At Panmure the cortege was met by the Very Rev. Mgr. McDonald and the children from the Catholic school. Mgr. McDonald, from the altar steps, addressed the congregation, and spoke eulogistically of the late Mr. Campbell, and his great love for the Church and for Ireland. His generosity to all deserving causes combined with an overflowing kindness and hospitality endeared him to everybody. In his long and trying illness Mr. Campbell was cared for with untiring assiduity by his good wife and her sister, Mrs. Bates. He leaves a widow, one son, and two daughters to mourn their loss.—*R.I.P.*

The electors of the city are requested to meet Mr. J. F. Arnold at the Mission Hall, Walker Street, on the 23rd, Mission Hall, Russell Street on the 24th, and the Upper Junction Schoolhouse on the 27th inst.—*.*

Mr. A. R. Barclay will address the electors of Dunedin at Jackman's Hall, Ravensbourne, on the 23rd inst.; Council Chambers, Maori Hill, on the 24th inst.; and Union Street School on the 27th inst.—*.*

Mr. J. A. Millar requests the electors of the city to meet him at the Presbyterian Hall, Mornington on the 24th, Pine Hill Schoolhouse on the 27th, Drilled, North Dunedin on the 28th, and Jackman's Hall, Ravensbourne, 29th November.—*.*

Messrs. James Samson and Co. will hold an important sale of freehold hotel property, buildings, stock in trade (consisting of groceries, spirits &c.), furniture, tanks, and mining plant at Nenthorn on Thursday, November 30. The auctioneers have received instructions to sell from Mr. H. S. Wicks, who is giving up business. An advertisement giving details of the property and goods will be found elsewhere in the issue.—*.*

PORT CHALMERS CATHOLIC BAZAAR.

As briefly announced in our last issue, the bazaar in aid of the Catholic church funds, Port Chalmers, was opened in the Garrison Hall, on Wednesday evening, by the Mayor of the marine borough. The bazaar (or carnival, as it is termed) was for the double purpose of paying off the balance of the parochial debt and providing the nucleus of a fund for building a suitable convent for the Sisters of St. Joseph, whose present accommodation is not what it should be. The ladies of the congregation had been for a long time making preparations for the carnival, and the result was that on the opening night everybody present admitted that it was the best of its kind ever held at the Port. The interior of the hall had undergone a complete transformation. The committee had performed splendid work in the short time at their disposal, and the artistic and appropriate decorations, and the beautiful stage-scenery, the work of Mr. Anthony Anderson, were very much admired. The effective decorations, the prettily fitted up stalls, with their extensive stock of splendid goods, the moving throng, and the crowd of gaily-dressed children on the stage made the scene, on the opening night, an exceedingly animated one, and the attendance of friends and sympathisers in such numbers must have been a source of great satisfaction to the Rev. Father McMillan, the bazaar committee (consisting of Messrs. Justi, A. Smith, Heller, Meade, Andrew Anderson, Hart, Galvin, Anthony Anderson, and W. Miller, hon. sec.), and the ladies who had worked so hard for months previous. Four large stalls were devoted to the display of a varied and valuable stock of goods, which the fair stallholders had made, or collected, figuratively speaking, from the four quarters of the globe. No. 1 stall was presided over, and contributed to, with one exception, by Dunedin ladies. This was devoted to things Spanish, and was draped in yellow and red. The ladies were Miss Staunton (in charge) assisted by Misses Louise Morkane, Crawford, Amy Woods, and Bush, with Miss Mulqueen (Port Chalmers). No. 2 stall—the English—was draped in the colours of the Queen of the Seas—red, white, and blue. The presiding ladies were Mesdames Meade and Mackie (Port Chalmers) with Miss Nellie Colehan (Waitati), the assistants being Mrs. Hanniffen and Miss Harriet McKay (Port Chalmers), with Misses K. Daley and Wall (Dunedin). No. 3 was resplendent with the colours of Italy, and was presided over by Mesdames Heller, Anthony Anderson, and Hart, assisted by Misses Coughan, Mullaney, Penny, and Docherty. Irish green was the hue of stall No. 4, which was in charge of Mrs. Giasti, Mrs. Andrew Anderson (Port Chalmers), Miss Emily Miller (Sawyers' Bay), assisted by Misses Carrie Morkane (Dunedin), Fitzpatrick (St. Leonards), Maggie Miller and Felicia Azzaritti (Port Chalmers). The tri-color of France was displayed on the excellently arranged and generously laden refreshment stall presided over by Mesdames Charles Anderson, Gustafsen, and McCann (Port Chalmers), assisted by Miss Swanson (Dunedin). Besides the various useful articles to be found at such fairs there was a fine display of artistic work, among which was a superior collection of hand-painted mirrors and panels, and oil and water colours contributed by the Sisters of St. Joseph of the local Convent. Prior to the opening ceremony the Port Chalmers Band, under Mr. T. McConnell played a number of selections outside the hall. During the course of the evening an excellent programme of vocal and instrumental music was given by the local Convent pupils. The items consisted of action songs, vocal duets and quartets, and a pianoforte piece, in all of which the children acquitted themselves admirably, and gave unmistakable evidence of the excellent education imparted to them by the good Sisters.

The attendance on the second evening was good, and excellent business was done by the stallholders. A first class entertainment was provided for visitors, the children's performance again proving a great attraction. Visitors on Friday evening were disappointed at the non-appearance of Miss Moloney and Signor Squarise, who were booked for the programme, but having fallen victims to the influenza epidemic were unable to keep their engagement. The pupils of the Sisters of St. Joseph were again equal to the occasion, and gave a very pleasing entertainment, consisting mainly of action songs and dances. The stallholders plied their trade with vigour and success, the fish pond, under Mr. Cecil Delaney, being the centre of attraction for the youthful visitors. The matinee on Saturday drew a large crowd, when the Convent pupils again provided the programme, and also in the evening; when they were assisted by Misses Staunton and Crawford and Mr. J. Fottrell, whose vocal contributions were warmly applauded.

On Monday the pupils of the Christian Brothers' School Dunedin, gave an entertainment, consisting of recitations, songs, a gymnastic exhibition, and the mirth-provoking farce, 'Fun and Fury.' It is needless to remark that the boys acquitted themselves in a very creditable manner, and that the performance met with the warm appreciation of the audience. A brisk business was done at the stalls, the attendance being again large.

Notwithstanding the inclement weather the attendance on Tuesday night was very fair, and a programme of vocal and instrumental music was submitted, which met with the approval of the audience. Mr. Cecil Delaney's fish pond was again the centre of attraction for the younger portion of the visitors.

MR. P. LUNDON, Phoenix Chambers, Wanganui, is still busy

putting people on the soil. He has also hotels in town and country For Sale and To Lease Write to him.—*.*

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THE WAR IN SOUTH AFRICA.

THE war news of the week consists in reports of minor engagements that have taken place outside Ladysmith, Mafeking, and Kimberley.

The following are the principal items of news received since our last issue :—

The intensity of the bombardment of Ladysmith has increased, but General White is confident that he can hold out until the arrival of reinforcements. It was reported from Durban on Thursday that there were 10,000 British troops at Estcourt, about 44 miles from Ladysmith. This force is said to be short of artillery. An armoured train with half a company of Dublin Fusiliers and half a company of Durban Light Infantry went, reconnoitring in the direction of Colenso on Wednesday week, when they were attacked by an ambushed Boer force. The Britishers were subjected to a withering fire, and suffered severely. One hundred of the latter were missing.

Heavy rifle firing, followed by an explosion, was heard in the direction of Ladysmith on Thursday. The explosion was caused by the destruction of a bridge near Colenso. Two thousand Boers, with six seven-pounders and two French guns, are at Ennersdale, south of Ladysmith. They will be reinforced by a large force from the vicinity of Ladysmith. The combined forces will operate against the column, under Major-general Hildyard, which is being despatched to the relief of Ladysmith.

It is reported that on Thursday, the 9th inst., the Boers to the north of Ladysmith, covered by heavy shelling on the part of their artillery, occupied the kopjes and ridges adjacent to the British position on all sides. Their attack was hottest between the junction of the Free State and Newcastle railway lines. The splendid fire of the Rifle Brigade, Johannesburg Volunteers, and Kings Rifles twice repulsed the tenacious attacks of the Boers. The British reserved their fire until the Boers reached the edge of the trenches when the Rifles poured volleys into their ranks. This action astonished the Boers, who bolted, the shells from the artillery completing the rout. The Boers lost about 800 men. A sortie by General White on the 14th provoked a general engagement.

News received at Capetown from Kimberley on the 15th inst. stated that the bombardment of the town at a range of 8000yds still continued, but was proving futile. Mafeking was reported to be completely invested and subjected to heavy artillery fire, but little damage had been done. About the beginning of the month the Boers opened a heavy artillery fire on Kopje Corner close to Mafeking, and were allowed to approach quite close when the South African police opened fire with Maxims which did considerable execution on the enemy, who were simultaneously caught by a shrapnel fire from the town. The Boer casualties were set down at fully 100. Later on Colonel Baden-Powell made a night attack which prevented the enemy from continuing the construction of trenches.

A column is on its way from Capetown to relieve Kimberley. A second column will operate in the direction of Bloemfontein.

General White, who is in command at Ladysmith, on Monday, 18th inst., reported 'All well.' His runner, leaving on Wednesday, the 15th inst., reported that the garrison was buoyant. The enemy on Tuesday, the 14th inst., were repulsed and punished while attempting a closer investment of Ladysmith.

The Boers have occupied the township of Weenen, 55 miles north-north-west of Maritzburg.

Twenty-six transports, with 27,000 men, have arrived at Capetown. When all the troops now being mobilised will arrive at the seat of war, General Buller will be able to operate with upwards of 100,000 men. The second battalion of the Royal Irish Fusiliers has arrived at Capetown, and will join the force at Estcourt under Major-General Hildyard.

It was reported during the week that General Joubert had been killed, but the report has turned out to be unfounded.

It was reported that General Buller had gone to Natal, but later accounts show that he is at De Aar Junction on his way to Kimberley.

The total British prisoners of all ranks at Pretoria is 1338.

The Catholic Bishop at Cape Town wired to Father Ogle at Mafeking that if the sisters of the convent desired to leave the town they could do so. All of them have, however, elected to stay and nurse the wounded.

NEW ZEALAND : GENERAL.

WE have received a parcel of used postage stamps for Father Kreymborg's mission from Mr. J. O'Connell, Duntroon.

CAPTAIN RUSSELL has been ill in Wellington since the end of the session. He is now somewhat better, but is still very weak.

A FLAX boom is reported to be setting in in the Auckland district and new mills are being established in various localities.

MR. R. TUBMAN, formerly secretary of the Dunedin branch of the Otago Educational Institute, has been appointed general secretary for Otago.

MR. SALVATORE CIMINO, JUN., of Wellington, has been appointed conductor of the Arrowtown Brass Band. Mr. Cimino's brother is conductor of the Cromwell band.

DURING the course of a recent social in Cromwell Mr. P. J. Dunne was presented with a handsome gold locket, set with a diamond and rubies, by the Roxburgh-Heriot railway league, of which body he was secretary for a time. The Mayor, in making the presentation, said : During the short time Mr. Dunne had been amongst them in Cromwell he had proved himself a real good fellow and a good citizen.

THE hermit of Island Bay, Wellington, who left last year to join his relatives, has returned to the Colony. He made application last week for admission to the Benevolent Home, but it was refused as he was possessed of some money.

A SUBSCRIPTION has been started among the teachers of the Otago district for the purpose of recouping Miss Annett for the loss sustained by her through the malicious burning of the Rongahere school, and as a mark of her fellow-teachers' practical sympathy.

THE Rev. Father W. O'Connor, recently ordained in Ireland for the Auckland diocese by the Right Rev. Dr. Lenihan, arrived in Melbourne by the Orient steamer Ormuz on November 8. Father O'Connor had as fellow travellers from Home several young priests for various dioceses in Australia.

AT the last meeting of the Ashburton Catholic Literary Society, the programme for the evening consisted of a debate on the merits of a monarchical or republican form of government. Mr. Moison took the former and Mr. Moriarty the latter side of the question. Both of these gentlemen delivered lengthy speeches in favour of their respective sides, and it was very evident from the tone of them that they took no little time to prepare. They were respectively supported by well-prepared speeches from several of the members. On the result of the voting being declared it was found that it was a draw, but Mr. Moriarty's side gained the verdict on the casting vote of the Chairman (Mr. L. Hanrahan.)

INTERCOLONIAL.

Viscount Gormanston (Governor of Tasmania) and Lady Gormanston have returned to the colony.

The Very Rev. Father C. A. Hyland, O.F.M., has arrived from Home for the purpose of joining the Franciscans in Sydney.

News was received in Sydney the other day that Mr. C. V. Dalley, youngest son of the late Mr. W. B. Dalley, had been killed in the hunting field in England.

The Rev. Father J. J. Cusack, who was recently transferred to Gordons, was presented with a purse of 112 sovereigns at the Assembly Hall, Drysdale, from his former parishioners.

His Lordship the Right Rev. Dr. Gibney, Bishop of Perth, has gone to Singapore for the benefit of his health, which had been indifferent for some time. Latest accounts from his Lordship are to the effect that the sea trip had been most beneficial.

Nearly £300 has been collected at Lismore (says a Grafton paper) for a testimonial to his Lordship Dr. Doyle. The testimonial is to celebrate Bishop Doyle's Silver Jubilee in the priesthood and the Golden Jubilee of his age.

The Rev. Father Ferris, who comes from the diocese of Kerry, arrived in Melbourne a few days ago on his way to Ballarat, where he will labour. He had as a fellow-traveller the Rev. P. Mulligan for the same diocese. Father Ferris was educated at Maynooth and Father Mulligan at All Hallows.

The Rev. Father Mullan, O.F.M., of Waverley, is about to proceed Home at an early date. Father Mullan has, during his 12 years' service on the Franciscan mission at Woolahra and Waverley, won the love and esteem of the people amongst whom he has laboured as the most zealous of priests and the most exemplary and most unassuming of Christian gentlemen.

By the Orient steamer Ormuz, which got to Port Melbourne on November 8, the following priests for the archdiocese of Melbourne arrived :—Revs. J. Barry, D. Lawton, M. Lane, T. O'Sullivan and M. Hehir. The first four rev. gentlemen were educated at Maynooth College, and the last named at All Hallows College. Fathers O'Sullivan and Lawton are from the diocese of Ross, Father Lane from Kerry, and Father Barry from Cloyne diocese. Father Hehir is from the diocese of Killaloe.

The death is reported of Mr. David Fitzpatrick, vice-chairman of the Ballarat Stock Exchange. The deceased gentleman, who was 70 years of age, arrived in Victoria in 1851, and subsequently he worked on the various goldfields of the colony. In 1866 he commenced business in Ballarat as a stock and share broker, and at the time of his death was connected officially with the charitable institutions of the district. He was a native of Lismore, in the County of Waterford, Ireland, and was educated at the Queen's College in Cork.

After a short illness there passed away on November 4, at St. Columba's Convent and College, Essendon, one of the oldest and most accomplished members of the Order of the Sisters of Charity, Mother Mary Ursula. Mother Ursula was better known in Sydney than in Melbourne, having spent the major part of her fruitful religious life in the former city, where she founded, 15 years ago, St. Vincent's College, Victoria street. The deceased nun was born in Tipperary, Ireland, and at the time of her death was in the fiftieth year of her age, and the eighteenth of her religious profession, which was made at St. Vincent's Convent, Sydney.

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

People We Hear About.

Count Clary, who, a few weeks ago, was entrusted with the formation of a new ministry in Austria, is of Irish descent. His ancestors were among the 'Wild Geese' who left Ireland for the Continent after the battle of Limerick.

The public, no less than the immediate personal friends of Mr Justin McCarthy, M.P., the eminent writer, will regret to learn that it has been found necessary to perform another operation on his eyes, which everybody will join in hoping will completely restore his sight.

Away up in the wild, mountainous part of the great north-west of Canada, on the sixtieth parallel, where the winter cold is almost as keen and unrelenting as on the goldfields of Alaska, lies Athabaska-Mackenzie. This wild region has as bishop the Right Rev. Dr. Clut, O.M.I., who is better known by the title of 'Bishop of the North Pole.' It is told how this saintly old man—he carries the weight of 70 years quite jauntily on his shoulders—journeys over his wide, wild desolate diocese, eating of the meagrest and most scanty fare, and sleeping in huts as he goes.

Admiral Dewey is the hero of the hour in the United States at the present time. A good story comes from Boston which tells of the gallant admiral's popularity. One of the religious orators who infest the Common, which is the Hyde Park of that intellectual city, appealed to a sympathetic anti-Catholic crowd on a Sunday recently, asking them to choose 'salvation or damnation—the King James's Bible or the Douay Bible.' He was somewhat disappointed when his intelligent audience, not knowing one from the other, shouted 'Hooray for the Dewey Bible!' Such is fame.

Mr. John Ignatius Hunt, who contributes to the Sydney *Freeman's Journal* the column headed 'Acta Populi,' under the *nom de plume* of 'The Flaneur,' is undoubtedly the raciest paragraphist in Australia. The Sydney letter, contributed to many country newspapers in New South Wales by Mr. Hunt, forms by far the most attractive reading in those journals, and has done much towards increasing their circulation. He is a very fine organist, but finds little time to exercise that accomplishment. In his youth he gave promise of earning a big reputation on the race-course as a jockey. Literature, however, proved the more fascinating occupation. Frequently, when supposed to be attending to the horses, he would be found embedded in the straw in a loose box, deeply engrossed in Walter Besant's *French Humorists*, or some such book.

Catherine Hayes was a Limerick lass, who possessed two rare gifts—personal beauty and great vocal power. When quite young her fame as a vocalist became world-wide. She sang in all the principal Continental cities, in the United States, Australia, and California. For a time she was *prima donna* of a Milan theatre. In lyric song, especially in some of Moore's melodies, she was probably at her best. We are pleased to hear (says the *Universe*) that a fine Celtic cross has been raised to her memory, and is to be placed upon the beautiful demesne of Adare. This great singer is well remembered by old colonists. She had a triumphant success in Australia over forty years ago. Very generous while she was 'coining money,' she died in poverty. While in Sydney she gave £1000 to build a wing of the Randwick Orphan School. A portrait of the benefactress hangs in the institution at the present day.

The opposition of Kerry and Limerick, which contributed so largely to the defeat of the Bill for amalgamating railways in the South of Ireland; has (says *M.A.P.*) brought back to Westminster an Irishman, Mr. Pierce Mahony, once well-known on English platforms, and a popular member of the House. This is Mr. Mahony's first appearance at a Parliamentary Bar, and in his new career he will have the good wishes of many even of those who were politically opposed to him. He is a tall, striking-looking man in the middle period of life, with large, well-cut features, grey hair, and pointed beard of the type that Velasquez painted. Mr. Mahony's chief amusements are natural history and horticulture. He is an active member of the Council of the Zoological Society of Ireland, and he possesses a private collection of queer reptiles, whose performances are a source of entertainment to his friends at his picturesque house on the Howth Peninsula near Dublin.

The Liverpool *Catholic Times* records the following noble instance of heroic devotion to duty on the part of a medical man:— 'Dr. Reuben Ludlam, sen., President of the Hahnemann Medical College, was performing a critical operation at the college hospital—the removal of a large-sized tumor from a woman—when he cried out that he was weak and sank into a chair. It was seen that he was dying, and on being removed to an adjoining room, despite the efforts of medical men who were summoned to his aid, death came quickly. But his son, Dr. Reuben Ludlam, jun., who had been assisting him in the operation, did not leave the patient. Having taking the instrument from his father's hand, he proceeded to excise the tumor. The operation was safely performed, and as the result of his self-sacrificing act the woman's life will, it is expected, be saved. But it was not till his father had been dead some twenty minutes that the young doctor was able to go to his side. His deed strongly savours of Spartan heroism.' It is, indeed, a fresh and noble example of courage from a profession which has given many evidences of heroism in the relief of human suffering.

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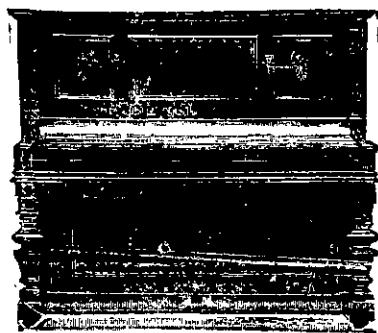
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The Storyteller.

JOHN GREGOR, ARTIST.

'No, no, Maister Douglas, ye would na' tell us we must give the lad up? Ye dinna' say 'tis right to send him sae far away, for Edinboro' town is many a good league from here, sir, and he be home no mair'n a fortnight in a' the year. Ah, we could na' do it, sir, we could na'.'

'It's hard for you, William,' said the o'd schoolmaster, gently, 'but t'would be a crying shame to have the lad's talent wasted. Why, man, he draws like an angel, and some day, when he comes back to you a great man, you'll be goot and proud to have him for a son, depend upon it! I love the lad and I have watched him these many days as he grew up and drew his pictures and told me his thoughts—and I have wondered and been afraid. Each day I have said to mys'lf, "The good God has given the bairn a great gift, and it would na' do for us to think of ourselves and keep him with us here at Lachlan. No, he must leave the old place and go away to study, and when the time comes I'll speak to William about it, and we'll see what we can do for him." And now, old friend, the time has come and we must think o' the lad's own good.'

'T'd break his mither's heart, sir, to have him sent away. He's our own bairn, Maister Douglas—our a'—and we're fast growin' auld. We'd set our hearts on keepin' him wi' us till the end. We'd thought as how he'd be a comfort to us and take the bit o' farm as I and my feyther did afore me. But maybe he's summat different from the rest o' the auld stock—he ne'er seemed to take kindly to the farmin'. No tellin' but you're right, sir, but I canna' bring myself to see it yet. It's a sair blow—a sair blow—'

'Aye, it's a sair trial for ye both, William, my man; but after all, we're livin' only for the little lad. Our day is nearly over now, old friend, and his is just beginnin'. Let's think of him and the road that's before him.'

'I want to do what's right for the lad, Maister Douglas, but it's his mither I'm thinkin' o'—nay, nay, I ken well enough the good wife will give ne'er a thought to herself. We'll think on it, sir, we'll think on it. But it's been a bad year, and there's not a bit o' crop to sell, and it'll take muckle siller for the lad's trainin'. We'll do our best, sir.' And old William sighed.

'Ay, William, I had thought o' that,' said the kindly master as he laid his hand on the old man's shoulder. 'Now, list to me, man—you know I have no bairns of my own, and the lad is all I have to live for. I've been layin' up a little these last few years—it's not much, William, but it will help, and between us both we might manage it. You won't say me nay—for the sake of the love I bear the lad?'

'Thank ye, kindly, sir. Ye've been too good to the lad and to us a'. May God bless ye for it! But keep yer bit o' gold, man I'll talk it over wi' the mither, and we'll try to gather up enough.'

'Nay, nay, friend, you must not grudge a bit o' pleasure to an auld man who has not much in his life. But now I must be gettin' home. The sun is far down the path, and my old feet grow slower with the days. Think it over, William, and I'll be back the Sunday to hear how you've settled it. Think o' the little lad,' he said again as they shook hands, and William stood looking after the stooping figure as it went down the flower-bordered path and on to green hillside beyond. There was a sad look in his eyes as he turned into the old farm house—homely place, sleeping there in the fresh heather-country, near the little village of Lachlan, that lay further down the valley, in the way of the low stretching sun. He paused in the doorway.

'Mither, leave thy bones a bit and come here for a breath o' breeze. I have summat to say to ye. Ye ken as Maister Douglas is just gone and he came to speak o' the bairn. He says the lad has great pairs; some day he'll make a fine painter, but he must learn from maisters and we must send him away, far away, mither, to Edinboro'. I would na' mind the partin' now sae muckle, but I'm sair and heavy lest it take the lad from us for good and a'. But ye ken as how he'll ne'er take to the farmin', and the maister says we'll be doin' him a wrong if we keep him wi' us. T'd be sair hard for you, mither, to be parted from him, but I thought it best to tell you o't.'

'You were right, William; we'd both be full o' pain at partin' from the lad, but we can give up much for the bairn's sake, feyther, and we must have no thought o' self. The good Feyther above has given him gifts that we dinna' ken, and we must do the Feyther's will.' Her wrinkled hand stole into her husband's rough palm, and the dying sunlight touched the whitening hair and lighted up the patient faces. 'Nay, nay,' she went on after a pause, as they stood thus together in the fading day, 'we must na' be sae selfish, William, let's give the lad a' that we can. We two started out together, feyther; we have stood by each other these many years, and we'll not be sair put to bide alone a wee bit longer. For John 'll be wi' us again afore long and then ye'll be fine and proud o' him. Sae we'll tell the maister we'll do it, and now come in, man, and get a bite o' supper. The laddie 'll be here in a bit, and ye must na' let him see ye sae downhearted.'

And so it was settled. When the master came on the Sunday they told him the lad should go. They had sived up a little, 'gainst a rainy day, and after a hard struggle, the maister's mite, too, went to swell the sum that was to give the boy his first year's training at Edinboro'.

'No mair'n a month, is it, Maister Douglas?' said old Gregor, when the arrangements were completed. 'We have na' told the lad yet, but he's yonder by the hillside. Ye might tell him as ye gae home.'

The old schoolmaster's heart was very blithe as he walked down the pathway. He drank in the pure freshness of the heather air and watched the mellow afternoon light as it warmed the blue hill tops

and shone on the little Lachlan church tower—and his own heart, too, was aglow with the radiance of a deep, selfish gladness. He gave not a thought to the good horse and saddle old Tammas had shown him the other day, and that he had hoped to buy, now that he was so often tired and the way over the hill seemed so long. He felt that he could tread the little brown path forever so long as 'his laddie' was happy in the fulfilment of his dream.

'Ah, John, my lad, is it you?' he asked, as he came upon a tall boy stretched in the heather and gazing, with dreaming eyes, at the far hill tops swathed in mist.

'Yes, sir,' said the lad, springing up with a ready smile; 'I was just wondering if yonder veil of haze did not love the mountain. It seems to wrap it so tenderly—don't you think so, sir?'

That's another of your pretty fancies, lad,' said the old man brightly; 'and now, my boy, I've something good to tell you. Come walk a bit with me through the meadow and you shall hear it.' They walked on in silence for a few minutes, the boy's face eager with expectation. The master went on slowly: 'John, you are going to do what you have longed for and lived for—you are going away to study your art. Nay, lad, keep calm, as he watched the gray eyes sparkle and the breath come quick, 'and try to think what it means to the auld folk to give you up, and try—try to be worthy. Remember your art is nothing unless it leads you to better things—you and other men. Do your best, laddie, and may God bless you and watch over you for aye!' The old man's voice quivered as he spoke, and laying his hand a moment on the lad's brown hair, he turned and walked through the fields, leaving the boy with bared head uplifted to the glory of the sinking sun—another glory of thankfulness in his heart.

That month and many months had come and gone. John Gregor had passed a year of hard untiring study at Edinboro'; and he had gone home, just when the autumn touch was stealing over hill and meadow, when the leaves of the great trees were turning sere, and all the country was blazing in autumn glory. But somehow, the old place had lost its charm for him. With a keen artist's eye he had seen the beauty of leaf and hill, but his thoughts and his ideas had changed. The homely praise of the village folk jarred upon his ear, the little sleeping town was distasteful to him, even the master's friendly counsel sounded strangely harsh. It was all so old-fashioned, so alien to the spirit of the busy, on-hurrying world he had entered. Vaguely dissatisfied and dimly seeing the old folks' pain at the change the year had wrought, he had gone back to his work. He told himself that he had thrown off the shackles of the old life, that he had outgrown its narrowness and broadened with his broader world. Another year made things even worse, and when the next fall came, it found him in Paris, in a great Etudier, whither he had worked his way from Edinboro', and he could plead distance and expense as an excuse for neglecting his annual visit to Lachlan. And so the years had slipped by, each one bearing the current of his heart and mind further away from the distant source among the Scottish hills. He had been in Paris five years now, and never once, during all that time, had he gone back to the old home place. Indeed, for the past two years or more he had even ceased writing. He thought of them sometimes, to be sure; he could not quite forget, yet. But he was a man of the world now; he had tasted something of its bitterness, something of its sin, and his conscience was not so tender as in the days when he had lain dreaming in the far north heather fields. He was a success, the world said: his pictures certainly sold well and for good prices, too. He was a master of 'technique,' you know—his persevering study had accomplished that, at least. All in all, he was a prosperous man, a man to be envied. And yet with all this, he was not satisfied with his work, and even the world did not give to it the meed of highest praise. There was something wanting, people said, something that they could not name, that they knew only by its absence. And he saw the want, too, perhaps more clearly than any who criticised; he, too, missed that indefinable something that he had struggled early and late, night and day, to grasp.

And to-night, as he hurries through the crowded Paris streets, he is thinking with a kind of hopeless bitterness, that he might as well give up the effort. 'I wonder what can it be, this power that the world tells me I lack? How can I find it—and where?' he mutters for the hundredth time, as he stumbles on. 'Could it be—'

'Hello! be good enough to remember that others are struggling in the crush, too!' some one remonstrates in a strangely familiar voice. 'Why, John Gregor, is it you who are dreaming away in a crowd like this? Well, well, who ever expected to bump into you here, of all places in the world? I'm glad to see you, old man; but come, let's get out of this and try to find a place where we can hear ourselves without half Paris watching the ceremony.'

'Yes, come up to my rooms,' said John, after doing his share of greeting, 'we'll find quiet there, at any rate.'

'So you are established here? Why, of course, I've heard of John Gregor, the prosperous, the much-to-be-envied! You have been successful, eh John?'

'After a fashion, yes,' said Gregor; 'that is, my work has not been a financial failure, and that, I believe, is the world's standard of success. But how do you happen to be in Paris? I haven't seen you since the old Edinboro' days.'

'Oh, I've been knocking about, seeing something of the world, halting at all sorts of out-of-the-way places and painting a great deal by the way. It has been good training, John, and I feel all the better armed for the battles to come.'

In the old student days at Edinboro' Richard Kent had ranked much lower in his work than Gregor; he had not the same technical and mechanical skill. But now that the school days were over and both men had set themselves up in the broader school of life, Kent bade fair, for all that the public had had so little of his work, to be more successful than his fellow. His few sketches, drawn with bold, strong strokes, had set the world to wondering. He drew men's hearts with that very power that Gregor lacked, and his own magnetic sympathy informed the pencilled lines and gave them life.

'Now, Gregor, you must show me some of your work,' he said, as they entered the studio, 'and you must let me give you my honest criticism, just as old Don used to do at Edinboro'. Is this your last picture? "Parting," you call it? Ah, it is wonderful! The grouping and colouring are exquisite; but, old man, there's something lacking—'

'Just what they all say,' said Gregor, sadly. 'Both the world and my inner self tell me I lack something, but neither the one nor the other tell me what the want is.'

'I think I know what is the matter, John,' said Kent, looking gravely from the canvas to his friend's face; 'you lack something that so many of us miss as we go through the world—it is touch with the great human brotherhood around us, with its joy and sorrow, its hope and despair. And how can we touch this great heart-note of mankind when our own hearts have never been attuned to it? It is the broad, quick sympathy that you need, my friend—you have not yet entered into the lives, the wants, the soul-strifes of men.' He paused, and Gregor sat with his face bowed in his hands. 'Am I preaching, old man? It is only because I want to help you to have the promise of your work fulfilled. Let me suggest something. You are rich, you are young—leave your work for a time and go study in the living school. My word on it, you'll be thankful when you take up your work once more. Now, old fellow, I must go—I have an appointment for this evening. Think over what I've said and come up to see me. I'm at the Continental.'

John Gregor did think. A week later, when Kent called up at the studio again, he found it closed and its owner gone; they did not know where or for how long, the concierge said. Richard Kent smiled as he went down the steps. 'It will do him good,' he said.

II.

There are four walls around a little Provençal garden that hold their little world of sorrow. In the cottage opening on the tiny grass plot lives an old French peasant and her grandchild. The old woman's face is marked with many a line that tells its silent history of pain and struggle. She has had more than falls to the lot of most women and men, this old French peasant. But one bit of happiness seems left to her—it is the little Babbette. The child seems to understand it all and she gives the old woman a greatheartful of the love she craves. But now the little one is dying, and the old grandmother's heart is heavy with hopelessness. Each day as she carries the lighter-growing burden into the little garden, she feels the feeble life-pulse beating fainter, she sees the pale face grow paler.

'Gran'mere,' said the child one day at twilight as she leaned back, white and tired, on the pillows of her great chair, 'gran'mere, see the sun is almost gone! He will not come to-day.'

'Oh, yes, chérie, he will come; he never lets the sun die without coming to brighten thee up a bit, petite. See, there he is now!'

It was John Gregor who walked so quickly across the little gravelled walk; but not the same John we left in the Paris studio. He is a happier and a better man for his year with the people. He has wandered through many lands in that year, living always the fuller life that is born of intercourse with the lives and hearts of common men. For the past three months he has lived in the little Provençal town. Walking through the streets and lanes of the sleeping village, he met often the little Babbette, and he was strangely attracted by the pure, flower face of the child. Afterwards, he went to see her, and now that she was ill, he went each day with his great bunch of the wood-flowers that she loved and his kind smile, helping to while away the long hours and cheering the old grandmother with his hopefulness.

'Am I late to-day, little one?' he asked, as he laid his cool hand on her fevered head. 'Never mind, we shall have a long evening together to make up for it. Come, grandmother, the evening air will soon be too chill for her; but we'll put her chair close to the window where we can watch each star as it peeps out of the darkness.'

That night, when the stars came, they beckoned the little soul away, and at last, when Gregor went out into the darkness, he left the old grandmother alone beside the window, holding tight the little cold form and speaking tender words that only the stars could hear.

All the long night John Gregor thought. The coming of the silent death so near him has stirred old feelings, old regrets. He had knelt in the shadow of eternity and he rose up to look with clearer eyes in the face of the living duty. He looked within himself and shuddered at the sight. He looked at the boy-dreamer among the Scottish meadows—he looked at the years of patient sacrifice, at the hopes his baseness had shattered—he saw the simple, loving hearts trampled and crushed by his ingratitude. And then he did a strange thing—this world-schooled man: 'Help me, O God!' he moaned. 'O, God!' And when the dawn came, the little dead face seemed to smile on him in blessing.

In another month he was back at Lachlan. The old town still slumbered among the blue hills, and as he left the little station and mounted the worn path, he saw that the autumn glory again covered leaf and fell and meadow, as it had done when years ago he went away.

'I must find out if there are any changes in the old place,' he said, as he paused before the smith shop, the village gathering place. Had he changed so much, he wondered, that none of the familiar faces that he remembered so well lighted up with recognition as he stepped in amongst them. The old villagers looked up, surprised, as a stranger entered.

'Good day to ye, sir,' said one; 'hay ye made muckle o' journey th' da?'

'Maybe ye're gaein' t' bide o' Lachlan?' another ventured, voicing the curiosity of the group.

'I have not been here for many years,' said George, 'not since I was a lad. But I know something of the village. I suppose farmer Gregor still lives in the old farm house under the hill? And Maister Douglas? Does he still teach the village school?'

'Nae, nae, friend, the auld Gregor fairm is empty an' the gude mon is dead these two year. Ye ken he ha' ae son—a likely lad enow till he took up wi' paintin' an' sich foolishness. They sent th' lad awa' t' study an' they worked sair hard, th' day an' nicht, tha' he maun ha' a'. Ay weel, sir, it cam' about tha' th' auld fauk war nae gude enow' for th' bairn—he ne'er cam' back to them, an' it brecht their hearts. It was a sicht to mak' a mon's e'en tak' t' battin' to see th' two. sae sad an' sae patient, fadin' awa' for grief—for the bairn was their a'. The blaw just techt their bit o' life awa' an' ain brecht day in the summer-time we laid them i' th' auld kirk-yard yonder. They went together, sir, an' there wa' nae better fauk in' a' the country round. Aye, an' th' auld maister—God bless him! went summat afair them. His heart was crushed, too, for he loved th' Gregor lad an'—why mon, wha, ails thee? Why, he maun be crazed!'

For John Gregor had turned and fled, as men do flee from that most merciless of pursuers—self.

III.

'What a crush this is, to be sure! Lady Craigie's receptions are always so overcrowded! I'm so glad to find this quiet corner—and you. Yes, I have tickets for the academy to-morrow; it will be the best exhibit of years, they say. You have heard of the first-place pictures, of course—those two by John Gregor. You remember him, do you not? The young artist that gave so much promise five or six years ago. You know he disappeared rather suddenly, and some thought he was dead; but it seems he has been living like a hermit way up in some unheard of place in North Scotland. They say he's had a great sorrow—maybe he's been crossed in love, poor fellow! he looks like a man to love or suffer deeply. I saw him the other day when they were hanging his pictures. I thought he was a young man, but his hair is quite white, and such a face as looks out from under that hair! His pictures are certainly wonderful, though the subjects are very simple. One is a scene at twilight in an old Provençal garden—a peasant woman with a seamed and careworn face is looking with despair in her eyes at a frail, wistful child, on whom there rests already the shadow of the coming death. She holds a few faded flowers in her hands and is looking at something afar off—beyond the grey, sad twilight of the peaceful garden. The other picture is beyond words—it is the painting of a soul, all unrest, sin, shame, despair. Strange, but as the artist looked up at it, I caught a flash of resemblance between the dark, shadowed face in the picture and the one raised beneath it. But you'll see them to-morrow for yourself. I hope you'll see the artist as well, but I hear he shuns these fashionable cru-hes. Indeed, he's a modern St. Francis, they say—an apostle of the poor and all that kind of thing, you know. At any rate, he seems to have that something in his work that draws out the hearts of men and makes them akin to him and his thought. But I'm keeping you with my enthusiasm. Good-bye, I'll see you to-morrow. And, by the way, don't fail to notice the pictures of Richard Kent—he's next to Gregor, I think. They are great friends, those two; I believe it was Kent who persuaded Gregor to come out of his seclusion and take up his art again.'

The fullness of the years has brought John Gregor what he sought. He has touched the great chord of sympathy and its echoes have rung in the hearts of men.

THE POPE'S MAIL.

I MET a prelate engaged in the Vatican the other day (writes the Rome correspondent of the *Pall Mall Gazette*), and in the course of our conversation began to deplore my hard lot in having to stay in Rome during the heat of the summer and work. 'Oh, well,' he said, 'you are not worse off than we in the Vatican. Now that most of the employees are away, we who are left have to work hard.'

'Work!' I exclaimed. 'Yes, walk in the Vatican gardens and count the grapes of the Pope's vineyard.'

'Do you know that every evening the mail brings to the bronze doors of the Vatican an average of 20,000 letters and newspapers, to say nothing of telegrams? All the letters have to be opened, sorted, and classified, while the newspapers are read, and selections out or extracts made during the night to be ready for perusal by the officers of State early the next morning.'

'And where does the Pope come in?' I interrupted. 'They say he also works so hard.'

'Much of this work is submitted to him, and he should read all the letters addressed *Sanctitati Suae Leoni Papae XIII feliciter regnanti*. However, as the whole 24 hours of the day would not be sufficient for the Pontiff to even glance over them, he only sees what Cardinal Rampolla thinks necessary for his inspection.'

'In other words, he knows only what they choose?'

'Oh, no; there are communications which really go directly to the Holy Father, namely, those through the diplomatists accredited to the Vatican. Still, the most secure way of having a letter read by the Pope is to address it as follows: 'To his Holiness the Pope,' as any other than the head of the Church guilty of opening a document so addressed will be excommunicated according to a bull promulgated by the Carafa Pope, Paul IV.'

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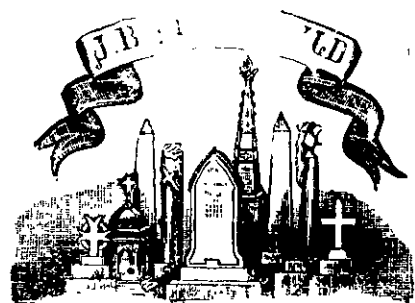
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The Catholic World.

ASIA.—The Church in the Straits Settlements.—I am indebted (writes the Very Rev. Dr. Casartelli in the *Weekly Register*) to a friend for the following interesting passages from the letter of a young Englishman, a convert, who has lately settled at Singapore, the capital of the Straits Settlements and the See of the Catholic Bishop of Malacca, Monsignor Fée, of the Paris Society of Foreign Missions, whose diocese embraces the whole Malay Peninsula:—'There is a great deal in the position of the Church here that is encouraging to anyone. In the first place, the numbers are very large, all the Eurasian population, a large number of Chinese, and some Indians, and I daresay some, though not many, Malays. Of them all the Chinese are, to my thinking, far the most satisfactory. The Eurasians are an incompetent, feckless race in the ordinary affairs of life, and the Indians, when one considers how long they have been Christian, do not seem to make much progress either in numbers or anything else. But a large congregation of Chinamen, all attentive, and with a high average of intelligence in their faces, is a fine sight. The Chinaman with his extraordinary industry and sobriety, and in particular his deep-seated filial devotion, has the makings of a thorough Catholic. What is more, the Chinese adopt Catholicity without ceasing to be Chinese or mimicking European ways. I find many little native shops, where nothing but Chinese is spoken, and where native food and native dress prevail, but where the whole family regularly goes to Mass. The Chinese are in a large majority here, so I seem to live practically in China and to know more of them than of other Orientals. From my experience of them, and I know some pretty well, I should be inclined to think that the Church will presently make great progress in China.'

ENGLAND.—The 'Times' and The Catholic Church.—The editor of a great paper cannot afford to make great mistakes. If he does so (says the *Catholic Times*), he is likely to damage irreparably the reputation of the journal he conducts. The editor of the *Times* committed a bad blunder when he became the leading instrument of a conspiracy against Mr. Parnell, and its results he can never wholly remove. Is he not again egregiously and dangerously blundering when he reduces the *Times* to the level of the *Rock* and allows it to be made the vehicle for all sorts of maunderings and ravings against the Catholic Church? He is, no doubt, misled by the notion that he can act now as the editor of the *Times* acted in former days.

But that is not so. Fifty years ago he would not have lost respect by publishing attacks on the Catholic Church, however bitter and nonsensical. In England ignorance of its doctrines and practices was then without limit, and it was an accepted maxim that every kind of opposition to Rome was justifiable. Within the half-century, however, there has been not a little progress, moral as well as educational, and the judgment of the public even when the Catholic Church is in question is far fairer and more sober. An editor may, it is true, fill his columns with the productions of callow and crazy bigots, and may for the moment imagine that he had the public with him, but later he has to reckon with the mass of thoughtful opinion, and he cannot escape the contempt which he deserves. Without the least consciousness of prejudice or ill-feeling, we hold that the anti-Catholic policy of the editor of the *Times* is bringing discredit on that journal.

Cardinal Vaughan and The Transvaal Trouble.—Cardinal Vaughan, preaching at the Pro-Cathedral, Kensington, on the last Sunday in October, referred to the Transvaal crisis. The question of war, he said, was still trembling in the balance, and great responsibility rested upon those deputed to safeguard the welfare of the English nation. An unjust or unnecessary war would be a great national crime deserving of Divine chastisement, because it would be an offence against God and mankind. Realising the awfulness of war, the various Catholic churches in London were that day offering up prayers to the Almighty that light, strength, and courage be given to those responsible for the interests of the nation, that they might do what was right and just.

The New Westminster Cathedral.—Now that the Catholic Cathedral in course of erection at Westminster (says a Home exchange) has been carried roof-high, the general body of the structure and the character and magnitude of the building are discernible from the streets surrounding the site. The striking outlines of the huge Byzantine building are consequently attracting much notice, and when the Cathedral is complete it will be one of the sights of the metropolis. Completion, in the sense which will imply the fulfilment of the aspirations of Cardinal Vaughan and those who share with him the burden of this enormous undertaking, must necessarily be in the somewhat remote future; but it is anticipated that the building itself, apart from the elaborate ornamentation that is contemplated, will be finished a year hence, so that it may be opened for worship on September 29, 1900—the golden jubilee of the Catholic hierarchy in England. The roofing has been begun, and will probably be completed by the end of the year. Some of the minarets and domes are almost finished, and the

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lofty tower, which will form a striking feature of the building, has been carried to about half the intended height. The nave is the largest in England, having an area of 14,040 square feet, as compared with the 13,244 square feet of York Minster. Among the columns by which this area will be divided from some of the chapels will be a number formed of exquisite Grecian marble recently brought over from Thessaly, where, among other spoils of war, they were seized by the Turks when they overran that province.

An Old and Flourishing Mission.—The Bishop of Southwark has consecrated the beautiful Church of Our Lady of Consolation, West Grinstead, of which Mgr. Denis is rector. This is the one place in England where Mass has never ceased to be celebrated, even during the most disturbed period of the Reformation. It is one of the most flourishing missions in the country. Near the church the Sisters of the Third Order Regular of St. Dominic have a convent, and have the care of 150 boys who are trained to agricultural pursuits.

Death of the Oldest Priest in Clifton.—The death has occurred at Taunton of Canon Mitchell, rector of St. George's Church, and the oldest priest in the diocese of Clifton. He was born in 1810, and was educated at St. Mary's College, Oscott. For several years he has been the oldest living 'Old Oscottian.' He was ordained 62 years ago by Bishop Walsh, and for a short time served as assistant-priest at Birmingham. Later he went to Chipping Norton, where he established a mission, remaining in charge 17 years. In 1853 he was transferred to Taunton, where he remained. He was elected Canon of the Clifton Chapter in 1863. His great age had of recent years prevented his taking an active part in mission work. Several public allusions have been made to the late Canon, both in the Press and on the religious platform. Somerset Congregational Union, meeting at Taunton in autumn session, referred sympathetically to his decease, and the Taunton Free Church Council also alluded to the event. The long residence of the Canon in the town, and his association with public movements will cause him to be missed among all classes and creeds.

THE PHILIPPINES.—The University of Manila.—We (Dublin *Nation*) are authorised to announce that 24 Dominican Fathers have embarked at Barcelona for the Philippines. They are going to re-open the University of Manila, and to resume the work of their sacred ministry in that city. Pope Leo XIII. has so decided, after an understanding come to on the subject with the President of the United States. Mr. McKinley has promised that the Dominicans will receive every encouragement and support from his Government.

ROME.—Next Year's Pilgrimage.—During next year (writes the Rome correspondent of the London *Daily Mail*) it is expected that Rome will draw as many visitors as the Paris Exhibition. According to calculations which have been made by the Vatican Secretary of State, at least 1,200,000 pilgrims will visit Rome, an average of 3000 a day. The amount of Peter's Pence they will bring is expected to reach £2,000,000, while the amount of money they will spend in Italy is reckoned at £60,000,000.

SCOTLAND.—Dedication of a Lady Altar.—On the last Sunday in September the Lady Altar, executed by Messrs. Pugin, London, to the order of Mr. Newton, and presented by the latter to St. Aloysius, Springburn (of which congregation the donor is a member), as a memorial of his wife, was blessed and dedicated by the Right Rev. Dr. Maguire, Bishop-Auxiliary of Glasgow. The celebrant at High Mass was the Rev. E. P. Rogan, D.D., St. Peter's College, assisted by the Rev. Thomas Kerr as deacon and the Rev. Father Claves, St. Agnes, Lambhill, as sub-deacon. Canon Dyer (for many years in charge of St. Aloysius), St. Mary's, Calton, and Canon McBrearty, St. Anthony's, Govan, attended on his Lordship.

UNITED STATES.—Dedication of a Church in New Jersey.—The dedication of the new Church of St. Patrick, in Elizabeth City, New Jersey, which is one of the finest edifices in that State and cost \$80,000, took place on Rosary Sunday. It has taken thirteen years to build the church and there is not a dollar of debt on the structure, as the work was paid for as the building progressed.

The Work of Irish Nuns.—The Rev. Gerald P. Coghlan, rector of Our Lady of Mercy Church, Philadelphia, visited Ireland in the summer of 1897 and was impressed by the exquisite beauty of the embroidery and needlework executed by the nuns of Loretto Convent, Dalkey. On the eve of his return to America he left an

order for a complete set of vestments, which have arrived. He placed no restriction on the nuns in the matter of price, his only stipulation being that the completed vestments should represent a value of at least £200. They were to be used for the first time in the celebration of Solemn High Mass on the day of the dedication of that magnificent edifice.

Wasted Energy.—Evangelical missionary effort in the Philippines (says an American correspondent) has been chilled by the announcement made by Professor Schurman, of Cornell University, who has just returned from Luzon, that over sixty different languages are spoken in the Archipelago. The Bible Societies, prepared with millions of Spanish translations of the Old and New Testament, are astounded, and wonder why nobody told them all this before. Professor Schurman, one of the commissioners sent out by the Government, further says that there is no 'Philippine nation.' 'There is,' he says—or, rather, will say—in his official report, 'a multifarious collection of tribes having only this in common, that they belong to the Malay race.' Professor Schurman thinks that the American priest in the Philippines is needed to settle the religious difficulties.

CATHOLICISM IN MEXICO.

SOME time ago the Boston *Herald* published a series of articles on Mexico from the pen of Mr. F. R. Guernsey, a non-Catholic writer, who referred in very complimentary terms to the virtues and social characteristics of the people of the Land of the Sun. Mr. Guernsey's estimate of the Mexicans did not please the bigots, and they said so in various religious newspapers. Mr. Guernsey was not dismayed by the torrent of abuse which his articles called forth, and returned to the subject in a recent number of the newspaper in which his original articles appeared. He says:—

'In a Catholic country I have, as an outside observer, a mere newspaper man, discovered that a great many people live up to what they profess, that there are happy homes whose inmates base their lives and all their actions on the teachings of their divine Master; in a word, that Catholicism here is a vital principle animating good men and women, and making of many of its ministers saints on earth.'

He reverts to exceptions naturally taken by the educated classes to misdirected attempts of foreign Protestant 'missionaries' to change the religion of the people. He freely admits that among the would-be evangelisers are some excellent, well-meaning men. 'But the fact remains that the upper class in Mexico think that we should refrain from trying to convert them to a new form of Christianity till we have modified some of our practices, such as lynchings "niggers" as a Sabbath-day observance, etc. They object to our bringing moral soap and hot water into their houses to do a bit of cleaning while our own home requires purification.'

To the question whether Protestant missionary efforts in India, Hawaii, and Africa have not resulted in their unprecedented material and commercial development, Mr. Guernsey replies:

'Missionary efforts in the Sandwich Islands appear to have resulted in the descendants of the missionaries turning over a most interesting little kingdom to our Government, and the Hawaiians are resentful—that is, the few that have survived contact with our civilisation, which is fatal to the felicity of the brown races.'

'The "material and commercial interests" of the peoples of so-called heathendom are surely not the prime objects of Christian endeavour, for, if Christianity means anything, it surely implies the fixing of our gaze on the infinite, on the world beyond, and a neglect of mere money-making and commercialism.'

Many cyclists are unaware that the outside rubber of the Dunlop cover when worn out can be easily replaced at a moderate cost at any of the Dunlop depôts. We have heard of instances where covers have been discarded when they could have been made almost as good as new by having the fabric lining re-rubbered.—*.*

Dunstan Times says:—"Messrs W. Gawne and Co. have forwarded us a bottle of their Worcestershire sauce. The sauce is quite equal in quality to Lea and Perrin's, and is only half the cost of the imported article. It has also a delicate piquancy all its own, which must make it an epicurean's delight and a joy for ever. We asked a number of people to sample the Sauce sent us, and they were charmed with it. Our readers should ask for the Sauce and try it for themselves.—*.*

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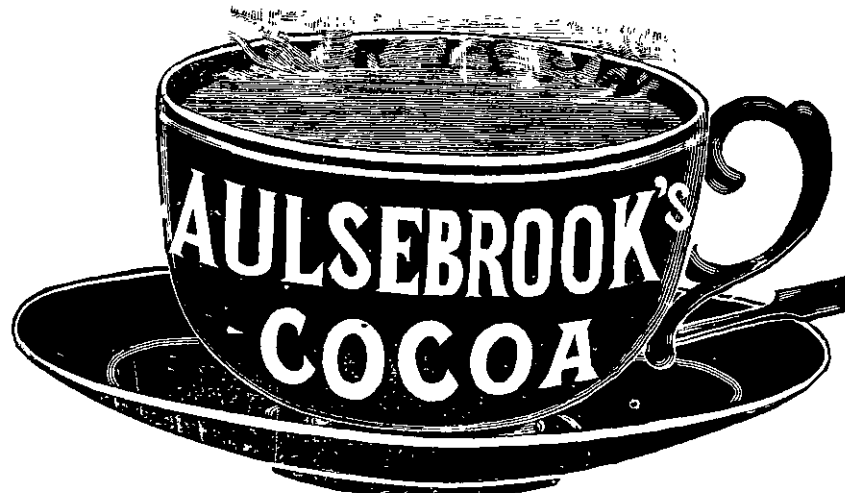
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A wonderful and extraordinary combination of concentrated medicine. The Victorians of Science—Electric Telegraphs, Steam and Printing—revolutionised the whole system of the globe, and made mankind wiser and better. So, although there are countless Pills used for the disease, and claiming much as to their merit, the remarkable discovery of Dr. Haydock has eclipsed them all, and has founded a

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The Doctors, whose vast doses of four or five pills, enfeeble the stomach and paralyse the bowels, must give way to the man who restores health and appetite with one or two of his extraordinary Vegetable Pills. One or two of **DR. HAYDOCK'S NEW LIVER PILLS** suffice to place the stomach in perfect order, creates an appetite, and renders the spirit light and buoyant. If the Liver is affected its functions are restored, and if the Nervous System is enfeebled, it is invigorated and sustained.

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3. Heartburn.
4. A feeling of weariness, sleepiness after meals.
5. A bad taste in the mouth, and furred tongue.
6. Constipation, with an occasional diarrhoea.
7. Headache in front of head.
8. Depression of spirits and great lassitude.

All of the above symptoms go to show functional derangement of the Liver; and now comes the great importance of any error made as to the condition of the patient. He should immediately provide himself with a **LIVER STIMULANT**, the most common form of which is a Pill. Daily experience shows that this, when the Pill is compounded properly, is the readiest mode of inciting and promoting the action of the Liver, and can be always relied on. I have devoted many years of my life in compounding a Pill that will act readily and systematically as a Bilious Remedy. I do not believe in great purgatives, and therefore have made a Pill, one of which is an active and thorough dose. I have called it

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AN IMPORTANT DECISION.

TAXING A BEQUEST TO THE LITTLE SISTERS OF THE POOR.

In Banco in the Supreme Court, Auckland, an important case came before his Honour Mr. Justice Conolly on Thursday. It appears that by the will of the late John Patrick Quinn a bequest was made to the Little Sisters of the Poor, Auckland. The Commissioner of Taxes charged duty on the bequest, the amount at stake being £10 7s 2d. From the decision of the Commissioner of Taxes an appeal was made to the Supreme Court. Mr. Mahony appeared for the appellant, and Mr. T. Cooper for the Commissioner of Taxes. Mr. Cooper stated that John Patrick Quinn, who died on August 8 last, made a will on August 5 bequeathing a sum of money on which the duty was £10 7s 2d, in trust for the religious Order of the Little Sisters of the Poor at Auckland. The executor objected to pay duty, on the ground that the bequest was exempt under 'The Charitable Gifts Exemption from Duty Act, 1883.' The Commissioner decided that it was a bequest to a sect or class, and was not a charitable bequest. The questions for the court were:—(1) Is the estate exempt, and (2) what refund of duty is the executor entitled to. Mr. Justice Conolly, after hearing argument of counsel, said, when he read the affidavits filed, it struck him that if ever there was a benevolent asylum, the Home of the Little Sisters of the Poor was one. In the will it was called the 'Religious Order of the Little Sisters of the Poor,' and he took it that that was its name. It was a well-known institution. It might have been incorrectly described, but if it were incorrectly described, so long as there could be no possible doubt as to the meaning of the words in the testator's mind, he (his Honour) thought there was really no case at all. The answer to the first question put before the court would be 'Yes,' and the amount of duty to refund would be the amount paid—namely, £10 7s 2d. The appeal was allowed, with costs.

MR. C. R. CHAPMAN IN LEITH WARD.

HIS VIEWS ON LOCAL REQUIREMENTS

MR. C. R. CHAPMAN addressed a well-attended meeting of electors at All Saints' Schoolroom on last Monday evening, Councillor Christopher being in the chair.

After following much on the lines of his previous speeches, Mr. Chapman referred as follows to our local wants:—In the event of my being elected one of your members, I intend to make it my first business to have the financial wants of this district properly attended to. We have a railway passenger station which is positively a disgrace to us. It was certainly painted and done up about three years ago, just on the eve of the last General Election, so as to hide the rotten timber and the ugliness of the structure. This was, however, intended as a sop to obtain the support of the electors for the three Government candidates. About 15 or 16 years ago the foundations were laid in concrete for a new station, which, if it had been erected, would have been a credit to us. Sir R. Stout was then Premier. Unfortunately for us and for himself, it did not get beyond the foundations. Sir R. Stout, no doubt, had good intentions in commencing this work, but, strange to say, influences were brought to bear upon him which put a stop to it, and I presume the money which was intended for it was spent elsewhere. However, the people here did not approve of the work being stopped, because at the next General Election they defeated him. That is now 12 years ago, and the foundations still remain as they were. Since that time the country has either borrowed, or, at least, got further into debt, to the extent of £11,000,000, but not one farthing has been

expended upon this station. You cannot throw the entire blame upon the various Governments for this, but upon our own members for the City and Suburbs. I say, and I maintain, that not one of them, either past or present, is free from blame in the matter. After all, it is only a matter of about £15,000, and that would not be much out of £11,000,000 borrowed. Then there is the Otago Central railway. This undertaking was commenced 20 years ago or more, and since that I am not far wrong in saying that money has been voted and appropriated by the successive Governments, which, if it had been properly expended, would have been sufficient to complete the line to Wanaka. But what is the position now? The line is about half finished, and the money which was voted has gone to construct public works in more favoured districts in other parts of the Colony. Again, I say, we have to blame only our own representatives for this. Some people may object to the construction of this line on account of the nature of the country through which it has to pass—that is, a wilderness, and so on. As we know, there is sufficient traffic to enable it to pay expenses, and contribute a fair sum towards interest. I doubt very much whether the country inland is half as bad as some people represent it to be. In any event, there is a large amount of gold obtained from the bed of the Clutha and from the river flats by means of dredging, an industry which is likely to last for many years to come, and which alone would cause a large amount of passenger traffic on the line, besides carriage of mining machinery, goods, etc. The Maniototo, Ida Valley, and the Manuherikia flats may be dry and sandy, still it does not necessarily follow that they are incapable of cultivation. When the railway was made through the Canterbury Plains, about 25 years ago, portions of these plains were looked upon as so dry that they would be of little value. For example, the Government have recently given £7 10s per acre for Waikakahi, which was then considered to be so very dry and worthless that it was purchased for very little money; but, of course, the railway has made it what it is now. Then we have several other small matters which we require done here. For the last 16 years we have had very little public money spent in our midst. We certainly have got a few thousands for the extension of the hospital; but, in order to obtain this, the residents have had to put their hands in their pockets and subscribe pound for pound. We have also had to do the same in the case of the technical schools, which are certainly a credit to the place, and should be better supported by local members. The railway line requires to be improved between Port Chalmers and Mosgiel, and I should say it would be of great advantage to us if it was widened and a double set of rails put down. However, I have no doubt this will come in time. The second class railway carriages might also be cushioned and made more comfortable at no great expense. These are a few of the matters which I would make it my duty to attend to. As I said before, you cannot blame the Government if you do not get your fair share of the public moneys which are going, as your own members were elected for the purpose of looking after your interests. The members of any Government are only ordinary mortals, and they are certain to have other constituencies pressing them for public money, and those members who neglect the interests of their constituents obtain a minimum share of the spoils.

No questions having been asked, upon the motion of Mr. C. Wilkins, seconded by Mr. Robertson, the candidate was accorded a hearty vote of confidence as a fit and proper person to represent the City of Dunedin in the next Parliament, although the candidate only asked for a vote of thanks.—[ADVT.]

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