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Current Topics

AT HOME AND ABROAD.

CATHOLIC NUNS AND THE WAR.

DURING the great American Civil War a wounded officer was brought to a hospital at Obanninville. It was under the charge of the Sisters of Mercy. The officer was a Protestant. A thick, rugged bark of prejudice had grown round his heart, and for some time he viewed the Sisters with a suspicion and dislike which—for an officer—he took wondrous little trouble to conceal. 'Call them Sisters?' said he to a fellow-patient. 'Sisters! No! They're no sisters of mine, and I should be sorry they were.' 'I tell you,' was the reply, 'you'll find them as good as sisters in the hour of need.' 'I don't believe it,' was the sour reply. And there the matter dropped. But he came to believe it, after all. The unfailing patience and gentleness and kindness and self-sacrifice of those model nurses reached his honest heart at last through the hard prejudice that had grown round it from his boyhood. Under their gentle care he recovered from a dangerous wound. The day he left the hospital, sound in body, but with an altered mind, though still a staunch Protestant, he said to his other fellow-patient: 'Look here! I was always an enemy to the Catholic Church. I was led to believe that these Sisters were all bad. But when I get out of this I'll be—darned if I don't knock the first man head over heels that dares to say a word against the Sisters in my presence.' And he went his ways.

Well, the Sisters are doing the same grand work for the British soldier where the bullets sing and the shells fall in Mafeking and Kimberley and Ladysmith. And there is not a fighting-man within or without the redoubts that displays more nerve and pluck than they when the 'Long Toms' of the Boers are at work. Under the heading 'Splendid Example of the Nuns,' the *London Times* of December 2 pays a tribute to the bravery of the Sisters at Mafeking and their unflinching devotion to duty. The news was from its Mafeking correspondent, and was dated November 18. 'The convent,' he writes, 'has been hit eight times. The nuns refuse to leave their post beyond taking refuge in the bomb-proof shelter adjoining the convent. These heroic sisters take their share in the hard work, making and distributing coffee and tea to the neighbouring redans. Their gallant conduct has set a magnificent example.' In a previous issue we told how the 13 Sisters of Nazareth at Johannesburg remained behind of their own free will and accepted the risks of war and famine among a demoralised population made up chiefly of uncivilised Kaffirs, with a dangerous sprinkling of low whites—and all this for the sake of ministering to and protecting to the best of their power their 700 to 800 helpless charges: orphans and aged poor of all creeds, and nearly all of them British subjects. A cable message dated December 3 was received by the Mother-General at Hammersmith: 'Sister and charges in excellent health; sufficient provisions.' This is news indeed. For famine, with its 'sharp and meagre face,' was the spectre that haunted the daylight thoughts and the nightly dreams both of the Sisters who remained behind for sweet charity's sake, and of the others who stayed in Johannesburg because they could not find the means of flitting. But the gentle Sisters had long ago touched the rugged heart of the official Boer, and after the war had broken out, 'the Government of the South African Republic,' says the *London Tablet* of December 9, 'gave them the welcome announcement that it would afford them supplies if their own failed.' And against this good deed no voice has been raised in all the land of the Boers. Hard upon this comes from France the news that the Monthyen prize for heroic endurance in nursing the sick has been presented to a Catholic nun by M. Brunetiere, of the French Academy. Were Monthyen prizes the rule elsewhere, what a wealth of awards would fall to those noble Sisters who are engaged in the beautiful, if repulsive, work of nursing the victims of yellow-

fever at New Orleans or Memphis, and gently tending the lepers in the Seychelles and Burmah and British Guiana and in that fearsome island of death that Charles Warren Stoddard's book has left photographed upon our mind—lonely Molokai! And all this—in South Africa as elsewhere—without fee or reward, but for Christ's sweet sake alone.

And these are the people the pious Joseph Slattery—after being dismissed by his bishop for intemperance and imprisoned at Pittsburg for the sale of indecent literature—and the female impostor who accompanies him on the dollar-grabbing tour, are now denouncing in Auckland (for so much per night) as monsters of phenomenal wickedness! Oh, the shame of it! For 'who is it,' says freethinking editor Braun of the *Texas Iconoclast*, 'that visits the slums of our great cities, ministering to the afflicted, comforting the dying, reclaiming the fallen? When pestilence sweeps over the land and mothers desert their babes and husbands their wives, who is it that presses the cup of cold water to the feverish lips and closes the staring eyes of the deserted dead? Who is it that went upon the Southern battlefields to minister to the wounded soldier, followed them to the hospitals and tenderly nursed them back to life? The Roman Catholic Sisterhoods. God bless them! One of those angels of mercy can walk unattended and unharmed through our "Reservation" at midnight. She can visit with impunity the most degraded dive in the Whitechapel district. At her coming the ribald song is stilled, and the oath dies on the lips of the loafer. Fallen creatures reverently touch the hem of her garment, and men, steeped in crime to the very lips, involuntarily remove their hats as a tribute to noble womanhood. The very atmosphere seems to grow sweet with her coming, and the howl of all hell's demons is silent. None so low in the barrel house, the gambling den, or the brothel, as to breathe a word against her good name; but when we turn to the Baptist pulpit, there we find an inhuman monster, clad in God's livery, crying, "Unclean! Unclean!" God help a religious denomination that will countenance such an infamous cur!'

WOMEN ON THE FIELD.

CATHOLIC Sisters neither look for nor desire any recognition of their services to the State. But the devoted services of Catholic nuns in attending to the sick and wounded soldiers in South Africa reminds us that Great Britain is more chary than France in her recognition of gallant services rendered to the country by women in time of war. During the Crimean War the newspapers sang hosannas to Miss Nightingale. They almost completely ignored the splendid services rendered to Tommy Atkins by the Sisters of Mercy—for even then the country had scarcely recovered its sanity after the no-Popery fury and the Ecclesiastical Titles Bill of a few years before. But in France women, as well as men, are eligible for the magic red band of the Legion of Honour. M. Aleson's records of the Legion, published in 1889, tells us that up to that time thirty-four women had received the decoration. Among them were several who had been carried into the ranks by the war-fever and distinguished themselves for gallantry upon the field. One of these was Virginie Guesquiere. She took the place of a brother who was unable to endure the hardships of the military life, enlisted in the 27th regiment of the line, fought like a tigress, and attained the rank of sergeant. Another was a Belgian amazon named Marie Schelling. She distinguished herself at Austerlitz, was wounded twice at Jena, and received no fewer than six sabre-cuts at Jemmapes. She rose to the rank of sub-lieutenant in 1806. Two years later Napoleon, with his own hand, decorated her with the cross of the Legion of Honour, and at the same time gave her the more substantial recognition of a State pension. But the best woman's work done on the battle-field was not that of such slashing and slaying amazons as Guesquiere and Schelling. The Sisters of Charity and similar religious Orders do a vastly greater service to their country in the military hospitals or on the battle-field than that abnor-

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mality, the female soldier, does in the fighting-line. From M. Alesson's book we learn that many of the seven decorations accorded to women for services on the field were granted to nuns. Of this total of thirty-four that had been awarded to women when his book was written eleven years ago, no fewer than twenty were given to Sisters of Charity, who, like the noted Sister Martha in 1815, had rendered noble services to the wounded in the military hospitals and to the plague-stricken poor in their homes.

THE BUBONIC PLAGUE.

SOME five years ago a clever Anglican clergyman in Melbourne wrote a weird and creepy tale bearing the title of *The Germ Growers*. The scene of the story was placed in a secluded valley in the wild and barren heart of Australia, walled round about by an unclimbable barrier of mountains—a sort of devilish duplicate of the valley of Amhara. Well, the valley of the Australian story was inhabited, not by a moaning Risselas who pined to see the world, but by a colony of diabolical sprites who cultivated a choice collection of virulent germs and sent them out from time to time on invisible wings to spread disease and suffering and death among the children of Adam all over the earth. The bubonic plague would seem to be one of the latest and most fearsome variety of human ill devised by this interesting collection of demon bacteriologists. The 'black death' and the 'sweating sickness' were tolerably sure man-slayers in their way, but the bacillus of the bubonic plague—it is always a bacillus—seems to be to them all pretty nearly what a lyddite shell is to the variety known as 'common.' The literature on this king of microbes is scanty; for, although the microscopic destroyer has been separated and identified and pigeon-holed and labelled, its habits and behaviour have not been as yet sufficiently investigated. Last year Dr. Heydon, of Warrnambool (Victoria), received an interesting 'cultivation' of these bacilli from India, in a hermetically sealed tube, with a view to investigating their ways. But the Colony went into hysterics, the newspapers shouted so loudly that they woke up the Health Department, and the Health Department, after it had done yawning, sent down a bacteriologist and two policemen with a writ of *habeas corpus* for the unwelcome guests from India. And the upshot of it all was this: a strong furnace was lighted and the tube of dreaded bacilli was thrown into the hottest part thereof. They have not been heard from since. But a fresh lot of their *confères* have made their way into several parts of Australia within the past two weeks—this time in the unsealed and more dangerous medium of sundry human bodies from Noumea. And medical men at 't'other side' are beginning to think that, after all, the cremating of Dr. Heydon's parcel of bacilli was not the wisest course that could have been adopted. It probably killed the microbes 'fatally dead,' as Artemus Ward says, but it also destroyed the opportunity of a local scientific investigation of the dreaded disease, and has left the medical faculty across the water no choice but to learn from experiment on human subjects what might have been learned long since by experiments on guinea-pigs and grey rabbits. Short of stringent precautions at the ports, we are now face to face with the possibilities of an early visit of the bubonic plague to the shores of New Zealand.

Dr. Molyneux—who saw and treated the plague in Hong-kong—has a lengthy article on the subject in a recent issue of the *Australasian Medical Gazette*. He defines it as follows. 'The bubonic plague is a specific bacillary infectious disease, characterised by the presence of a definite bacillus, by inflammatory affections of the lymphatic system, severe nervous symptoms, and necessarily epidemic in nature.' From his description of the cases treated by him it appears that, as the disease progresses, the tongue becomes dry and sore, the lips hard and cracked, the skin burns, the temperature ranges from 103 to 105 degrees, and remains so until the seventh day, and the bubo or inflamed swelling of the lymphatic glands (from which it takes its name), is always present. 'The predisposing causes to its development,' he says, 'are overcrowding, dirt, and probably a moist and increasingly warm atmosphere. Ventilation and sunlight are inimical to its development; but none of the predisposing causes will generate the bacillus *de novo*. It must be introduced into a medium of culture from without.' Dr. Molyneux gives us the comforting assurance that while the plague was overwhelming the undertakers with business in Hong-kong, no attendant in the European hospitals was attacked by it. This immunity he attributes to scrupulous cleanliness, a plentiful supply of fresh air, and a bountiful use of disinfectants. For the country, as for the individual, that is in a good sanitary condition, the bubonic plague need have no terrors. But what does this imply? Well, it implies many conditions that are not present in every part of New Zealand. Dr. Molyneux describes a sanitary country by saying 'that it must essentially have good water supply, good drainage, good food supply, and sanitary dwellings. If these conditions are not present, then quarantine must be employed to keep the disease out.' Vessels from an infected port should be detained for an observation period

'which ought to extend over 12 days.' It appears that, as mosquitos convey malaria, so rats are the chief agents in the spread of the bubonic plague. It is not stated, however, how the ship-rats are to be settled with. But the Doctor is clear on the point that the landing of cargo of any kind coming from tainted ports should be the subject of strict precautions. 'Passengers, upon landing, even after a period of at least 12 days, should be disinfected, and their luggage as well,' and 'should any disease have been observed, of course the period of detention ought to indefinitely extended.'

Dr. Molyneux would resort to heroic measures where the danger of infection is present: rigorous isolation; the proclamation and walling-in of infected areas, disinfecting parties to attack houses, clothing, furniture, drains; the destruction of wooden floors and infected clothing by fire; and the cremation of the bodies of the dead. In Hong kong, he tells us, search parties went around, acting with the police. Plague-stricken houses were entered and disinfected, houses certified as unfit for habitation were cleared of everything movable. A big bubonic bonfire was made of its contents, and the house itself was disinfected, barred, and securely nailed up. The bubonic plague is evidently not to be trifled with.

THE WIDOW AND THE ORPHAN.

You will find few who are more opposed to war than, say, the Quakers and the Sisters of Mercy or Charity. At the same time you will find few that are prepared to make greater sacrifices for the sake of the victims of armed international strife than the Friends with their honest hearts and open purses, and the Sisters with gentle hand and happy face and the cheerful yielding up of life itself, if necessary, to bring surcease of pain to the wounded and fever-stricken soldier on the battle-field, or in the camp, or in the military hospital. Wellington himself, soldier though he was, was, in Scripture words, 'a man averse from war.' And, just because he saw war and knew its ways and its results, he declared that he would leave nothing within the bounds of human possibility done to make sure that his country should not be, even for one short week, the theatre of armed strife. It is this feeling of the horrors of war, and chiefly the thought of the tears of the widows and orphans at home that have united all political parties—even the great body of English and other Liberals who did not and do not believe that the present campaign in South Africa was either politic or necessary—in contributing to the Fund which is being raised for the innocent victims of the present struggle between the Briton and the Boer. Mr. Labouchere, in *Truth* of November 30, thus deals with an English provincial Conservative paper which endeavoured to make political capital out of the success of the Fund: 'An ordinary mortal might have supposed that the more men and women disapproved of war in general, or of this war in particular, the more eager would they be to do what was in their power to mitigate its horrors, and to save innocent persons from its consequences. But, according to the *Birmingham Post*, this is impossible. Every one who, by the ordinary impulses of humanity, is prompted to come to the succour of the sufferers thereby conveys that the war and all that has led to it commends itself to his conscience. In the same way, presumably, the contributors to the Indian Famine Relief Fund signified their approval of famines, or those who subscribed to the *Victoria* Relief Fund their approval of the old r of the Admiral when brought about the catastrophe. The argument would be ridiculous if the insult to the motives of every subscriber to the War Relief Funds, Tory and Radical, jingo and Little Englander, were not so abominably offensive.'

SPREAD THE LIGHT ON THE SEATIERYS!

THE Rev. S. Blagden, of Washington, D.C., is a model of the fair minded and intellectual Protestant clergyman. As a result, he has no patience with King adventurers like the Slutterys who career over the surface of this planet setting the workers of one creed against the workers of another creed, and profiting by it—as in Melbourne—to the tune of £800 in three weeks: a tolerably good dividend from a capital which is represented by a re-hash of old calumnies and—plenty of brass. 'As I labour for Christian unity,' said Rev. Mr. Blagden, 'I have for years taken pains to ferret out the truth or falseness of such charges.' And he tells us that in every solitary instance he 'found them to be wholly and absolutely false. Now,' he continues, 'this is a crying shame, and unspeakable disgrace to people calling themselves Christians, to be thus diabolically attacking, maligning, traducing, and bearing false witness against our fellow-Christians; and it is time that it be stopped, and for Christ's dear sake.' Undoubtedly. It is high time. Catholics, in Beaconsfield's words, have waited for this 'with that patience which insulted beings can alone endure.' We have been too long content to bear in silence the worst calumnies that itinerant professional slanderers and gaol-birds have, for money, flung against the virtue of our priests and the honour of our women. The policy of unresisting silence has had just this result: (1) We can testify from a personal experience of

many years in Australia that even well-disposed Protestants have mistaken our silence for a tacit acknowledgment of gross and infamous charges which, if true, would justify our fellow-colonists in rising in their wrath and driving us into the sea. (2) We have time and again met with Catholics who, long after campaigns of the Slattery kind, were left with an uneasy sense of there being, after all, a vague 'something wrong.' (3) We have left our Catholic young men and women and others in shops, factories, public departments, without an answer, and compelled them to hang their heads in silent shame or to break out into impotent anger when the coarse calumnies and innuendos of the platform were flung at them. We have made them the helpless butts of the gibes and sneers of malicious or rudely sportive fellow-employees. All this our well-meant but mistaken silence has done. And again: (4) Our patient silence so emboldened the itinerant slander-mongers that the tribe increased beyond measure—lured by this easy way of coining bigotry and pruriency into golden shekels—until their ranks were thinned by the police and criminal courts and the pamphlets of the Catholic Truth Society.

Few of our people are aware of the immense good that has been achieved by the Catholic Truth Societies of England and America in letting in the light upon the criminal careers of those professional calumniators. The free circulation of their pamphlets has produced the following happy results: (1) It has banished from the lecturing platform and relegated to their native obscurity even genuine ex-nuns like Edith O'Gorman and Ellen Golding. (2) It has compelled even the once powerful A.P.A. association in the United States to discharge from their service a horde of genuine and sham ex-priests an ex-nuns whom they had employed to do the devil's work of arousing sectarian rancour in that great country. It has, moreover, been the indirect means of placing many members of this malodorous fraternity in *locum suum*—under lock and key in gaol. (3) It has not, of course, been able to restore to the seclusion of private life some of the most brazen-faced impostors, who are as insensible to shame as they are regardless of exposure, but it has so effectually extracted their fangs, that it is now largely the fault of Catholics themselves if such crusades effect any permanent harm. (4) It has supplied to Catholics in shops, factories, public departments, etc., a ready and triumphant reply to jibes and sneers and innuendos against the Church. (5) It has made a strong appeal to the spirit of fair play of all decent Protestants on questions of fact affecting the veracity of those well-paid slanderers. And that appeal has not been made in vain. Elsewhere in to-day's issue we have shown how the circulation of such pamphlets has led to the denunciation of the Slatteries by the non-Catholic Press and pulpit, and by public bodies composed chiefly or altogether of persons who do not belong to our Fold.

What has been done with such success in the United States, England, Scotland, Wales, and elsewhere, it is now in our power to do here in New Zealand—at least so far as regards enlightening the non-Catholic public as to the thorough-going worthlessness and unreliability of the Slattery pair. We have placed the means of effecting this at the disposal of every priest and lay person in the Colony. But we strongly appeal to both clergy and laity to see that the work of pamphlet distribution shall be thoroughly done in every place that is even threatened by the Slattery invasion. Such distribution should be done, in advance of his visit, to the non-Catholic clergy, the Press, and reputable citizens of every degree. And steps should be taken—by committees or otherwise—to effect a searching distribution of pamphlets to every person frequenting the lectures of this unhappy pair, and to every householder within reach of the evil influence of their widely-scattered circulars or posters or advertisements. Our pamphlets should be scattered by the thousand in the small towns; in the cities, like the Slattery hand-bills, by tens of thousands. The almost nominal charge which is made for our new pamphlet (ready on Friday) will place adequate circulation within the reach of the Catholic body everywhere. We have endeavoured in this painful matter to do our part as Catholic journalists faithfully and fearlessly and thoroughly. And whenever in the future any other such adventurers touch upon our shores, our *confrères* of the clergy can rely upon it that, in Shakespeare's words, we shall

Put in every honest hand a whip
To lash the rascals naked through the world.'

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.—"

THE EX-PRIEST CAMPAIGN IN NEW ZEALAND.

SLATTERY AND HIS BOGUS 'EX-NUN' IN AUCKLAND.

SLATTERY'S CAREER.

Important Notification.

By the last mail we have received from his Grace the Archbishop of Dublin (the Most Rev. Dr. Walsh) the original correspondence between the late Cardinal MacCabe and ex-priest Slattery. Readers of our issue of last week will easily remember his statement that he was 'always in the favour of his bishop and was never censured for his conduct,' and that he has been 'all his life a complete and absolute teetotaler.' We have, however, quoted the letter of Cardinal MacCabe, dated December 8, 1883, in which he gave the unfortunate man 'an appointment to the curacy of Moone' 'on the express understanding' that he became a total abstainer, and that his faculties would terminate the moment he violated the pledge 'under any pretext or advice.' Slattery, as requested, appended the following note to the Cardinal's letter:—'I most willingly and thankfully accept my appointment. Wishing you many long and happy years over us,—I remain, your most obedient servant, JOSEPH SLATTERY.' A little over a year later—on January 17, 1885—Cardinal MacCabe found it necessary to remind him that he had broken his pledge, was administering the Sacraments sacrilegiously, that his conduct was 'giving a good deal of dissatisfaction,' and that he would get 'one more chance'—the last, on condition of taking the total abstinence pledge from Canon Brady, V.F., and rigidly keeping it. We have in our possession the original correspondence between Cardinal MacCabe and Slattery, as well as two other documents, which may be inspected by clergymen of all denominations and by responsible lay persons of known respectability on application to the editor of this paper. Photographic copies of these letters will be taken with as little delay as possible, and will be available for use by the clergy in any place where the Slatteries are billed to appear.

The MacCabe-Slattery correspondence has already appeared in our last issue, and will also appear in a pamphlet which will be issued this week at an exceedingly low price. We append herewith copies of the other two documents referred to. The first is the certificate required by Cardinal MacCabe to show that Slattery had taken the pledge, as required, from Canon Brady, V.F. It runs as follows and is referred to as 'C' in the affidavit printed hereunder:—

'I hereby certify that the Rev. Joseph Slattery has this day taken the Total Abstinence pledge.

'MICHAEL J. CANON BRADY, P.P., V.F.

'Ballymore, January 23rd, 1885.'

The other document explains itself. It is an affidavit by the solicitor of the late Cardinal MacCabe, and runs as follows:—

'I, John O'Hagan, of No. 9, Harcourt Street, Dublin, Solicitor, make oath and say as follows:—

'1. I acted as Solicitor for the late Cardinal MacCabe during the whole time he was Cardinal. I often saw him write and witnessed his signature to documents, and I am therefore well acquainted with his handwriting.

'2. I refer to the letters marked "A," "B," and "C." The letters marked "A" and "B" are entirely in the handwriting of the said Cardinal MacCabe, with the exception of the memoranda at the foot signed by Joseph Slattery, which memoranda contain five lines and three lines respectively.

'3. The Very Reverend Canon Brady has, on the 30th day of November, 1899, acknowledged to me that the letter marked "C" is in his handwriting.

'JOHN O'HAGAN.'

'Sworn before me this first day of December, 1899, at 7, Anglesea street, Dublin, in the City of Dublin, and I knew the deponent.

'T. P. HAYES,

'Notary Public.'

'To all whom these presents shall come, I, Thomas Patrick Hayes, Notary Public duly authorised, admitted, and sworn, residing and practising in Dublin, in the County of the City of Dublin in the United Kingdom of Great Britain and Ireland, do hereby certify that John O'Hagan, of 9 Harcourt street, Dublin, Solicitor, the person named in this Affidavit on the other side written, did solemnly declare to the truth thereof, and that the name "John O'Hagan" thereto subscribed is of the proper handwriting of the said "John O'Hagan."

'In testimony whereof I have hereunto subscribed my name and affixed my Seal of Office this first day of December in the year of Our Lord one thousand eight hundred and ninety-nine.

'T. P. HAYES,

'Notary Public,
Dublin, Ireland.'



The Female Impostor.

FROM what has been already said, the candid reader will readily perceive that Joseph Slattery is a hopelessly unreliable witness. But there are two further matters which throw a curious side-light on the man and his mission. The one is his association in this crusade of filth with a proven impostor; the other is his ludicrous endeavour to cover up the most discreditable personal facts of his history with random and inapplicable testimonials.

The woman who accompanies him gives her maiden name as Mary E. McCabe. In her *Convent Life Exposed** (p. 1) she tells us, among other things, (1) that she was 'born on the 2nd March, 1867, near the town of Cootehill, County Cavan, Ireland'; (2) that her mother's name was Katherine O'Neil and her father's (p. 2) James McCabe; (3) that in 1883 she was (p. 42) a novice and afterwards a nun in the Convent of Poor Clares, Cavan, Ireland; † (4) that there were at that time in the same convent nuns named Mother Joseph, Sister Loyola, Sister Ursula, Sister Justine, and an 'Hon. Blanche Coote,' who was known as Sister Mary Frances; (5) that she (Mrs. Slattery) was 'rescued' from the convent by her cousin, Lady Morton, who, she tells us (p. 12) was wife of the Right Rev. Sir Robert T. Morton, of Devonshire, 'a bishop of the Anglican Church.' And more which will be dealt with in detail in our article on this bold impostor.

Now there is overwhelming evidence available to prove on oath that these and other statements of the alleged ex-nun are inventions pure and simple. (1) No person named Mary E. McCabe was born in the town or district of Cootehill on March 2, 1867. (2) No person named James McCabe, with a daughter named Mary E. McCabe and a wife whose maiden name was Katherine O'Neil, has resided within living memory in the neighbourhood of Cootehill. (3) No Mary E. McCabe from that district ever entered the Convent of Poor Clares, Cavan, or ever lived in it as postulant, novice, or nun; and no person known as Sister Mary Elisabeth was ever an inmate of the convent or a member of the community. (4) There never was in the convent a Mother Joseph, or a Sister Loyola, or a Sister Justine, or an 'Hon. Blanche Coote' who was known as Sister Mary Frances. If these were living persons and not—as they are—fictions of a vulgar impostor's imagination, Mrs. Slattery's career would long ago have been stopped by the operation of the law of libel. (5) No professed nun ever left the Convent of Poor Clares, Cavan, or was 'rescued' from it, or ever needed 'rescuing' from it. Moreover, the *Blue Book* and other official lists give the lie direct to this imaginative 'Mary E. McCabe'; for they show that there is and has been no baronet in Great Britain named Morton. Even the *Clergy List* is against her; for no such name as that of Rev. Robert J. Morton is to be found in it. The names 'Lady Morton' and the 'Right Rev. Sir Robert J. Morton' were published in the American edition of *Convent Life Exposed*. They were judiciously omitted from the English edition, ‡ which was published in a country where the story of the triple-tiered Dorsetshire bishop-squire-baronet could not stand the light for half an hour. Now this woman has been lecturing as a former member of the Convent of Poor Clares, Cavan. Money was charged for admission to those lectures. That money was, in plain terms, obtained under a false pretence. The woman is, in point of fact, an impostor and fraud. It may be argued that Slattery has no knowledge of this fact. But the nature of the evidence against the *bona fides* of 'Sister Mary Elisabeth' has been brought before him by pamphlets, by registered letters, by large displayed posters (one of which is in our possession), and by repeated public challenges both in Europe and Australia, some of which he has referred to in the Press and on the platform. Thus far he has taken no steps to clear his wife of the serious and well-proven charges levelled against her on three continents. And she is still termed on his handbills 'the Escaped Nun.' In the circumstances it is extremely difficult to free Slattery from the imputation of being either the silly tool or the willing accomplice of a notorious impostor.

Those 'Testimonials.'

Slattery makes a half-hearted pretence of defending his character in that curious publication which he entitles his *Complete Refutation of Popish Lies*. We have already indicated the nature of the 'defence' he essays against three of the charges which have been made against him. For the rest, his sole reply consists in the publication of a list of random testimonials that refuse to give the testimony which he most urgently needs. They remind one of the illogical defence of the oft-quoted individual who, when charged with being a materialist, replied: 'I am not a materialist; I'm a barber.' It is thus with Slattery's testimonials. They are simply an example of the fallacy of proving the wrong conclusion—a fallacy which, as Professor Jevons reminds us, 'is very common with orators and those who have to make the best of a bad case.' The testimonials may be briefly dismissed with the following remarks:—

1. Not one of his testimonials touches or in any way qualifies or palliates the serious charges that he was dismissed from the ranks of the Catholic clergy for intemperance, that he was imprisoned in America for the sale of indecent literature, that he is a wholesale and self-convicted perverter of sacred truth, and that he is the dupe, if not the abettor or the accomplice, of an itinerant female impostor.

2. All his testimonials, without a single exception, are subsequent to his dismissal by Archbishop Walsh. The great bulk of them are dated 1889 and 1890. Five only are dated 1897. Between 1890 and 1897 no information is forthcoming. The reader will make a mental note of this.

3. Four of these so-called certificates of character are undated; a goodly number of the collection make no direct reference whatever to his personal character or history; and at least two do not mention his name or give the signature or address of the persons by whom they are alleged to have been written. Doubts have, therefore, been not unreasonably cast upon their genuineness.

* The references hereunder, unless where otherwise stated, are to the American edition of this scurrilous and mendacious book.

† The title-page of her *Convent Life Exposed* (American edition) runs as follows: 'Convent Life Exposed. By Mrs. Slattery, otherwise Sister Mary Elisabeth, Abbey of Poor Clares, Cavan, Ireland. Published by Mrs. Slattery, Cliftondale, Mass., 1892.' We have been in communication with witnesses who can testify on oath that at her meetings in Glasgow, Manchester, and Edinburgh she said she was a nun in the Convent at Cavan.

‡ See pp. 9, 22, 128, English edition.

4. By far the greater part of these testimonials are from persons who employed him to lecture against Popery, and whose acquaintance with him was of a very passing kind. They are, briefly, a commendation of his noisome profession of itinerant slanderer, and their value may be estimated by the fact that most of the writers roundly assert that Slattery is 'courtous to Romanists,' 'avoids all abuse' of them, 'does not give offence' to them, that his vile crusade has brought great blessings, etc., etc. Most of these 'characters' come from individuals and associations engaged, like himself, in violent crusades of vituperation against 'Rome.' Among the former is the notorious Justin D. Fulton, whom Slattery terms 'a great Christian hero.'* This Fulton, according to Mr. Britten, K.S.G., 'was lecturing for a short time in England some few years back, but his discourses were too bad even for the Protestants who like that kind of thing, and he soon went back to America. The late Bishop of Colchester severely censured an Anglican clergyman for being present on the platform at one of Fulton's lectures.'† Fulton is the writer of a production which is described by Mr. Britten as 'even more vile, if that would be possible, than Slattery's prohibited pamphlet.' The *Boston Pilot* of March 19, 1898, says of this book that it 'had to be expurgated and fumigated before even the strong nostrils of Apsaism could stand it. A certificate of character from Justin Fulton is valuable only when it does not commend the recipient of it.' So much for Slattery's certificates of character. As regards the personal charges referred to above, they leave his character just where they found it.

Slattery on Moral Theology.

Slattery is himself significantly shy of accepting challenges. But his handbills—some of which are before us—contain noisy invitations to priests to translate into English before his audiences certain extracts from some or other manual of Moral Theology. Such challenges may appeal to the groundlings. The judicious will merely recognise in them a cheap and somewhat nasty mode of courting notoriety. The matters to which they refer are not legitimate subjects for discussion before public audiences. Even if they were, Slattery's character and history, his association with a proven impostor, the scandalous nature and the revolting methods of his crusade of lying, would prevent any priest or layman with an honourable record from mounting the platform at his meetings. As Mr. Winter remarked: '† An officer in the army whose epaulettes have been torn off for dishonourable conduct could not expect his brother-officers to meet him to discuss any question. So it is with the priests of the Catholic Church and ex-priest Slattery.' Samuel Butler puts the following further bit of practical wisdom into the mouth of Hudibras:—

'That man is sure to lose
That fouls his hands with dirty foes;
For where no honour's to be gained,
'Tis thrown away in being maintained.'

'The study of Moral Theology,' says Mr. Britten, 'forms an important part of the training of a priest. It involves a careful study of the Ten Commandments, and of the various obligations which they entail upon Christians. The priest is the physician of the soul, just as the doctor is the healer of the body; and each, in the course of his training, has to study the various diseases as to which he may be consulted, and upon which he must, therefore, be prepared to give advice. Sins against the sixth (which Protestants call the seventh) commandment have to be studied like the others.' An idea of Slattery's slanderous and prurient misrepresentations on this matter may be gathered from the following summary statements:—

1. The title of his lectures 'to men only' is 'The Secret Theology of the Confessional.' Now there is no 'secret theology' in the Catholic Church for use either in or out of the confessional. Our text-books of Moral Theology and manuals for confessors are on the catalogues of prominent publishers, and may be purchased by anybody who is willing to pay for them. §

2. The text-books of Moral Theology are written in a dead language. They are thus—while by no means 'secret'—practically restricted to the private professional use of those for whom they are primarily intended. 'Slattery and those like him,' says Mr. Britten, 'translate the passages most unsuitable for general perusal into English, and distribute them broadcast.' Moreover, Slattery has, through ignorance or malice, mistranslated portions of these extracts from Moral Theology; he has translated other passages not into their equivalent dignified English words, but into the most offensive language he could find; and by the use of blanks or *lacunae* he has in many instances conveyed the impression that perfectly innocent words (such as *os*, the mouth) would not bear translating. In most of this Slattery is merely following in the lead of a notorious disturber of the peace who created such mad excitement in England in 1867. Referring to this man's indecent pamphlets, a Protestant clergyman and historian, Rev. W. Nassau Molesworth, says: 'It was evident . . . that if these documents were calculated to suggest evil thoughts when used for the guidance of men of education, they must do far more mischief when they were thrown broadcast, as they were by Mr. Murphy, to women and young children.' || Test the logical value of Slattery's

* *Complete Refutation*, p. 5. Fulton says, in his 'testimonial' (p. 6), that Madame Slattery was 'trained in Rome.' The Madame says she was not, Fulton says Slattery was 'a Baptist pastor.' Slattery, on the very same page, denies this; but he tells us in his *Secrets of Romish Priests* (p. 64) that he was 'ordained a Baptist minister' at Philadelphia on October 20, 1890. Fulton evidently knows very little about the Slatterys, after all.

† *The Slatterys*, p. 12. C.T.S.

‡ In his second challenge to Slattery, published in the *Melbourne Southern Cross* in June, 1899.

§ Herein they differ from the secret 'rituals' and 'lectures' of the Orange Order, which members are bound by oath not to divulge.

|| *History of England, 1830-1874* vol. III, p. 326. Murphy's pamphlets were subsequently seized by the police and destroyed.

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challenges by applying them to portions of the works of Luther and certain early Reformers,' of Rev. Laurence Sterne, Dean Swift, etc.; to medical works; nay, even to many texts which we could point out in the Sacred Scriptures themselves; and you will at once involve him in a sweeping charge of immorality against the Reformers, against the whole medical profession, against even the Written Word of God! And mark ye, good masters all: those very brief portions of Catholic Moral Theology which deal with the crying sin of unchastity are simply the application of the Word of God and the principles of the natural law to an all-important line of human conduct.

3. In his *Secret of Homish Purity* (pp. 20-33) Slattery distinctly conveys the impression that the whole substance of Moral Theology deals with the subject of unchastity. He also (p. 32) expressly states that the investigation of this particular subject occupies 'three or four years' of a student's life. The insinuation and the direct statement are both equally false. In the first place, a relatively very brief portion of Moral Theology is devoted to this matter.† We can only characterise as a wilful and deliberate falsehood the statement that the study of the sixth (Protestant seventh) and ninth (Protestant tenth, first part) commandments and of the duties and obligations of the married state occupies 'three or four years.' In Thurles College (where Slattery was educated) the study of these subjects occupies only a very brief portion of a few days in a theological course of three or four years; ‡ In Maynooth the number of days which were partially devoted to such study was eight. § In the Pontifical Seminary, Rome, and in St. Sulpice, Paris, as we can testify from personal knowledge, it is much briefer than this. The Royal Commission of inquiry into the management and government of Maynooth College—the chairman of which Commission, Lord Harrowby, was a Protestant—said of this matter in their report: 'The subject [sins against chastity] is always treated of in a learned language, and every security is taken which piety and prudence can suggest, that it shall be handled with reverence and reserve, and in no spirit of licentious curiosity. We are here bound to say that we have no reason to believe, from the evidence of any party, that these studies have had practically an injurious effect upon the mind and character of the students.' ||

4. Every Catholic man and woman, every Catholic youth and maiden, every Catholic priest in this country, will join with us in a vehement denial of the accusations which this professional liar launches for money against those who are faithful to what the Anglican Bishop Dr. Short terms 'this most scriptural duty' of 'the confession of particular sins.'¶ Slattery's lectures and pamphlets are, in fact, brutal, cowardly, and outrageous calumnies against the virtue of every priest and of every Catholic woman who practices her religion; and he practically accuses husbands, brothers, and sons with conniving at habitual immorality on the part of wives, sisters, and mothers. There is no place in the world where the 'devout female sex' are more faithful and frequent in the practice of confession than in Slattery's native country, Ireland. On the ex-priest's theory they ought to be therefore hopelessly and abominably corrupt and reprobate. As a matter of fact and common knowledge they are the crowning glory of the Green Isle, the purest womanhood of any nation on this planet. We could readily fill pages of this pamphlet with evidence of this. But we will content ourselves with quoting the single testimony of a hostile English Protestant writer, James Anthony Froude, the author of a book which, in the words of Lecky, 'is intended to blacken to the utmost the character of the Irish people, and especially of the Irish Catholics.'‡ And yet in the course of one of his lectures in New York in 1872 he said: 'He did not question the enormous power for good which had been exercised by the modern Roman Catholic priest. . . . In the last hundred years impurity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their everlasting honour, to the influence of the Catholic clergy.'§

Protestants denounce the Slatterys.

There is still, unhappily, a large class who, partly from bigotry but chiefly from a love of pruriency, support the foul apostolate of persons of the type of Slattery and his sham 'ex-nun.' But, thank God, there is a great and fast-growing body of the Protestant clergy and laity who give such rambling adventurers the frosted shoulder. And there are not wanting other signs which go to show that the time of the passing of such unfortunates is near at hand. Slattery and his female companion have been ignored or exposed by leading newspapers in every country which they have afflicted with their

presence. Thus, in a recent issue, the *Melbourn*, the Anglican organ of Victoria, said of the Slatterys: 'They were a shameless couple, and the Baptist sect, in our opinion, discredited itself very much in taking them up and allowing them to give their suggestive lectures in its chapel.'* They have been denounced from the pulpit or in the Press by prominent clergymen of various Protestant denominations.† In a letter to Dean Lynch (now of Hulme, Manchester) a genuine ex-nun, Miss Cusack—who knew the Cavan Convent of Poor Clares—roundly declares that every statement in Mrs. Slattery's *Convent Life* is false.‡ Numerous public bodies have, in effect, passed votes of censure on the ex-priest and his wife by refusing them the use of their halls.§ Catholics are deeply grateful for these and such-like evidences of disgust which decent Protestants manifest towards those unfortunates of discreditable antecedents who, in Mr. Britten's words, 'make a living by pretending to "expose" matters of which they are grossly ignorant, or which they willfully misrepresent.' This friendly attitude of these outside our Fold is no doubt due in part to the honest shame with which respectable and clean-minded non-Catholics view both the matter and the manner of cruades like those of the Slatterys. But this happy result has been enormously contributed to by the persistent distribution of pamphlets exposing the character of the Slatterys, the Widdowses, the Ruthvens, the Koehlers, the MacNamaras, the Shephards, the Hickses, the Chinniquys, and all their malodorous congeners. The free circulation of tracts like this will hasten the coming of the day when professional lying and the preaching of pruriency in the sacred name of the God of Truth and Holiness will cease to be a profitable speculation. And when that day comes, the occupation of wandering calumniators like the Slatterys will be gone.

* Quoted by the *Melbourne Advocate* of January 13, 1900. Among the secular papers that ignored the Slatterys or refused to take their advertisements were most of the leading English and Scottish dailies, the *Melbourne* and other leading Australian dailies, with, as far as we know at present, but one exception, and the respectable country Press of Australia. The roving pair were denounced in words that are before us by *London Truth*, the *Times*, *Homestead* (edited by the outspoken Free-thinker, Dr. Brann), the *Eastern Morning News* (Hull, England), the *Western Mail* (South Wales), the *Sydney Bulletin*, and many other newspapers of note.

† For instance, by the Very Rev. Arthur Pusey, Dean of York, in a letter to the local Press during the Slatterys' visit to York; by Rev. T. W. Holmes, a prominent Dissenting minister at Sheffield; by the clergy at the Anglican Cathedral, Sydney, on Sunday July 9, 1899; by Rev. Burley Sharp and other Protestant clergies during the Slatterys' stay in Melbourne. In Darlington and in other places Slattery could get no Protestant clergyman to appear on his platform and at least one (as we learn from the *Glasgow Observer* of February 26, 1899) warned his people to stay away from the ex-priest's lectures.

‡ The *Slatterys*, by Mr. Britten K.S.G., p. 20.

§ Thus, in Australia, they were refused the use of the Town Hall, Hawthorne (Melbourne), the Town Hall, Brunswick (Melbourne), the Town Hall, Oakleigh (Melbourne), etc. In other places, as at Durham, Slattery secured the people's halls by bare minorities. In every instance the opposition to his application was based on the offensive nature of his lectures and the sectarian passion which they aroused.

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

January 20.

Rev. Father Huault, of Meanee, is preaching the retreat to the Sisters of St. Bridget, at Masterton.

During the absence of Mr. Rowe, of St. Joseph's choir, Mr. Ennis is officiating as conductor, Miss McDonald relieving the latter as organist. Mr. Rowe is spending his holiday with his daughter in the Marton district.

Most of the priests of the archdiocese are assembled in Wellington for the retreat which is being held in St. Patrick's College this week.

A very old and widely-respected colonist, in the person of Mrs. Smith, of Carterton, passed away last week at that town. Mrs. Smith was a sister of the late Major Scully, and had attained the ripe age of 85. She was attended by the Very Rev. Dean McKenna in her last illness and died fortified by the rites of the Church.—*R.I.P.*

At St. Mary's Convent chapel last Monday morning Sister Mary Joseph (Miss Maxwell, of Oamaru), Sister Mary Winifred (Miss Blake, of Wellington), and Sister Mary Brenden (Miss Curtin, of Kaikoura), were professed nuns. Mass was celebrated at nine o'clock by his Grace Archbishop Redwood, who was assisted by the Very Rev. Father Lewis, Adm. The Rev. Fathers Servajean, Golden, and Holley were present in the sanctuary. The solemn ceremony was witnessed by the relations and many friends of the three Sisters, the chapel being comfortably filled. His Grace preached an eloquent sermon on the text, 'Come, follow Me.' The music, suitable to the occasion, was beautifully rendered by the Sisters, assisted by Miss May Sullivan. On the same evening the reception of two young ladies took place in the Convent chapel—Miss Lizzie Maxwell (sister of Sister Mary Joseph, who was professed in the morning) and Miss Sheila Clarry, of England. The latter young lady was for seven years with the Benedictines at Stanbrook Abbey, Worcester. The two postulants were beautifully attired in cream surah dresses with the usual wreath and veil, their attendant train bearers being Miss Daisy Harnett and Miss Jessie Ward, two little dots of about three years of age, in white spotted muslin dresses with veils, and wreaths of natural Marguerite daisies. Miss Maxwell took in religion the name of Sister Mary Bertrand, and Miss Clarry that of Sister Mary Placidia.

* For instance, *De Captivitate Babilonica Ecclesiarum*; also Luther's *Table-Talk*.

† For instance, Leibniz's *Theologia Moralis* devotes (6th ed.) to these matters only 36 pages out of a total of 1720 contained in the work; Casterman's edition of Gury's *Compendium* 17 pages out of 806; Gury's *Compendium* with Ballerini's notes (Rome 1884) 71 pages out of 1988; St. Liguori's *Theologia Moralis* (Paris, 1844, 9 vols.) 307 pages out of 3687. The three first mentioned are standard college text-books.

‡ We have this from several priests educated in Thurles who are now in the diocese of Dunedin.

§ Report of her Majesty's Commissioners to inquire into the management and government of the College of Maynooth, published in 1855 as a Parliamentary Blue Book, p. 65.

|| *Ibid.* See *The Slatterys* by Mr. Britten, K.S.G., p. 10.

¶ *History of the Church of England*, 5th ed., p. 412.

‡ Lecky refers to Froude's *English in Ireland*. See Lecky's *Ireland in the Eighteenth Century*, vol. I, p. 13, note.

§ The noted Presbyterian clergyman, Dr. Watt (better known as 'Lan MacLaren') said to an American interviewer in 1898 that among the admirable qualities of the Irish people is that moral purity which is one of the glories of the Catholic Church in Ireland. Even the Slattery woman trips accidentally into the truth when she says in a pamphlet of hers (p. 36) that on the question of the crime of foeticide and abortion 'the position taken up by the Church of Rome is correct. She throws all the protection she can around the unborn babe, whilst we find in our Churches women calling themselves Christians, and yet victims of this devilish habit.' See also Dr. Ledington's work on *Illegitimacy*, Mulhall's *Dictionary of Statistics*, art. 'Births.'

Mr. Blake, of Wadestown, has donated the sum of £5 towards the erection of the residence at Titahi Bay for the use of the Sisters of Mercy.

There are 24 Catholic volunteers in the New Zealand second contingent. The squad received Holy Communion at a Mass celebrated for them at six o'clock yesterday morning.

The stall-holders and assistants at the forthcoming Easter carnival and fancy fair met in the convent schoolroom on Monday evening. The art union tickets were reported to be going off well. The beautiful oil painting of 'The visit of the three kings to Bethlehem,' which is intended for the first prize, is on view at McGregor Wright's establishment and is attracting much attention.

HASTINGS.

(From an occasional correspondent.)

On Sunday, January 14, the Very Rev. Father Smyth, S.M., held a meeting of his parishioners for the purpose of electing a school committee to assist him in the management of the schools. The meeting was a representative one, and seven members were elected. On the same evening after Vespers the choir of the Sacred Heart Church, Hastings, assembled in the presbytery to make a presentation to Mr. J. H. Loughnan, on the occasion of his departure from Hastings. Mr. Lee, on behalf of the choir, thanked Mr. Loughnan for his untiring services and courtesy to the members of the choir, and requested Father Smyth to make the presentation. Father Smyth spoke most feelingly, and thanked Mr. Loughnan not merely for his services to the choir, but for his great devotedness in furthering every good work in connection with the church. He said Mr. Loughnan's services on behalf of the Church were never to be forgotten, for they could not enter the church without seeing a souvenir of his devotedness staring them in the face. His departure made a void not easily filled, perhaps never. He thanked Mr. Loughnan therefore for the choir and congregation, and he thanked him especially as a friend, and paid a glowing tribute to his prudence and piety. Mr. Bennett, as Mayor, also made a few complimentary remarks on behalf of the parish. Mr. Loughnan, who was evidently affected, thanked one and all for their kind gift, which he would treasure as a pleasing souvenir of the choir and of the Sacred Heart Church, which was dear to him and which he could never forget. He thanked especially Father Smyth for his good opinion, and hoped that he would not be forgotten in his prayers. The presentation took the shape of a black ebony baton, which was procured from Wellington, and was beautifully and artistically mounted, and the engraving was very neatly done by Mr. Shanly. Father Smyth also presented a magnificent prayer book, beautifully illuminated. After the presentation refreshments were handed round, and some time was spent in relating pleasant memories of the past.

DIOCESE OF AUCKLAND.

(From our own correspondent.)

Thursday, January 18.

St. Patrick's Day Celebration Committee is to meet to-morrow evening to take steps to ensure the success of the next national festival.

The Rev. Father Patterson is now enjoying a needed rest at Te Aroha Hot Springs, but returns at the end of this week to resume charge of Monsignor McDonald's old parish of Panmure and Howick.

A grand vocal and instrumental concert in aid of the cemetery improvement is to be given in St. Benedict's Hall on Friday evening, February 9th.

The Marist Brothers returned to Auckland yesterday from their annual retreat. There is one change made in the staff. Brother Borgia, so long and very favourably known in Auckland, has been transferred to Wellington.

Dr. Darby has been appointed by the Government to the position of gaol doctor in Auckland. The appointment was received by the genial doctor's many friends with manifestations of great pleasure, and numerous and warm congratulations were tendered to him.

At the adjourned meeting of the ladies and gentlemen which was called for the purpose of celebrating the jubilee of the Sisters of Mercy Order in New Zealand, it was decided to inaugurate a convalescent home to worthily celebrate the event. The Very Rev. Dean O'Reilly presided. Particulars will be made known later on.

Mr. Ronald McDonald, a Catholic well-known in Auckland and the Thames district, was killed accidentally at Waihi last week. His remains were brought to Auckland and during last Friday night they reposed in St. Benedict's Church. On Saturday morning at eight o'clock a *Requiem* Mass was celebrated by the Very Rev. Dean O'Reilly by whom deceased was long and intimately known. The cortege left the church at 11 a.m. for Symond street cemetery, where the Dean officiated, and spoke in feeling terms of the many good qualities of the deceased, and asked all present to pray for the repose of his soul.—*R.I.P.*

Ex-priest Slattery and his wife are holding forth in Auckland. The notices of him in the local Press can only be discovered with the aid of a microscope and search-warrant. They are reluctantly reported in an obscure corner. The Y.M.C.A. people refused them the use of their hall, and further refused to allow their Bible Depot to be defiled with his dirty books. He wrote to almost every Protestant minister in Auckland asking to announce his lectures, and several of them he begged to preside at his meetings. From ALL of them he received a curt 'No.' He publicly referred to this, and

said Auckland Protestants were a week-kneed lot. Outside the hall in which he lectures is a large portrait of himself taken in vestments. Protestants of all shades are to be heard expressing their deep disgust; whilst the Catholics look on with utter contempt upon one who could fall so low for money.

The Very Rev. Dean O'Reilly preached last Sunday evening at St. Patrick's, and the sermon was noticed by the two local papers. I give a brief outline of it. The Dean took for his text, 'Go forth and teach all nations,' etc. He referred to the ancient glories and struggles of the early Church in Christianising the great Roman Empire and peoples going to the East and West spreading the great truths of Christianity and subduing the passions of the barbarous peoples. He cited a number of martyrs who had shed their blood for the propagation of the Gospel. In every quarter of the globe they were to be found. Even in our own adjacent islands the blood of the martyrs, the seed of Christians, was freely offered to God. He spoke of the demise of the Very Rev. Monsignor McDonald, and the widespread sympathy evoked from all classes, the Governor, the Premier, and other Ministers of the Crown, and clergymen of other religious denominations. There was one discordant note, however. A reverend gentleman, from a pulpit in the city, could not express sympathy without having a fling at the Church of Rome, stating that she consigned all Protestants to perdition. This was absolutely untrue. The Church recognised all who were validly baptised, no matter by whom, as in a certain sense her members, and taught that those who in good faith observed the commandments of God, and practised Christian virtues, could be saved, although not openly recognising the authority of the Roman Pontiff. The Dean spoke of the many noble sacrifices made by the priests and nuns in the cause of suffering humanity, particularly mentioning Father Damien, and those heroic nuns who braved everything on the battle-fields in various parts of the world, and particularly to-day in South Africa. And yet there could be found those who hold up to ridicule and vilify and traduce these good messengers of peace, and who for mercenary motives tickle the ears of the prurient to rake in the dollars. He concluded by saying that he desired and prayed that the prediction of our Divine Lord would be fulfilled, quoting these words: 'Other sheep I have which are not of this fold; them I also will bring in, and there shall be one fold and One Shepherd.'

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

January 22.

By the s.s. *Lincolnshire*, on Saturday, six trained nurses and one dresser left for Capetown to give the benefit of their experience to wounded soldiers at the seat of war. This little contingent is the outcome of a fund raised by the ladies of Canterbury for the purpose.

In the Pro-Cathedral on Sunday next a collection is to be made for the Patriotic Fund, and on Tuesday, the 30th inst., a Solemn *Requiem* Mass for the faithful who have fallen in the South African war will be celebrated. As the clergy retreat will have just terminated, the whole of the priests of the diocese are expected to be present.

From the *Press* I learn that there were large congregations at the Darfield Catholic Church on the 13th, when Mass was celebrated by the Very Rev. Father Chastagnon. Sister Mary Agnes, who was on a visit from Wellington, and who is a highly gifted and accomplished vocalist, led the musical portion of the services and sang several solos.

The fine Convent of the Sacred Heart, Timaru, is being further improved by the addition of a suite of rooms at the western end to serve as a hospital for the inmates. The ground floor is 42ft by 29ft, and the exterior will be completed in keeping with the rest of the building, except that the windows will be square instead of Gothic headed. There are three ward rooms on each floor, together with other apartments.

A *Press* correspondent writes: The grounds surrounding the Darfield Catholic school, which was opened by Bishop Grimes in the presence of a very large assembly, comprising members of all denominations, are now being enclosed with a galvanised iron fence. The Very Rev. Father Chastagnon recently invited me to have a look through the building, and I am pleased to say it is, without exception, one of the best built, most cheery looking, and best appointed country schools in Canterbury. At the time of my visit there were fifty pupils, who were being thoroughly taught by the Sisters of Mercy. The building cost over £400. Mr. W. Clinton generously gave three acres of land and a six-roomed cottage, which is occupied by the Sisters. He also gave a considerable sum of money towards building the school, and erected a large stable for the horses of those children who drive from a distance.

An adjourned meeting of those interested in the Barbadoes street cemetery was held at St. Mary's on Sunday afternoon last, the Rev. Father Marnane presiding. Since the last meeting several of those having burial plots sent in subscriptions to enable much needed repairs and improvements to be effected. A permanent committee was formed to attend to the last resting place of those who in this life were the mainstay to a great extent of the Church in this city, and by whose help our holy religion was firmly established in Canterbury. Those now living at a distance, with friends interred in this cemetery, may aid very materially in keeping the graves presentable by forwarding subscriptions to either the Rev. Father Marnane (Chairman of the Committee) or Mr. E. O'Connor, who will gratefully acknowledge the same, and place it to the greatest advantage. Labourers are now engaged in the work of renovation, and a resident caretaker will be appointed.

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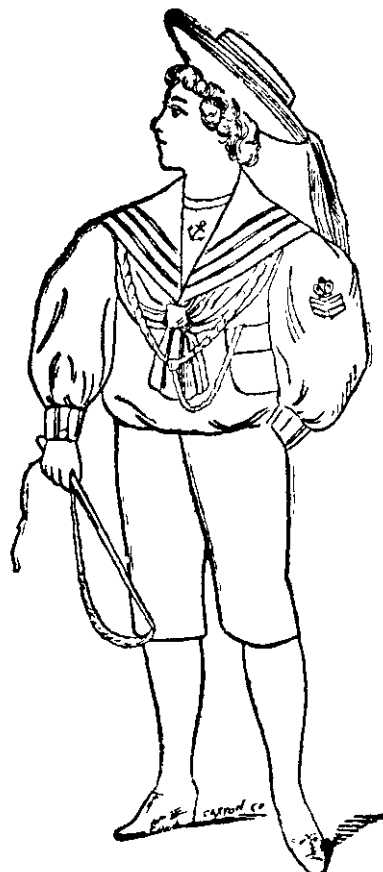
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GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

January 28, Sunday.—Fourth after Epiphany.
" 29, Monday.—St. Francis de Sales, Bishop and Doctor.
" 30, Tuesday.—St. Martina, Virgin and Martyr.
" 31, Wednesday.—St. Peter Nolasco.
February 1, Thursday.—St. Bridget, Patroness of Ireland.
" 2, Friday.—Purification of the B.V. Mary
" 3, Saturday.—St. Lawrence, Bishop.

PURIFICATION OF THE BLESSED VIRGIN MARY.

The prophets had announced that Christ would be born in Bethlehem. And so it came to pass. They had predicted that He would come to His temple and there offer Himself to His heavenly Father in place of the ancient sacrifices. On this day Christ accomplished that which the prophets had announced. He came forth from Bethlehem in the arms of His blessed mother and entered His temple in Jerusalem. One of the obligations imposed upon parents by the Mosaic Law was to present and consecrate to God the first-born son, for in the person of the eldest the rest were offered to Him to whom all belong. But this rite had for the Jews a special signification. When God in a single night destroyed the first-born of the Egyptians, He spared those of the Israelites. And henceforth He enjoined that, as a remembrance of His mercy, parents should possess no right over their first-born sons until they had redeemed them by the payment of a certain sum of money prescribed in the law. Let us learn from the example of Jesus and Mary to seek no excuse to exempt ourselves from the observance of the precepts of the Church. Jesus, being himself the Lawgiver, was above the law, but he sought only to accomplish His Father's will. Our Lady, too, by the very terms of the law, was exempt from its burthen, for there was no defilement in her pure conception of the Son of the Most High or in her miraculous delivery. But both Jesus and His mother wished to give us an example of profound humility and obedience to the laws of the Church, which are the laws of God Himself. 'And behold,' continues the Evangelist, 'there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him. And he had received an answer from the Holy Ghost that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus to do for Him according to the custom of the law, he also took Him into his arms and blessed God and said: Now dost Thou dismiss Thy servant, O Lord, according to Thy word in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to the revelation of the Gentiles and the glory of Thy people Israel.'

'And His father and mother were wondering,' continues St. Luke, 'at those things which were spoken concerning Him.' Why this wonder? For they were already acquainted with the sublime Mystery of the Incarnation, and, though the angel had not spoken to them of the vocation of the Gentiles but had simply said that the Lord God would give to the Child the throne of David His Father, we cannot suppose that they, who were so supernaturally enlightened and who had beheld the first fruits of the Gentiles in the adoration of the Magi, were ignorant of the mystery of their vocation. But that this should be revealed to Simeon and published in the temple, was in itself a great subject of admiration. The souls of the holy spouses were filled with reverence and awe, and they silently glorified God for His wonderful designs for the redemption of sinful man.

'And Simeon,' says the Evangelist, 'blessed them, and said to Mary, His mother, "Behold this child is set for the fall and resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed."'

Behold fresh causes of wonder and pious meditations for Mary! The Son of the Most High, Who is to come to save His people, will be an occasion of ruin to many in Israel! That sweet babe, up to this time praised and blessed by angels and by men, adored by the shepherds and the kings, is to become a sign or mark set up for contradiction of every kind, and that so violent as to pierce the soul of His Virgin Mother with a sword of sorrow and expose to view the secrets of many hearts, manifesting who is really good and pious, and who those are that have but the outward appearance and semblance of virtue.

ST. LAWRENCE, ARCHBISHOP OF CANTERBURY.

Among the first companions of St. Augustine when he came, A.D. 597 to preach the Faith to the barbarous Anglo-Saxons, and among those who were afterwards sent from Rome to assist him in his mission, were several holy men who became the first Bishops of the English Church and are now canonised saints. Such were St. Mellitus of London, St. Justus of Rochester, St. Paulinus of York, and St. Lawrence the Second, Archbishop of Canterbury and the immediate successor of St. Augustine. After the baptism of King Ethelbert of Kent along with a number of his subjects, St. Augustine wrote to inform the Pope of the happy fruits of his mission. It was to St. Lawrence, one of the first band of monks who had accompanied him from the monastery of St. Andrew, that he entrusted this important business. St. Gregory received him with great kindness and was filled with joy at the receipt of the good tidings that another nation had been gathered to the fold of Christ. St. Augustine before his death consecrated Lawrence as his successor.

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Irish News.

DUBLIN.—A Witness not easily got at.—A case came before the Probate Court in Dublin recently, with regard to a will in which it was sought to have the trial postponed for the purpose of taking evidence. The will had been drawn up by Dr. Douglas, of Killeshandra, who had gone some time ago to South Africa. A commission was sent out to South Africa to take Dr. Douglas's evidence, but owing to an informality the evidence could not be used. A second commission was sent out, and the evidence was to have been taken at Pietermaritzburg on October 20. In the meantime hostilities broke out between Great Britain and the Republic, with the result that the Boer troops poured down into Natal, and cut off Dr. Douglas. He resided at that time about 20 miles beyond Glencoe, where he (counsel) would ask his Lordship to take judicial cognisance that there had been, to say the least of it, a rumpus. They had telegraphed to Pietermaritzburg, but could get no account of Dr. Douglas, and they could not be blamed for that, for the War Office were unable themselves to give any account of what was going on in the same place. The general in command there had said he would have this war finished by Christmas, so that if the trial was adjourned until next term they could go on with the case—with or without Dr. Douglas. As there was no prospect of getting at Dr. Douglas for some months the application for adjournment was refused.

A Conservative Newspaper Changes Hands.—It was reported in the Irish metropolis in the early part of last month that the well-known Conservative organ, the *Daily Express*, had been purchased by Lord Ardilaun and Mr. Carson, Q.C.

LIMERICK.—Catholic Chaplains for the Navy.—An association has been started in connection with the Apostolic College, Limerick, having in view the training of students who as priests will devote themselves to the service of the navy. The title of the association is 'St. Joseph's Royal Navy Fund.'

GENERAL.

The Parnell Estate.—A New York despatch of November 28 says that the Lord Mayor of Dublin and Mr. John Redmond, M.P., sail for England on Saturday. They will carry with them £10,000 subscribed in America to erect a monument to Parnell and save the family homestead.

The Decline of the Potato.—It would appear as if potatoes are going out of fashion in Ireland. A paper read before the Irish Statistical Society recently by Mr. R. F. Crawford shows that within recent years their consumption has been steadily falling off. In 1893-5 it amounted to 313lbs. per head per annum, and in 1896-8 this had fallen to 280lbs. Irish emigration may have something to do with the decline of the potato, as Mr. Crawford suggests, though that explanation is not sufficient.

The Absence of Troops.—As showing the extent to which Ireland has been depleted of troops in consequence of the South African War (says a Home exchange) it is noteworthy that Kilworth Camp and the military range at Mitchelstown—the largest in Great Britain—are at present in charge of a solitary soldier of the Royal Munster Fusiliers, who has complete charge of 14,000 acres of land, permanent camps, soldiers' home, telegraph and post office, storeroom, etc. A few months ago there were several thousand troops on the ranges, where about 10,000 men underwent musketry training during the summer season.

A Successful Libel Action.—A libel action by Mr. Curran M.P., against Mr. Diamond, newspaper proprietor, and ex M.P., occupied the attention of the Lord Chief Justice of England and a jury for a couple of days recently. The plaintiff was awarded £100 damages. We do not propose (says the *Irish Weekly*) to enter in detail into the merits of the case. The query of Lord Russell of Killowen before entering upon its hearing will be echoed by every Irish Nationalist. His Lordship had seen the nature of the case, and asked if, there was any dirty linen to be washed whether that court was the proper place to wash it in. English courts of justice are not ideal places to settle Irish differences, and one cannot wonder at the scarcely veiled disgust of the Lord Chief Justice at the methods his countrymen adopt. One of the few English journals friendly to Ireland, the *Daily Chronicle*, says: 'The libels of Mr. Diamond on Mr. Curran were bad, but they were not so bad as many others.'

Expert Telephone Operators.—An official of the Chicago telephone exchange, in reply to a visitor who noted that most of the expert operators were of Irish origin, explained the matter in this wise:—'We are quite willing to employ a Scandinavian, a German, an English or an American girl as one of Irish extraction, and the seeming discrimination against those not Irish is simply the result of failure to find in girls of the fair-haired races that quickness which we must have in all operators. Any girl who has this faculty is readily accepted without reference to her nationality. But this impartial principal of selection works out a seeming discrimination. Go into any one of our large operating rooms, and among the scores of girls at the switchboard you will not see more than two or three girls with blonde hair; learn their nationalities, and you will find that 90 per cent. of them have Irish blood in their veins.' Commenting on this statement, the *Journal of Indianapolis* says:—'This tribute to the mental quickness of the race is the more valuable in that it is voluntary, and the result of an experience showing the survival of the fittest so far as this particular business is concerned. It is not the first inning, however that Irish girls have scored.'

Death of a Friend of Ireland.—Irishmen will learn with regret of the death, at the advanced age of 80, of the Right Hon. Jacob Bright, who for close on 30 years had been identified with the Parliamentary representation of Manchester, and took part in most Radical movements of his time. He was instrumental in 1869 in obtaining the municipal vote for women, and strongly agitated for obtaining for them the Parliamentary franchise. While a member of the Society of Friends he took a prominent part in the work of the Peace Society. But he will be ever gratefully remembered by Irishmen for his staunch advocacy of Mr. Gladstone's Irish Home Rule policy after his elder brother, the *Tribune*, had parted company with his life-long friend, the then Premier, on that question. Mr. Bright never wavered in his adherence to the principle during his Parliamentary career, which ended with his retirement at the general election of 1895.

Irish Polo Ponies.—Like the Irish hunter (says the *Irish Farmer*), the Irish polo pony has already succeeded in making its mark on the other side of the channel. Polo players now admit that for speed, staying powers, and smartness, no other ponies can hold their own against those bred in Ireland. The late Mr. Dryborough, who was a famous exponent of the game, was a great admirer of the Irish bred pony, and was frequently heard to proclaim that nothing could touch a well-bred Irish pony. We are glad to find that the claims of our native horses in this connection are being freely recognised by our contemporaries. Polo pony breeding is at present in its infancy, and a type is scarcely set, but of one thing we may be certain, there is no other country in the world that can produce the equal of the small blood horse of Ireland, which we call a pony. Such courage, intelligence, endurance, activity, beauty, and general adaptability to the game, and to every other purpose consistent with his size and weight, is to be found in no other horse, no matter what the Arab fanciers may say.

The Irish Population Returns.—The Irish quarterly population returns for the June to September quarter are not (says the *Freeman's Journal*) pleasant reading. Things are not going as well in Ireland as they were recently, if emigration statistics and marriage statistics have a meaning. The natural increase in the population for the quarter would have been 8,129 if it had not been entirely counterbalanced by an exodus of 11,275 persons. Thus the population was reduced by 3146. The most sinister feature of the emigration return is that it shows a large increase over the figures for the corresponding quarter of 1898. The excess for the three months was 2067, that for August being 11,275. Twelve hundred more girls than lads left our shores. That is not surprising. Though 'early marriages' are the common explanation of Irish poverty by those who know nothing about the facts, the truth is that the Irish marriage rate is the lowest in Europe. The marriage rate for the second quarter was equal to an annual rate of only 4.8. Yet, though that is about a third of the lowest rate for any English shire, it is above the Irish average. It is curious that while our Registrar-General compares the Irish birth-rate and the Irish death-rate with the corresponding English rates—the Irish birth-rate was nearly 30 per cent. lower, the death-rate 15 per cent.—the English marriage-rate is always omitted from these comparisons. The contrast would spoil the moral of any 'prosperity statistics' that he might have gleaned elsewhere. There is only one sign of progress in the quarter's return—paupers, both indoor and outdoor, were slightly fewer. The casualties had no need of the workhouse last July and August.

The Church Builders of the World.—Speaking in England recently the Bishop of Achonry said:—'Though I speak in this English city, encircled by those Yorkshire hills, still I feel I am no stranger here, for I speak to many of our own people, in whose veins courses the same Irish blood, in whose bosoms throb the same Irish pulse, in whose souls the old faith is warm, and in whose hearts the old love is all aglow.' Speaking to our Irish people, I ask you to be ever mindful of the fact that those of our race, and land, and blood have been the church builders of the world. Every gorge of Italy's Apennines, every valley by the Swiss Lakes, the vast plains of Germany, the vineyards of France, still show the trace of the Irish churches, still bear the footprints of Irish saints. What our fathers did in the Old World in the far off centuries, that our brethren are doing in the New World in the light of the present day. I must only point where I love to linger. Across the great Atlantic, amidst the States of the Stripes and Stars, beyond the waves of the Indian Ocean in the rising empire of the Southern Cross; there in the leading city of America, by the banks of the Hudson, on the old Manhattan shore, watching over the waters of New York, rise in whitest marble the twin towers of the greatest church in America; and there in the capital of Victoria, on the beautiful bay crowned by the fairest city in the South, the noble Cathedral of Melbourne has just arisen, the pride of the whole Australian world; and both have been erected by Irish energy, and both have been raised by Irish hands, and both are dedicated to our own St. Patrick, who thus watches over our race and protects our people, from the land of the glorious Orient to the land of the setting sun.

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THE ROYAL IRISH FUSILIERS.

THE RECORD OF THE 'FAUGH-A-BALLAGHS.'

THE gallant action performed by the Royal Irish Fusiliers, as reported in last Thursday's daily papers, reminds us that the history of that famous regiment is a very brilliant one. The Eighty-Seventh was raised over a century ago—in 1793—by Lieutenant Colonel Sir John Doyle, afterwards General Sir John Doyle. The first exploit of the regiment was performed when it was on service in Flanders, during the war between Great Britain and Holland. It got its baptism of fire in repelling an outpost attack at Alost, when General Doyle was wounded.

IN SOUTH AMERICA AND THE WEST INDIES.

In 1795 the regiment was sent into Bergen-op-Zoom to be drilled but was there taken as prisoners of war by the French. After being returned to England the regiment, in 1796, saw service in the West Indies, under Lieutenant-General Sir Ralph Abercromby, and remained there eight years, losing, by diseases incident to the climate, many officers and between 700 and 800 men.

In 1804 a second battalion was added to the first. Three years later the first battalion took part in the campaign in South America and took the city of Monte Video by storm—an exploit for which they were allowed to show the words 'Monte Video' on their regimental colours and appointments. They subsequently, July 5, 1807, compelled the surrender of the troops defending Buenos Ayres to the number of 1,500.

The first battalion of the regiment from the years 1808 and 1809 was stationed at the Cape of Good Hope. Its next place of service was India, where it compelled the rajah of Nepal, who had broken his treaty with the East India Company, to sue for peace. Its subsequent service in India, up to the year 1821, obtained for it the gift of silver cups and plate, as well as special recognition for meritorious conduct by the Governor-General of India.

After a brief campaign in Burmah, on June 23, 1827, the Eighty-seventh was landed in England, and has been placed on the British establishment from that day inclusive, with an effective strength of 208 rank and file. In token of its exploits, the regiment now received the name of "The Prince of Wales' Own Irish Regiment of Fusiliers," and blue facings were adopted, instead of green, in order to make it uniform with the other fusilier regiments. On April 1, 1848, the regiment was augmented to fifty-seven sergeants, twenty-one drummers, fifty corporals and 950 privates.

THE BATTLE OF TALAVERA.

The second battalion, raised from the counties of Tipperary, Galway, and Clare, was placed on the establishment of the army from December 25, 1804, at 600 rank and file, augmented the following year to 800, and in the year 1807 to 1000.

In March, 1809, the battalion was sent to Lisbon, and there joined the army under the command of General Sir Arthur Wellesley. It was employed in the operations against the French at Oporto, and in April pursued the French army, which had retreated from Portugal towards Madrid.

The regiment next took part in the battle of Talavera. The English regiments, here putting the French skirmishers aside, met the advancing columns with loud shouts, and breaking in on their front, lapping their flanks with fire, pushed them back with terrible carnage. Ten guns were taken, and though the French rallied on their supports their effort was a vain one. The British artillery and musketry played too vehemently on their masses, and a Spanish regiment of cavalry charging on their flank at the same time, the whole army retired in disorder, and the victory was secured.

In the action Major general McKenzie, who commanded the division of which the Eighty-seventh formed part, was killed. The news of the victory of Talavera, gained over the French army commanded by Joseph Bonaparte in person, excited great joy in England, and Lieutenant-General Sir Arthur Wellesley was raised to the peerage, with the title of Viscount Wellington. The Eighty-seventh subsequently received the royal authority to bear the word 'Talavera' on the regimental colours and appointments, in commemoration of the conduct of the second battalion on the occasion.

'THE EAGLE-TAKERS.'

In the early part of 1810 the battalion proceeded to Cadiz, then besieged by a powerful French army under Marshal Soult, and was occupied the whole of the year in erecting batteries and strengthening the defences of the place. In 1811 the force of which the battalion formed part gained, at Barrosa, under Lieutenant-General Graham, a decisive victory over the French army under Marshal Victor.

In this engagement the eagle of the other French regiment and a howitzer were captured and remained in possession of Major Gough of the Eighty-seventh regiment. Lieutenant-General Graham subsequently congratulated General Sir John Doyle on the steadiness and gallantry displayed by the second battalion in an action which redounded so much to the fame of the British arms.

The Eighty-seventh next successfully defended the breach made by the French in the walls of the town of Tarifa, the drums and fifes of the regiment playing 'Patrick's Day' and 'Garry Owen' as the French, much more numerous, came up to receive their fire.

A LIMERICK FOOTBALLER.

The battalion next performed several marches under circumstances of considerable hardship and difficulty. On one occasion, when the Eighty-seventh had taken up its ground on a hill not far from the enemy, a shell from a masked howitzer fell in the centre of one of the companies. The men naturally tried to get out of the way, when James Geraghty, a private grenadier, called to the men that he would show them 'how they played football in Limerick.' He immediately kicked the live shell, with its burning fuse, over

the edge of the hill. The moment it touched the ground it exploded, without injuring anybody. For this gallant act the commanding officer made the man a handsome present.

'THE OLD FOGS.'

The struggle at Vittoria was the next battlefield in which the Irish Fusiliers distinguished themselves. In this conflict the Eighty-seventh, under Gough, had the honour of taking the baton of Marshal Jourdan, in acknowledgement of which the Prince Regent made the Marquis of Wellington a field marshal. The Eighty-seventh subsequently won honours in an engagement at Nivelles, where great gallantry was displayed in an attack upon a fortified hill.

The Eighty-seventh also fought in the Netherlands in the war of 1814-1815; at Ava in 1826, and took part in suppressing the Indian mutiny of 1857-1858.

The Irish Fusiliers were nicknamed 'The Old Fogs,' also 'The Faugh-a-Ballagh Boys,' from 'Fag an Bealac' (clear the way), its cry at Barossa; also 'The Eagle Takers.' The regiment bear the plume of the Prince of Wales, also an eagle with a wreath of laurel, from the capture of the French eagle, as described above; also a harp and crown.

From 1793 to 1811 the regiment was known as 'The Prince of Wales' Irish'; and from 1811 to 1827, as 'The Prince of Wales' Own Irish,' and from 1827 as 'The Royal Irish Fusiliers.'

Correspondence.

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

MIXED MARRIAGES.

TO THE EDITOR.

REV. SIR,—The evils that arise in so many cases from mixed marriages is a question that has long caused, and is still causing, deep anxiety to the Catholic clergy and laity of Australasia. The first Plenary Council that met in Sydney made special mention of the subject in the Pastoral Letter addressed to the clergy and laity of these colonies. With your kind permission I would like to express my opinion as to the cause of a large number of the mixed marriages that take place in our midst, and also to offer a few suggestions that I think would, if adopted, at least reduce the number of these undesirable unions. I may at once state that I do not wish to pose as an authority on so great a subject; I merely speak from my experience as a colonial who has lived all his life in the country and it is to scattered country districts that I most particularly refer.

First, as to some of the causes of mixed marriages. As surely as fire and tow will ignite, so surely will young people become attached to each other when brought constantly together. The Catholics of this Colony are, I believe, only about one-seventh of the population, and it can be easily seen that in scattered districts such as I refer to the Catholic young man or young woman may have many neighbours and friends of other denominations, but be intimate with very few Catholics. Evening parties and dances are very common forms of amusement in the country during the winter months, and I can say from experience that I have been frequently at parties where there have been from 12 to 20 young ladies, but not one Catholic among the number. I believe it is generally admitted that a very considerable number of engagements always take place on the voyage from Home to the Colonies and vice versa, chiefly because of the reason alluded to by me—the fact that the contracting parties see so much of each other during the trip, and therefore become attached to each other.

Having endeavoured to show some of the causes of mixed marriages in country districts I will now venture to offer a few suggestions that would in my opinion reduce their number. Let the Catholic parents, with the assistance of their clergy, form the acquaintance and seek the friendship of their fellow-Catholics at some distance from home; as very often in the country there may be no eligible Catholics within many miles. The people of New Zealand travel a good deal, and I have often been in a strange town and not known a Catholic in it. I feel convinced that if there were a better spirit of combination and unity among the heads of Catholic families it could not fail to produce good results for their children and for the future of the Church in the Colony. I maintain that it is the duty of parents, as far as they are able, to assist their children in making the acquaintance of those whose company would be beneficial to them, and who would be likely to make them suitable life partners. Such a course of action would, with God's blessing, lead to far more truly Christian marriages than take place at the present time. But this is, I fear, a duty that is greatly neglected. How often do we see young and inexperienced people left almost entirely to their own judgment as to the persons whom they choose for companions; and is it to be wondered at that they frequently make undesirable acquaintances?

In the towns Catholics have many ways of meeting each other, such as sociale, bazars, picnics, etc., but these are almost unknown in many parts of the country. Consequently Catholics in many districts have few opportunities of becoming acquainted with each other. Trusting that this letter will be acceptable to your columns and that someone with more knowledge of the subject than I possess will contribute further to it.—I am, etc.,

T. Q.

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W A V E R L E Y H O T E L ,
QUEEN STREET,
AUCKLAND.

MAURICE O'CONNOR (late of Christchurch and Dunedin) begs to notify that he has taken over the above favourite hotel, close to Train and Wharf. Splendid view of Harbour.

Best brands of Wines and Spirits always on hand.

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BREWER, BOTTLER, AND AERATED-WATER

MANUFACTURER,

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For **STYLISH, RELIABLE** Boots and Shoes

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95 GEORGE STREET, DUNEDIN.

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



SEE
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FOR THE FOLLOWING REASONS

FIRST.
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 January 24).

Mr J. A. CHAPMAN, Sharebroker, Dunedin, reports as follows:
BANKS.—National, from 2/15/6 to 2/16/6; New South Wales, from 39/0/0 to 40/0/0; Union of Australia, Ltd., 35/0/0 to 36/0/0; Bank of Australasia, 65/0/0 to 65/10/0.

INSURANCE.—National, from 16/6 to 17/0; New Zealand, 3/1/0 to 3/2/0; 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 3/7/0 to 3/7/6.

LOAN AND AGENCY.—Commercial Property and Finance Company, from 5/0 to 5/6; National Mortgage, 22/6 to 23/0; 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, 4/2/6 to 4/3/6; 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, 13/4/0 to 13/5/6; Emu Bay Railway, 10/0 to 10/6; Wellington Woollen, 5/0/0 to 5/2/6; Silverton Tram, 4/17/0 to 4/18/0; New Zealand Refrigerating, 1/10/0 to 1/11/0; Roslyn Tramway, 5/3 to 5/9.

GOLDFIELDS.—Reefton: Big River Extended, from 7/0 to 8/0; Keep-it-Dark, 25/0 to 26/0; Alpine Extended, 3/9 to 4/3; Cræsus (Paparoa), 4/0 to 4/9.

DREDGING COMPANIES.—Chatto Creek, 59/0 to 61/0; Clyde, 62/0 to 63/0; Dunedin, 13/0 to 14/0; Empire, 3/17/0 to 4/0/0; Enterprise, 87/0 to 90/0; Evan's Flat, 33/0 to 34/0; Ettrick, 15/0 to 16/0 (paid up); Golden Gate, 133/0 to 135/0; Golden Beach, 61/0 to 64/0; Golden Point, 35/0 to 39/0; Tuapeka, 36/0 to 38/0; Vincent, 42/6 to 44/6; Hartley and Riley, 9/15/0 to 10/0/0; Jutland Flat, 4/0 to 4/3 (contrib.); Macraes Flat, 8/6 to 9/6; Golden Run, 50/0 to 51/0; Golden Terrace, 8/6 to 9/6; Magnetic, 67/0 to 68/0; Matau, 75/0 to 80/0; Molyneux Hydraulic (B), 30/0 to 32/0; Nevis, 24/0 to 26/0; Otago, 24/0 to 23/0; Upper Waipori, 2/3 to 2/9; Waimumu, 2/3/0 to 2/4/0; Sunlight, 33/0 to 35/0; Cromwell, 62/6 to 64/0 (prem); Riverbank, 9/0 to 10/6; Nil Desperandum, 40/0 to 41/0; Klondyke, 31/6 to 32/6; Waikaka Forks, 1/3 to 2/0 (prem); Dunstan Leads, 17/0 to 18/0; Ophir, 5/0 to 6/6; Golden Gravel, 2/3 to 3/0; Dunstan Pioneer, 2/9 to 3/3; Golden Reward, 1/0 to 1/6; Halfway House, 16/0 to 17/6.

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

PRODUCE.

London, January 19.—The English and Continental wheat markets are dull, and there is a downward tendency. The American markets are a shade firmer. Australian cargoes off the coast are offering at 29s; January and February shipments, 29s 6d.

Butter is flat, owing to heavy arrivals. Colonial, 95s to 98s; occasional lots, 100s; Danish, 108s to 110s.

Cheese, firm, New Zealand, 57s to 59s; Victorian, fair but somewhat irregular quality, 56s. Prices are abnormally high, owing to the scarcity of Canadian supplies.

Rabbits are dull, prices ranging from 8½d to 9d. English are plentiful.

London, January 21.—Mutton: Both New Zealand and River Plate are unchanged. Lamb: Prime Canterbury, 4½d; fair average is unchanged.

Hemp: The market is quiet and unchanged.

Wellington, January 22.—The Agent-general cables:—Butter 98s, with no sign of improvement. The cheese market is firm, but buyers are very shy.

Messrs. Stronach Bros. and Morris report as follows:—
WHEAT.—Prime quality is in fair demand, but medium sorts are dull of sale. Quotations: Prime milling, 2s 5d to 2s 6d; medium, 2s 2½d to 2s 3½d; fowl wheat, 2s to 2s 2d per bushel (sacks in).

OATS.—In fair demand at last week's quotations: Prime milling, 2s 1d; good to best feed, 2s to 2s 0½d; medium, 1s 10½d to 1s 11½d per bushel (sacks extra).

CHAFF.—Prime oaten sheaf, L3 to L3 2s 6d; medium to good, L2 10s to L2 17s 6d per ton (bags extra).

POTATOES.—Best kidneys, L2 15s to L3 per ton (bags in).

AUSTRALIAN COMMERCIAL.

Sydney, January 17.—Wheat: Chick, 2s 4½d; milling, 2s 8½d. Flour: New, L6 10s; old, L6 15s to L7; Manitoban, L9 10s to L9 15s. Oats: Prime Tasmanian feeding, 1s 6d; prime New Zealand, 2s 7d; medium, 2s 6d. Barley: Cape, 2s 6d. Maize: Choice, 2s 10d to 2s 11d; New Zealand prime, 3s 1d. Bran, 8d. Pollard, 10½d. Peas: Prussian blue, 3s 6d. Potatoes, L2 5s to L3 5s. Onions: Local are up to L2 5s; Victorian, L2 15s; Wellington prime, L3. Butter: Dairy, 7½d to 8d; factory, 9d. Bacon, 5½d to 6d.

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

Melbourne, January 17.—Wheat, 2s 8d. Oats: Algerian, 2s 1½d; stout white, 2s to 2s 2d. Maize, 2s 9d. Bran, 8d to 8½d. Pollard, 10d to 10½d. Onions, L2 to L2 5s. Potatoes, L1 5s to L1 10s (firm).

Adelaide, January 17.—Wheat is quiet and easier at 2s 7½d. Flour, L6 5s to L6 10s. Oats: Algerian, 1s 9d to 2s; stout white, 2s to 2s 6d. Bran, 9d. Pollard, 9½d to 10d. Potatoes (new local), L3 10s.

Messrs. Donald Reid and Co. report as follows:—

OATS.—We submitted a small catalogue of medium to good feed oats. The attendance of buyers was limited, and as bidding in most cases was not up to our valuations, the bulk of the catalogue was passed in. There is a steady demand for export at prices on a par with late quotations. We quote: Prime milling, to 2s 1d; good to best feed, 2s to 2s 0½d; medium to good, 1s 10d to 1s 11½d per bushel (sacks extra).

WHEAT.—Prime velvet and Tuscan is in fair demand at 2s 5d to 2s 6d; medium quality, dull at 2s 3d to 2s 4d; good whole fowl wheat is saleable at 2s to 2s 2d; broken and damp, at 1s 9d to 1s 11d per bushel (sacks in).

POTATOES.—We offered only medium quality, which sold at L2 10s per ton (bags in).

CHAFF.—The demand is still confined to prime oaten sheaf, other sorts being almost neglected. We quote: Best oaten sheaf, L3 to 3 2s 6d; fair to good, L2 10s to L2 15s; medium and inferior, L2 to L2 7s 6d per ton (bags extra).

SOUTHLAND PRODUCE MARKET.

The Invercargill Grain Brokers' Association report that oats are now very scarce. The demand during the week has been good, and sales have been effected on the following basis: A grade, 2s 3½d; B grade, 2s 3d; C grade, 2s 2½d (f.o.b., sacks in).

Invercargill prices current:—Wholesale: Butter, fresh, 5d; eggs, 8d 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 10s per ton; flour, L8; oatmeal, L9 to L10; pollard, L3; bran, L2 10s, including bags. Retail:—Fresh butter, 7d; eggs, 10d 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, L3 per ton; fowls' feed, 2s 3d per bushel.

"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.

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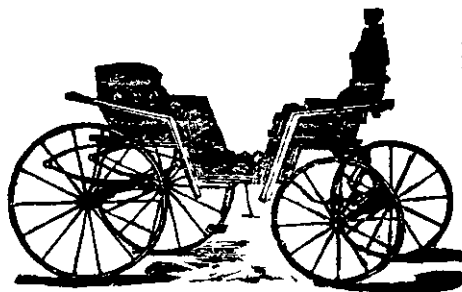
Turnip Seeds—*Savdes*: Champion. Elephant. Monarch.
Webb's Imperial. Tait's Best of All. Webb's
Giant King. *Yellows*: Aberdeen Green Top.
Aberdeen Purple Top. Romney Marsh (our strain
gave very great satisfaction last Season). Fosterton
Hybrid. *Whites*: Devon Greystone. Lincoln
Red Globe.

— Samples and Prices on Application. —

DUNEDIN CARRIAGE FACTORY,

Princes street South, Dunedin.

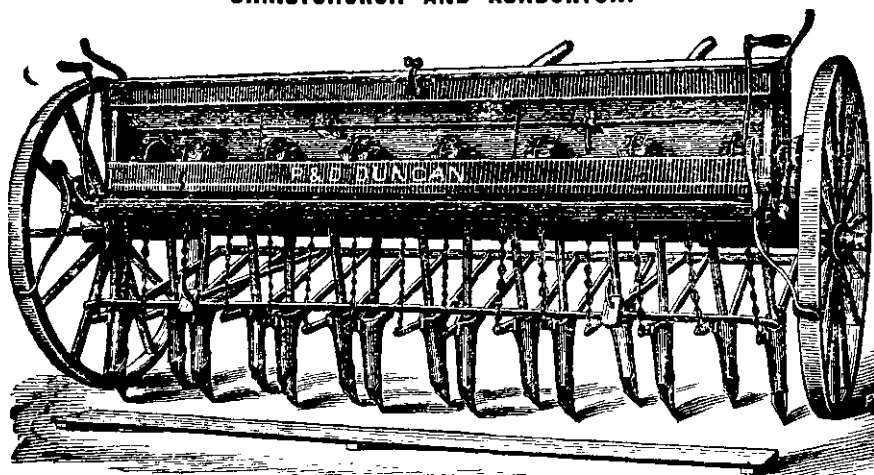
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Have now on hand
Single and Double
Buggies, Station
Waggons, Waggon-
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Carts, etc. First
award for Carriages
at New Zealand and
South Seas Exhi-
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AGRICULTURAL ENGINEERS,
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Manufacturers of Agriculture Implements and Machinery, sole manufacturers of
Duncan's Patent Drills, with Fertiliser Attachments; Duncan's Patent Spring Tine
Cultivator, with Seeder Attachment; Duncan's Patent Disc Harrows; Duncan's
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Threshing Machinery.

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.

Write for Catalogues to the Sole Agents—

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FANCY GOODS IMPORTER, FRUITERER,
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Picture Framing on Shortest Notice.

The best assorted stock of Fancy Goods,
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MOFFATT AND CO.,

WHOLESALE WINE & SPIRIT MERCHANTS,
Aerated Water & Cordial Manufacturers,

ESK STREET,
INVERCARGILL.

WE WISH TO DRAW THE SPECIAL
ATTENTION OF FARMERS
To the

**LIGHT-RUNNING PLANO
BINDER.**

THIS Machine is fitted with the simplest
knottter, which has the fewest parts of
any machine on the market, and for light-
ness of draft it cannot be equalled.

Do not purchase elsewhere before seeing
this favourite Machine.

Trials will be given in your district.

TOTHILL, WATSON & CO., AGENTS,
INVERCARGILL.

**UNION STEAM SHIP
COMPANY OF NEW ZEALAND
LIMITED**

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

LYTTELTON and WELLINGTON—
Tarawera Thurs. Jan 25 2.30 p.m. tr'n
Te Anau Fri., Jan. 26 3 p.m. D'din

NAPIER, GISBORNE and AUCKLAND—
Te Anau Fri., Jan. 26 3 p.m. D'din
Flora Fri., Feb. 2 3 p.m. D'din

SYDNEY, via WELLINGTON—
Tarawera Thurs., Jan. 25 2.30 p.m. tr'n
Mokola Thurs., Feb. 1 4 p.m. D'din

SYDNEY via AUCKLAND—
Waihora Tues., Feb. 6 2.30 p.m. tr'n
Mararoa Tues., Feb. 20 2.30 p.m. tr'n

MELBOURNE via BLUFF and HOBART—
Talune Mon. Jan. 29 2 p.m. D'din
Monowai Mon. Feb. 5 3.35 p.m. tr'n

**WESTPORT via OAMARU, TIMARU,
AKAROA, LYTTELTON, and
WELLINGTON.**

Cargo only.
Upolu, *1141 Fri., Jan 26 4 p.m. D'din
* Calls at Nelson.

**GREYMOUTH via OAMARU, TIMARU,
LYTTELTON, WELLINGTON, and
NEWPLYMOUTH.**

Cargo only.
Taupo Wed., Jan. 24 4 p.m. D'din

TAHITI and RARATONGA—
Ovalau Tues., Feb. 13 From Auckland

FIJI (SUVA and LEVUKA)—
Taviuni Wed., Jan. 31 From Auckland

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

Hauroro Wed., Feb. 7

ESTABLISHED 1880. TELEPHONE No. 69

BAKER BROTHERS,
FURNISHING UNDERTAKERS,

Direct Importers of Best and Latest
Designs in Funeral Furnishings.

FUNERALS Conducted with the
greatest Care and Satisfaction, at most
Reasonable Charges.

Corner of Wakanui Road and Cass
streets, and Baker and Brown's Coach
Factory.

WILKINSON AND SON,
FAMILY & DISPENSING CHEMISTS.

Since the death of the late T. M. Wilkin-
son this Old-established Business is now
under the proprietorship of his son, R.
Wilkinson.

All prescriptions and Recipes are dis-
pensed with care and accuracy from only
the purest Drugs and Chemicals.

Orders by post receive special attention.

For Xmas Presents of Perfumery, Sachets,
Hair Brushes, Perfume Sprays, Toilet Soaps,
etc., we have a large assortment to choose
from.

WILKINSON & SON, CHEMISTS,
Medical Hall, Princes Street, Dunedin.

MR. F. MEENAN, King street, reports:—Wholesale price only—Oats: Good demand. Feeding, 1s 11d to 2s; milling, 2s 1d to 2s 2d. Wheat: milling, 2s 6d to 2s 9d; fowls' wheat, 2s 0d to 2s 2d. Hay: ryegrass and clover, best, 13s. Straw: pressed, 24s; loose, 28s. Bran: L2 15s. Pollard: 13s. Flour: L6 10s to L7. Butter: best brands factory, 10d to 11d; dairy, 6d to 8d. Oatmeal: L11. Potatoes: old out of season. Chaff: much firmer demand; L2 15s to L3 5s. New potatoes, L3, Auckland; local, 4s.

WOOL, SKINS, TALLOW, ETC.

London, January 16.—The wool sales opened hesitatingly. Prices show from par to 5 per cent decline.

Rabbitskins are in good demand. Australian are firm, and New Zealand show about a penny decline.

London, January 17.—At the tallow sales 1700 casks were offered and 1550 sold. Mutton: Fine, 29s 9d; medium, 28s. Beef: Fine, 28s 3d; medium, 27s.

Messrs. Dalgety and Co. received the following cable, dated 17th inst., from their London office:—Wool sales opened; fair selection; large attendance of buyers; competition fairly animated. Prices are on the average at par to 5 per cent. lower than the closing rates of last series.

London, January 17.—Messrs. Buxton and Company, Charles Balme, and Jacomb, Son, and Company report that at the wool sales they submitted catalogues aggregating 8471 bales. The offerings included a fair selection of merinos. The attendance was only moderate, and sales were slow, buyers operating very cautiously. Prices generally were barely maintained, inferior and faulty lots ruling 5 per cent. below December rates. American buyers competed for crossbreds.

The sales were slow, and there were large withdrawals. London, January 19.—At the wool sale a better spirit was shown, with strong competition.

The Bradford wool market is lifeless, and no quotations are obtainable. At the wool sales Keri clip realised 13½d; Tukituki, 10½d; half, 15½d. There was a dragging sale. Merinos are 10 per cent. below December rates.

London, January 21.—At the wool sales the bidding was more spirited, and there were fewer withdrawals. Merino classes and crossbreds were extremely firm. Up to date 47,114 bales catalogued and 29,526 sold. The following prices were obtained for some of the New Zealand clips:—Aramoho, 7½d; Gear, 8½d; Pawkawa, 10½d.

London, January 22.—At the wool sales better competition was manifested. Merinos show a hardening tendency.

Melbourne, January 23.—At the wool sales sympathy was shown with the London market. In merinos fine crossbreds declined from 1d to 1½d per lb, and coarse crossbreds ½d, compared with prices at previous sale.

Messrs. Dalgety and Co. have received the following cable from their London office, dated 22nd inst.:—Wool firmer; slightly better demand.

Messrs. Dalgety and Co. have received the following cable, dated 18th inst., from their London office:—Wool market weaker. Considerable quantities have been withdrawn. As compared with the closing rates of last series, merino wools are lower by 10 per cent. The decline is still more pronounced for mushy and earthy wools, which are difficult to sell. There is a fair demand for greasy and scoured crossbred wools. Prices for these descriptions are lower by 5 per cent. than the closing rates of last series. The decline is due to forced sales of tops and to bankers abroad being disinclined to carry speculative holdings of Australasian and River Plate wools.

CHRISTCHURCH WOOL SALE.

The third wool sale of the season was held on Thursday in Christchurch, when 12,429 bales were offered. There was a full attendance of buyers, but those representing Home and foreign houses had evidently received cables reducing their limits in a far greater degree than appeared to be warranted by private and press reports of the opening of the London sales. The consequence was that the sale was extremely slow, and owners, being disinclined to accept export buyers' ideas of values, a very large proportion was withdrawn. Compared with the December sale, merino was ½d to 1d lower; fine clean half-breeds, 1d to 2d lower (most of these bought in); crossbreds, about ½d lower; merino sold up to 1½d; half-breeds, to 1½d. The sale was proceeding at a late hour.

Messrs. Stronach Bros. and Morris report as follows:—RABBITSKINS—Very few offering and prices unchanged. SHEEPSKINS—Market very firm. HIDES—In good demand. Prime heavy ox, 4d to 1½d; medium, 3½d to 3¾d; light and inferior, 2d to 3d per lb.

TALLOW—Market unchanged. Best rendered mutton, 15s 6d to 17s; medium, 13s 6d to 15s; rough fat, 10s 6d to 12 6d per cwt.

WOOL—The next sale of the season takes place on Friday, 2nd February. Wool for this sale should reach us not later than Tuesday 30th January.

LIVE STOCK.

DUNEDIN HORSE SALEYARDS.

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

There was a fair entry of horses at the sale last Saturday, but the attendance of buyers being rather below the average the bidding was not quite so brisk as it has been during the past few weeks. Draught horses were poorly represented; and, with the exception of about half a dozen really good horses, were a very poor show. The demand for first-class draught horses is still increasing, and they

seem to be getting scarcer every day. The demand for heavy town horses is keen, and farmers are also ready buyers at high figures for anything young and sound. Spring carters are also scarce, and sound, young horses suitable for standing the hard streets, are eagerly competed for, and fetch highly satisfactory prices. Light harness horses and hacks are also fetching good prices, but the competition for this class was not quite so keen this week, owing to the small attendance of buyers. We quote: First-class young draught mares and geldings, at from L45 to L50; good do, L38 to L45; medium, L30 to L35; aged, L18 to L23; upstanding young spring-carters, at from L25 to L30; good do, L18 to L23; light harness horses and hacks, first class, at from L18 to L25; good do, L14 to L17; medium, L8 to L12; aged and weedy sorts, L2 to L5.

ADDINGTON STOCK MARKET.

There were good entries of stock at Addington to-day.

FAT CATTLE—These numbered 215, mostly steers. The sale commenced badly, but improved on the appearance of a southern dealer, who took several lines of steers for freezing purposes. Prices were: Steers, L5 2s 6d to L8 10s; heifers, L4 to L8; cows, L3 12s 6d to L6 15s. Beef per 100lb remains practically the same as last week. Dairy cattle met a slightly better demand, prices ranging from L1 7s 6d to L5 15s. Among the lines of store cattle sold were some 18 months' old, mixed sexes, at L2 2s 6d. Useful cows brought L3 5s, and six to eight months' old mixed sexes, 19s.

FAT SHEEP—The entry was rather mixed in quality. Though competition was good, prices were a shade under last week's. Freezing sheep brought 13s 3d to 15s; unfinished sorts, 11s 6d to 12s 8d; best ewes, 11s to 14s; other sorts, 8s to 10s 6d; merino wethers, 8s to 10s 6d.

FAT LAMBS—In the fat lamb entry were several unfinished lines, and values generally showed a decline of from 6d to 1s. Freezing lots realised 10s 9d to 13s 6d; other sorts, 8s 6d to 10s 6d.

STORE SHEEP—There was a large entry of store sheep. As in the other sheep classes, the demand was good, but prices were lower than last week's. Two and four-tooths made from 12s to 13s 6d; sound-mouthed ewes, 11s to 12s 9d; other sorts, 8s to 10s; lambs, 6s 2d to 11s.

PIGS—Pigs met with poor demand. Baconers sold at 27s to 32s, or 2d per lb; porkers, 20s to 30s, or 3d per lb; stores, 16s to 23; weaners, 7s to 12s.

GORE STOCK SALES.

The correspondent of the *Otago Daily Times* reports as follows on the Gore Stock Sales held on Tuesday:—

SHEEP—About 1200 sheep were entered. The demand was good, but hardly up to owners' ideas, which were extreme. Fat ewes brought 11s to 13s 3d; forward wethers, 12s 6d to 13s 6d; broken-mouthed ewes, 9s; cull ewes and lambs, 8s 1d, all counted.

CATTLE—174 head of cattle were yarded. There was a good market for all kinds. Fat steers brought L5 to L6 15s; fat cows, L4 to L5 7s 6d; good store steers, L3 17s 6d to L4 10s; two-year-old steers, 35s to 55s; yearlings, 20s to 35s; store cows, 30s to 45s; dairy cows, L4 to L5.

THE WEEK'S DREDGING RETURNS.

During the week ended Saturday, 20th inst. (says the *Otago Daily Times*), returns were reported from the following dredges.

Electric (Cromwell), 97oz; Junction Electric No 2 (Cromwell), 95oz; Hartley and Riley (Cromwell), 88s 6dwt; Golden Treasure (Millers Flat), 71oz; Golden Beach (Alexandra), 52oz 2dwt 20gr; Magnetic (Cromwell), 9 days, 52oz; Golden Gate (Island Block), week, 48oz 2dwt; Manorburn (Manuherikia), 177 hours, 42oz 10dwt; Success (Waipori), 140½ hours, 30oz; Unity (Clyde), 28dwt 14gr; Dunedin (Miller's Flat), 27oz; Molyneux Hydraulic (Alexandra), 25oz; Morning Star (Manuherikia), 124 hours, 24oz 4dwt; Inch Valley (near Palmerston), 132 hours, 24oz; Chatto Creek (Manuherikia), 10 days, 23oz; Chicago (Alexandra), 22oz 7dwt 15gr; Nevis (Nevis River), 129 hours, 20oz; Golden Point (Alexandra), 5 days, 18oz 10dwt; Matau (Clyde), 17oz; Tuapeka (Tuapeka Flat), 118 hours, 11oz 14dwt; Nil Desperandum (Manuherikia), 10oz; Ettrick (Moa Flat), 4 days, 6oz. Total, 833oz 10dwt 11gr.

LATE BURNSIDE STOCK REPORT.

(Per special favour Messrs. Stronach Bros. and Morris.)

Wednesday, 5 p.m.

FAT CATTLE—118 yarded. Prices same as last week. Best bullocks, L8 5s to L9 2s; medium, L7 5s to L8 2s 6d; best cows and heifers, L5 15s to L7 2s 6d.

SHEEP—2244 penned. Prices showed a decline of 1s 6d per head since last week. Best crossbred wethers, 13s 6d to 14s 3d; medium, 12s to 13s; best ewes, 1s 3d to 14s 6d; medium, 12s 9d to 13s 3d.

LAMBS—789 penned. Prices same as last week. Best lambs, 10s 6d to 11s 6d; medium, 9s 6d to 10s 3d.

PIGS.—146 forward, all sorts selling in favour of buyers. Suckers, 7s 6d to 12s; slips, 14s to 18s; stores, 19s to 23s; porkers, 28s to 34s 6d; baconers, 36s to 42s.

LONDON DENTAL INSTITUTE.—£1000 has been deposited by the principal with the Bank of Australasia at Dunedin as a guarantee of our worth. See advertisements. Complete sets from £3 3s; gas, 2s 6d; extractions, 2s 6d and 1s. Absolutely painless. All work guaranteed 10 years. Money refunded if not found satisfactory.—*.*

Packed only in
Air-tight
Nett weight Tins.



No. 1, Blue Label, 1/9
No. 2, Red Label, 2/-
No. 3, Gold Label, 2/4

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ONE SHILLING YEARLY. Post Free.
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The Organ of the Archconfraternity of Saint Joseph,
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(Brief of Pope Pius IX., April 17th, 1877.)

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TO OUR READERS.

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PROSPECTUS

A.M.D.G. ET S.P.H.

(Sectare Fidem.)

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NOTICE.

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

Correspondents forwarding obituary and marriage notices are particularly requested to be as concise as possible.

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

ANSWER TO CORRESPONDENT.

ENQUIRER.—The reply to your communication is, with other matter, crowded out of this issue.

WANTED.

TEACHER wanted for the Roman Catholic School, St. Bathans; must be able to play church music; apply with references to Mr. O'Regan, St. Bathans.

The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, JANUARY 25, 1900.

THE BUBONIC AND OTHER PLAGUES.



THE germs of the bubonic plague are massing, though as yet in small force, upon our front and flank—in Australia and New Caledonia. To the dusky races in India and the yellow people in China they have already been as a devastating war, and have wrought a havoc which recalls the story of the Black Death and the Sweating Sickness and the Great Plague of London. Medical science, improved sanitation, and stringent precautions as regards traffic with infected ports may, we trust, keep the unwelcome bacilli of the bubonic plague from our shores. The swift and melancholy death of a devoted Catholic doctor in Vienna last year goes to show that for the white man as for the yellow man this new and little-known plague is a veritable king of terrors. At the same time the whole-souled devotion of the two nuns who

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isolated themselves voluntarily from the world and gladly accepted all the risks of nursing the stricken patient is but one of a thousand modern instances which show that in the nineteenth century, as in the fourteenth and the seventh and the fifth, the charity of the Church, whether in private woe or in public disaster, is of the kind that 'never falleth away.' This unfailing charity is the gulf that separates Christianity from any and every sort of paganism. The rationalist LECKY admits that the Church effected a revolution in very deed when she taught her children to regard the poor and afflicted as the representatives of CHRIST, and made the love of Him and the love of man for His sake the solid groundwork principle of charity. 'No achievements of the Church,' says the same writer in his *History of European Morals*, 'are more truly great than those which it has effected in the sphere of charity.' 'For the first time in the history of mankind,' he adds, 'it has inspired many thousands of men and women, at the sacrifice of all worldly interests, and often under circumstances of extreme discomfort or danger, to devote their entire lives to the single object of assuaging the sufferings of humanity.'

The Protestant author LEIBNITZ, in his *System of Theology*, aptly calls those Catholic Religious Orders of charity 'Heaven's army on earth.' The name is well bestowed. They have searched out and fought every variety of human suffering. And never, in the long history of the Church, have their numbers been so great, their activities so varied, and their resources for good so plentiful as at the present time. But the same spirit has been working all through, from the days when the Apostles sent up the collects of the faithful to the suffering poor in Jerusalem. When, in the fifth century, GENSERIC conquered Africa, he cut off Italy from its barley-loaf and wheaten bread. The political economy of the day was not equal to the problem of this sudden cutting off of food supplies, and there ensued long years of appalling famine and pestilence. 'But everywhere,' says LECKY, 'amid the chaos of dissolution we may detect the majestic form of the Christian priest mediating between the hostile forces, straining every nerve to lighten the calamities around him.' And 'as time rolled on,' he adds, 'charity assumed many forms and every monastery became a centre from which it radiated.' In the sixth century, St. TEILO, of Llandaff, and his monks wrought with the most self-sacrificing heroism among the victims of the Yellow Plague, which broke out in North Wales and wrought fearful havoc with human life all over the country. A century later we find St. LANDRY, Bishop of Paris, earning the title of 'Father of the Poor' for his labours and the efforts of his priests and monks among the starved and pestilence-stricken people of his diocese. SS. FROILANUS and ATTILANUS led their regiments of 'Heaven's army on earth' in Leon in the tenth century when the marauding Saracens had 'lifted' the cattle and 'commandeered' the supplies of grain and destroyed what they could not comfortably carry away. Means of transport were difficult, often dangerous, in those days before the locomotive and the marine engine were dreamed of, and local famines were often both long-lived and acute. And thus it was that the people of Leon were stricken with dire famine, and its usual accompaniment, disease. In the century that followed, the abbots and monks of Dijon and Verdun (France) stripped their monasteries and sold their lands to save the sick and starving people. A little later we find priests dying by the score in the service of their flocks during the historic and fearful three years' famine and famine-fever that swept over the south-east of France. One of the most notable instances of organised charity of the middle ages was the Brotherhood of Pity—a lay association—which was founded about 1240 and is still in full and beneficent operation in the city of Florence (Italy). It has distinguished itself in an altogether singular way by what we may term its reckless contempt of danger during the pestilences which swept the city in 1326, 1340, 1348, 1495, 1498, 1522, 1528, 1630, 1633, and the cholera epidemic of 1855. Their charity is boundless, and meets nearly every form of human ill. 'Anyone can give money,' says a Protestant writer in the *English Illustrated Magazine* for June, 1898, 'but the Brethren [of Pity] give personal fatigue, and are often exposed to infection. No winter snow or burning summer sun stops the devoted band.'

The same story runs like a thread of burnished gold through the warp of the history of all the centuries of our era. MANZONI has immortalised in his *Betrothed* the story of the labours of St. CHARLES BORROMEO and his priests during the great plague of Milan in the sixteenth century. Once, as we stood upon the scene of his labours—the Lazaretto outside the walls of that fine old Lombard city—a candid and intelligent English Protestant remarked to us: 'I don't hold with you in belief, but I lift my hat to the Church that has produced a CHARLES BORROMEO.' The sixteenth century witnessed the noble and heroic work of Father PETER FOURIER during the dread pestilence which war and famine had left as their joint legacy to Lorraine in 1632. And who needs to be told of the ten long years of famine-fighting done by St. VINCENT DE PAUL and his Sisters of Charity in Picardy in the same century, and the splendid legacy which he has left to the Catholic Church and to suffering humanity in the wearers of the white cornette, who are still to be found in every place where sickness and suffering require their aid? The famines in Italy in 1766, and in Sardinia in 1780 led to similar evidences of charity on the part of the clergy and the Religious Orders. And what shall we say of the noble services rendered to suffering humanity by MARY AIKENHEAD, foundress of the Irish Sisters of Charity, during the cholera epidemic of 1832; by the Catholic priesthood and Religious Orders of men and women during the long agony of the famine and famine-fever of 1846 and 1847 in Ireland; by the brave priests who gave up their lives for love of the poor when the cholera swept down upon Liverpool fifty-one years ago; by the Catholic Sisterhoods when the cholera again visited Dublin, Liverpool, Palermo, Southern France, Spain, and Hamburg in the eighties; by the Sisters of Mercy and others who, as a non-Catholic writer said, 'went down before the reaper Death like ripened grain' when the yellow fever seized New Orleans and Memphis in 1873, 1878, and 1879; by Sister Elisabeth, of the Order of the Holy Cross, who, with others, gave up her life for the victims of the bubonic plague in India; by Father BEGUETI and the Salesian nuns who for seven deadly months nursed and tended the victims of small-pox in Venezuela a few years ago; by Father REGG, the priest of Dalibrog, South Uist, who, in 1897, nursed, single-handed, a typhus-stricken family, cooked for them, performed for them all the disagreeable menial services incidental to such cases, and when his work was done died, as a Scottish non-Catholic paper said, 'a martyr to charity'; by ROSE HAWTHORNE, Lathrop—the convert daughter of NATHANIEL HAWTHORNE—who last year founded a community for the nursing of cancer patients; by Father DAMIEN and the priests and nuns who have banished themselves from society to devote their lives and energies to the care of the lepers in India, Burmah, the Seychelles Islands, British Guiana, and Ione Molokai; by the Sisters of St. JOHN of GOD, the Sisters of Nazareth, the Little Sisters of the Poor, the Sisters of the Good Shepherd, and the scores of other Religious Orders of both sexes who freely give themselves, without fee or reward, to the service of their suffering neighbours of every creed and colour, for CHRIST'S sweet sake alone. These and such-like are the people who are now being hounded down in our midst as irredeemable reprobates by an unfrocked priest and a vulgar female impostor who probably never in their lives nursed a fever-stricken patient or relieved the pangs of a famine-stricken child. It is so much easier and cheaper for this class of adventurer to attack, traduce, and belie those true servants of GOD, the latchet of whose shoes the SLATTERYS are not worthy to loose.

The attention of parents and guardians is directed to the advertisement of the New Zealand Clothing Factory, which has the largest stock of boys' clothing of any house in the Colony. Particular attention is given to the manufacture of this class of goods, especially to the fit and finish. The material and lining are specially suited for rough and tumble wear, whilst the prices are such as to meet the requirements of all classes of customers.—*.*

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THE SLATTERY CRUSADE.

We have still on hands a small stock of the C. T. Society's pamphlets and leaflets (8s and 4s per 100) on the Slattery pair, who are now engaged in an endeavour to arouse and profit financially by sectarian passion against the Catholic body in this Colony. We have now in the Press the first of two pamphlets of our own on the career of this unhappy pair of professional slanderers. The first is entitled *Joseph Slattery. The Romance of an Unfracked Priest*. It consists of 28 pages, chiefly of reprint from the N.Z. TABLET, with additions, and is the most withering exposure of the man yet published. It is published at this office at the small charge of 2d per copy, and 8s 4d per 100, carriage extra. We strongly urge the Very Rev. and Rev. clergy and the laity to purchase these pamphlets well in advance of the Slatterys' visits and at the proper time, to scatter them broad-cast by the thousand. The story of the itinerant female impostor that accompanies Slattery on his tour will appear in next week's TABLET. Show it to your Protestant friends and neighbours.

DIOCESE OF DUNEDIN.

We have been shown a remarkably handsome silver medal which had been awarded to Mr. J. Hungerford for 12 roses exhibited at the Dunedin Horticultural Society's Show last month.

The Rev. M. M. Ryan, one of the priests who recently arrived from Ireland, left on Wednesday morning for Queenstown, having received a temporary appointment as assistant to the Rev. Father O'Donnell.

A well-attended meeting of the Bishop Verdon Reception Committee was held in St. Joseph's Hall on Tuesday evening, the Rev. Father Murphy presiding. The principal business was the appointment of collectors to the different districts, and supplying them with proper printed forms.

We understand that Trooper Dunne, of Balclutha, was instrumental in making arrangements with Archdeacon Devoy and the commanding officer which resulted in the Catholic members of the second New Zealand Contingent approaching Holy Communion in a body in full uniform at Wellington.

A meeting of the committee who have charge of the arrangements for the picnic to be given to the children attending the Catholic schools in Dunedin, South Dunedin, and the North-East Valley, was held in St. Joseph's Hall on Tuesday evening. It was decided to hold the outing on February 7 at the Seminary Grounds, Mosgiel. The sports committee presented a comprehensive programme, which was approved of. The committee expect this to be the most successful school picnic yet held in Dunedin.

TIMARU.

(From our own correspondent.)

January 22.

Rev. Brother Charles, who for the past two years has been on the Marist Brothers' teaching staff here, left a few days ago for Christchurch. Rev. Brother George, of Wellington, replaces him.

Mr. E. Rodgers, who has been employed on the railway here for many years, has been transferred to Christchurch. On the eve of his departure he was presented with a gold Albert and pendant, by his fellow-workmen. Mr. Rodgers was a prominent member of the Hibernian Society.

An important addition to the Convent buildings to be used as a hospital, is just on the eve of completion. The addition is situated on the western side of the original building, and is 42ft long and 29ft wide. It is of brick throughout. It connects with the main building by two narrow passages, which are so arranged, however, that the new building can be isolated. On the ground floor there are a commodious sitting-room, three wards, a bathroom and double lavatory. The first floor is on a similar plan to that below, with the exception that a kitchen takes the place of the sitting-room. The whole of the rooms will be plastered throughout, and the ventilation is of the latest and most approved system. The drainage also has been specially seen to, and the whole interior is so arranged that the work for which the building has been specially designed, can be carried out with every convenience.

HOKITIKA.

(From an occasional correspondent.)

January 17.

Death has been busy in our midst since the commencement of the New Year, no less than three old and well-known residents of the district having been called to their last account. Mrs. Bergin, of Kanieri, and Mr. James McNulty, of Hokitika, both died in the Hokitika hospital about the beginning of the New Year; whilst on Saturday, the 13th, Mr. Patrick Carroll, an old and highly esteemed resident of the Stafford and Waimea districts, and also well known in Hokitika, fell a victim to the prevailing epidemic—influenza.

A Requiem Mass is to be celebrated on Friday (19th) for the repose of the souls of the Catholics who fell in the Transvaal war.

On Sunday (14th) the Rev. Dr. Kennedy, of Meane, who is at present in Hokitika conducting a retreat for the nuns, preached an able discourse on the Blessed Eucharist in St. Mary's Church.

Whilst loading sleepers on a truck last Thursday Mr. P. Haines had the misfortune to break his leg.

PRESENTATION TO FATHER O'DEA, INVERCARGILL.

(From a correspondent.)

THE Rev. Father O'Dea, who is leaving Invercargill for the Riverton parish, was, on Friday evening last, the recipient of a purse of sovereigns and an address presented by the members of the Catholic Church and many friends of other denominations. The address was read by Mr. M. Giffedder, M.H.R., and signed by Messrs. W. J. McKeown, M. Scully, J. Cahill, J. O'Neill, W. Hinchey, T. Grace, L. White, W. Hishon, T. Leahy, P. Dunn, and E. Earright. It expressed the regret felt in the district at Father O'Dea's departure for Riverton, and testified to the esteem in which he was held by the congregation. Reference was made to his solicitude for the spiritual welfare of the people, and his untiring zeal in the discharge of his duties. The address went on to say that Father O'Dea could rest assured that he would carry with him to his new sphere of duties the best wishes and prayers of his numerous friends, and requested him to accept the accompanying purse of sovereigns.

Mr. Giffedder said that as a resident of Invercargill he was but giving expression to a general feeling of regret that Father O'Dea was being removed from their midst; but, as the representative of the Western district, he would cordially welcome the reverend gentleman to Riverton. During the many years he had the honour of Father O'Dea's acquaintance he had enjoyed his friendship. His zeal and energy had been recognised and appreciated both in Invercargill and Gore. The estimation in which he was held by the people amongst whom he had lived and laboured was evidenced by the regret felt by the congregation on the news of his departure, and by the numerous tokens of respect and goodwill that he had received. He would find in Riverton, Orepuki, and Otautau warm-hearted Catholics, with whom it would be a pleasure to live, and he (the speaker) felt confident that the same success that had marked Father O'Dea's career so far, would attend his mission in the Riverton parish. Although the Catholics of that district were mostly strangers to the rev. gentleman they knew him by repute, and were pleased to learn that he was going to reside in their midst.

Messrs. W. J. McKeown, W. Hishon, T. Leahy, J. Cahill, and J. O'Neill also bore testimony to the zeal and energy displayed by Father O'Dea in the discharge of his duties whilst in Invercargill and the loss sustained by the district in his removal.

Rev. Father O'Dea said he claimed it as an honour to be the recipient of a present from his congregation on four occasions during the past few years. He thought that was a record for the Colony. He thanked them for their tangible token of esteem and for the kind references made about him. He did not think he was deserving of these flattering remarks. He had always endeavoured to perform his duties faithfully and well. No one regretted his departure more than he did himself, but although the people of Riverton were strangers to him he felt confident he and they would work harmoniously. He had to thank the member for Wallace and the other speakers for their remarks and the congregation for their consideration and kindness. He would always remember them. The knowledge that their good wishes and prayers would accompany him would give him comfort, encouragement, and consolation in his new field of labour.

A large number of friends assembled at the Invercargill railway station on Saturday afternoon to bid Father O'Dea farewell, and a few gentlemen accompanied him nearly half-way to Riverton, where the rev. gentleman was met by the Catholics of that place.

THE WAR IN SOUTH AFRICA.

Recent cable messages from South Africa go to show that Sir Redvers Buller is preparing to make a general attack on the Boer position in the vicinity of Ladysmith. On Saturday General Warren attacked a strong force occupying the northern ridge of Spion Kop, which appears to be the key to a long line of the enemy's defences in the neighbourhood of Colenso. The result of the attack was that in the evening the British infantry occupied an excellent advanced position. On Sunday General Warren found himself again confronted by strong entrenchments. He bombarded and captured three more positions, the Lancashire Regiment and the Irish Brigade steadily advancing in the face of the enemy's fire.

General Buller has cabled that General Warren was engaged the whole of Sunday, chiefly with his left flank, which swung forward a couple of miles over difficult ground, the fighting being all up hill. Substantial progress was made. General Clery operated with General Warren in this successful movement, and the consequence was that the British forces were able to occupy a rough tableland, which constitutes the key to the Boer position.

The British casualties on Saturday included 11 officers and 279 men wounded, only a few being killed.

The Dublin Fusiliers under General Warren advanced on Sunday in face of a heavy fire from the enemy, and carried a strong position at the point of the bayonet.

The Boers hold another semi-circular position on the main ridge of Spion Kop, and behind the one they were compelled to evacuate.

General Lord Roberts has forbidden the soldiers to molest non-combatants, or to loot the property of the enemy, and has ordered that cash be paid for all supplies.

Mr. P. LUNDON, Phoenix Chambers, Wanganni, 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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NEW ZEALAND : GENERAL.

THE Cabinet has decided to introduce the Westinghouse brake on the Government railways, beginning with the North Island lines.

MISS A. FLYNN writes modestly disclaiming the credit given to her in our issue of last week as being the composer of one of four pieces played in public on a recent occasion at Hawera.

TWO scholarships, valued at £40, and tenable for two years, offered by St. Patrick's College to pupils of the Catholic schools in the Colony, have been won by Richard Madden (Timaru) and Duncan McMurrich (Wellington).

IT is stated that the Hessian fly has caused so much mischief in some places near Timaru that portions of paddocks of wheat are being ploughed in, to be replaced with turnips, as the wheat would not be worth cutting.

THE Hon. J. G. Ward's constituents in the central portion of the Awarua electorate will entertain him at a banquet on the 31st inst. The Right Hon. R. J. Seddon, the Hon. John McKenzie, and the Hon. W. Hall-Jones will be among the speakers.

MR. B. J. DOLAN, formerly master of the Catholic school, but now of Mr. A. R. Bunney's office, Masterton, has received a preliminary notice from the Registrar of the New Zealand University that he has passed the first half of his law professional examination.

UPWARDS of 10,000 acres of the Ngapaeruru block are to be thrown open for selection in about a month's time (says the *Bush Advocate*). The land is of first-class quality, and the co-operative parties which have been at work there have made good roads through the block.

THE annual retreat of the Catholic clergy of the Archdiocese of Wellington is now being held (says the *N.Z. Times*) at St. Patrick's College. Practical sympathy has been manifested by the Fathers towards the erection of a cathedral in Wellington. At a meeting presided over by the Ven. Archdeacon Devoy, the sum of £2000 was subscribed. This large donation should materially lighten the burden and give zest to the further prosecution by Archbishop Redwood of collecting the necessary amount.

MR. JAMES MCGOWAN, Member for the Thames, has been offered and has accepted the portfolio of Mines. The reconstructed Cabinet now stands as follows:—Premier, Right Hon. R. J. Seddon; Minister of Lands, Hon. John McKenzie; Minister of Public Works, Hon. W. Hall-Jones; Postmaster-General and Minister of Railways, Hon. J. G. Ward; Minister of Mines, Hon. J. McGowan; Minister of Education, Hon. W. C. Walker (with a seat in the Upper House); Minister of Native Affairs, Hon. J. Carroll. The Cabinet now consists of two Englishmen, two Scotchmen, an Irishman, a Victorian, and a New Zealander.

THE barque *Ganymede* (says the *Southland Daily News*) took a cargo of produce to South Africa a short time back, and Mr. Waterston, her owner, has now completed arrangements for her return with a shipment of 10,000 bags of oats from the Bluff. Such shipments are of considerable importance to this district, for not only is the market improved thereby, but a sum of nearly £800 is expended on the crew each voyage. The same shipowner's barque *Alexa* left the Bluff about six weeks ago for South Africa with oats and preserved meat, and he is now negotiating for another to the same country with produce from Southland.

A WEDDING took place on Saturday afternoon in St. Mary of the Angels' Church, Wellington, when Mr. Alexander Marshall, third son of Mr. R. A. Marshall, was married to Miss Eveline McAnerin, eldest daughter of the late Mr. P. McAnerin. The bride, who was attired in a neat muslin dress trimmed with chiffon, was attended by Misses Ada Marshall and Ada McAnerin as bridesmaids, whilst Mr. W. Bush officiated as best man. The Ven. Archdeacon Devoy performed the marriage ceremony, after which the friends of the contracting parties were entertained by the bride's mother. The happy couple were the recipients of many useful presents.

IN a review of the *Dominican Star* the *North Otago Times* says:—'No New Zealand publication, whose object is to instruct, interest, and amuse, can lay claim to the literary excellence of the *Dominican Star* for 1900. From all directions the editor has had the assistance of the ablest litterateurs, who have unitedly made a most successful effort to place before the readers of the *Star* an excellent medium by which to while away the leaden-footed hours. With stories, poetry, correspondence, chats in the library, country trips, etc., the *Dominican Star* is made one of the brightest and most interesting of journals. Ellen E. Woodhill, of Fairfax, supplies an account of 'Miners' Curios in North Otago,' being a short article descriptive of a trip to the Livingstone goldfield. The *Dominican Star* is illustrated with photogravures, excellently printed.'

A VERY enjoyable entertainment was given on Thursday evening in St. Joseph's Schoolroom, Kerrytown (writes an occasional correspondent). There was a large attendance by whom the entertainment was thoroughly appreciated. The programme was opened with a violin solo by Mr. R. Hoare, who was ably accompanied by Miss Annie Hoare. Master Lynch danced a jig, and Master D. Brosnahan sang 'Off to Coolgardie.' The following also contributed.—Mr. C. Foley (recitation), Mr. T. Leonard (song), Mr. E. Counihan (Irish jig), Mr. E. Lavery (song), Mr. Bissel (cornet solo), Mr. R. Hoare (song). This was followed by a drama, 'Two heroes,' in which the principal characters were sustained by Messrs. M. Driscoll junr., F. J. Connell, D. Connell, J. D. Scannell, E. Counihan, Brosnahan, Lynch, and C. O'Keefe. The second part of the entertainment consisted of vocal items by the Rev. Father Galerne, who was enthusiastically encored, Mr. E. Lavery (Indian club drill), Mr. J. Lynch (Irish jig), Mr. D.

Brosnahan (song), Messrs. Counihan and Lynch (hornpipe), Mr. R. Hoare (song). The piano accompaniments were played by Miss Annie Hoare, while the music for the dances was supplied by Messrs. W. and J. Lynch and R. Hoare. After the entertainment the performers were treated to refreshments by the Sisters of St. Joseph. Nearly the whole of the items were encored, and the entertainment on the whole was the best given in Kerrytown for a long time.

INTERCOLONIAL.

MISS M. L. THIRIOUX, a pupil of the Sisters of Mercy, at St. Joseph's School, Perth, has been successful in passing the Senior Adelaide University Examination. It is worthy of note (says the *W.A. Record*), that this young lady is the only one of her sex who passed the Senior Division in this Colony.

THERE was a crowded congregation at St. Brigid's Church, Marrickville, on Sunday night—the closing day of the year 1899. A special sermon was eloquently preached by the Very Rev. Father Patrick, C.P., who in the course of his address alluded to the fact that he had been chosen by the Government (with the consent of his Superiors) to proceed to South Africa as Catholic chaplain to the Australian troops in the Transvaal. It was, he said, a very great honour that had been conferred, not only on himself, but on the Order to which he had the happiness to belong. He asked them all to pray for him that the Almighty might enable him to perform faithfully his duties to those who would be placed under his spiritual care.

THE Paris correspondent of the *Sydney Freeman's Journal*, writing under date December 1, says that the many friends of the gifted young Australian, Miss Amy Castles, will be pleased to learn that she has been heard in musical circles with the highest appreciation. In London she had several most tempting offers, and in Dublin, where she met some of the leading musical authorities both professional and amateur, all pronounced her voice superb. Madame Marchesi met her this week, and is quite taken with her new pupil, in fact she calls her a little treasure. The great teacher has a very warm corner in her heart for Australians, and seems to prefer them to all other nationalities. Melba and Miss Ada Crossley are taking very great interests in the career of Miss Castles. The great contralto and the budding soprano met both in Dublin and London, and nothing could exceed the kindness of Miss Ada Crossley to her young countrywoman, thus giving a fresh proof of those qualities of heart that win her thousands of friends wherever she goes.

MESSRS Moffatt and Co., wine and spirit merchants, and aerated water and cordial manufacturers, Esk street, Invercargill, have a business announcement in another portion of this issue.—*.*

OUR readers in Southland will notice that Mr A. E. Smith, surgeon dentist, Dee street, Invercargill, can be consulted without charge, and that when work is done the terms are moderate. The hours are from 9 to 5 for paying patients.—*.*

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.—*.*

IT is well known that Loasby's 'Koolibah' cures neuralgia and headaches and relieves all kinds of pain. The proprietors have received an unsolicited testimonial from a Dunedin resident as to its efficacy, from which we take the following:—'A few weeks ago I suffered very severely from pains in my back. I tried hot baths and all known remedies for several days. A friend suggested my trying "Koolibah." A bottle was procured, and I was well rubbed with it that night. In the morning I felt very much better.' The writer then goes on to say that after repeated applications during the next twenty-fours the pain had entirely disappeared, and he is confident that 'Koolibah' cured him.—*.*

VISITORS to recent agricultural shows could not fail to be struck with the very fine display of implements shown by the Southland Implement and Engineering Company, of Invercargill and Christchurch. The Company, whilst thanking the public for the support accorded them in the past, hope by keeping their implements and machines up to date in every respect to merit a continuance of that support in the future. They have made it a feature of their business to use nothing but the very best materials to be got in the English and American markets, which, by the aid of good workmanship, enables them to turn out implements and machines of the highest grade. The Company are the holders of the only gold medal ever awarded in New Zealand for a combined grain, turnip, pea, bean, rape and manure drill in an actual field trial. The judges in their award considered that the 'Colonial' sowed the various kinds of seeds and manures with great regularity, and worked very smoothly all through the trial. Besides being makers of various other farm implements which are held in high repute by agriculturalists, they are also agents for the well-known Osborne Binder, which is said to be a marvel of mechanical skill. It would be to the interest of intending purchasers of farm implements to pay a visit to any of the Company's establishments or agencies and inspect the stock, and if this is not convenient to write for an illustrated catalogue, which give prices and other necessary information.—*.*

People We Hear About.

Mrs Julia MacMahon, aged 105 years, sailed from America on the Cunard liner Umbria for Ireland on July 21st. Her last visit to the Irish capital was paid in 1831. She is a native of Dublin.

The current issue of the *Journal of the Cork Historical and Archaeological Society* contains a life-sketch and portrait of the late Rev. Pierce W. Drew, Protestant Rector of Youghal and states that amongst his grandchildren is the Right Rev. Mgr. Bickerstaff Drew, Catholic military chaplain at Malta.

The *Northwest Review*, St. Boniface, Manitoba, says in its issue of June 27:—Miss Procter, a niece of Adelaide Procter, the poetess, and Miss Urquhart, of the Canadian Catholic Emigration Society, came up from Montreal last Friday, and left this morning for Rev. Lord Douglas's New Southwark farm in the Dauphin country.

Madame Adam, the leading female political writer in France for many years, is reported from Paris to have retired from the editorship of the *Nouvelle Revue*. It is claimed by some that Madame Adam's salon was the birthplace of the Republic, and she claims herself that she was the means of bringing about the alliance between France and Russia.

There are only seven Ambassadors representing England abroad. The seven Great Powers entitled to receive them are France, Austria, Germany, Italy, Russia, the United States, and Turkey. Their salaries range from £7,000 to £10,000, the British Ambassador at Paris receiving the highest sum and holding the most coveted post in the diplomatic service abroad.

Col. O'Callaghan, R.A., who has succeeded Lieut.-General J. F. Owen in the command of the Royal Artillery at Malta, will have the temporary rank of Major-General while occupying this position. It will be remembered that he qualified for the appointment by the efficiency and aptitude which he revealed at Woolwich, first as secretary and afterwards as a member of the Ordnance Commission. The War Office holds his capacity in high esteem.

Lord Halifax, President of the English Church Union, about whom we have heard so much of late in connection with the Ritualistic agitation in England, was born in London on June 7th, 1839. He is an Old Etonian, and a Christ Church man. After leaving Oxford he was attached to the household of the Prince of Wales. He was elected Chairman of the E.C.U. as far back as 1868, and since then has led in most of the crises affecting the Ritualists. He is the second Viscount Halifax, the peerage dating from 1866.

Miss Hope Temple, who is known to her wide circle of friends as Madame Messenger, is Irish by birth, English by parentage, and is married to a Frenchman. Her earliest ambition was to excel as a pianist; and it was only when a succession of accidents to her left arm, while skating and riding, ruined her prospect of ever becoming a good executant that she turned to composing. The world first knew her through her sweet and sympathetic setting of one of Moore's ballads, while to-day such songs as 'An Old Garden,' and 'In Sweet September' are both fame and fortune to her. Miss Temple is a very beautiful woman, with something of the ripe loveliness of a Jewess.

One of the Grand Old Men of the religious world is Father Depelchin, S.J., first Superior of the Zambesi mission, who after all his arduous labours is still alive, an active missionary in India. He was the pioneer missionary from the Belgian Province of the Society of Jesus in what are now the magnificent missions of India; and he was the pioneer of the Zambesi mission, collecting in Europe large funds to set it on foot before going out to South Africa and enduring great hardship there, amongst other things sustaining a 'very bad fracture of one leg. He is, though not very far from eighty years of age, in good health.

It is said that President Kruger can speak English fluently, but under no circumstances will he carry on a conversation in that language. This procedure when in conference with British officials gives him an opportunity to collect his thoughts before replying. He is an inveterate smoker and coffee drinker, and is hardly ever seen at home without a long pipe in his mouth. At his side is a large cuspidor, which he uses freely. The motto of President Kruger for years has been Patrick Henry's memorable utterance, 'Give me liberty or give me death.' This sentence, translated into the Boer language, hangs handsomely framed in his parlour.

Estimates of the number of Jews in the world, of course, more or less approximate, calculate their total at about ten millions, of which four and a half millions are comprised in the Russian dominions, and 1,800,000 in the Austrian. The United States come third with 930,000, of which 350,000 are in New York alone. Germany and Roumania have respectively 560,000 and 300,000, the British Isles but 150,000, Asiatic Turkey a like number, and European Turkey, 120,000. France, in which so much is written about being Jew-ridden, has only 72,000, with another 49,000 in Algeria. The present tendency of the Jews is to increase most rapidly in the English-speaking countries, as in the United States, where half a million have been added to their number during the last decade, and in the United Kingdom, where their numbers have trebled within a score of years. In Russia also, during the same period, they have grown, according to calculation, from two and a half to four and a half millions, despite the persecution to which they are subjected there.

There is no more hospitable host than Lord Iveagh, but he by no means carries out the popular idea of a millionaire, in spite of his munificent gift of £250,000 recently to the Jenner Institute of Preventive Medicine. He rarely pays a fancy price for anything, and though he has been for years an assiduous collector of antique furniture, old china, and pictures, he has secured many valuable specimens at prices which would have delighted a bargain hunter. He has some good pieces of tapestry, too, and a magnificent collection of rare silver. Lord Iveagh knows far more about the working of Guinness's famous brewery, of which he is the head, than many people suppose, and put his eldest son into the office there in order to give him a thorough knowledge of the business. Lady Iveagh shares her husband's prudent habits, and neither in dress nor in household affairs does she allow any extravagance. Women with only half her wealth wear more costly gowns, and a greater display of jewels; yet Lady Iveagh with her slender figure, abundant brown hair parted in the centre and simply drawn back from her broad forehead, invariably looks *distinguee* and well-dressed. She is a personal friend of the Duchess of York, and the Marchioness of Lorne is sometimes her guest.

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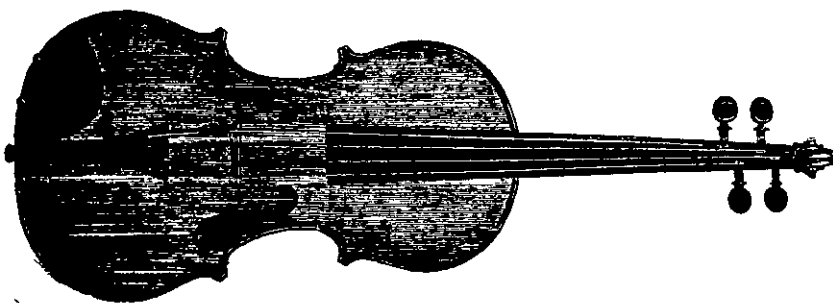
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The Storyteller.

THE BETROTHAL.

THE momentous day had at last arrived, and Mr. Hawthorne's tenants, to the number of nearly 30, had gathered on the lawn outside his house to hear what he wished to propose to them. Discussion had been rife for weeks past as to the probable nature of those propositions, but one and all had agreed that they could only be in the shape of betterment; for it is hard to beat the worst, and that was the stage they seemed to have reached. Nor was it anything like a new stage for these struggling Irish tenants. The soil would not repay them for the labour they spent upon it in any greater degree than to just keep the wolf of actual starvation from the door. To save from their scanty produce anything approaching sufficient to pay the rent of their holdings seemed to get more and more impossible as the years went by. That this must be so was as clear as day. They took the strength from the soil, in itself unfruitful and unproductive, and had not the means or power of refertilising it, or changing the nature of their products that exhausted Nature might rest and recuperate.

A hundred thousand sons of Erin had found out the fact, and left in grief the shores of the land which failed to support them, finding far across the seas the rich land waiting for the spade to turn it—land unploughed and untilled, which had been storing up its riches for centuries.

Nor was the lot of the owner any better. He stayed in the impoverished country to guard his possessions and look after his tenants; but the possessions brought him no reward, and the fact that his tenants could not pay their rent made it no better for him than if they could and would not.

Thus the gentleman and the peasant met in the common anxiety of finding daily bread, and little could be found in the lot of either which proved him really better off than his neighbour. A finer suit of clothes meant the additional anxiety of paying for it. The responsibility attached to the few extra comforts of the landlord probably outweighed their advantage and left the tenant better off without them.

It was all summed up in the daily problem which wore away the brain and nerve and fibre of both classes alike—the problem of keeping famine from the door.

And now they stood around, a picturesque group of comely Irish men and women, and from a ricketty seat, which ran round a shady oak tree, John Hawthorne rose to address them. Beside him, dressed in simple muslin, was his daughter. For a hundred miles round one might have searched the country and failed to find a more beautiful type of real Irish loveliness. A profusion of chestnut hair framed a face each feature of which was as near perfection as human beauty can attain. She looked with pathetic love and interest in her father's face as he rose and commenced to speak.

'Tenants,' he said, 'there is no need for me to tell you the troubles we all endure, and have endured now for so many years. We are all doing our best but the land itself is against us and our best is very little better than the worst. It troubles me as much as I know it troubles you all, and I think none can say that I have ever proved a hard landlord. When you are able to pay you do pay, though it means often enough, and I have never lost sight of the fact, privation to you and pinching, and, too often, want.'

'Now I have been thinking these matters out, thinking for you as well as for myself, and I have come to the conclusion that we are drifting to worst times, and that the day has come for us to stop and look the matter in the face. If to stay here means famine, and any way is open for us to go, is it not better to go now rather than to wait until famine is actually at our door? I love my country as well as any of you but when it comes to the question of keeping body and soul together I am prepared to say, as I now say to you, let us emigrate. Better men than we have done so and found brighter homes in some of the rich lands far a way, and have been glad as their children grew up that they were preparing a far better home for them than they could ever have done in dear old Ireland.'

'I don't ask you to do what I will not do myself, and where her father goes my daughter Eileen will go also. So what I say to you is: Let us all go together and try our fortunes in far-off Canada. We have never quarrelled as landlord and tenant here, and if we go on trusting one another and acting square and straight we shall get on well enough on the other side. Well, tenants, before I say anything further what do you think about my proposition?'

There seemed no need for them to even look in one another's faces to know that all were ready. In the mind of many amongst those present had the same idea, though vague and illusory, taken root, and now that a man capable of working the plan had proposed it to them, a loud cry of 'We will go' went up from men and women alike. 'But it's the money stands in the way,' added one Patrick O'Meara, 'it will cost such a lot for us and our families, and how are we to get the money?'

'Leave that to me, I'll find the money,' Mr. Hawthorne rejoined, 'I'm not rich, as you know, but what little I have I'm putting it into this business, and if we work with hearty good will I don't doubt but what I shall see it all back again.'

'Thank you, sir. God bless you, sir,' responded the full hearts of his delighted tenants.

'Then this day fortnight we sail,' said Mr. Hawthorne, 'and meantime I will see again those amongst you who have old ones dependent on you who may feel unable to take the voyage, and we must see what can be done for their comfort.'

With faces filled anew with hope and longing for the brighter future, which seemed to open out before them, and with many a

hearty 'Thank you,' and 'God bless you, sir,' the tenants went their way to talk over this big event amongst themselves.

When the last of them had departed a tall man stepped from a clump of bushes which had concealed him and advanced, hat in hand, to the young girl who still sat, apparently lost in thought, on the seat beneath the tree. Perhaps she had been thinking about him, for as she raised her head at his approach she blushed vividly and was more than a little disturbed.

'Lord Ellenmead!' she said.

'Forgive me, Miss Eileen, for playing the eavesdropper. Your father was speaking as I came up and I did not wish to interrupt.'

He shook hands with her—perhaps holding the beautiful white fingers a moment or two longer than was absolutely necessary—then turned towards Mr. Hawthorne and heartily gripped his outstretched hand.

'So it is settled,' he said, 'and you are really going to brave the unknown future in the lands across the sea?'

'Yes, it is settled,' answered Hawthorne. 'I only hope that all will turn out for the best. At least you recognise how impossible the state of things was growing here.'

'I know you saw grave reasons for taking such a step. But my offer is still open to you, and I daresay it is not too late to draw back if you will reconsider it.'

'The offer was kindness itself; but I told you it was useless to press me further.'

'And yet it was only a loan, Hawthorne, a few hundreds or more, to use as you thought best until the tide begins to turn.'

'The tide might never turn, and then I should have been your debtor for life. No, Lord Ellenmead, it was impossible. Besides, Eileen did not think it right.'

'And your daughter. Does she go with you?'

'Yes; I have tried in vain to persuade her to do otherwise.'

'And yet it is hard work, this pioneer life, and there is little enough amusement for a young girl. But Miss Eileen would not do otherwise. It was, of course, a foregone conclusion that where you went she would follow. And she is right, as she always is right.'

There was a touch of sadness in his voice which did not escape Hawthorne's notice and confirmed what he had felt for some time—that the beauty and charm of his daughter had made more than a passing impression upon the man who stood before him.

The conversation had not been heard by Eileen, who, recovering something of her usual gaiety, now interrupted them.

'You are inhospitable, dad, to go on talking when tea is waiting inside and Lord Ellenmead is wanting to go in and refresh himself.'

Lord Ellenmead turned with a bright smile towards her.

'As thoughtful as ever, Miss Eileen. Suppose we lead the way and leave your naughty dad to follow?'

And suiting the action to the word, he boldly took her arm and turned towards the house. Mr. Hawthorne did not immediately follow, and thus the two were left alone.

And so you have decided to go, Miss Eileen, and your friends will be left behind to mope and pine away?'

The young girl laughed.

'I am afraid you are overstating the case, Lord Ellenmead, for I know of no friends whom my absence could affect in such a way as that.'

'Perhaps that is because you have not studied your friends well enough to know if they would feel deeply or otherwise. I know one who will miss you, who will find Ireland robbed of its greatest charm when you have gone.'

And do I know this friend who is kind enough to think so well of my humble self?'

'You do not know him so well as he would have you. I should like indeed to think that you regarded him as warmly as he regards you. Miss Eileen—and here his voice lost its touch of lightness, and a deeper feeling was manifested in the tone in which he continued—Miss Eileen, I shall miss you more than I can say. I don't think you know all that your absence will mean to me.'

The girl's face flushed, and for an instant the lovely eyes flashed to his and then sought the ground.

'It is indeed good of you to say so, but other friends will soon help you to forget, or at least to think more lightly.'

'You say so, not knowing me,' he answered, 'if I have said little it is because I never thought that you would be going away like this. I have waited, Eileen, that is all, waited until I could feel that you would not be offended if I told you that I loved you more dearly than anything on earth. It is the truth, I may as well tell you now. Would that I had told you so before, for then you might not have wished to go away.'

She did not answer, but allowed her arm to slip from his and walked on beside him.

'You are offended?'

'How should I be offended—you are only kinder than I deserve. But it will make it harder for me to go, and perhaps it would have been better if I had never known.'

'Why need you go?'

'It is too late to think of doing otherwise, Lord Ellenmead, and in any event my father would have gone, and my duty, at least for the present, is by his side.'

'Let me talk to your father and see if I cannot induce him to remain.'

'It would be quite useless now, for he is pledged to our people, and nothing you or anyone else could say would make him go back upon his word.'

They were nearing the house, and the young man again took her hand in his.

'I can only listen to one answer, Eileen. I love you. I want you to be my wife. Tell me you love me well enough, and everything else will straighten out before us.' She was silent for so long that at last he again added, 'You are not offended?'

'There is nothing in what you say that could offend me,' she replied, 'but there are things which make it difficult for me to answer you. My station in life is different to yours. Your people would call it a *mesalliance*, and the time would come when such a thought would make you unhappy. Besides, I am going away—it may be years before these tenants can be left there to manage their own affairs, and until then my father will stay with them and I with him. Believe me then, it is not indifference which makes me leave you unanswered, but only my affection for you, which tells me it is better to forget that you have spoken and that I have listened.'

His eyes left her face for a moment, and he looked straight before him in silence. Then he looked back to her.

'By any affection you have for me, Eileen, never talk again of a *mesalliance*. It is I who am the suitor, and who would be proud of the alliance. I want you to tell me one thing, Eileen. If you were not going away—if you had not to go away—and I asked you again to be my wife, what would be your answer?'

There was no look of indecision in her face, though she still kept her eyes to the ground as she answered—

'Yes, Hugh, I love you.'

They had reached the door now and as they passed through it he raised her hand to his lips and gently kissed it.

'Thank you, Eileen; I wish you could know how happy you have made me.'

Mr. Hawthorne was waiting for them, and this time it was he who chided Eileen for keeping Lord Ellenmead so long in the garden when tea was waiting inside. Eileen was flushed, but Hawthorne was not an observant man where women were concerned, and did not notice the new light in her eyes, nor, incidentally, that she very nearly put two lumps of sugar into the milk-jug instead of putting them into her father's cup. The meal was finished and Lord Ellenmead left. Somehow, in long, long minutes the evening wore away and the time came when Eileen could leave her father and retire to her own room.

And there she locked the door and flung herself upon the bed and cried as though her heart would break. Not that she loved her father less for the new love which had entered her life, but oh! it was so hard to leave the new love almost untasted and shut it out, perhaps for years, across a thousand leagues of sea.

It is merciful to poor mankind that with the coming of daylight our spirits rise afresh to do battle with the new troubles to which the day may give birth, or fight more manfully the griefs which seemed so overwhelming on the previous night.

The new day found Eileen more like her own sweet self. She reproached herself with selfishness on the previous day, when, in the first flush of her newly-discovered happiness, she had viewed her approaching emigration with such gloomy foreboding. She would see her lover again, perhaps often, before her departure; he would doubtless write to her occasionally, and she might write to him in reply; the years of her exile might after all be fewer than she anticipated, and then, when Lord Ellenmead again asked her to be his wife, she could look her happiness in the face and answer him as her heart already dictated.

She felt that in leaving him unanswered on the previous evening she had acted wisely and for the best. Her father loved her so well, and she knew it, that it would have cast a shadow upon his schemes to have taken her with him at the expense of her own desires and happiness. And those schemes were the outcome of many anxious hours of thought and of much careful saving. His heart was in them, his word was pledged to their fulfilment, and to have Eileen by his side whilst he put them into execution would be the greatest consolation in his exile.

Buoyed up with these convictions she went about the preparations for the departure cheerfully, even gaily. The days passed rapidly amid the many duties which fell to her lot, until at last everything was ready.

The day was at hand, and it only remained to say good-bye to the home in the old land before sailing to the new home in the land beyond the seas.

Lord Ellenmead had been over three times since the eventful evening when he had declared his love, but though his manner was more thoughtful, more tender, more full of courteous attention than before, he had made no direct allusion to the subject of that conversation.

Like Eileen herself he seemed to have made up his mind to be as cheerful as possible under the circumstances of their early separation, and to say nothing which would add to the sadness of farewell.

As the evening drew near Eileen found it difficult to maintain her composure, for her lover had spoken of the necessity of his leaving early, and each moment was bringing nearer the one which she feared to face—the moment in which she would have to say 'Good-bye.'

At last he came to her, and despite all her efforts the tears came brimming to her eyes. But then there came a totally unexpected respite.

'It's only good-night, dear, not good-bye,' he said; 'I shall see you again on the ship before you go.'

She could not conceal the relief it was that for even those few hours more she could think of her lover as near at hand; for once good-bye was said it would already seem to her that the thousand leagues of water stretched between them.

'It is very good of you, Hugh, but it is a long way to Liverpool just to say good-bye to me.'

'But you will like to see me there?'

'Ah, yes, you know how I should like it.'

'Is not that more than recompense? It is not a great distance to travel to see your dear face once more. Good-night, Eileen; good-bye until to-morrow.'

So he left; and the real good-bye had yet to be spoken.

Before retiring that night Eileen and her father walked round the old garden and made unspoken farewells to each dearly-loved

spot. They would not see them in the morning, for they started almost at the break of day, in order to reach Liverpool in good time for the outward-bound vessel. Many a time she longed to confide in her father and have the comfort of feeling that another shared the double sorrow of her parting, but she kept back the thought which she knew was selfish, for it would have tinged even deeper yet her father's sadness, already keen enough.

In the early dawn next day the hurry and bustle of departure commenced. At the railway station a pleasant surprise awaited them, for the station-master showed them to a handsome private car which had been specially reserved for 'Mr. Hawthorne and daughter.'

On a table within it was a small bouquet of most exquisite flowers, and beside it a beautifully bound album which contained a series of photographs of their house and garden and other views in the vicinity which Eileen had spoken of as those which she left with most regret. There was no need to ask whose fairy wand had caused such magic. They both knew that there was only one man whose kind thoughts would have been so beautifully expressed. They did not even mention his name, but with her eyes suspiciously moist Eileen looked at her father and said:

'It is kind of him, dad, is it not?'

'It is like him, darling; he is always thoughtful.'

There was further thought in the flowers that almost covered the little saloon in the tiny steamer which took them to the port of Liverpool, and in the dainty refreshments and luscious fruits on the table.

Most of Mr. Hawthorne's time was occupied in seeing that the arrangements which he had made for his emigrant party had been faithfully carried out, so that Eileen was left much alone in the little saloon, and there was none there to see her kiss the beautiful white rose which she found upon the table, and which she knew was intended for herself.

A few hours later they stood upon the deck of the Toronto.

The party were all safely on board stowing away in their cabins the little luggage required upon the voyage, and some of them were already upon the deck again, looking their last upon the English shore.

So far Lord Ellenmead had not put in an appearance.

Eileen had furtively looked here and there amongst the crowd where his tall form would easily have been distinguished, but had not seen him. Mr. Hawthorne was busy amidst wraps and luggage, so she stood alone leaning over the rails upon the upper deck.

Suddenly a voice close beside her said, 'Are you looking for anyone?' She turned quickly, knowing that it was her lover who had spoken.

'Thank you so much, Hugh, for all the lovely flowers, and the fruit, and the beautiful pictures. No one could have been kinder if I had been a princess.'

'It was a queen, Eileen, not a princess, for whom the flowers were blooming.'

'Don't turn my head, Hugh, with such compliments. It was so good of you to have thought of all that. It made one's leaving seem less bitter, and saved one from thinking so much.'

'It was nothing, nothing, dear; say no more about it. But now I have something to say to you. One of the passengers on this boat is a friend of mine, and I want you to be kind to him on the voyage. I know he will be grateful to you for it, and it is my own particular wish.'

'Certainly, Hugh, I will be as kind to him as I can, thinking of you so far away. Shall I see him before we sail?'

'Yes, dear, you will see him. I will tell you briefly who he is. He is a man of good family who has come to the conclusion that a few years of honest hard work on the soil will be years that he will never regret. He did nothing much over here to be proud of, for he never had to work for a living. Now he is going to try the experiment and I think it will do him good.'

Eileen was looking at her watch. In a few minutes they would have begun the voyage. Her heart was telling her that there were other things of which they might be talking than this friend, however dear. But perhaps it was intended for the best—to keep her from thinking of themselves until the last.

'He consulted me about his going and I answered at once: "Go, you are doing right, my friend; besides you will then be near to protect and watch the one you love."'

'He is, then, engaged or married?'

'The girl he loves will be on board, but at present she does not know that he is going with her. He thought it would perhaps be a pleasant surprise when instead of saying "Good-bye," as she expected, he told her that he was sailing with her.'

'Yes, she will indeed be glad,' Eileen answered, but she did not look at him, and only stared straight before her and tried to keep back the rising tears which a passing thought had conjured up. It was not unnatural to compare herself with the other girl and it was difficult not to envy her.

'Don't you really think she would be glad?' he asked. And once more Eileen only looked away, and one tear would not be restrained but fell upon her cheek.

Then Lord Ellenmead was afraid he had carried his comedy too far. He laid his hand upon hers as it rested on the rail and gently pressed her fingers.

'Forgive me, Eileen, I did not mean to pain you. I thought you would have guessed who the extra traveller was.'

The bell rang out to warn for the last time those who had to return to the shore.

'How could I guess?'

And then she started and turned to look at his smiling face—

'Oh, Hugh, you do not mean—'

'What else should I mean, my darling? Our lives are not so long that I should let you leave me for all the years that you otherwise might have been away. I shall learn to work and be more a man, and try to think that I have done at least a little something to make me worthier of you. Your dear old dad knows all about it, and that is why I want you to do something for me

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before we leave the quay—something to show that you are glad I am going with you.'

He was still holding her hand in his, and now he touched her fingers with a ring whose emeralds and diamonds glittered in the sunlight. He held it to the top of her finger and looked into her tearful, yet happy eyes.

'May I?'

The happy eyes looked love that knew no doubt or wavering as she moved her finger so that the ring closed over it and sealed their betrothal. And at the same moment the last rope fell with a splash into the water and the steamer moved out to sea.—*Catholic Fireside*.

The Catholic World.

ENGLAND.—An Interesting Purchase.—A Glasgow priest purchased from a street bookseller in Leamington recently a somewhat faded copy of an illuminated missal of the seventeenth century. The volume, for which he paid fourpence, was a fine specimen of art, and its value became considerably enhanced to the owner when he discovered on the flyleaf the inscription, 'Charles Edward; his booke.' It is conjectured that the book, the indubitable property of the young Pretender, had been left behind by him in some country house upon the retreat from Leamington.

ROME.—The Church and the Bible.—At the recent Catholic Conference, the Bishop of Clifton announced that the Decree of the Sacred Congregation of Indulgences, granting an indulgence to those who read the Gospels, would be prefixed to all future editions of the New Testament in English. It may, therefore, be of interest to print the text of the decree:—'Our Most Holy Lord, Pope Leo XIII., in an audience held on December 13, 1898, by the undersigned Cardinal Prefect of the Congregation of Indulgences and Sacred Relics, graciously granted to all the faithful in Christ, of either sex, who piously and devoutly, for at least a quarter of an hour, read the Holy Gospel from an edition which has been recognised and approved by lawful authority, an indulgence of 300 days to be gained once a day; but to those who have every day for a whole month given their time to the aforesaid reading as above, be granted a plenary indulgence, to be gained on any day within the month on which they shall with true repentance have gone to confession and been refreshed by Holy Communion, and at the same time shall have poured out pious prayers to God for the intention of his Holiness. And these indulgences the same Holy Father declared may be applied to the souls detained in the fire of purgatory. These presents to be perpetually valid without the issuing of any brief, anything contrary notwithstanding.—Father Hieronymus M. Cardinal Gotti, Prefect.'

UNITED STATES.—Free Scholarships at St. Francis Xavier's College.—The authorities of St. Francis Xavier's College, New York, have placed a free scholarship at the disposal of the Catholic pastor of every parish in New York.

A Valuable Site.—The property of the Catholic Orphan Asylum, New York, and adjoining the Cathedral, has been just sold for half a million pounds sterling. For nearly half a century the Catholic Orphan Asylum—the most imposing structure on Fifth Avenue—has been a conspicuous landmark. Early in the next century it will be razed to make room for taxable property. A new asylum for the orphans is in course of construction, and will be ready for occupation in June. The new building will be more commodious than the old one, and will cost, with the site, when completed about £100,000.

Death of an Indian Nun in Cuba.—A letter was received recently in Baltimore from the Rev. Father Craft describing the funeral of the Rev. Mother Mary Anthony, assistant general of the Congregation of American Indian Sisters. She died on Sunday, October 15, while attending services in the chapel at Pinar del Rio, Cuba. She was buried October 17 by United States soldiers. Father Craft writes: 'I read the burial service the same as for a soldier. The firing party fired three volleys over the grave and the bugler sounded "taps." She was much beloved by the soldiers whom she had nursed back to health at the sacrifice of her own life, and American soldiers mingled their tears and prayers with those of Cubans and Spaniards.' Mother Anthony was a granddaughter of Chief Spotted Tail and grandniece of Chief Red Cloud.

Nuns at a Quarantine Hospital.—Two Sisters of Mercy from the St. Louis Convent have volunteered to attend the sick in the quarantine hospital at Springfield, and they are now living in tents isolated from the world. 'There is nothing unusual about our Sisters volunteering to nurse the sick or to go out in epidemics,' said the Superioress to a newspaper representative. 'They are doing it all over the world. We have a house in Springfield, and when it became apparent that more nurses were needed, we were told of the state of affairs by the nuns there, who had done all they could. Two of our Sisters at once wrote the Superioress for permission, and when the approval came we wrote to the Mayor of Springfield. He gladly accepted our services. We write to them every day, but they cannot write to us, so we do not know how they are faring. They live in tents in a field about three miles out of Springfield.'

The Foundress of the Sacred Heart Congregation.—By this time (writes an American contemporary) the finding of the ecclesiastical court appointed by Archbishop Kain, of St. Louis, to inquire into the life and acts of Mme. Duchesne with a view to having her ultimately canonized, has been placed in the hands of the proper authorities at Rome. The final sessions were held at St. Charles, Mo., several weeks ago. Mme. Duchesne was one of the

chief promoters of the Sacred Heart congregation. She established the order in America more than 80 years ago. The first institution was in Florissant, Mo., then a bustling metropolis compared to the St. Louis of that day. To-day the Sacred Heart convents are in nearly every large city in the country. Within their walls are nearly 10,000 women devoted to lives of good works. Mme. Duchesne was born at Ladrone, France, in 1770. Her family belonged to the nobility and possessed much wealth. One member of it spurned earthly joys. That was little Philippe. At an early age she evinced a marked love for religion. When 18 years of age she entered the Visitation Convent as a novice. Her father bitterly opposed her choice, but eventually yielded to her wishes. With the French revolution in 1791 came the expulsion of the Visitation nuns from France. They were subjected to many hardships. Sister Philippe tried to re-establish the Visitation Order in her native country some years later, but without success. Then she co-operated with other good women who were forming the Sacred Heart Order, and became a prominent member of that body. She reached New Orleans early in 1818.

A Missionary to the Chinese.—A San Francisco despatch states that Miss Ella M. Clemmons, sister of Mrs. Howard Gould, has decided to devote her life to teaching the doctrines of the Catholic Church to the Chinese, and as soon as she can lease a house in Chinatown suited to her purpose, she intends to open a Catholic Chinese mission. This she will conduct independent of any Order and she will maintain it herself. Miss Clemmons became a convert to the Catholic faith less than two years ago. Shortly after her conversion she decided to give up her pleasant life and give her entire time to the promotion of the faith she had adopted. In looking around for some line of work she became interested in the Chinese, and saw in Chinatown a wide field for Christian endeavour. There is no Catholic Chinese mission in this city, and the idea of founding one seemed to the young woman the right thing for her to do, so she began the study of the Chinese language, and for seventeen months she has laboured to perfect herself. She has learned enough of the language to enable her to carry on the kindergarten method, and she hopes in another year to be able to speak fluently. She has already established two classes of Chinese, and these she teaches during the day and in the evening.

The Catholic Schools of New York.—In speaking of the Catholic schools in Greater New York the *New York Sun* says:—It is not probably known to the average citizen of the large number of children that are educated under the auspices of the Catholic Church, in the parochial schools, nor the large amount of money that is annually saved the non-Catholic taxpayers in the city of New York. This matter is quite pertinent and opportune because of the crowded condition of the public schools and the inability of the Board of Education to provide a large number of children with a full day's attendance in the 390 buildings devoted to education, exclusive of the high schools and normal colleges. There are in the five boroughs of the city no less than 175 Catholic parochial schools, with an attendance of 70,877. The number of schools and the average attendance in each borough are as follows: Brooklyn, 53 schools, number of children attending, 28,877; Manhattan and Bronx, 56 schools, number of children attending, 38,470; Queens Borough, 15 schools, number of children attending, 2,578; and Richmond, 3 schools, number of children attending, 952. The attendance at the schools in Brooklyn ranges from 60 to 1600; Manhattan and Bronx, 67 to 1700; Queens Borough, 50 to 400; and Richmond, 180 to 472. According to the statistics of the Board of Education, the cost of educating every child attending public school is about \$6 10s. According to this average the city is saved about £453,700, which would be the amount necessary to be appropriated for the education of the 70,877 children attending Catholic schools. To this also may be added the cost of the school buildings, some of which are model educational institutions, and cost for construction from £2000 to over £20,000, without the price paid for the ground on which they are built. An average of about £6000 would place the value of the buildings at about £800,000. This added to the cost of education as fixed by the local board would amount to over £1,200,000, money that comes out of the pockets of about one-third of the population and is saved by the city treasury.

WEST INDIES.—An Intrepid Catholic Bishop.—Bishop Gordon, of Jamaica, was on a visit to Scotland recently on his return journey to his diocese from Rome. Since the Bishop was sent out to Jamaica, ten years ago, the Catholic population in that island has considerably increased, and the general condition of the people much bettered. Imbued with Celtic enthusiasm and gifted with indomitable perseverance, his Lordship has done much for the advantage of those under his charge. Since his arrival in the island he has made himself a favourite with all classes of the community, and his opinion on all matters pertaining to the management of the State is considered as very valuable. By all sections he is regarded with the highest esteem, and before leaving for home a few months ago he was made the recipient of a presentation subscribed to by all the islanders. The Right Rev. Charles Gordon, S.J., belongs to a Catholic and Jacobite family of long standing. He is a descendant of the Gordons of Minmore, Glenlivet, Banffshire, Scotland, a branch of the old ducal House of Gordon that at one time held feudal suzerainty over the North of Scotland. Glenlivet, as most of our readers know, is a large district the inhabitants of which are mostly Catholics, whose ancestors have ever remained true to the one faith, in spite of the tyranny and cruelty levelled against them at the time of the so-called Reformation. The Gordons were always loyal to the Stuart line, and the Laird of Minmore played a distinguished part in '15 and '45. The Laird, before setting forth to join the Prince's men, made a simulated conveyance to another of his property on the understanding that, no matter what was the issue of the rising, the estate was to be restored to himself, or, if he fell, to his family.



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The friend proved false and treacherous; he retained the property, and, of course, there were no means for the Gordons to recover it. Sir Charles Gordon, of Drimnin, Argyshire, succeeded his uncle, old Lewis Gordon, solicitor in Aberdeen, as the first secretary of the Highland and Agricultural Society of Scotland, and was instrumental in starting the Agricultural Society of England, together with that of Ireland. Sir Charles Gordon was the father of Bishop Gordon, who was born in 1831. The Bishop was destined for a writership in India, his uncle being a director of the East India Company. His father's death, however, caused this project to fall through, and after taking an active part in furthering plans and undertakings of a benevolent character, settled down to farm a portion of his paternal estate. As a farmer he built ditches, turned heather hills into fertile fields, reared cattle and farm stock, and sold his own produce in Inverness. The work of the enterprising farmer was finished, however, for the news came that the French Empire had ceased to defend the Pope, and left it to be a fight for volunteers. The spirit which animated his forefathers burned in the heart of the Argyshire Laird, and, like his ancestors, he was ready to do or die in a cause which he considered to be righteous and just. He thought he would raise a force of men, recruited from Ireland and America, sufficient to go from one end of Italy to the other. He intended that funds should be drawn from these countries and all the British colonies. He started at once from Scotland with sixty men, and organised a hundred more to follow, putting himself in communication with Lord Denbigh and a Catholic committee in London, of which his uncle was secretary. Before the expedition started news had come of the battle of Montana, and no active work was left for the Scottish Volunteers. The brave descendant of the gallant Gordons, however, set out with his men to see if their was any turn of affairs. Nothing turned up, and, after a couple of years' service in the Zouaves, the young Argyshire Laird entered upon another stage of an honourable, self-sacrificing career. Having offered his life to God, and not having had it accepted in the manner in which he first gave it to the service of his Creator, he resolved to devote it to Him in another form. And so he entered the Jesuit College at St. Bueno's, in North Wales, to study for the priesthood. After a brilliant career in this seminary he was ordained a priest by Bishop Brown, in the year 1869. He served at various towns in England and Scotland, and about twelve years ago he was stationed at St. Aloysius, Glasgow. On the 15th of August, 1889, Father Gordon was consecrated Bishop of Thyatira, and Vicar-Apostolic of Jamaica. Archbishop Eyre performed the consecration ceremony, there being also present Archbishop Smith, and Bishop Macdonald, of Argyre and the Isles (now Archbishop of Edinburgh). He immediately left for Jamaica after his consecration, and arrived there on the 13th September. On arrival in Jamaica he was accorded a hearty welcome, and received by the good Catholics as guide and father. To-day he is admired and looked up to with veneration and respect by all members of his flock, while retaining the affection and friendship of the other islanders. Under his fostering care the Catholic Church has made rapid progress in his diocese; new churches have sprung up, schools have been opened, and a Catholic atmosphere is beginning to permeate the whole of Jamaica and to exercise a powerful influence over the lives of all sections of its people. The priests of the Society of Jesus have about twenty churches under their charge, and about the same number of schools. The Catholic population is nearly twenty thousand, but this number is rapidly increasing, through the immigration of Irish and Scottish people, as well as by the converts to the Catholic Faith. There are about eighteen priests serving on the mission, and their hard work, kindly manner, and charitable disposition have been the means of elevating the influence of the Catholic Church. As has been said, Bishop Gordon takes a keen interest in all that appertains to the benefit of the community. He is a member of several of the public boards, and occupies a prominent place on the Board of Education. One of the most useful institutions, the Alpha Cottage Industrial School, was formed through his influence. Although far from the old land, the sons of Scotland resident in Jamaica never forget the country of their birth, and every year on St. Andrew's Day they gather together in a social capacity. Here Bishop Gordon's popularity is manifest, and his stirring addresses to the members of the Caledonian Association always remain fresh in the memories of his audiences. The Bishop was a member of a commission appointed recently to inquire into the educational affairs of the island. The other members of the commission included Dr. Nuttall, the Anglican Archbishop of the West Indies; Mr. Lumb, a Judge of the Supreme Court; and two members of the Legislative Council. As a result of the commission a very learned report on manual and agricultural training in schools was issued.

THE WAR IN SOUTH AFRICA.

THE SISTERS OF NAZARETH.

The following is an extract from letter received by Rev. Mother-General, Nazareth House, Hammersmith, London, from the Superior, Nazareth House, Capetown, South Africa:—

'We are very busy, as you may imagine, having so many added to our usual number. As you know, our House is filled to overflowing, and we try to do as much as possible for the poor refugees; yet, with all our goodwill, there is a great deal we must leave undone. I am sure you are very anxious, as we also are, about our Sisters in Johannesburg and Kimberley. We are trying every means to send them letters, but we are almost certain this is impossible at present. We are sure, however, that war will soon be over and peace restored again. It is sad and terrible for many families here and at home as well.

'A few days ago, as we were passing through the streets, we encountered a regiment of soldiers just arrived from home. Poor fellows! it was touching to see their look of joy and pleasure when they caught sight of the religious habit. Their faces beamed, and as they passed us each one gave the military salute. We were very much affected, and could not help exclaiming—'May God bless and protect you all.' On inquiring afterwards we found they were the Munster Fusiliers, and that about 800 of their number are Catholics.

'Sister M. de Chantal O'Kelly.'

A FIGHTING FAMILY.

Captain George Anthony Weldon, who was killed at Glencoe, was a nephew of Sir Anthony Crossdale Weldon, D.L., Kilmorony Castle, Kildare. The latter's third son, Lieutenant de Weldon Weldon, was wounded in the same engagement. His eldest son, Captain Anthony Arthur Weldon, 4th Leinsters, A.D.C. to Lord Wolseley, is at the front on special service duty, and his second son, Thomas Hamilton Weldon, an officer (retired) of the Submarine Miners, led the defence of the Queen of Madagascar against the invading French. He is 6ft 7in in height.

SOME MARVELLOUS RECOVERIES.

Some marvellous escapes will be recorded when the medical men recount the incidents of this campaign, from their point of view (says the *Times of Natal*). There have been several instances in the Maritzburg hospitals which would have been deemed incredible while large bore rifles were in use. The majority of those wounded by the Mauser all agree that the pain is insignificant of the Mauser wound, even when severe only lasting two or three days. Of cases recently treated in the Maritzburg hospitals, we might mention two or three cases which have recovered sufficiently to be able to make the long journey from here to Cape Town by rail and sea. One man received a bullet in the back of the head, which passed clean through the brain, and made its exit through the frontal bone. He is able to walk about now, and is doing well! Another received a bullet within half an inch of one temple, and it made its exit about the same distance from the temple on the other side! It traversed clean through behind the eyes, without injuring the optic nerves; his sight is uninjured: he is able to walk, and is doing well! Another had a bullet clean through his throat, from one side to the other. He could not speak for some days, but is now almost all right. The wounds seem to heal well in the majority of cases.

THE IRISH REGIMENTS AT THE FRONT.

Two Irish regiments—the Dublin Fusiliers and the Irish Fusiliers—have suffered severely since the commencement of the war, in fact they seem to have been in the front of every engagement. This is especially true (says the *London Universe*) of the Dublins who made the dashing charge up the hill at Glencoe, and captured the Boers' 'almost impregnable position'—the words are General White's. With the Glosters, the Irish Fusiliers lost heavily by death, wounds, and capture at Nicholson's Nek. As for the Dublins, we should like to know how many of them are alive. One of their last adventures was with the armoured train. In that unfortunate excursion for 'reconnoitring' purposes many of the Dublins were killed and wounded, a few escaped to Estcourt, the rest were marched off prisoners with bluejackets and others to Pretoria. It is stated on the authority of an Irish nun, the daughter of Captain McCarty, of Wexford, that the 4500 troops waiting to meet the Boers at Dundee were mostly Irish Catholics. About a fifth of that little army have been killed, wounded, or taken prisoners within the space of a calendar month.

DUNEDIN WOOL SALES, 1899-1900.

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We are pleased on this occasion to be able to congratulate our numerous friends and Wool Growers generally on the cheering prospects for the season's sales. It is a long lane that has no turning, and after long and weary years of abnormally low prices we may reasonably hope for the continuance of better prices for some time to come.

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We would remind Wool Growers that our Stores offer unequalled advantages for exhibiting and selling wool, and for expeditious handling of same.

Our Show Room being fully equipped with all the latest improvements, conveniently situated and specially lighted for the proper display of the wools, buyers are placed in a position to value to the best advantage and to operate with such confidence as must ensure a satisfactory sale, to which no end will be spared on our part.

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We make careful examination of every lot (large or small) prior to sale, and as every department of the business is conducted under our personal supervision, consignors may rest assured that no lot will be sold below its full market value and that their interests generally will be thoroughly protected.

SELLING DAYS

Our First Sale will be held on THURSDAY, 21st December, 1899
Second Sale will be held on FRIDAY, 12th January, 1900
Third Sale will be held on FRIDAY, 2nd February, 1900
Fourth Sale will be held on THURSDAY, 22nd February, 1900

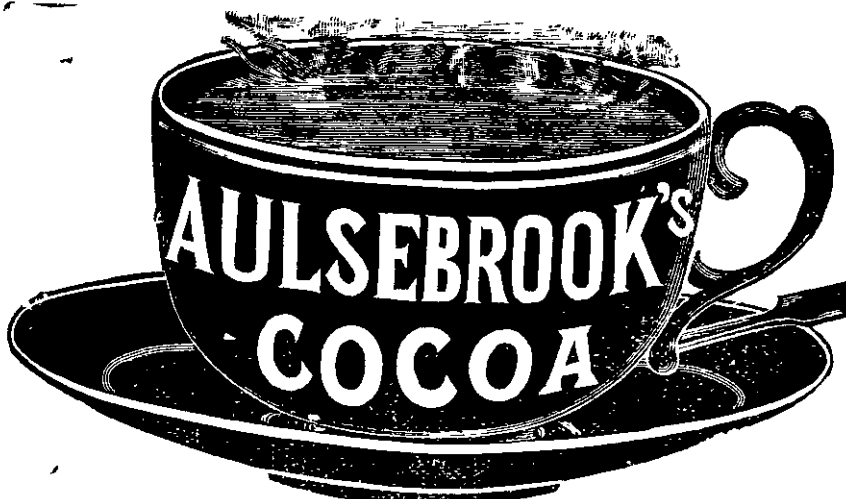
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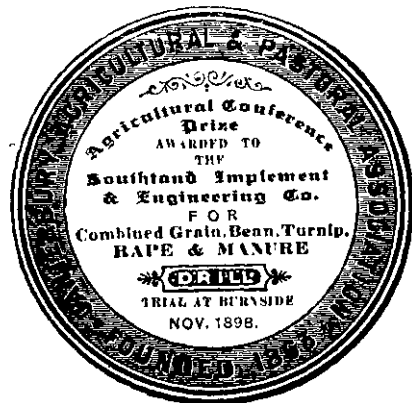
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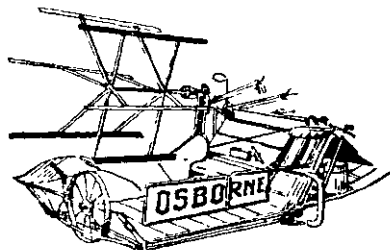
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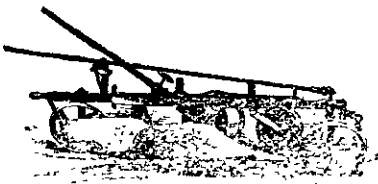


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