

TWENTY-NINTH YEAR OF PUBLICATION.

VOL. XXIX.—No. 8.

DUNEDIN: THURSDAY, FEBRUARY 21, 1901.

PRICE 6D

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

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

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900.

LEO XIII., Pope.

Current Topics.

SOME lies have been described by Shakespeare as 'puny.' Others are said to be 'the raw material of poetry,' or 'those pretty arabesques which light up the plain surface of fact.' But there is only one way of describing the falsehood uttered by Miss Morant in the *Nineteenth Century* for November regarding indulgences: it is gross, palpable, direct. This imaginative lady permitted herself to pen the following wild story regarding Josef Mayer, who represented the part of Christ with great power and dignity in the Passion Play of Oberammergau in 1890:—

His Holiness has bestowed upon him [Josef Mayer] a pardon not only for all his own sins, past, present, and future, but also, with a truly lavish generosity, for those of all his children. It is with a face of genuine pride and wholesome satisfaction that this grey-bearded child of Rome shows to a few favored visitors the slip of paper signed by the Pope which means so much to him and his.

When this story reached these colonies we promptly denounced it as 'wholly untrue and calumnious,' and added: 'The imaginative writer in the *Nineteenth Century* is probably attempting to describe the customary papal blessing, with plenary indulgence at the hour of death, which the Holy Father frequently bestows upon devout Catholics, sometimes *proprio motu*, but far more frequently in response to a request or *supplica*.' It is tolerable safe to prophesy when you know. And our prophecy has been amply verified by a postscript in the *Nineteenth Century* for January to an able exposition of the doctrine of indulgences by the Bishop of Newport. From this editorial note we learn that immediately after the appearance of Miss Morant's bit of romance in the *Nineteenth Century* Cardinal Vaughan wrote the following letter to the editor:—

Dear Mr. Knowles,—Please read *Nineteenth Century*, page 824, twelfth line from top of page, a shocking case of ignorance or malice. The thing is just simply impossible. Will you print a short contradiction of it in your next issue? Yours sincerely,
HERBERT CARD. VAUGHAN.

The editor forwarded the Cardinal's letter to Miss Morant, and wrote:—'I assume you would not have made such a statement as you have done without a full and entire knowledge of the facts. May I ask you kindly to send me at once and in detail the proofs of it, that I may transmit them to the Cardinal?' Miss Morant replied saying that she had not seen the document herself, but that a friend had done so, from whom she derived her information, and who now wrote to her: 'I cannot quite remember the words!' A big percentage of the calumnies against the Catholic Church have no better foundation than this—the hollow sounding shell of common hearsay. And we cannot refrain from the expression of a regret that Miss Morant and others like her who launch gross charges against the moral character of their neighbors as M. Ollivier launched the French people into a ruinous war—with a light heart—do not take good old Dr. Routh's motto to heart: 'Verify your references! Verify your references! Verify your references!'

'Meanwhile,' says the editor of the *Nineteenth Century*, 'I had received through the kindness of another correspondent—who had been greatly vexed and distressed by Miss Morant's article—the subjoined copy of the document in question. I gladly publish it in correction of the misleading account of it sent me by Miss Morant. Mr. Lang, who is himself an Ammergau, had communicated direct with Herr Josef Mayer, the Burgomaster of Oberammergau, who had replied to him as follows: 'The document in question, with a portrait of the Pope, has been hanging in my sitting-room since the year 1890, when I received it. It is there for anybody to see or read who cares to and understands Latin. It is nothing but a "special blessing by the Holy Father," which blessing also confers, I believe, what we call an "Abliss"—but a pardon for sins to be committed is simply inconceivable.'

The indulgence runs as follows:—
'Beatissime Pater: Josef Mayer ad pedes Sanctitatis Vestrae provolutus humillime petit Benedictionem Apostolicam cum Indulgentia Plenaria in articulo mortis pro se et suis consanguineis et affinis usque ad tertium gradum inclusive, secundum formam ab Ecclesia praescriptum. Et Deus, etc.
'Vigore specialium facultatum a SS.mo D.N.P. Leone XIII. tributarum, S. Congregatio Indulgentiarum benigne annuit pro gratia juxta preces absque ulla Brevis expeditione, contrariis quibuscumque non obstantibus.
'Datum Romae ex Secretaria ejusdem S. Congregationis die 4 Julii, 1890.
(Seal)

TRANSLATION.
'Most Blessed Father: Joseph Mayer, prostrate at the feet of your Holiness, most humbly asks for the Apostolic Blessing with a Plenary Indulgence at the moment of death for himself and for his relations by consanguinity and affinity to the third degree inclusively, according to the form prescribed by the Church. And may God, etc.
'By virtue of special faculties given by our Most Holy Lord Pope Leo XIII., the Sacred Congregation of Indulgences has graciously granted the favor as requested without any issue of Brief, notwithstanding anything to the contrary.
'Given at Rome on the 4th day of July, 1890.'

The imaginative Miss Morant had promised a 'very sincere apology' to Cardinal Vaughan and the editor of the *Nineteenth Century* in the event of her statement as to the forgiveness of sins 'past present and future' proving to be untrue. On December 21 her tardy reply came—like the whining schoolboy 'creeping like snail unwillingly to school.' It contained a copy of the alleged forgiveness of 'sins past, present and future,' identical with that which appears above. But, says the editor, 'I confess that I cannot find in it the "very sincere apology" which, under the circumstances now established, might have been expected.' And after having published Miss Morant's letter, he in fair, set terms tells his readers, in the words of Cardinal Vaughan, that it was either 'a shocking piece of ignorance or of malice.' There is an obvious comment which might be written on this and such-like calumnies. But the law might stand in the way of its publication.

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AT HIS OLD TRICKS.

'MADRID, February 12.—Anti-Jesuit riots have taken place at Madrid, Valencia, Granada, and elsewhere in Spain. Great discontent prevails on account of the approaching marriage of the Infanta Maria De Las Mercedes, Princess of the Asturias, with Prince Charles, second son of Count Caserta, of the Neapolitan Royal house.' So runs the cable message. But the sunken wire 'sometimes carries truth, oft lies.' And to the ungentle cable-rigger truth is, indeed, stranger than fiction. There is about as much foundation for the story of the 'anti-Jesuit riots' in Spain as there is for the fiction of anti-Eskimo riots in Christchurch or Dunedin. There are no Jesuits resident in the Spanish peninsula—not even a Jesuit in disguise. Political intrigue and the underground workings of the Masonic and other dark-lantern associations long combined during the nineteenth century to make the foot-hold of the Jesuit in Spain a very precarious one. After the re-establishment of the Society by Pope Pius VII. in 1814, its members were restored to their former rights and property by Ferdinand VII. A few years later the revolutionary kettle boiled over. This was in 1820. With its temporary success the learned and zealous sons of St. Ignatius were banished for a time. They returned with the restored monarchy in 1823. Thereafter successive Spanish administrations blew alternately hot and cold upon them. The Society was suppressed in the Spanish dominions in 1835. It was re-established in 1844. The plundering military adventurer Espartero banished the Jesuits from Spain in 1854. O'Donnell, Duke of Tetuan, recalled them in 1858. After the revolution of 1868 the Jesuits were as a consequence of political and anti-religious intrigues, driven finally and completely out of the Spanish peninsula, and were permitted to exist only by sufferance in the colonies. Truthfulness is a lost art with the cable-rigger. But he might learn at least to lie plausibly—say, after the manner of Mark Twain, who said of himself: 'I never could tell a lie that anybody would doubt, nor a truth that anybody would believe.'

THE CHURCH IN AUSTRALASIA.

In Australasia the Catholic Church is growing rapidly in numerical strength as well as manifesting its vitality by splendid work in the cause of education, of church extension, and of that 'top and zenith of all virtues,' sweet charity. We compile the following from two statistical tables which appear on pp. 307-308 of Mr. T. A. Coghlan's valuable work, *A Statistical Account of the Seven Colonies of Australasia, 1899-1900*. The figures given are estimates by this noted statistician of the numerical strength of the Catholic body and of three of the leading Protestant denominations at the close of 1899.—

Denomination.	N.S. Wales.	Victoria.	Queensland.	South Australia.	W. Australia.	Tasmania.	New Zealand.	Australasia.
Church of England	608,710	413,600	173,600	105,200	78,670	88,420	285,910	1,777,740
Roman Catholic	825,000	253,620	108,540	58,750	41,070	20,170	105,150	916,880
Presbyterian	181,500	167,580	57,890	29,390	7,700	10,390	107,490	563,430
Wesleyans and other Methodists	116,520	154,730	41,490	70,470	17,270	24,430	77,920	532,700

The Catholics in the seven colonies thus number 916,880 in a total population of 4,482,980.

THE CHURCH IN AMERICA.

THE *Independent*—a leading American Protestant weekly—breaks out in a statistical rash in January of each recurring year. casts its eye abroad over the land, enumerates all the membership of all the jarring creeds within the States, and mottles its columns over with the results. This year again the Catholic Church in the United States holds the pride of place. Excluding the semi-foreign Lutheran Church and the colored population, the five most numerous Protestant bodies in the United States (consisting of some forty-two different and independent sects) make a combined count of about 8,300,000 church members. These various sects estimate on communicants, and in order to have something like a common basis for comparison, a return is made of Catholic communicants also. But even with this limitation the white Catholics of America are numerically greatly ahead of all the leading sects combined, numbering in 1900, according to the *Independent*, 8,610,226 communicants as against 6,242,267 in 1890—a gain of 2,367,959 in the decennial period. The total Catholic population of the United States is given by this year's *Catholic Directory* at 10,774,989. This, however, is an underestimate, for, as we have shown on the authority of leading American statisticians, the number of our co-religionists within the borders of the United States cannot be at the present time less than 12,500,000 to 13,000,000. 'North of Mason and Dixon's line,' says an American contemporary, 'the Catholic Church membership undoubtedly outnumbers all of the leading Protestant denominations above listed combined, and also the Lutherans, who number 1,700,000.'

THE statistics of Catholics in the British Empire are given as follows in the English *Catholic Directory* for 1901: 'In the United Kingdom and its colonies and dependencies

there are 28 archiepiscopal and 195 episcopal sees, 27 vicariates-apostolic, and 12 prefectures-apostolic, making a total of 172. Besides the 133 residential archiepiscopal and episcopal sees, 25 of the 27 vicariates-apostolic are held by bishops of titular sees. Four episcopal sees, one vicariate-apostolic, nine coadjutors, and four bishops-auxiliary, the number of archbishops and bishops now holding office in the Empire is 168. There are also a few retired, or without episcopal office, of whom three are in England.

Occupying these sees there are in Great Britain: In England and Wales, the Cardinal-Archbishop of Westminster; the 15 bishops of the suffragan sees, with a bishop-coadjutor at Plymouth and bishops-auxiliary at Westminster and Hexham and Newcastle. In Scotland there are the Archbishop of St. Andrew's and Edinburgh, with three suffragan bishops, the see of Dunkeld being vacant; and the Archbishop of Glasgow, with a bishop-auxiliary. There are also in England one archbishop and two bishops of titular sees who are not included in the above summary. Under these there are 3298 priests of Great Britain. Of these 308 are of the secular clergy, and 990 of the regular clergy. Of the secular priests, 152 are invalided, retired, or unattached; and among the regulars many are in colleges, novitiates, or houses of study. They serve a total of 1886 churches, chapels, and mission stations, which number is exclusive of those not open to the public.

The estimated Catholic population of the United Kingdom is nearly five millions and a half—namely, England, 1,500,000; Scotland, 365,000; Ireland (according to the census of 1891), 3,549,950. Including British America (with a Catholic population of about 2,600,000), Australia, India, and all other possessions, the total Catholic population of the British Empire is probably about ten millions and a half.

There were 41 Catholic peers; 15 Catholic lords who are not peers; 52 Catholic baronets; 26 Catholic knights; 17 Catholic members of the Privy Council; 4 Catholic members of the House of Commons for England, and 73 for Ireland.'

GRASS-GREEN travellers of a certain class 'ALL GENTLEMEN' have 'got off' as much grotesque fiction IN SPAIN.

Edward Webbe wrote about the court of Prester John, and Mandeville about the countries of the glowing East. It is mostly evil-tempered writing, based on Barrow and Bædeker and penned with the juice of bitter aloes. But for Spain as for Mexico—that other land of anti-Catholic myths—the tide is turning. Books like *A Corner of Spain* (by Miriam Coles Harris) are written with a more sympathetic appreciation of the country and its people; and a truer estimate of their character is to be occasionally met with even in the newspaper Press. A non-Catholic writer in a recent issue of the *London Morning Leader*, for instance, tells us that 'all Spaniards,' from the nobles to the laborers—hidalgos and pecheros, caballeros and peons—are gentlemen, and that 'all education, from the university downwards, is free.' He sums up his opinion of the country and its people in the following words: 'Take it all in all, Spain is one of the most delightful countries in the world, full of romantic scenery and historic interest, rich in local coloring; a blend of the past, the medieval, and the present; a rich country as yet undeveloped; a people who know how to be respectful without subservency.'

THE VISITING PRELATES.

AN ENTHUSIASTIC RECEPTION.

As briefly stated in our last issue, his Grace the Archbishop of Melbourne, his Grace the Archbishop of Wellington, his Lordship the Bishop of Christchurch, his Lordship the Bishop of Dunedin, the Right Rev. Mgr. O'Reilly (Auckland) accompanied by the Right Rev. Mgr. Mackay (Oamaru), Very Rev. Mgr. O'Leary (Lawrence), Very Rev. Dean Foley (Christchurch), Very Rev. Father Lewis, V.G. (Wellington), Very Rev. Father Boyle (Sydney), Rev. Father McCarthy (Melbourne), Rev. Father Regnault (Waimate), Rev. Father Coffey (South Dunedin), and Rev. Father Cleary arrived by the express in Dunedin from Christchurch on Wednesday evening, when the visiting prelates were accorded an enthusiastic reception. The distinguished visitors were received at the station by the Rev. Father Murphy, Adm., St. Joseph's Cathedral, Very Rev. Father O'Neill (Milton), the local clergy, and a number of prominent Catholic laymen. The Hibernian Society formed a guard of honor from the station to the carriages which were in readiness for the visitors. Having taken their seats in the carriages a procession was formed. This was headed by a large number of boys bearing torches, who were followed by a brass band in a drag. Then came the Hibernian Society, the members of the various confraternities, and the general public, after which were the carriages containing the visiting prelates and clergy and prominent Catholic laymen, a number of the Hibernian Society walking on each side of the Archbishops' carriage as a bodyguard. The procession was of considerable length, and was witnessed with much interest by the large crowds who had assembled on the line of route, and at many points enthusiastic cheers were given as the distinguished visitors were recognised. The procession was admirably marshalled by Messrs. Hill and Fleming, assisted by Mr. Clancy. The Dominican Priory and the Bishop's palace were brilliantly illuminated with Chinese lanterns in honor of the visitors. The latter looked very pretty with its scores of colored lights, many of which were placed among the foliage of the grounds with most picturesque effect. The fine proportions of the priory were shown to advantage with every window illuminated, the following inscriptions being displayed: 'Ad multos annos,' 'Cead mile faite,' and 'Welcome.' The Cathedral bells rang out a peal of welcome as the procession left the station. On the prelates and clergy entering the Cathedral the choir sang 'Ecce Sacerdos.' Immediately after the clergy entering the main doors of the Cathedral were thrown open and the vast crowd, which had been patiently waiting for a considerable time, poured into the sacred edifice, filling it in every part. His Grace the Archbishop of Melbourne was seated on the Bishop's throne, the other prelates being accommodated with seats in the sanctuary.

THE ADDRESSES.

Mr. J. B. Callan, supported by Mr. John Carroll, then read the following addresses from the clergy and laity of Dunedin:—
To his Grace the Most Rev. Thomas J. Carr, D.D., Archbishop of Melbourne, on the occasion of his visit to Dunedin, February 13, 1901.

May it please your Grace,—We, the Catholic clergy and laity of Dunedin, bid you a *cead mill faite* to our southern city. Your Grace's visit to New Zealand is directly associated with the inauguration of great religious edifices which give tangible evidence of the advance which the Catholic Church is making in this young and flourishing Colony. We thank your Grace for that kindly evidence of goodwill towards New Zealand Catholics which brought you over a thousand miles of stormy water to assist in the good work of extending the material instruments of the Church's activity in our midst. Your presence amongst us is to us a proof that your zeal for the good Master's glory, like the faith and charity of His Church, knows 'no bound or bar of mountain, sea, or stream.'

We welcome your Grace also as one who has achieved great things both in the material and the spiritual building-up of the church in the great archdiocese over which you so worthily preside. We congratulate your Grace on the triumphant achievement by which you have made architecture the handmaid of religion in the completion and consecration of the noble temple raised in your cathedral city to the glory of the living God under the invocation of the sainted apostle of the isle which gave you birth. We rejoice likewise in your labors in the cause of education, of charity, and of church extension, and in your masterly and triumphant exposition and defence of Catholic truth and Catholic principles. Your Grace's literary labors have strengthened the faith of Catholics; they have dispelled from the minds of many outside our fold erroneous and injurious notions regarding our tenets and practices, and by the unflinching courtesy and winning kindness of their tone have done much to promote that good mutual understanding and harmony of feeling which tend so much to compact society and to strengthen the sinews of the State.—We have the honor to remain, your Grace's humble servants.

P. MURPHY, Adm.; J. B. CALLAN,
F. MEENAN, J. J. CARROLL.

To the Most Rev. Francis Redwood, S.M., D.D., Archbishop of Wellington; the Right Rev. John J. Grimes, S.M., D.D., Bishop of Christchurch; and the Right Rev. Monsignor O'Reilly (representing the Right Rev. George M. Lenihan, D.D., Bishop of Auckland), on the occasion of their visit to Dunedin, February 13, 1901.

Your Grace, your Lordship, Right Rev. Monsignor,—We, the Catholic clergy and laity of Dunedin, bid you a hearty welcome to our midst. We thank you cordially for the kindly feeling which brings you among us to aid in the inauguration of those institutes of learning, piety, and charity which are destined to carry out the

good work of the Master in this portion of His vineyard. We congratulate your Grace on those evidences of marked progress made in recent years by the Catholic Church in New Zealand, and with which you have been associated as its first Metropolitan; the elevation of this Colony to the status of a province of the universal Church, and the successful holding of the first provincial synod. We also rejoice in the recent and solemn opening of the splendid temple which has risen over the ruins of your Grace's loved old Cathedral of St. Mary's. We congratulate you, my Lord of Christchurch, on the memorable ceremonies of last Sunday in connection with the noble Cathedral which you are now raising to the honor of God, and with which your name shall be for ever honorably associated. And we trust and pray that, with heaven's favoring blessing, the two great cathedrals which are to adorn the cities of Wellington and Christchurch may rise to a speedy and happy completion in all their symmetry and beauty. And you, Right Rev. Monsignor: We greet you as the representative of the popular and beloved prelate who guides with such zeal and singleness of purpose the See of Auckland, and whose labors in the cause of education and charity, whose services to the orphan and the poor, are known to and appreciated by us all. We ask you to convey to his Lordship the assurance of our deep respect and admiration. And we gladly take this opportunity of congratulating you on the high and well-merited dignity to which you have been recently raised by the aged and venerable Pontiff who sits in the chair of St. Peter.—We have the honor to remain, etc.,

P. MURPHY, Adm., J. B. CALLAN,
F. MEENAN, J. J. CARROLL.

REPLIES.

His Grace the Archbishop of Melbourne said he had in the first place to thank them all most sincerely for the very splendid reception which they had given to the visiting prelates that evening. There was no city in Christendom in which any body of prelates could be received with more honor and more reverence than they had received that evening. These outward marks of respect, if they were disassociated from the feelings which they naturally tended to express, would be of little value; but when that outward demonstration was, as it certainly was, the sincere expression of their goodwill and reverence, such a demonstration was to be prized more than words could express, because it gave expression to that union which had always existed between the Catholic people and their prelates. Here they were in a new country. Many of the old people had come from older lands; but their children were born in this new land, and could not have the traditions of the past so vividly impressed on their minds as their parents. Their parents had brought with them to this country those glorious traditions which had been handed down from generation to generation, amongst which was the indivisible union between the Catholic people and their pastors. Viewed in that light, that large demonstration and those addresses which had been presented were matters of the utmost importance, as they were to the visitors matters of utmost rejoicing. As they had mentioned in the address to him, he had come to New Zealand to assist at very important ceremonies. He assisted a fortnight ago at the dedication of a splendid basilica in Wellington, last Sunday at the laying of the foundation of the future Cathedral of Christchurch, and next Sunday he hoped, with God's blessing, to assist at the inauguration of a noble institution of charity in their own city. But over and above these ceremonies he had the opportunity of travelling through a great part of the country, and observing that which they expressed in the address—namely, the wonderful progress of religion and education in this Colony. It was not merely in material buildings that he found solid evidence of that progress, but he found that evidence in the character and the conduct of the Catholic people, and in a very particular manner in the number of Christian schools that had been multiplied so much throughout the land. In every small town through which he went he found that there was a Catholic primary school. He desired to call them Christian rather than Catholic, but unfortunately, in this country as well as in Australia, Christian primary schools were almost without exception Catholic schools, and he thought that was a matter to be deeply deplored. He had himself over and over again appealed to those who were not members of the Catholic communion to try and check that downward tendency which existed amongst the rising generation of Australia, if not of Australasia. Those outside the Catholic Church had time and again given expression to the pain which they felt at viewing this decay of Christian ideals. They admitted that the Churches were neglecting their duty, and that there was a great deal of profanity and vice amongst the rising generation, but in this matter they took no steps to counteract a tendency which would be ultimately fatal to family and national life; they would not co-operate with the Catholic Church in trying to introduce a system of education which was an absolutely necessary means of inducing a Christian character in any country. It was deplorable that non-Catholics would not take up that great question of Christian education. It was universally felt by those best competent to judge that as the years went on and as one generation succeeded another there would be more want of religion, there would be more lack of morality and Christian sentiment in the community if the schools continued to be of a non-Christian character. And hence he was delighted during his progress through the portions of New Zealand through which he travelled to observe the wonderfully successful efforts that had been made by the Catholic Church to provide Christian education for Catholic youth. Everywhere, as he had mentioned, he found these schools had been established, and in many cases—in most cases, indeed—they were under the management and control of good Sisters of one Order or another. Now he contended that there could not be a greater proof of the vitality of the Catholic religion than was to be found in the sacrifices which were being made by those devoted teachers, by the parents of the children, and by the clergy in support of that great principle of Christian instruction. He said without fear of contra-

diction that such sacrifice was to be found amongst Catholics and Catholics only. He was aware that both in Australia and New Zealand efforts had been recently made to throw upon the Government the duty of imparting religious instruction to children—a duty which belonged not to the State, but the Christian Church. But he would not occupy their time in pointing out the utter inadequacy and inconsistency of the proposed remedy. It would hopelessly fail to reach the root of the evil, and would only serve to delay the application of a real and effective remedy in the future. He should only say in conclusion that he was most sincerely grateful for their splendid reception and very eloquent address.

His Grace the Archbishop of Wellington said that after the very eloquent reply of his Grace the Archbishop of Melbourne, he must of necessity be brief in his remarks. He thanked them for the splendid reception that had been accorded them that evening. This was in keeping with the character of the people of Dunedin, who had been noted in this respect. It was their faith that had prompted the warmth of that reception, and it was that same faith which had enabled them and other Catholics of New Zealand to record so splendid a series of facts proving the vast progress the Church had made in this fair land. He need not enter into the record of that progress. They had instanced several facts which had amply proved it. He went on to say that one of the greatest phenomena of our time was the marvellous spread of the Catholic Church in the country where freedom prevails to the highest degree. In the free lands that boasted most of their freedom, in Australia, in the United States, and everywhere where the flag of liberty floats, it was there they saw the most marvellous developments of the Catholic religion.

His Lordship the Bishop of Christchurch said that he did not desire to speak at any length after the eloquent addresses of the illustrious prelates who had preceded him, but merely to thank the people of Dunedin for the addresses presented and the splendid reception accorded the visiting prelates. He also thanked them for the interest which they showed in the memorable ceremony which took place in Christchurch on Sunday.

The Right Rev. Mgr. O'Reilly returned thanks on behalf of his Lordship Bishop Lenihan and himself for the expressions of goodwill, and incidentally mentioned that it was their first Bishop who had appointed him to his first charge at the Thames.

The proceedings were brought to a close by the Archbishops of Melbourne and Wellington imparting their benediction.

On Friday evening the members of St. Joseph's Cathedral choir entertained the visiting prelates and clergy, to a social evening in St. Joseph's Hall. Mrs. J. Woods having played a pianoforte solo, songs were given by Misses C. Pearson, M. Heffernan, K. Hegarty, and M. Kersey, and Messrs. P. Carolin, J. Woods, T. Hussey, and T. McCosker, and instrumental items by Messrs. R. Phillips, T. Dechan, Crean, and McDonnell. Archbishop Redwood played as a violin solo Gounod's 'Ave Maria,' and had to respond to an encore. Dean O'Leary sang 'God Save Ireland' in Irish, an encore being insisted upon. During the evening refreshments were handed around by the ladies of the choir, to whom much credit is due for the admirable way in which they had decorated the hall. The accompaniments during the evening were played by Mrs. J. Woods and Mr. A. Vallis.

THE NEW CONVENT OF MERCY, SOUTH DUNEDIN.

LAYING THE FOUNDATION STONE.

EVER since the advent of the Sisters of Mercy to South Dunedin they have had to make a small, weather-board cottage serve as a convent. This building, it is needless to observe, is altogether unsuited for the purpose, being ill adapted in every way to the wants of the community. Knowing the numerous calls which have been made on the Catholic public the good Sisters bore with the many inconveniences and discomforts inseparable from such a house, as long as they possibly could, and only determined to build a portion, at least, of a convent when the health of the community was threatened should they occupy the old building much longer. The necessity of a new convent suitable to the needs of the growing community has been recognised for some time, and the attendance at the ceremony on Sunday showed that the public of this city sympathised with the Sisters in the good and necessary work which they have reluctantly undertaken—reluctantly because they have preferred to suffer many inconveniences rather than appeal to the generosity of the Catholic people. It is well known to our readers that the Sisters of Mercy conduct with considerable success the St. Vincent de Paul Orphanage, where the fatherless and neglected, and waifs and strays are cared for and brought up so as to become useful members of society; they also have charge of the parish schools, and besides this they visit the sick both in their own homes and in the hospital, and in fact are always to the fore at the call of charity. To permit them then to be housed in a building wanting in many respects, but more especially in space and ordinary convenience, would be very ungrateful on the part of the Catholic community, who are ever noted for their generosity and many sacrifices on behalf of religion and education. Under these circumstances it was no wonder then that there was a large and representative gathering present on Sunday when the foundation stone of the new convent was laid with befitting ceremony by his Grace the Archbishop of Wellington.

THE PONTIFICAL MASS.

At 10.30 o'clock a Solemn Pontifical Mass was celebrated in St. Patrick's Basilica by the Right Rev. Dr. Grimes, Bishop of Christchurch. Very Rev. Dean Foley (Christchurch) was assistant priest, Rev. Father Regnault (Waimate) deacon, Rev. Father M. Carthy

(Melbourne) subdeacon, Rev. Father M. Ryan (Holy Cross College) and Rev. Father Delany being first and second masters of ceremony respectively. The following prelates and clergy were present in the sanctuary:—His Grace the Archbishop of Melbourne, his Grace the Archbishop of Wellington, his Lordship the Bishop of Dunedin, Right Rev. Mgr. O'Reilly (representing the Bishop of Auckland), Right Rev. Mgr. Mackay (Oamaru), Very Rev. Mgr. O'Leary (Lawrence), Very Rev. Father Lewis, A.G. (Wellington), Very Rev. Father Boyle (Sydney), Rev. Father Rogers (Marlborough), Rev. Fathers Murphy, Coffey, O'Neill (Winton), Henry Moloney (Wellington), and Rev. P. O'Neill.

THE SERMON.

The sermon was preached by his Grace the Archbishop of Melbourne from the words, 'And now there remain, faith, hope, charity, but the greatest of these is charity.' These words, said his Grace, were taken from the First Epistle of St. Paul to the Corinthians, and they contained a summary or collection of the entire consideration of the virtue of charity, with which the whole of the 13th chapter is occupied. Some of the early converts were over-anxious to possess all those characteristic gifts which God had given to the early Christian Church. To some He gave the power of working miracles, to others the faculty of speaking languages they had not learnt, and to others the power of interpreting the Holy Scriptures. Now, the early converts, or some of them, imagined that the gift of working miracles should be continued to prominent members in the Church particularly for the sanctification and edification of the people. They did not understand that once the Church was founded this was not necessary. St. Gregory, in his beautiful illustration of the action of God in regard to the working of miracles, showed that once the Church had taken root on the earth, miracles were no longer necessary to prove the truth of the Christian religion. The Apostle, in making use of these words, wished to bring before the minds of the Corinthian converts those gifts which should be prominently practised by them both for their own sanctification as well as the edification of others. He declared that the greatest of these favors from God was charity. And he tells them that if he were to speak with the tongues of men and angels and had not charity, he would become as sounding brass or a tinkling cymbal. And in comparing the moral virtues he says, 'And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity it profiteth me nothing.' In enumerating the theological virtues—faith, hope, and charity—the Apostle says the greatest of these is charity. They would find that this estimate which they had formed of the value of charity was in agreement with the ideal that the Almighty Himself had revealed to us. On one occasion our Blessed Lord Himself was asked which was the greatest commandment, and He said, 'Thou shalt love the Lord thy God with thy whole heart, and with all thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' The whole of the commandments was contained in these two. Now, in speaking of charity as the love of God and love of thy neighbor, it would appear that there were two commandments, but in reality there was only one, because the love of the neighbor must be for God's sake not for that of ourselves. They would also remember that our Blessed Lord referred to the virtue of charity as a new virtue, and to the commandment of loving our neighbor as a new commandment. Love for the neighbor was very little noticed in the Old Law and very rarely practised, but our Blessed Lord brought it forward and elevated it to a higher position, and placed it before men. Our Blessed Lord has said that the practice of the

Virtue of Charity would be a Distinguishing Mark

of his followers in all times. Whenever our Lord speaks of loving one another He refers to it as the love of God. It is very important that we should understand the characteristics of this virtue and how to practice it. Charity is the same as love. Now love is the most active of the feelings of the human mind. Sometimes it is good, and sometimes it is bad. If they took the power of disinterested love, such as that of a father for his family, a mother for her children, it would give an appreciation of the love of God. One of the characteristics of human love is a desire to benefit the individual. In human love it is the desire that the object of our love should be perfectly happy, that he should not want anything which our love could supply, and that no trouble is too great to supply this. The tendency of love is unity of one another, and that is the reason of the union of the soul with God. First of all if we love God sincerely we have the thought before us that He is infinitely good. If we love God we are pleased to increase His intrinsic glory. And if we love Him truly we desire and are particularly united to Him in grace in this life, and we shall be united with Him in glory in the kingdom of Heaven. Now there is only one motive for this, and that is the virtue of charity. If we love our neighbor we are practically applying ourselves to a love of God, for the motive is the same. God is most anxious that we should exercise this branch of charity. See the divine charity which exercised Him, see the love He manifested to man in leaving His throne in heaven to come down on this earth. He showed to men that in loving their neighbor they were fulfilling that precept He came to inculcate. After speaking of the great love which our Saviour had for the poor, who, He said, would be always with us, his Grace went on to refer to the love of our Divine Lord for little children, whom He called the lambs of the fold. More especially those children, who had lost their natural protectors, are the special object of the love of Christ. Speaking at one time to His apostles He said unless you become as little children, you shall not enter the kingdom of Heaven. And on another occasion He said, 'Suffer the little children to come unto Me for such is the kingdom of Heaven.' He thus impressed on them His love for little children, and as He would not be always on earth He gave a commission to His Church to be ever solicitous for the children, a commission which the Church has faithfully

carried out. And so that the little children might receive the highest graces in this life, we find orphanages and institutions of charity erected in every country for their reception and education. Here amongst themselves it was in the same spirit which always animated the Church, that they had erected the orphanage and were maintaining and providing for the 50 or 60 children who are there. There were three things which the children required—food, clothing, and shelter for the body. They have, however, something else besides the body, something higher than the body. They have a mind for which they require education in order that they might learn the beauties of those objects they saw around them, in order that they might learn something of arts and science so that they might be rendered independent later in life. They have a still greater requirement:

They have Immortal Souls.

These require to be carefully cultivated. It was for the sanctification of these souls that God came down from Heaven. This is the reason that the Church fights so earnestly for religious education. Others fight for the body. Catholics recognise that the soul is immortal, and must love and serve God here on earth. In providing for the souls and bodies of these children they were doing something for the love of God. They would have been abandoned by the world were it not for these good Sisters. They are receiving an excellent education, which fits them to engage in the condition of life for which they are suited. Furthermore, they are taught the knowledge and love of God, to understand virtue, and therefore they will be good and faithful members of the Church, and will reign with God forever in eternity. Whatever is done in the orphanage is done by the Providence of God. Among the many Orders in the Church which devote themselves to this work of charity there was no Order which did more good in ministering to poor little children than the Sisters of Mercy. The Order was instituted in 1827, and in 1832 it was called upon to exercise its spirit of charity when Ireland was visited by cholera, and in 1847 there was another visitation which decimated the whole country. They are now spread all over the English-speaking world, and are not new to this Colony. He (his Grace) remembered reading some time ago about a German baron who had hardened his heart and spent the greater part of his life in sin. He fell ill, and a priest who was sent for exhorted him to repentance, but his efforts were fruitless. At length the confessor went to a school that was on the land of the baron and maintained by him. This was one of the good works done by the sick man. The confessor marshalled the children, took them to the hall, and directed them to sing the hymn to the Blessed Virgin, which they did. The baron on hearing the children singing inquired what it was, and was informed by the confessor that those children that had been maintained by the sick man's bounty and charity, were now singing for the salvation of his soul. The baron was moved to contrition, and died as far as we know a happy death. To assist the building fund and give aid to an institution like this might help to bring many to a favorable judgment.

THE MUSIC.

The music of the Mass was Weber's Mass in G, which was rendered by the combined choirs of St. Joseph's Cathedral and St. Patrick's Basilica, assisted by an efficient orchestra, under the conductorship of Mr. Vallis. The solo parts were taken by Miss R. Blaney (soprano), Miss M. Drumm and Mrs. Neave (alto), Mr. P. Carolin (tenor), and Mr. W. Woods (bass). During the offertory two instrumental trios were rendered by Messrs. Vallis, Phillips, and MacDonnell, and Messrs. Vallis, Crean and Deehan. Mr. Jas. Jago, at an interval in the Mass, sang the 'Pro Peccatis' from the 'Stabat Mater.'

LAYING THE FOUNDATION STONE.

Immediately after Mass the prelates and clergy, preceded by cross bearer, acolytes, the Children of Mary, and the Hibernian Society, left the church for the site of the new convent where the ceremony of laying the foundation stone was performed by his Grace Archbishop Redwood, assisted by Very Rev. Dean Foley, and Rev. Fathers Regnault and McCarthy.

After the stone had been well and truly laid, his Grace, in the course of a brief address, said that after the eloquent sermon of the Archbishop of Melbourne he would not detain his hearers for any length of time. However, he desired to tender his congratulations to their Bishop on the occasion of the laying of the foundation stone of the beautiful convent, and he assured them he did so with lively feelings of pleasure. That was, indeed, a great and a blessed day for South Dunedin. That day they had laid the foundation stone of a chapel connected with the beautiful convent that was soon going to rise in their midst as an ornament to that part of the city, and as a proof and token of the faith of the people and of the generosity of their hearts. It was not necessary for him to call on them to lay generously their offerings on the stone, because he knew they had already presented their offerings in the church. However, there might be some who would prefer to lay their offerings on the stone, and these he invited to advance and give their contributions as a gift to Almighty God, and as a gift that would fructify marvellously in the future. Of all the virtues, they were told, charity was the queen, and when they contributed to raise a convent for the Sisters of Mercy they were contributing in the most perfect manner to the practice of charity in their midst. In that building the children who had none to care for them—who had neither father nor mother, nor anyone dear to them to provide for their various wants, temporal and spiritual—would find in the orphanage all they wanted for their bodies, for their souls, and for their future destiny, and within that convent would be practised all the virtues that adorned a Christian and made the glory of the religion of Jesus Christ.

The Archbishop of Melbourne said that when the convent was completed it would be one that might well be envied in any city of Australasia, and he congratulated them very sincerely on the fact

that they were about to possess a building that would prove such a source of blessing to God.

THE BUILDING.

Since last described in the TABLET the building has had certain alterations and additions made in its design with the view of increasing the accommodation for the Sisters. The plans now show a building of brick and concrete plainly but strongly and comfortably arranged similar in style to that already described, but having a chapel 20ft by 48 ft with an apse for the altar, a community room 30ft by 20ft, refectory 30ft by 16ft, novitiate 26ft by 16ft, two parlors 17ft by 16ft, an infirmary 16ft by 14ft, library 21ft by 16ft, a kitchen 20ft by 14ft, together with 20 bedrooms of an average size of 10ft by 16ft, and three bathrooms. The building will have a complete arrangement for the supply of both hot and cold water all over it, and a complete system of drainage ready to come into use so soon as the borough of South Dunedin shall have its drainage scheme properly carried out. Gas will be laid throughout the building on both floors to insure a thorough system of lighting. The ceiling heights of the first design have been altered so as to increase the ground floor to 13ft and the chapel to 15ft. The convent is to be erected at the rear of the parish school, and will face Adelaide street. The plans allow for additions to be made later on.

The following inscription was placed under the foundation stone:—'This foundation stone of the convent for the Sisters of Mercy, of South Dunedin, was laid on the 17th day of February, 1901, by the Most Rev. Dr. Redwood, Archbishop of Wellington, First Metropolitan of the Province of New Zealand, in the presence of the Most Rev. Dr. Carr, Archbishop of Melbourne; the Right Rev. Dr. Grimes, Bishop of Christchurch, New Zealand; the Right Rev. Mgr. O'Reilly (representing the Bishop of Auckland, New Zealand); and the Right Rev. Dr. Verdon, Bishop of Dunedin, New Zealand; his Holiness Leo, XIII, being Pope; the Right Rev. M. Verdon Bishop of Dunedin; during the first year of the reign of Edward the VII., King of Great Britain and Emperor of India; the Right Hon. Uchter John Mark, Earl of Ranfurly, K.C.M.G., being Governor of New Zealand; the Right Hon. Richard J. Seddon, being Premier of New Zealand; Robert Chisholm, Esq., being Mayor of the City of Dunedin; Frank W. Petre, Esq., the architect for the building; and Messrs Crawford and Watson, the building contractors.' Copies of the N.Z. TABLET, and of the local papers, and coins of the realm were also placed under the stone.

The collection in the church and at the ceremony, with subscriptions previously received, amounted to £480. Among the principal subscriptions received were the following:—Bishop Verdon, £50; Archbishop Carr, £20; Archbishop Redwood, £5; Bishop Grimes, £5 5s; Mr. M. McKey, £50; Shiel Bros., £20; Rev. P. O'Neill, £10 10s; Rev. J. F. O'Donnell, £10 10s; Mr. J. F. McDonnell (Balmain, Sydney), £10 10s; Mr. M. Flemming, £10. Other subscriptions received will be published in an early issue of the N.Z. TABLET.

After the ceremony the prelates, clergy, and a number of the Catholic laity were entertained at luncheon by the Sisters of Mercy.

REGULATIONS FOR LENT.

The following are the regulations for Lent in the Archdiocese of Wellington, and in the Dioceses of Christchurch and Dunedin:—

ARCHDIOCESE OF WELLINGTON.

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

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

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

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

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

There is neither fast nor abstinence on Sunday in Lent.

His Holiness Pope Leo XIII. has caused St. Patrick's Day to be no longer a fast day in Australasia, or a day of abstinence, unless it happens to fall on a Friday or during the Quatuor Tense.

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

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

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

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

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

The clergy are requested to read these regulations from the several altars as soon as possible, and to cause a copy of them to be placed in a conspicuous place in their respective churches and chapels.

✠ FRANCIS,
Archbishop of Wellington.

Wellington, February 15th, 1901.

DIocese of Christchurch.

In virtue of special faculties received from the Holy See, we hereby grant the following dispensations:—

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

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

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

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

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

There is neither fast nor abstinence on Sunday in Lent.

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

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

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

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

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

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

The clergy are requested to read these regulations from the several altars as soon as possible, and to cause a copy of them to be placed in a conspicuous place in their respective churches and chapels.

✠ JOHN JOSEPH,
Bishop of Christchurch.

Christchurch, Eve of Quinquagesima Sunday, February 16, 1901.

DIocese of Dunedin.

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

1. Flesh meat is allowed at dinner on all days in Lent except Wednesdays and Fridays, the Saturday in Ember Week (March 2), and the Monday in Holy Week.

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

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

4. Lard and dripping may be used instead of butter whenever butter is allowed.

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

6. Persons who are not bound to fast may eat flesh meat at every meal on those days on which flesh meat is allowed at the principal meal.

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

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

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

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

A collection for the Seminary Fund will be made on the second Sunday in Lent, where a priest officiates, and in other churches as soon after as possible. The collection for the Pope will be made in each church on some Sunday before the end of September next and for the Aborigines and Holy Places on some convenient day.

✠ MICHAEL VERDON,
Bishop of Dunedin.

WANGANUI.

(From our own correspondent.)

February 14.

This has been a week of unusual excitement here. On Monday last 300 officers and men of the Imperial Contingent visited Wanganui and were entertained at a monster garden party on the beautiful grounds of the Wanganui Jockey Club. The men were accorded a splendid reception, the Maoris assisting materially towards its success by performing some of their quaint native dances. Afterwards a committee of the leading ladies in town dispensed afternoon tea to the soldiers. Mr. Hatrick (the Mayor) and his committee deserve great praise for the arrangements made for billeting the men. The departure was timed for 8.30 on Tuesday morning when, despite the early hour, a large crowd gathered to obtain a last glimpse of these doughty representatives of the Old Land. Dean Kirk entertained three of the chaplains—Father Foran and Revs. Townend and Chapman—at the presbytery, and afterwards drove the two first-mentioned gentlemen round to see the chief beauty spots of the town.

As soon as the visit came to an end the Drill Hall, where many of the men were billeted, was got ready for the great Imperial bazaar, organised by the ladies of the parish for the purpose of providing funds to pay off the balance of the debt on the enlargement of the church. The opening night (Wednesday) was a great success. It was (says the *Chronicle*) organised by the ladies of the local Catholic community. The doors were opened at seven o'clock, and at 7.30, the hour announced for the official opening of the bazaar, the Drill Hall was filled. The bazaar was opened by his Worship the Mayor, who was introduced by the Very Rev. Dean Kirk. In the course of a very pleasing speech, Mr. Hatrick said he had to thank the Very Rev. Dean Kirk for the great compliment and courtesy which he had extended to him by inviting him to open this splendid bazaar and sale of work. His Worship said that he could assure the Dean that it afforded him very great pleasure, not only as Mayor of Wanganui, but as plain Mr. Hatrick, to assist him and the Catholic people of Wanganui in the small way in which he had been called upon to do. He (Mr. Hatrick) felt very happy when, on taking up the newspaper that day, he saw that Dean Kirk had entertained at his house the chaplains of the various denominations with the troops who had just visited Wanganui. He (Mr. Hatrick) was glad to see that we were living in a cosmopolitan Colony and in a cosmopolitan town. Shakespeare had said that a man in his time played many parts, and Mr. Hatrick jokingly remarked that England's bard must have had the Mayor of Wanganui in his mind when he wrote those words. During the time the speaker had been Mayor he had opened the Opera House, sent away a contingent, received Imperial troops, proclaimed a king, and had been presented with a silver cradle. He ventured to say that it would be many years, perhaps never, before a man would again have such a record. Mr. Hatrick then paid a compliment to the ladies, who, as he could see by the appearance of the hall, had taken a very great deal of trouble. The object of the bazaar was one which he considered could not be bettered. He thought churches should be out of debt, but they had a happy knack of running into it. No sooner did a church become free than the congregation wished the building enlarged. However, the wish for enlargement was in sympathy with the general progress of the town, and he hoped it would long be continued. Mr. Hatrick then referred to the good work done by the ladies in connection with the recent reception of the Imperial troops. The committee, he said, were in a quandary as to what to do with the representatives of the grand old British Army. They went to the ladies and explained the position, and asked how they were to get out of the difficulty. The ladies said they would take the whole responsibility. They did so, and they carried out their contract in a most excellent manner. The ladies responsible for the present bazaar deserved great success, and after expressing the wish that they would meet with that success, his Worship declared the bazaar open.

His Worship, whose address was received with applause, was heartily thanked by Mr. T. Lloyd, on behalf of the Very Rev. Dean Kirk.

To return to the bazaar proper, it may safely be said that more prettily-arranged stalls have seldom been seen in Wanganui. The stalls numbered seven, and each represented a particular nationality, the draping of the stalls and the costumes of the young lady attendants indicating by their style and color the particular nation represented. In addition to the stalls being most attractive in appearance, they were also most bountifully provided with excellent articles of art and fancy work.

The following ladies and assistants were in charge of the respective stalls.

Empire Kiosk—Mesdames Noble-Beasley, T. O'Neil, and P. O'Neil, assisted by Misses O'Neill (3), Noble-Beasley (2), Meehan, Whelan (3).

'St. George for Merry England'—Mesdames A. E. Kitchen, Mayer, Connolly, and Miss Northcote, assisted by Mrs. Cleary and Misses Turchich, A. Willis, Burke, Spiller, Chappell, and M. O'Neil.

India—Mesdames Dwyer, E. Cullinane, Dempsey, and Hartshorn, assisted by Misses Dempsey (2), Carrigan, Leydon, Fraser, Gilligan, Forder (2), Pilot, and C. Blythe.

Ireland (produce department)—Misses Corcoran and M'Lochlan, assisted by Misses Crowley and Dalziel.

Ireland (fancy department)—Mrs Lloyd, assisted by Misses Morgan, Crowley, McKenna, and Kennedy.

'New Zealanders for Africa'—Mesdames Neylon, Simpson, and Labatt, assisted by Misses Simpson (3), Crobb, Clapham, and Conroy. Canada, 'The Lady of the Snows'—Mesdames Du Flou, Cullinane, Keegan, and Wilkie, assisted by Misses Brown, Morton, Menzies, Simon, Hearne, Gordon, McKittrick, and Cullinane (2).

Good business was done, and when the bazaar closes on next Tuesday no doubt a substantial sum will have been realised.

On Sunday last Dean Kirk referred to the successes of the Wanganui Convent at the recent Matriculation examination. He pointed out that now our girls could be taken to the very doors of the universities. He also referred to the loss the boys had sustained by the transference of Bro. Alfred to Wellington. Bro. Alfred, during his six years' stay in Wanganui, had proved himself a splendid teacher, for besides the ordinary school work, he had passed boys far the junior and senior Civil Service and the Matriculation examinations. Bro. Augustine succeeds him.

PUBLICATIONS.

THE Christmas number of our esteemed contemporary, the San Francisco Monitor, is a decidedly creditable production consisting of over 30 pages, into which are crowded seasonable articles, interesting tales, and appropriate illustrations.

We have received from Messrs. Angus and Robertson, Sydney, a report on their annual writing competition, open to pupils in the schools of Australasia. These competitions are becoming more popular year by year, as the entries for 1900 showed an increase of 101 over the previous year. Two hundred and fifty-one schools competed, and 142 gained one or more prizes. We notice that the Marist Brothers' school, North Sydney, comes second on the list with 16 prizes. A pupil of this school, Master Joseph H. A. Pyne, was the winner, in New South Wales, of the special gold medal for general excellence. Master Thomas Carey, Marist Brothers' School, Kilmore, was the winner of the gold medal in Victoria for general excellence, and Miss Martha Devery, of St. Mary's Catholic school, Nelson, was the winner in New Zealand. In the pupil teachers' competition Misses Cecilia Arnold, Hannah Leighton, Florrie McCarthy, and Evelyn Kelly, all of St. Mary's Catholic school, Nelson, got places.

It is somewhat strange that England and Russia, the one the most progressive, the other the most conservative, should be the only two countries in Europe to-day which do not use the metric system of weights and measures and decimal coinage. Even Russia, it is said, is likely to adopt the system very soon. It is alleged by those in favor of its introduction into the British Empire that under the metric system 'our present antiquated, cumbersome and methodical scheme of tables and our long, laborious operations in the compound rules would vanish.' Messrs Angus and Robertson, of Sydney, send us a handbook designed for the use of upper classes in primary schools and others who may desire to become acquainted with the system. A study of the handbook will certainly help to remove many prejudices and show the simplicity attending calculations by the metric system.

From the Irish People Office, Dublin, comes the Christmas number of *St. Patrick's*, a bright little journal devoted to light literature. This candidate for popular favor was started some 12 months ago, and since then has won its way by leaps and bounds into the homes of the Irish people. At present Ireland is inundated with the trashy literature which is so much in vogue at the other side of the Channel, a good deal of which is decidedly pernicious, and against which the hierarchy of Ireland have found it necessary time and again to warn their flocks. If the people will read light literature it ought to be healthy in tone and moral in character, and it was with the object of supplying a substitute for the imported and baneful article that *St. Patrick's* was started. That it has to a great extent succeeded is evidenced by the large circulation which it now enjoys, notwithstanding that it has been only a year in existence. The serials and short stories are by well-known Irish writers, and are racy of the soil. When the Irish people spend so much on the pernicious and unwholesome literature published in London, it would be base ingratitude on their part not to support a magazine such as *St. Patrick's*.

An elderly man is required as gardener for the Convent' Nelson.—*.

Witches Oil cures pains and aches, neuralgia, headache, sciatica, rheumatism. Price, 2s 6d. Try it.—*.

The invention of the Dunlop tyre only partly succeeded in killing vibration in cycles, and there is room for improvement in the 'shock absorbing' direction.—*.

The enormous output of McCormick machines defies the mental grasp of man. If the machines they manufacture were to issue from the gate of their works (the largest in the world), the spectators would see throughout the working day a McCormick machine emerging at full gallop every thirty seconds.—*.

Did you ever read *Helen's Babies*, and do you remember the delightful enthusiasm of little Toddy when he got at the internal workings of somebody's watch and wanted to see 'the wheels go round'? And does it occur to you that wheels occupy a pretty important part in cycles? We have realised this fact, and as an evidence of the attention given the subject, want you to examine the latest Sterling chain, chainless, and free wheels. Built like a watch. New shipment just landed. Morrow, Bassett, and Co.—*.

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

February 21, Sunday.—First Sunday in Lent.
 " 25, Monday.—St. Felix III., Pope and Confessor.
 " 26, Tuesday.—St. Margaret of Cortona.
 " 27, Wednesday.—St. Marcellus, Pope and Martyr.
 " 28, Thursday.—St. Ignatius, Bishop and Martyr.
 March 1, Friday.—Feast of the Lance and Nails.
 " 2, Saturday.—St. Simplicius, Pope and Confessor.

ST. IGNATIUS.

St. Ignatius, surnamed Theophorus, a word implying a divine or heavenly person, was a zealous convert and an intimate disciple of St. John the Evangelist, as his acts assure us; also of the apostles SS. Peter and Paul, who united their labors in planting the faith at Antioch. It was by their direction that he succeeded Evodius in the government of that important see, as we are told by St. Chrysostom, who represents him as a perfect model of virtue in that station, in which he continued upwards of forty years. During the persecution of Domitian, St. Ignatius defended his flock by prayer, fasting, and daily preaching the word of God. In the year 106, the ninth of his reign, Trajan set out for the east on an expedition against the Parthians, and made his entry into Antioch on the 7th of January, 107, with the pomp of a triumph.

Ignatius as a courageous soldier, being concerned only for his flock, willingly suffered himself to be taken and carried before Trajan, who thus accosted him: 'Who art thou, wicked demon, that durst transgress my commands, and persuade others to perish?' The saint answered: 'No one calls Theophorus a wicked demon.' Trajan said: 'Who is Theophorus?' Ignatius answered: 'He who carrieth Christ in his breast.' Trajan replied: 'And do we not seem to bear the gods in our breasts, whom we have assisting us against our enemies?' Ignatius said: 'You err in calling those gods who are no better than devils, for there is only one God Who made heaven and earth, and all things that are in them, and one Jesus Christ, His only Son, into Whose kingdom I earnestly desire to be admitted.' Trajan said: 'Do not you mean Him that was crucified under Pontius Pilate?' Ignatius answered: 'The very same, Who by His death was crucified with sin its author, Who overcame the malice of the devils, and has enabled those who bear Him in their heart to trample on them.' Trajan said: 'Dost thou carry about Christ with thee?' Ignatius replied, 'Yes, for it is written, I will dwell and walk in them.' Then Trajan dictated the following sentence: 'It is our will that Ignatius, who saith that he carrieth the crucified Man within himself be bound and conducted to Rome, to be devoured there by wild beasts, for the entertainment of the people.' The holy martyr, hearing this sentence, cried out with joy, 'I thank Thee, O Lord, for vouchsafing to honor me with this token of perfect love for Thee, and to be bound with chains of iron in imitation of Thy Apostle Paul, for Thy sake.' Having said this, and prayed for the Church, and recommended it with tears to God, he joyfully put on the chains and was hurried away by a savage troop of soldiers to be conveyed to Rome.

He arrived at Rome on the 20th of December, the last day of the public entertainments, and was presented to the prefect of the city, to whom the Emperor's letter was delivered at the same time. He was then hurried by the soldiers to the amphitheatre. The saint, hearing the lions roar, cried out: 'I am the wheat of the Lord; I must be ground by the teeth of these beasts to be made the pure bread of Christ.' Two fierce lions being let out upon him, they instantly devoured him, leaving nothing of his body but the larger bones. Thus his prayer was heard. 'After having been present at this sorrowful spectacle,' says our author, 'which made us shed many tears, we spent the following night in our house watching and praying, begging of God to afford us some comfort by certifying us in His glory.' They relate that their prayer was heard, and that several of them in their slumber saw him in great bliss. They are exact in setting down the day of his death, that they might assemble yearly thereon to honor his martyrdom. The Greeks keep his feast a holy day on the day of his death, December 20. His martyrdom happened in 107.

ST. MARGARET OF CORTONA.

St. Margaret of Cortona was born at Alviano, in the diocese of Chiusi, in Tuscany, about the middle of the thirteenth century. At the age of sixteen she fell away from God, and for nine or ten years Margaret led a life of shame. She was still in the bonds of sin when one day she saw the body of her partner in guilt, who had been murdered, covered with worms. She then entered into herself and resolved to do penance for her evil life. She returned to her father's house, and he received the prodigal child. Margaret spent night and day in bewailing her past guilt, and with a rope round her neck begged pardon publicly in the parish church for the scandal she had given. Her stepmother objected that her penance compromised the respectability of the family, and persuaded her father to send her away. Margaret thereupon went to Cortona and put herself under the care of the Friars of St. Francis, who, after a long trial to test the sincerity of her conversion, admitted her to the third Order, called the Order of Penance. She who had once lived in luxury, pampering her body, lived henceforth a life of heroic patience and mortification in a narrow cell, but perfectly obedient in all things to her confessors, growing in holiness, in mastery over self, and in perfect detachment from the world. She died February 22, 1297, and her incorrupt body still testifies to the efficacy of her penance and to the recovered purity of her soul.

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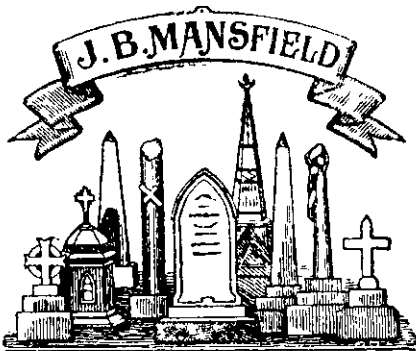
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Irish News.

CORK.—The Savings Bank.—The Cork Savings Bank was established in 1817. For last year there was a total surplus of £13,213 16s 8d over liability.

DONEGAL.—The Development of Deep-sea Fisheries.—Mr. William O'Doherty, M.P. for North Donegal, has for some time past interested himself in the development of the deep-sea fisheries in his constituency. He has been greatly assisted by the Most Rev. Dr. O'Donnell, Bishop of Raphoe, who is a member of the Congested Districts Board. At the end of October last Mr. O'Doherty wrote to the Congested Districts Board a letter in which he embodied the views of the fishermen and fish merchants of Innishowen as to the plan which should be adopted to develop the fishing industry in their respective districts. In reply, the Congested Districts Board has expressed its willingness to establish a boat ship at Portloman, and they have offered contributions towards other improvements provided the Donegal County Council also contribute towards the cost of them.

DUBLIN.—The Chief-Commissioner of the Dublin Police.—The Lord-Lieutenant has appointed Colonel Ross, of Bladensburg, C.B., Chief-Commissioner of the Dublin Metropolitan Police in succession to Mr. Jones, C.B., who has just retired. Colonel Ross is a Catholic. He has had a varied and active career, having served in the Snakim campaign, 1885 (medal and clasp and Khedive's star); on the international Boundary Commission as Assistant British Commissioner in Turkey, 1878-79; been Secretary to the Right Hon. R. Bourke (Lord Connemara), Financial Commission, Constantinople, 1881; Assistant Private Secretary to the Right Hon. W. E. Forster, Chief Secretary for Ireland, 1881; and on the staff of Earl Spencer and the Earl of Carnarvon, when Lord-Lieutenants of Ireland, 1882-85. In addition, Colonel Ross discharged the office of secretary to two British Missions to the Holy See—Duke of Norfolk's in 1887, and Field Marshal Sir Lintorn Simmons's in 1889-90.

A Visitor from the Antipodes.—The announcement that Chevalier Auguste Weigand, late of Sydney, would perform on the grand new organ, recently erected at the expense of Father Downing, in the Pro-Cathedral, Marlborough street, Dublin, drew very large congregations to that church. Needless to say the recitals, which had a most devotional effect, were heard with breathless attention, and all enjoyed a rare musical treat.

The New Lord Mayor.—Mr. Timothy Charles Harrington has been elected Lord Mayor of Dublin. The new Lord Mayor is M.P. for the Harbor Division of Dublin City, and one of the most prominent figures from Ireland in the House of Commons. It is to his influence that the re-union of the Irish parties is largely due. He is the son of Mr. Denis Harrington, was born at Castletown Bere, in the county of Cork, in 1851. He studied at Trinity College, Dublin, and at the Catholic University. He is a member of the Irish Bar, and was engaged as counsel in most of the recent Irish political trials, including the *Times* Special Commission, where he appeared as one of the junior counsel for the defence of Mr. Parnell and his Parliamentary colleagues. He has had considerable experience as a journalist, having founded and edited the *Kerry Sentinel*, and in more recent years he was connected with the *Irish Daily Independent* and *United Ireland*. He was secretary and chief organiser of the Irish National League from its establishment in 1882 until after Mr. Parnell's death, and had been always closely associated with the great Irish leader. In 1883, while imprisoned in Mullingar Gaol for a speech delivered in support of the claims of the agricultural laborers, he was returned to Parliament as junior representative of County Westmeath, and at the general election of 1885 he was returned for the Harbor Division of the City of Dublin, which constituency he has since represented. He is the author of several pamphlets connected with the Irish movement, including 'A Diary of Coercion,' 'Impeachment of the Maamtrasna Trial,' etc. When the division occurred in the ranks of the Irish Parliamentary Party, he, in company with Messrs. John Dillon, William O'Brien, T. P. O'Connor, T. D. Sullivan, and T. P. Gill, were on a delegation in America. Five of the delegates declared against Mr. Parnell, while Mr. Harrington supported the Irish leader, and remained a supporter of his to the end. He was married in 1892, at Dublin, to Elizabeth, second daughter of the late Dr. Edward O'Neill of that city.

KILKENNY.—An American Millionaire.—Mr. Michael Cudahy, the American millionaire meat packer, whose son was kidnapped and ransomed at a heavy figure at Omaha, was born at Callan in the County Kilkenny in 1841, and went to the United States with his parents at the age of six. They settled in Milwaukee, where he became an employee in a packing house in 1855. Rising by sheer ability, he became a partner in the great Chicago firm of Armour and Company in 1873, and in 1890 he established the business of the Cudahy Packing Company, which is now almost as great as that of the Amours.

LOUTH.—Help for the Evicted Tenants.—Mr. Peter Lynch, J.P., ex-Mayor of Drogheda, has received £150 from Mr. John Dillon, M.P., on behalf of the Evicted Tenants' Committee, to be divided in equal shares amongst the evicted tenants on the Massereene estate. Mr. Lynch has already taken steps in accordance with the wish of Mr. Dillon and his *confreres*.

MEATH.—The Diocesan Cathedral.—The Most Rev. Dr. Gaffney, Bishop of Meath, has issued a pastoral letter in which he makes an eloquent appeal for funds with which to erect a diocesan Cathedral. His Lordship says: In this diocese we have not kept pace with other and poorer dioceses in the matter of church building. Perhaps it is that the old chapels were of a better type, and

that we could afford to wait. Certain it is that our people have contributed to the other churches and charities of the country, and, I hope, have founded a title not to be forgotten in the days of our need. Already assurances and proofs of much generosity have come to me. The sanction and blessing of the Pope, which I have received for the work, and those assurances warrant the belief that Meath will rally round this great mother church and make it worthy of its high purpose.

ROSCOMMON.—Return of Mgr. McLaughlin from Rome.—On his return to Roscommon from Rome Monsignor McLaughlin received a very hearty reception. He took advantage of his audience with the Holy Father to obtain from his Holiness special favors for the new church at present in course of construction. A committee has been formed for the purpose of presenting him with an address together with a tangible proof of their appreciation by the townspeople.

SLIGO.—Death of a Nun.—General regret was felt in Sligo when it became known that Sister Mary Benedict, of the Convent of Mercy, had passed away. The deceased nun was the second daughter of Mrs. McCarthy, Irvilla, Abascragh, and was in the 18th year of her religious life.

The Holy Father on Ireland.—The Most Rev. Dr. Clancy, Bishop of Elphin, who has returned from Rome, preached in the Cathedral, Sligo, on Christmas Day. Referring to his interview with the Pope, Dr. Clancy said he explained to the Holy Father that one of the greatest afflictions Ireland suffered was from emigration, which was draining the life blood of the country year after year; that during the present year over 40,000 people left the quays of Queenstown for America. His Holiness expressed his deep regret at such a state of things. His Lordship then explained that the cause of this was the poverty of the people, the absence of manufactures, and the fact that in many parts of the country the land which should be occupied by the people was occupied by the sheep and cattle. Pope Leo XIII. impressed on his Lordship that while this large question required a remedy, the people should be impressed with the fact that unless they adopted constitutional methods to remedy these public evils the blessing of God could not be upon them. If the people acted according to the laws of God in public as well as in private affairs the blessing of God would be on the country.

WEXFORD.—A Venerable Pastor.—The Very Rev. Canon Doyle, the venerable pastor of Ramsgrange, Wexford, has just celebrated his 83rd birthday. Canon Doyle's zeal in the cause of faith and fatherland is widely known. This was amply evidenced by numerous telegrams of congratulation which he received, including one from his Eminence Cardinal Logue, who was at the time in Rome, which ran thus: 'Cordial congratulations. The Pope sends special blessing.' Canon Doyle has spent 55 years on the mission. He is still hale and hearty and full of energy in the cause of his Divine Master.

WICKLOW.—A Threatened Eviction.—At a recent meeting of the Rathdrum Guardians the relieving-officer handed in a notice of eviction received from Messrs. Toomey, solicitors for Earl Fitzwilliam, against John Howard Parnell, of Avondale. It appears that the entrances to the Parnell demesne are erected upon land on the Fitzwilliam estate, and for which rent has not recently been paid to Lord Fitzwilliam. The result of his eviction, should his Lordship so desire, will be that the public will be precluded from visiting Parnell's residence.

GENERAL.

The Archbishop of Dublin and the Parliamentary Fund.—His Grace the Archbishop of Dublin has sent a subscription of £10 to the Irish Parliamentary Fund, and has written a letter thanking Mr. John Redmond for having saved the country from the calamity with which it was threatened of an angry political conflict in Christmas week.

Occupation of Members of Parliament.—The occupations of the various Irish Nationalist Members of Parliament are as follows: Farmers, 14; merchants, 12; barristers, 11; journalists, 10; in addition to six barristers who are engaged in journalism; solicitors, 7; landowners, 4; medical men, 4; schoolmasters, 3; ex-officers, 2; drapers, 2; labor members, 2; stockbroker, 1; malter, 1; mechanical engineer, 1; commission agent, 1; hotel proprietor, 1; pilot, 1.

A Christmas Box for an Evicted Tenant.—Mrs. William O'Brien sent, as a Christmas box, a cheque for £25 to Mr. John Mullen, an evicted tenant on the Massereene estate.

Evictions in Ulster.—The total of evictions in Ireland for the third quarter of 1900 was 1209, 300 in advance of the previous year. Unionist Ulster contributed the largest number—602. In Connaught the evictions for the three months were 280, in Leinster 177, and in Munster 150.

Emigration Figures.—The number of emigrants who left Ireland in October was 4273 as compared with 3524 for the same month last year. During the first 10 months of the past year no fewer than 43,649 people emigrated from Ireland as compared with 40,269 during the same period of the previous year.

The Manufacture of Mustard.—It may not be generally known that mustard is largely manufactured in Ireland. Yet this is so, and, furthermore, Irish mustard is said to be of a purer quality, and to cost twopence per pound less than that imported from England.

Solemn Thanksgiving Services.—The death of the nineteenth century and the birth of the twentieth were celebrated everywhere throughout Ireland with great and befitting religious

solemnity. Few except the sick and infirm missed the thanksgiving services which were solemnly opened at midnight on the 31st December as the old century expired and the new one came into existence. Never was a scene more impressive held in Ireland. It was indeed edifying in the extreme to see the multitudes wending their way to the various churches. In the cities and large towns it was easy enough, but in remote country districts it was frequently a difficult task. The faithful, however made little of the trouble. For miles and miles they tramped along the roads to the nearest church in order to be present at the solemn Midnight Mass, Exposition of the Blessed Sacrament, Benediction, and 'Te Deum.'

The Catholic University Question.—The *London correspondent of the Bradford Observer* writes:—I understand that Mr. George Wyndham is in communication with the Catholic Bishops on the subject of University education in Ireland. The new Chief Secretary shares the views of Mr. Balfour on this question, and I should not be surprised if he attempted to secure support by suggestions of legislation on this question. There is one favorable influence. The Irish Unionist members are not at all on good terms with the Government. Most of them are pledged to compulsory land purchase, and this is a proposal with which the Government will have nothing to do.

The Irish Question from a Scottish Standpoint.—The *Ayrshire Post* says: The presentation of an address to Mr. Kruger, even by a section of the Irish people, is an incident whose significance it would be wrong to ignore. We have no more relish than our neighbors for these manifestations of disloyalty. They are an obvious source of weakness to the Empire. They are a manifest blot on the Queen's head, a proof that Ireland has not shared in the content and national happiness that have been part and parcel of the life of Scotland and England since the Queen ascended the throne. They are a plain source of danger. They are signal evidence of the fact that, while the United Kingdom has strengthened its hold on its Colonies and dependencies in all parts of the world, it has abjectly failed to make Ireland happy, any more than to make Ireland prosperous. As to the solemn fact of Irish discontent there can be no doubt. The sooner Great Britain awakes to the importance of the situation, and to the fact that the United Kingdom is not united, the better; if not for the sake of Ireland, at least for her own sake. For the Empire can never be as strong as it ought to be, with Ireland sulky and discontented, and with coercion as the one practical policy that appeals most forcibly, and commends itself most readily, to the large majority of the people of England. It is the business of statesmen to remedy grievances, and to strike at the causes of disloyalty; to make friends of enemies. There are some indications that ere long Ireland may evoke the consideration of Parliament, and that the calm that has prevailed a while may be broken by storms. We hope not, but should it be so, it will be as well to bear in mind that these things must intermittently be so, so long as the causes of Irish discontent are allowed to remain.

The Parliamentary Fund.—Bishop O'Donnell, of Raphoe. Mr. John Redmond, M.P., and Mr. Stephen O'Mara, the treasurers of the Nationalist Parliamentary Fund, have issued an urgent appeal to the Irish people at home and abroad for the funds necessary to enable the Irish party to give an unremitting attendance in Parliament during the coming Session.

The Stage Irishman.—There was an exceptionally large attendance at the meeting of the Irish Literary Society in London on December 14, when Mrs. Ernest Rhys lectured on 'A Hundred Years of Irish Fiction.' Mr. Anthony Hope was in the chair, and in the audience were to be noticed many well-known writers of the day. In the course of a very interesting and critical discourse, Mrs. Rhys discussed the various types of Irish character which are to be found in works of fiction, and entered an earnest protest against the frequency with which the stage Irishman is portrayed by even the best known authors. She also gave her views upon the prominent Irish writers and their work during the century, especially criticising both Lever and Lover, whose Irishmen, she said, were drawn purely to suit the English taste. Subsequently, in putting a vote of thanks to the lecturer, Mr. Anthony Hope referred to the same subject, of which he did not quite take so strong a view. Stage Irishmen were, he said, produced every day as well as stage Irishmen, and if Irish writers wished to appeal to alien readers it was necessary and excusable to paint a broad and it may be a rather coarse character, because after all a little bit of exaggeration did no harm. Authors liked to be popular, and he did not suppose that in their hearts Irish people were less susceptible to that consideration than the English.

Tussicura, Wild Cherry Pectoral Balm, the famous remedy for coughs, bronchitis, asthma, and consumption, has the largest sale of any throat and lung medicine in New Zealand. Those who have taken this medicine are amazed at its wonderful influence. Sufferers from any form of bronchitis, cough, difficulty of breathing, hoarseness, pain or soreness in the chest, experience delightful and immediate relief, and to those who are subject to colds on the chest it is invaluable, as it effects a complete cure. It is most comforting in allaying irritation in the throat and giving strength to the voice, and it neither allows a cough or asthma to become chronic nor consumption to develop. Consumption has never been known to exist where coughs have been properly treated with this medicine. No house should be without it, as, taken at the beginning, a dose is generally sufficient, and a complete cure is certain. Beware of coughs. Remember every disease has its commencement, and consumption is no exception to this rule. Obtainable from Messrs. Kempthorne, Prosser and Co., Limited, and all merchants throughout the Colony. Price, 2s 6d.—*.*

People We Hear About.

Mr. C. Burnand, the Catholic editor of *London Punch*, has attained his 64th year.

The eldest son of the Marquis of Dufferin was killed early in the South African war, and another son has now been wounded.

Mrs. Haywood, the widow of the recently-deceased Chamberlain to his Holiness, died on December 14. Like her husband, she was an American convert to the Catholic faith.

The only sister of the late Monsignor Barry, V.G., of the diocese of Westminster, is the well-known Lady Superioress of the Mater Misericordiae Hospital, Dublin, where for 47 years she, as a Sister of Mercy, has ministered to the wants of the sick and dying.

The Rev. Edward Abercrombie Wilkinson, M.A., Anglican vicar of Whitworth, near Durham, has passed away. He belonged to a very old Durham family, and was a brother of the present Catholic Bishop of Hexam and Newcastle (the Right Rev. Dr. Wilkinson).

Lord Arundell, of Wardour, a Catholic peer, has just attained his 69th birthday. He married a daughter of Mr. John Errington, of High Warden, Northumberland, but has no issue, and the heir to his titles is his brother the Rev. the Hon. Everard Aloysius Gonzaga Arundell, who is in holy orders of the Catholic Church. One of his half-sisters is a nun.

The friendship of the ex-Empress Eugenie for Princess Henry of Battenberg is well-known, and it is believed that she has left the bulk of her fortune and beautiful jewellery to the latter's daughter, Princess Ena. It is now announced that the Princess is in future to be known by the name of Victoria Eugenie.

The oldest Catholic member in the House of Commons is Sir John Austin, who is 77. The following are sexagenarians:—Messrs. J. F. X. O'Brien, P. Carvill, James O'Connor, P. J. O'Brien, Donal Sullivan, W. McKillop, and Colonel Nolan. The youngest member is Mr. O'Shaughnessy (West Limerick), who is only 23. Messrs. Boland, O'Mara, Murphy, and Hope are 30 or under 30.

The youngest direct descendant of the Father of his Country, Miss Mary Washington Bond, has, strangely enough, just married a Catholic and an Italian, Mr. Attilio P. Morosini. Morosini, senr., the father of the groom, disapproved of the marriage because Miss Bond was not a Catholic, but he has since reluctantly relented. The Morosinis are of the staunchest Catholic stock.

Sir John Conroy, Bart., Fellow of Balliol College, Oxford, who died recently in Rome, in his 56th year, and by whose death a baronetcy becomes extinct, was not merely one of the most learned scientists in Europe, but the head of an ancient Milesian family in Ireland, and as such entitled of right to be named and addressed as 'The O'Mulconry.' One of Sir John Conroy's ancestors, who had large estates in Connaught, was beggared by the confiscations of Cromwell; another fell at the battle of the Boyne fighting for James II.; Sir John Conroy's grandfather, who was created a baronet, was Equerry to the Duke of Kent, the father of Queen Victoria; and his grandmother, the first Lady Conroy, was always believed to have been the medium of the friendly communication from the Queen in the early years of her reign to Daniel O'Connell. Sir John Conroy's mother was a daughter of Sir Lawrence Parsons, afterwards Earl of Rosse, the vehement opponent of the Union in the Irish House of Commons; and her eldest brother was the Earl of Rosse, the famous astronomer, from whom Sir John Conroy acquired the scientific tastes which made him a renowned Oxford Don, a Lecturer of Physics, and a Fellow of the Royal Society.

An amusing incident occurred at the first meeting of the new Westminster Corporation, London. The council agreed to apply to the Earl-Marshal for a grant of arms, and the Duke of Norfolk (the Mayor of the new borough), with a merry twinkle in his eye gravely informed the members that he would, as Mayor of the city, use his influence with the Earl-Marshal to obtain a favorable consideration of the council's request. The idea of the Duke of Norfolk as Mayor of Westminster pleading with himself as Earl-Marshal was too much for the gravity of the council and the joke was greeted with a peal of laughter. It is very evident that the Duke intends to keep this council in good humor, for he enlivened the proceedings with many pretty flashes of his wit. He proved himself to be exceedingly business-like, and set himself against any undue waste of time. One could not help extending a little sympathy for the photographer—'that horrible necessity of the end of the nineteenth century,' as the Earl called him—who was peremptorily ordered to desist from taking a second shot at the Council, because, in the opinion of the Mayor, he was wasting the time of the members.

The Grand Prix was the highest award obtainable at the Paris Exhibition, and the McCormick Harvesting Machine Company, of Chicago, secured this coveted honor, and not only this but they obtained more special prizes than all other competitors. Such a tribute to the worth of the McCormick machines is proof positive of their excellence. Messrs. Morrow, Bassett and Co., Christchurch, Ashburton, and Dunedin, are the agents for the Company's manufactures in New Zealand.—*.*

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

Largest "Pot-Still" Distillers in the World.

THE DUBLIN DISTILLERS' COMPANY, LTD.

The Popular Brands of this Company are
WM. JAMESON & CO.'S "HARP BRAND,"

GEO. ROE & CO.,

"G.R."

Guaranteed absolutely Pure Malt Whisky.

Head Office for Australasia:

JOHN MEAGHER & CO.,

82A Pitt Street, Sydney, N.S.W

£20 for a NAME

for the Second-Grade Dunlop Tyre
we intend placing on the market to
meet the existing demand for a

Good Wearing Tyre at a Low Figure.

CONDITIONS of COMPETITION.

The *Name* to be concise and appropriate.

The Competition is open to all.

Competitors may send in as many selections as they like, provided that they are sent in separately, with the selected name on one side of a sheet of paper and the senders name and address on the other.

Should more than one Competitor select the winning *Name*, the award will be made by priority. All letters will be numbered and filed as received, so that it is advisable for Competitors to send in their selections as soon as possible.

Letters to be addressed to "A." care of any of our Australasian Depots.

The Competition will close on December 31st, and our award advertised early in January.

The Dunlop Tyre Co. to be sole judge of the winning *Name*, which will be the property of the Coy.

A cheque for £20 will be forwarded to the successful Competitor as soon as our award is made.

THE DUNLOP PNEUMATIC TYRE CO. OF AUSTRALASIA LTD.,

ESTABLISHED 1859.

NEW ZEALAND INSURANCE COMPANY

(FIRE AND MARINE).

CAPITAL **£1,000,000**

PAID UP AND RESERVES **£420,000**

WITH UNLIMITED LIABILITY OF SHAREHOLDERS.

THE PREMIER COLONIAL COMPANY

Fire and Marine Risks accepted at Lowest Current Rates. Losses settled with promptitude and liberality.

OTAGO BRANCH: Corner of Rattray and Crawford Streets, Dunedin.

WILLIAM I. BOLAM, Manager.

GLOBE HOTEL,

OAMARU.

P. KELLY Proprietor.
P. KELLY wishes to inform his friends and the public generally that he has purchased the Globe Hotel, and will be happy to meet them there. Country Visitors and the Travelling Public will find every convenience. The Hotel, which is being renovated throughout, has accommodation for a number of Boarders; has its Private Sitting Rooms, Billiard Room, Bath Room, etc. Convenient to the New Railway Station and opposite the Theatre Royal. A good table kept. All Wines and Spirits of the Best Quality. Free Stabling accommodation.

MUSICAL EXCHANGE

FOR

PIANOS AND ORGANS,
Either for Cash or very easy Time Payments.
R. FRANCIS,
139 & 161 MANCHESTER STREET
CHRISTCHURCH.

RAILWAY HOTEL,

MANCHESTER STREET,
CHRISTCHURCH

(One minute from the Railway Station).
MR. WILLIAM JOHNSTON, late of Timaru Refreshment Rooms, has taken over the above favourite house, and offers every comfort to his patrons and friends.

ESTABLISHED 1880. TELEPHONE No. 69

BAKER BROTHERS,

FURNISHING UNDERTAKERS,
ASHBURTON.

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.

GENUINE SEEDS

From a
RELIABLE FIRM.

It is rapidly becoming known throughout N.Z., that
CRAVEN'S SEEDS GROW.
Sound, pure and reliable seeds are
WHAT YOU WANT,
And
WE WANT TO SUPPLY THEM.

Illustrated catalogue and guide,
free to any address.

JAMES CRAVEN AND CO

SEED SPECIALISTS,
2 MANNERS ST.,
WELLINGTON

MACALISTER AND CO

(J. J. HISKENS),
CHEMISTS, INVERCARGILL.

A Complete Stock of Everything that is looked for in a first-class Pharmacy

Sole Agents for the supply of
PURE NATURAL LYPH FOR
VACCINATION.

P.O. Box 120, | Telephone 90,
INVERCARGILL.

JOHN GILLIES

Furniture, Carpet, Floorcloths, and
Linoleum Warehouse,
8 GEORGE STREET, DUNEDIN.
Has just landed Brussels and Tapestry
Carpet of magnificent designs, Floorcloths
and Linoleums, all widths up to 12 feet in
new designs and various qualities.

Bedsteads and Bedding, all kinds fresh
and new.

A large assortment of Bamboo Tables,
Whatnots, Brackets, Screens, Stools, new
colourings and designs.

A large stock of New Furniture of latest
new styles.

Houses Furnished on the Time-Payment
System. Terms very easy. Everybody in
town and country cordially invited to visit
and inspect our Immense Stock.

FLETCHER, HUMPHREYS & CO.,

WINE, SPIRIT, & CIDER MERCHANTS.

Also Importers of

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

WAREHOUSE AND BONDED STORES:

CATHEDRAL SQUARE,
CHRISTCHURCH.

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.

MAURICE O'CONNOR.

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

MALTSTERS AND BREWERS,

CITY BREWERY, DUNEDIN.

VETERINARY SHOEING FORGE,

WASHDYKE, TIMARU.

JOHN ROBERTSON, PROPRIETOR
(Late of Oamaru).

Begs to return thanks for the liberal support accorded to him since coming to Washdyke, and trusts by strict attention to business and good workmanship to merit a continuance of favors. All work received promptly attended to.

HORSE-SHOEING A SPECIALITY.

THOMSON, BRIDGER AND CO.,

DUNEDIN AND INVERCARGILL.

IRONMONGERS, HARDWARE AND TIMBER
MERCHANTS AND MANUFACTURERS.

Importers of Fencing Wire (plain and galvanised),
Barbed Wire, Sheep and Rabbit Netting, Fencing
Standard 'M', 'Kiwi' and 'Reliance',
Rabbit Traps, etc., etc., including all
kinds of Farmers' requirements
in Hardware.

STANDARDS PUNCHED

True to gauge. Net weight after punching only charged.

Manufacturers of Doors, Sashes, and all Building Requisites, also
of Churns, Butter Workers, Printers, Milk Vats, and all
Dairy Implements.

General, Builders', and Furnishing Ironmongery, Electro-Plated
Ware, Cutlery, &c., &c., in great variety.

PRICES LOW. QUALITY EXCELLENT.

Building Timber of all kinds supplied direct from Sawmills when
required.
Totara and Black Pine, to any description, from our own mills at
OWAKA.

THOMSON, BRIDGER AND CO.,

Princes Street, DUNEDIN; Dee Street, INVERCARGILL.

For STYLISH, RELIABLE Boots and Shoes

VISIT

H. R. MORRISON'S,

95 GEORGE STREET, DUNEDIN.

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



STANDARD

THAT YOUR BOOTS ARE BRANDED ON THE HEEL

FOR THE FOLLOWING REASONS

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|---|---|---|---|--|
| <p>FIRST.
Boots with this Brand on the heel are Guaranteed to Fit and Wear well.</p> | <p>SECOND.
On this Brand only the Very Best of Workmen are employed.</p> | <p>THIRD.
Only the Very Best of Materials are used in this Brand of Boots and Shoes.</p> | <p>FOURTH.
Farmers, Miners, and all who want to keep their feet dry, try this Brand.</p> | <p>FIFTH.
The "STANDARD" Brand Boots and Shoes are known from Auckland to the Bluff for sterling quality.</p> |
|---|---|---|---|--|

Commercial.

(For week ending February 20.)

PRODUCE.

London, February 16.—The wheat markets are quiet, the Continental steady, and there is little inquiry for cargoes. Victorian January-March shipments are quoted at 29s 9d; and sailer parcels, 29s.

Butter is a shade weaker, with a steady trade in colonial at 106s, and occasionally 108s. Danish is flat, 115s. Cheese: New Zealand is dull at 50s to 52.

Napier, February 17.—Nelson Bros. have received the following cable from the Colonial Consignment and Distributing Company:—'A fall of 1d in North Island mutton, and the market shows an inclination to downward tendency. To-day's quotations: Best Canterbury, 4½d; best Napier and North Island, 4½d.'

London, February 17.—Frozen Meat.—Mutton: Crossbred wethers, maiden ewes—Canterbury, 4½d; Dunedin and Southland, 4½d; North Island, 4½d. Lamb is unchanged. River Plate Mutton: Crossbred or merino wethers—heavy, 4d; light, unchanged. New Zealand beef (180lb to 220lb, fair average quality). Fores 3½d.

Hemp is steady. Wellington January and March shipment, L22

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

WHEAT—There is rather more inquiry for medium quality and fowl wheat. Prime milling, 2s 6d to 2s 7s; medium to good, 2s 3d to 2s 5d; fowl wheat, 2s to 2s 1½d; fowl wheat (broken), 1s 8d to 1s 11d per bushel (sacks in).

OATS—Milling and A grade is in good demand, but discolored and light oats are neglected. Prime milling, 1s 6½d to 1s 7d; good to best feed, 1s 5½d to 1s 6½d; inferior to medium, 1s 3d to 1s 5d (sacks extra).

BARLEY—There is a little more enquiry but at very poor figures, say 1s 3d to 1s 6d for medium to fairly good samples (sacks extra).

POTATOES—Best Derwents, L5 to L5 15s per ton (sacks in).

CHAFF—Best. L2 10s to L2 15s; medium, L2 to L2 7s 6d per ton (bags extra).

MR. F. MEENAN, King street, reports:—Wholesale prices only—Oats: Feed, fair to good, 1s 4d to 1s 6d; milling, 1s 6d to 1s 7d. Wheat: milling, 2s 5d to 2s 6d; fowls, 1s 9d to 2s 2d. Potatoes: New, local. L5. Chaff: Good demand for prime up to L2 15s; inferior, hard to sell; medium, L2 5s. Straw: pressed 35s, market bare; loose, 30s. Flour: Sacks, 200lbs. L6 10s; 50lbs, L7; 25lbs, L7 5s. Oatmeal: 25lbs, L9 10s. Butter: Dairy, 6d to 8d; factory, 9½d to 10½d. Cheese: Dairy, 5d; factory, 5½d. Eggs, 1s 3d. Onions: Melbourne, L9 10s; Canterbury, L7.

SOUTHLAND PRODUCE MARKET.

Invercargill prices current:—Wholesale: Butter, fresh, 7d, factory, bulk, 10d; pats, 10½d; eggs, 1s per doz; cheese, farm, 3½d; bacon, farm, 7d; do (rolled) farm, 6d; hams 8d; potatoes, L4 per ton; barley, 2s to 2s 6d; fowl wheat, 2s; chaff, L2 10s; flour, L6 10s to L7 5s; oatmeal, L9 10s to L10; pollard, L4; bran, L3 10s, including bags. Retail—Fresh butter, 9d, factory, bulk, 1s; pats, 1s 0½d; eggs, 1s 3d per doz; cheese, 6d; bacon, rolled, 8d, sliced 9d; hams, 10d; potatoes, 5s per cwt; flour, 200lbs, 14s; 50lb, 4s; oatmeal, 50lb, 6s; 25lb, 3s; pollard, 6s 6d per bag; bran, 4s per bag; chaff, L3 per ton; fowls feed, 2s 9d per bushel.

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

OATS—Good to prime feed and milling command most attention, and are saleable at late values. Medium and inferior sorts are

not in request, and are difficult to place. We quote: Prime milling, 1s 6½d to 1s 7d; good to best feed, 1s 5d to 1s 6½d; inferior to medium, 1s 3d to 1s 5d per bushel (sacks extra).

WHEAT—Prime quality is in most favor with millers, but medium sorts are in some demand at late quotations. Fowl wheat is scarce and is a shade firmer. We quote: Prime milling, 2s 6d to 2s 7d; medium to good, 2s 3d to 2s 5d; whole fowl wheat, 2s to 2s 2d; broken and damaged, 1s 8d to 1s 11d per bushel (sacks in).

POTATOES—Supplies have been moderate, and all offered at our sale to-day met good competition. Best Derwents sold at L4 15s to L5 5s; kidneys, L4 10s to L5 per ton (sacks in).

CHAFF—The market has been fully supplied, and in consequence values have suffered slightly. A few choice lots have been placed at L2 15s, but, in order to effect a clearance most of the good oaten sheaf coming forward has been quitted at L2 10s to L2 12s 6d; medium to good, L2 to L2 7s 6d per ton (bags extra).

WOOL, SKINS, TALLOW, ETC.

London, February 15.—The Bradford wool market is dull. Common sixties, 17½d; super, 18½d.

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

SHEEPSKINS—Catalogues are small, and are meeting poor competition in sympathy with wool market.

RABBITSKINS—A very good demand. Summers, 6d to 8d; small, 3d to 5d; autumn, 9d to 11d; winters, 14d to 16d; selected, 16½d to 17d per lb.

WOOL—Next local sale on Friday, 22nd inst, at 2 p.m.

HIDES AND TALLOW—Market unchanged.

LIVE STOCK.

ADDINGTON STOCK MARKET.

The entries at Addington comprised 3000 fat sheep, 3000 fat lambs, 10,000 store sheep, 332 cattle, and 344 pigs.

FAT CATTLE—There were 161 head yarded, mostly cow and heifer beef, with a few prime steers. The demand was weaker, and there was a decline of 1s per 100lb, best ruling at from 21s 6d to 23s; other, 17s 6d to 21s. Steers realised from L6 15s to L8 10s; two prime bullocks, L10 5s; heifers, L5 15s to L7 12s 6d; cows, L4 17s 6d to L7 10s, and up to L9 5s for extra heavy.

FAT SHEEP—There were very few good wethers, the entry being mostly unfinished sorts, and the demand was weaker. Heavy wethers brought from 20s 4d to 21s; freezers, 18s to 19s; light and unfinished sorts for grazing, 16s to 17s 6d. There were too many ewes, and the market was irregular, with a decline for all sorts. Best brought from 16s to 18s; others, 12s to 15s 6d; prime merino wethers, 15s 6d to 15s 11d, and poor sorts, 10s 1d.

STORE SHEEP—These comprised mostly wethers and lambs. Except for good, young sheep, which about held their own, there was a decided decline, but the bulk of the yarding changed hands. Forward wethers fetched from 15s 3d to 16s 7d; backward, 13s 8d to 15s 1d; good young ewes, 16s 1d to 18s 6d; sound, 15s 7d to 16s 1d; aged (including Chatham Islanders), 5s 9d to 9s 3d; lambs, 9s 11d to 12s 6d.

PIGS—There was a medium supply of fats, which were slightly easier. Baconers brought from 33s to 42s 6d; extra heavy, to 52s 6d, equal to 3½d per lb; porkers, 20s to 32s 6d, equal to 3½d per lb. Stores were in good demand, and brought from 21s 6d to 21s while suckers and weaners sold at 6s to 13s 6d.

DUNEDIN HORSE SALEYARDS.

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

There was a very poor entry of horses at last Saturday's sale, only about 30 animals, all of indifferent quality, being forward. Of that number there was not one draught, notwithstanding that the demand for first-class young horses is still good and prices satisfactory. Fully half of the harness horses changed hands, and

J. G. WARD & CO. WOOL, GRAIN, SEED, AND MANURE MERCHANTS,

AUCTIONEERS AND STOCK AGENTS,

Full Stocks of Cornsacks, Woolpacks, Manures, Seeds, etc., kept, and Farmers are asked to call upon us before purchasing their requirements.

Invercargill, Gore and Bluff.

AGENTS FOR—Massey-Harris Implements, Huddart, Parker Steamers, Manchester Fire Insurance Co., Lawes' Dips and Manures.
MANAGING AGENTS FOR—Ocean Beach Ice-making Works, (Birt & Co., Limited, Proprietors).

B O U S K I L L A N D M C N A B

THREE FIRST AWARDS AND SPECIAL GOLD MEDAL AT THE AUCKLAND EXHIBITION, 1899.

These Awards were gained by work manufactured on our premises, Symonds street, and distanced all competing work, both local and imported. We invite inspection of our large stock of

MONUMENTS, TOMBS, HEADSTONES, CROSSES, ETC.

The Largest Stock of Designs of IRON TOMB RAILINGS in the Colony. Designs and Prices forwarded Free on Application.

Lowest possible Prices consistent with Good Work and Material.

B O U S K I L L A N D M C N A B,
SYMONDS STREET,
AUCKLAND.

J. FANNING & CO.

Telephone 650.

House, Land, Estate, & Financial Agents.

ROYAL EXCHANGE, OPERA HOUSE,
WELLINGTON.

Money Invested, Loans Negotiated, and entire Management of Properties and Collection of Rents undertaken.

The firm have Special Facilities for disposing of Town and Country Properties.

Correspondence invited from property owners also persons wishing to buy.

E. W. DUNNE, BOOKSELLER,

43 GEORGE STREET, DUNEDIN.

JUST REMOVED TO NEW PREMISES.

Special inducements are now offered to Customers and the General Public to kindly inspect our NEW STOCKS in every line.

Just Opened :

THE LATEST IN BOOKS, STATIONERY,
AND ALL DESCRIPTIONS OF GENERAL & FANCY GOODS.

Inspection freely invited.

IMPORTANT NOTICE.

DUNEDIN PAWN OFFICE,

5 GEORGE STREET, DUNEDIN.

(Late A. Solomon.)

W. G. ROSSITER (for the last 15 years Manager for the late Mr. A. Solomon) having bought the old-established and well-known pawnbroking business of the late Mr. A. Solomon, begs to announce to the public of Dunedin and Suburbs that he will carry on the business with the same attention and fidelity as formerly.

Note Address :

W. G. ROSSITER,

PRACTICAL WATCH AND CLOCK MAKER,

No 5, GEORGE STREET, DUNEDIN.

SCOTIA HOTEL

Corner of
LEITH AND DUNDAS STREETS, DUNEDIN.

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

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

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

NEW BUTCHERY.

JOHN MCINTOSH
(For many years salesman to City Co.),

Opposite Phoenix Company,
MACLAGGAN STREET, DUNEDIN,

Has opened as above.

Only the best of meat at lowest possible prices.

Families waited on for Orders.

A TRIAL SOLICITED.

GEORGE DENNIS,

Late of Park Hotel, Newtown, Wellington and West Coast South Island,

Has taken over BARRETT'S HOTEL Lambton Quay, WELLINGTON, where he is prepared to provide for his old patrons and the public generally every accommodation.

Two minutes' walk from Post Office and wharf.

Tram passes door.

WAIMATE HOTEL, WAIMATE

T. TWOMEY ... Proprietor.

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

Wines and Spirits of the best brands.

The Hotel is being refurnished and renovated throughout.

J. AND W. GRANT
Blacksmiths, Wheelwrights, and
Coachbuilders, Temuka.

J. and W. G., in thanking the public for their support in the past, beg to solicit a continuance of the same. As we have now a very complete stock for carrying on our several branches, and having secured the services of one of the best painters in the Colony, we have now a very strong staff of men in their different lines.

Shoeing, as usual, a specialty.

HUGH GOURLEY
desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clarke and MacLaggan streets, Dunedin.

Funerals attended in Town or Country with promptness and economy.

SANITARY PIPE
AND STONEWARE FACTORY
KENSINGTON.

The undersigned, having purchased the above Works, is prepared to sell at Lowest Current Rates.

J. H. LAMBERT,
NORTH-EAST VALLEY AND KENSINGTON.

UNION STEAM SHIP COMPANY OF NEW ZEALAND LIMITED

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

LYTTELTON and WELLINGTON—

Moura Fri., Feb. 22 3 p.m. D'din

Monowai Thurs., Feb. 28 2.30 p.m. tr'n

Te Anau Fri., March 1 3 p.m. D'din

NAPIER, GISBORNE and AUCKLAND—

Moura Fri., Feb. 22 3 p.m. D'din

Te Anau Fri., March 1 3 p.m. D'dia

SYDNEY, via WELLINGTON—

Monowai Thurs., Feb. 28 2.30 p.m. tr'n

Mokoia Thurs., March 7 4 p.m. D'din

SYDNEY via AUCKLAND—

Mararoa Tues., March 5 3 p.m. D'din

Waikare Tues., March 19 3 p.m. D'din

MELBOURNE via BLUFF and HOBART—

Moana * Mon., Feb. 25 3.35 p.m. tr'n

Talune Mon., March 4 3 p.m. D'din

* Calls Milford Sound.

WESTPORT via OAMARU, TIMARU, AKAROA, LYTTELTON, WELLINGTON, NEW PLYMOUTH, and GREYMOUTH.

Cargo only.

Corinna Thurs., Feb. 21 3 p.m. D'din

WESTPORT via TIMARU, LYTTELTON, and WELLINGTON (cargo only).—

Upolu Fri., March 1 3 p.m. D'din

GREYMOUTH via OAMARU, TIMARU, LYTTELTON, WELLINGTON and

NEW PLYMOUTH (cargo only).—

Janet Nicoll Wed., Feb. 27 3 p.m. D'din

SOUTH SEA ISLAND SERVICE.

For FIJI (From Auckland).

Taviuni Wed., March 6

TONGA, SAMOA, FIJI, and SYDNEY

(From Auckland.)

Hauito Wed., March 13

RAROTONGA and TAHITI.

(From Auckland.)

Ovalau Tues., March 12.

"DEAR ME!

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

had there been more of better quality we are sure that buyers could easily have been found for them. We can recommend consignments of first-class, young, light harness horses, suitable for waggonettes, expresses, and spring carts, and also for good butchers' basket horses, etc. We have also a number of buyers for buggy and waggonette pairs, and a few carriage pairs could also be placed at good prices. We quote as follows:—Superior young draught geldings, L45 to L50; extra good prize horses, L60 to L65; medium draught mares and geldings, L30 to L40; aged do, L20 to L25; upstanding carriage horses, L25 to L35; well-matched carriage pairs, L70 to L80; strong spring-van horses, L25 to L30; milk-cart and butchers' order-cart horses, L18 to L25; tram horses, L12 to L16; light hacks, L7 to L10; extra good hacks, L18 to L25; weedy and aged hacks and harness horses, L2 to L5.

WHITHER GOEST THOU ?

MANY visitors to Rome travel down the Appian Way and see the church called 'Domine, Quo Vadis?'

Here, tradition says, St. Peter, fleeing from the persecutors in the reign of Nero, met his Master going into the city. Recognising Him, he inquired: 'Domine, Quo Vadis?' i.e., 'Lord, whither goest Thou?' To which Jesus answered: 'I am going to be crucified again.'

Thereupon St. Peter, ashamed of his flight, turned back to the city to meet his death.

A marble slab in the church gives a copy of our Lord's footprint, the original being in the church of St. Sebastiano, one of the seven churches so much frequented by pilgrims.

WEDDING BELLS.

KNIGHT—WHITE.

A QUIET but pretty wedding (writes a correspondent) took place in the Church of the Sacred Heart, Timaru, on the 14th inst., when Mr C. E. Knight, of Timaru, was united in the bonds of matrimony to Miss L. White, formerly of Oamaru. A Nuptial Mass was celebrated by the Rev. Father Tubman, who also performed the marriage ceremony. The bridegroom was supported by his brother, Mr A. Knight, as groomsman, and the bride was attended by Miss L. Knight as bridesmaid. The bride was attired in a costume of soft white foulard material, with floral hat, and the bridesmaid wore a pretty salmon-colored embroidered dress with cream-trimmed hat. At the conclusion of the ceremony the party adjourned to the residence of the bridegroom's parents, where the wedding breakfast was laid. Mr and Mrs Knight were the recipients of many useful and handsome presents as expressive of the high esteem and kindly feeling entertained by numerous friends towards them. The happy couple left in the afternoon by the express for the North.

O'BRIEN—SHANKS.

A marriage which attracted much attention took place recently in the Sacred Heart Church Reefton, when Miss M. A. Shanks, niece of Mr. J. Nagle, was married to Mr. J. O'Brien, the ceremony

being performed by the Rev. Father Hickson. The bride (says the *Inangahua Times*) was given away by her uncle and looked very attractive in a dress of cream nun's veiling with cream broche bodice, richly embroidered. The bridesmaids, Miss Celia Morris, and Miss Molly Gilbertson (cousin of the bride), were also attired most becomingly. Both bride and bridesmaids carried handsome bouquets; that of the bride composed of orange blossom and maiden hair fern, together with a gold bar brooch set with pearls being the gift of the bridegroom, who also presented a gold bar brooch to each of the bridesmaids. Mr. J. McSherry acted as best man. After the ceremony the bridal party were entertained at afternoon tea at the residence of Mrs. Nagle. The young couple were the recipients of a large number of valuable presents, not the least among which were two or three cheques for substantial amounts from relatives in Australia.

EVANS—BURROWS.

At the Pro-Cathedral, Christchurch, on January 30 (writes our own correspondent), a wedding took place which occasioned more than ordinary interest. The Very Rev. Dean Foley, S.M., officiated, and the contracting parties were Mr. C. H. Evans, of the firm of Messrs. Lees and Evans, and Miss M. A. Burrows, only daughter of Mr. Samuel Burrows, of Halswell. The bride, who was given away by her father, wore a handsome costume of cream brocade silk, trimmed with chiffon and orange blossoms. Misses Marion and Frances Evans and Delia Mannix attended as bridesmaids, wearing dainty white silk dresses, trimmed with lemon-colored ribbon, with picture hats to correspond. The bridesmaids wore massive gold bangles, the gift of the bridegroom. His gift to the bride was a bangle set with diamonds and sapphires, and the bride's gift to the bridegroom, a pair of handsome gold sleeve links suitably inscribed. The bridegroom was attended by Mr. H. Burrows and Mr. B. Evans. After the ceremony the guests were entertained at breakfast by Mr. and Mrs. Burrows at their residence, Halswell. The Very Rev. Dean Foley presided, and the happy couple were the recipients of many good wishes. A social was given in the evening at the Art Gallery, attended by upwards of 150 guests, Mr. and Mrs. Evans leaving subsequently for Auckland, where the honeymoon was to be spent. Amongst the numerous and costly presents was a beautiful one to the bride from the Sisters of the Good Shepherd, Mount Magdala, and cheques from Mr. and Mrs. Burrows and Mr. H. Burrows.

Messrs Herbert, Haynes, and Co., Princes street, Dunedin, are now making their first autumn show of the latest novelties received from the principal manufacturing centres of the world. Every department is stocked with the best and most up-to-date goods in the market. Visitors to Dunedin should not miss calling at the establishment and inspecting the very superior stock.—*.*

The proprietors of the Melbourne *Advocate* have much pleasure in announcing that they have purchased the sole right of publishing the new and interesting book, *For Land and People: or, the Boer Story of the War*, by Mr. Michael Davitt. The first chapter will appear in the *Advocate* on an early date. Many people are anxious to hear what Mr. Davitt has to say on the origin of the struggle in South Africa, and they can gratify their wish by becoming subscribers to our Melbourne contemporary. The subscription is 15s per annum, posted to any part of Australia.—*.*

THE Proprietors of the "ADVOCATE" have much pleasure in announcing that they have purchased the sole right of Publishing the NEW and INTERESTING BOOK—

"For Land and People; or . The Boer Story of the War,"

BY

The first chapter of which will appear in the "ADVOCATE" on an early date. Thousands of persons would like to know what Mr. Davitt has to say on the origin of the war. Persons wishing to read the "Boer Story of the War" can do so by sending their names to the "ADVOCATE" Office, Melbourne, as subscribers. The subscription is Fifteen Shillings per year, posted to any part of Australia.



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Michael Davitt

Ashburton Residents

and the public generally are reminded that T. H. UNDRILL & CO., Tancred Street, Furnishing Warehousemen and UNDERTAKERS, deserve your patronage.

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SPECIAL NOTE.

In answer to numerous enquiries, so soon as the proposed New Catechism is finally settled by the coming Synod, we shall advertise same without delay. In the meantime we are authorised to supply the Catechisms approved by the Plenary Council.

THE PROVINCIAL ECCLESIASTICAL SEMINARY,
HOLY CROSS COLLEGE, MOSGIEL,
RE-OPENED ON FRIDAY, 15TH INST.

IN conformity with arrangements made at the First Provincial Synod held at Wellington in January, 1899, this Seminary has been established for the EDUCATION OF STUDENTS from all parts of New Zealand who wish to devote themselves to the Priesthood.

Candidates for admission must be at least 12 years old, and must present satisfactory testimonials from the Parochial Clergy and from the Superiors of Schools where they have last studied.

The Pension is £35 a year. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding, and House Linen.

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

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin, who will act as Rector.

Applications to be made to the Right Rev. Rector; or the Vice-Rector, Holy Cross College, Mosgiel.

J. M. J.

SACRED HEART COLLEGE,
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CONDUCTED BY THE MARIST BROTHERS.

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Great Binder Competition.—We are pleased to inform you that at a Binder Trial, held under the auspices of the Inverk Society, Kilkenny, Ireland, the following was the result:—

PLANO: 1ST PRIZE and SPECIAL GOLD MEDAL.

We are also happy to state that we received from the hands of the Royal Cornwall Polytechnic Society Highest Award, First Prize, and Special Gold Medal for our Binders and a Special Medal for our Sickle Grinders. Also Special Gold Medal for our Reapers and Binders at the Paris Exhibition.

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CONVENT, Nelson.

IN MEMORIAM.

In loving memory of CATHERINE, beloved wife of DANIEL O'CONNELL, Seacliff, who departed this life February 16th, 1900.—May her soul rest in peace.

Inserted by her loving husband and family.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, FEBRUARY 21, 1901.

THE H. A. C. B. S.



THE Annual General Meeting of the New Zealand District of the Hibernian Australasian Catholic Benefit Society opened in Dunedin on yesterday. We bid the Officers and Delegates a hearty welcome to our southern city. It would be difficult to overstate the benefits which such a Society is calculated to produce in any country, and especially in one of mixed religion, such as is New Zealand. We trust that the inaugural deliberations of the twentieth century now taking place in our midst may be the means of greatly strengthening the position and extending the influence of that admirable Society which so fully realises the three conditions of association laid down in the Encyclical Letter of Pope LEO XIII. on the Condition of Labor, since (1) it is grounded on religion; (2) its aim is mutual concord; and (3) its result is the well-being of the poor.

THE EDUCATION DIFFICULTY.

LAST week the ever-recurrent education difficulty woke up and whimpered like a sick child in the Anglican Synod. Then it got its dose of soothing syrup and was wrapped tenderly in cotton wadding and put to sleep again for another twelve months. Our Anglican friends are conscious—many of them keenly conscious—of the unhealthiness of the rank secularism of 'our glorious system.' But they manifest no marked inclination to follow the Catholic body in the adoption of a course of action which, if taken up by one other leading denomination in the country, would speedily result in the application of a permanent remedy for a state of things which, if permitted to continue, must produce the gravest moral evils. There is, happily, no note of hesitancy about the two pronouncements made upon the subject in Christchurch and Dunedin during the past week,

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from the Catholic standpoint, by one who is sure to be listened to with respect in every one of the seven colonies of Australasia. We refer to the distinguished prelate, the Archbishop of Melbourne, who on last Monday left our shores. We were privileged to publish his views on the education problem in our last issue, and this week we print a further statement made by him upon the same burning theme in the course of his reply to the address of the clergy and laity of Dunedin. 'It is deplorable,' said he in the course of his remarks, 'that non-Catholics will not take up the question of Christian education.' 'They have time and again given expression to the pain which they feel at viewing the decay of Christian ideals. They admit that the Churches are neglecting their duty, and that there is a great deal of profanity and vice amongst the rising generation. But in this matter they take no steps to counteract a tendency which will be ultimately fatal to family and national life. They will not co-operate with Catholics in trying to introduce a system of education which is an absolutely necessary means of inducing a Christian character in any country.'

The hard secularism of the present system of public instruction is a blow at every Christian creed. Thanks to their splendid spirit of self-sacrifice, Catholics experience its natural and calculable results in the least degree. But it is dealing the various non-Catholic Christian denominations a staggering blow. And hence from pulpit and platform and from the midst of synods and assemblies and conventions rises the alarm-cry that the denominations are losing their hold on the young, that attendance at church services is becoming sparse, and that religion generally is showing signs of dry-rot. And coupled with this melancholy plaint is the attempt to abdicate one of the chief functions of a Christian Church—the religious instruction of youth—and to fling it upon the shoulders of the State. But, as we have frequently shown, the solution of the difficulty does not lie that way. What is required of our Protestant fellow-colonists is less of helpless complaint about the natural results of a state of things in which they have too long acquiesced; less of portentous head-shakings and of profitless resolutions that lead to nothing practical; and more of that self-sacrifice of which their less wealthy Catholic neighbors are giving them year in year out such a moving example. Let the Presbyterians or Anglicans of New Zealand, or any considerable section of either of them, set seriously about building, equipping, and maintaining Christian schools for the upbringing of their children in accordance with their respective ideals of religious instruction, and the education problem will soon solve itself. And in due course thereafter we shall hear fewer wailings about diminished attendance at religious services and the relaxing hold of the Churches upon the masses of the people. As for Catholics: let them keep their hearts up and persevere in the good work, for—in the words of the First NAPOLEON—'victory belongs to the most persevering.'

WHITE SAVAGES AT PLAY.

ON reading the published accounts of the barbarities practised by the 'Christian' troops from the West in the land of the heathen Chinee, one is tempted to ask, in the language of Truthful JAMES:—

Is our civilisation a failure?
Or is the Caucasian played out?

We have before us several independent accounts of the atrocities perpetrated by the Westerns in the Land of Flowers. One of these stories of blood and crime is the outcome of an official investigation. Others are from newspaper correspondents at the front. But the most complete and terrible indictment of the uniformed Caucasian savages comes from the pen of Dr. E. J. DILLON, who was for a long time resident in China, who was an eye-witness of much of what he relates, and whose article upon the subject appears in the January number of the *Contemporary Review*. Making all reasonable allowance for exaggeration, there still remains a solid substratum of horrible facts which imply hideous orgies of massacre and outrage far worse than those which roused Great Britain to such magnificent indignation over the Bulgarian atrocities of more than twenty years ago.

'The characteristic traits of this international campaign,' says Dr. DILLON, 'so far as Chinamen have felt its effects, have been bloodshed, rapine, and rape. Males and children have been killed, not always with merciful speed, and more than once they were half-killed and possibly buried alive, the soldiers' time being short and their victims many.' Looting of the private property of Chinese non-combatants has been carried out with thorough-going completeness and on a vast scale. At Tungtschau the Chinese made no resistance, no fighting took place, and the allies entered into peaceable possession of the city. Notwithstanding this the non-combatant natives, both pagan and Christian, were 'killed in sport and bayoneted in play.' 'I speak as an eye-witness,' says Dr. DILLON, 'when I say, for example, that over and over again the gutters of the city of Tungtschau ran red with blood, and I sometimes found it impossible to go my way without getting my boots bespattered with human gore. There were few shops, private houses, and courtyards without dead bodies and pools of dark blood. Amid a native population whose very souls quaked at the sight of a rifle, revolver, or military uniform, a reign of red terror was inaugurated for which there seems no adequate motive. Even if all the Chinese within the city had risen in revolt against the foreigners, the latter would have quelled it without an effort. Yet they were kept with a DAMOCLES' sword continually falling on their heads. No native's life or property was safe for an hour. Men I had been speaking to before lunch were in their graves by sundown, and no mortal will ever know the reason why. The thirst of blood has made men mad. . . . The Chinese were treated as Christians were in the reign of NERO.'

'No prisoners were taken,' writes a German marine; 'that is to say, if they are made they are at once shot down when the battle is over.' 'European troops,' says Dr. DILLON, 'give no quarter, even to men who are not their enemies.' At Taku three hundred unarmed and inoffensive coolies were massacred by the Russians in cold blood. Along the Peiho the western barbarians used bullet and bayonet to such a lively tune that the river became 'at once an Aceldama and a Cloaca Maxima'—oozy and foul with festering human corpses. And in the blazing villages along its banks 'men, women, boys, girls, and babes in arms were shot, stabbed, and hewn to bits in the labyrinth of streets, and their murdered bodies became the prey of pariah dogs. The treatment accorded to females 'from six to sixty years old' defies description. Its coarse brutality may be inferred from the following facts: Dr. DILLON states that 'wives and daughters hanged themselves on trees or drowned themselves in garden wells in order to escape a much worse lot'; and the *Japan Weekly Mail*, basing its statement on official investigation, says in a recent issue: 'It sends a thrill of horror through every white man's bosom to learn that forty missionary women and twenty-five little children were butchered by the Boxers, but Mr. TAGUCHI, whose testimony is beyond impeachment, and who speaks in the sequel of investigation personally conducted by himself, tells us that in Tungtschau alone, a city where the Chinese made no resistance and there was no fighting, 573 women of the upper classes committed suicide rather than survive the indignities they had suffered. Women of the lower quarters fared similarly, he tells us, at the hands of the soldiers, but were not unwilling to survive their shame.' The European and American troops went to China under the pretence of being the 'vindicators of public order.' They have degraded themselves into becoming 'the gladiators of history.'

The acts of military savagery and barbarism have not been confined to any Western nationality. Every Christian flag in China has been disgraced. But, by common consent, the palm of sheer villainy is accorded to the semi-civilised Cossacks whom Russia brought to the Far East to 'reason' with the Chinaman. The Japanese alone seem to have come out of the discreditable business with some shreds of national honor left. At Port Arthur in 1894 they gave no quarter. In the early days of the Chinese imbroglio the rank and file manifested a decided inclination to follow the example of the Western savages with whom they were associated. But their generals set their faces as hard as flint against military cruelty, 'visiting the offenders brought before them,' says Dr. DILLON, 'with such terrible punishment that among their troops the practice died suddenly

out, and the Japs succeeded in setting an example of political wisdom to all the foreign allies. In battle fearless and fierce, they were wont to spare the lives of harmless people in all towns and cities, and to post up notices calling upon all their allies "to spare and not to molest the inmates, who are good and loyal people." . . . In worldly wisdom, as in their commissariat and hospital organisation, the Japanese were considerably ahead of the best of the Allies.' Elsewhere in his article Dr. DILLON says. 'The Japanese who throughout the invasion of China were on their Sunday behavior, were the only Power among the Allies who understood the natives, gained their confidence, restored perfect order, and re-established the reign of law. The Japanese districts of Tientsin and Peking, for instance, were model cities, quite apart from all others. They were crowded with Chinamen who returned and were going about their ordinary business without fear for life or property.' In a word, the yellow Eastern pagan soldier has set an example of studied self-restraint and moderation to the degraded 'Boxer' from the West.

Despite the convenient fiction of international law, the three wars now being carried on can in no way lay claim to the title of 'civilised.' In the Philippines, as Mr. RICHARD BRINSLEY SHERIDAN, in a recent book, has pointed out, the American man-slayers have 'in forty-eight hours slaughtered more defenceless people than did the Spaniards in two centuries.' The war in South Africa has been for some time a crusade against helpless women and children. And the war in China, as described by European eye-witnesses, is a mere red orgie of massacre and outrage as infamous as anything that has been perpetrated by the Boxers. We need a GLADSTONE to lash the world into withering indignation at the atrocities of those disgraceful campaigns. In the meantime it is refreshing to note the fine sarcasm contained in MARK TWAIN'S 'Salutation Speech from the Nineteenth Century to the Twentieth': 'I bring you the stately matron named Christendom, returning bedraggled, besmirched, and dishonored from pirate raids in Kiao-chow, Manchuria, South Africa, and the Philippines, with her soul full of meanness, her pocket full of boodle, and her mouth full of pious hypocrisies. Give her soap and a towel, but hide the looking-glass.' But it would take an ocean of water, a mountain of soap, and sundry train-loads of concentrated disinfectants to wash out the deep dishonoring stain of those disgraceful wars.

MARIST BROTHERS' FUND.

THE Rev. Father O'Shea, S.M., Wellington, desires to acknowledge receipt of the sum of £10 from Nelson, and an additional contribution of £15 12s from Auckland towards the Marist Brothers' Indemnity Fund.

We have received per Mr. John Scanlan, Hororata, and duly forwarded to the hon. secretary, Rev. Father O'Shea, Wellington, the following sums towards the above fund.—Mr. James Scanlan, Medbury, 10s; Mr. Terence Reilly, Bangor, 5s. Mr. Alex. McRae, Black's Point, sends us 10s for the same object.

NOTICE TO SUBSCRIBERS.

Subscribers are entreated to forward the amounts due by them at the earliest possible moment. The amounts due by individual subscribers are not considerable, but taken together they amount to a very large sum. The many calls that we have to meet make it imperative on us to greatly reduce the amount of indebtedness of our subscribers. We therefore ask those who have received accounts to wipe off their indebtedness to us before the close of the dying century. This will be a suitable mode of celebrating the parting of the nineteenth, and the beginning of the twentieth century.

Tussicura, the wonderful cough remedy—sold by all chemists and grocers.—*.*

Wanted, about 50 clerks to help read testimonials *re* Tussicura. Sole manufacturer, S. J. Evans, 2s 6d.—*.*

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The McCormick Harvesting Machine Company built and sold 213,629 machines in the season of 1899. This is the greatest sale of harvesting machines ever made by one company.—*.*

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

February 16.

The annual outing of St. Mary's Convent ex-Pupils' Association is being held to-day at Titahi Bay.

Very Rev. Fathers Binsheid, McNamara, and Smyth arrived from the South on Wednesday.

The Very Rev. Father Keogh arrived at Fremantle on the 9th inst. It is expected that he will arrive at the College about the beginning of March.

Rev. Father Foran, chaplain of the Imperial troops, called on Father O'Shea at the presbytery during his stay in port. He celebrated Mass at St. Mary of the Angels' on Sunday last.

It is intended to hold a bazaar in aid of the Newtown Convent this year. Rev. Father O'Shea will shortly call a meeting of ladies to make the necessary arrangements.

The half-yearly meeting of the Marist Brothers' Old Boys' Association is to be held on the 19th inst., when the question of making membership open to all Catholic young men, instead of as at present only ex-students of the schools, will be dealt with.

His Grace Archbishop Redwood returns to Wellington next Tuesday. He leaves immediately for Auckland to attend the sitting of the University Senate. Very Rev. Father Lewis, S.M., V.G., is also expected next week.

The two St. Patrick's College scholarships have this year been won by Timaru candidates, the first by John Venning and the second by Victor Geaney. Eugene Casey of Napier came third on the list.

The Rev. Father Foran and Rev. Mr. Townend, chaplains on the troopship Britannic, were the guests of St. Patrick's College staff on last Sunday. Each has the title of Colonel, and the latter, who attends the Anglican members of the troops, is, I understand, the senior officer on the ship.

At the end of the first week there were 60 odd intern students at St. Patrick's College. A new record has been established this year, inasmuch as from each of the families of O'Malley (Otira Gorge), Quill (Otaki), and Malone (Stratford) there are three sons attending the College.

The distribution of prizes won at the recent Marist Schools' Old Boys' Association sports took place on Wednesday evening. The Rev. Father O'Shea presided. A short programme of music was given, the following gentlemen rendering items that proved very acceptable:—Messrs. C. Gamble, H. McKeown, J. Flanagan, R. Whittaker and the Rev. Father Moloney, who also played the accompaniments.

The following are the results of the examinations in practical music, held under the auspices of Trinity College, London, at St. Mary's Convent, Wellington, in October 1900, by Mr. Chas. Edwards:—Vocal Associates in Music: Kate Connell, A.T.C.L., 98, (honors); May Sullivan, A.T.C.L., 84, (honors). Certificated Pianists: Nettie Falconer, 73; Sheila Clarry, 69. Pianoforte playing—senior honors: Nettie Drummond, 91; Lily White, 83; Winnie Richardson, 80; Senior pass: Queenie Bennett, 78. Intermediate honors: Mary McKeon, 83; Intermediate pass: Irene Webb, 67; Junior pass: Theresa O'Connor, 77; Nora Lavery, 66. Preparatory division: Queenie Doherty, 82. Solo singing: Senior honors: Queenie Bennett, 91; Connie McLokey, 88; Gwen Flannigan, 86.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

February 18.

Miss Katie Young, the talented pianiste and harpist, who is well known in musical circles, and who studied for her profession at the Sacred Heart Convent High School, under the Sisters of the Missions, was appointed to the important position of pianiste to the Musical Union at the last meeting of the committee of that society.

The delegates from the North Island to attend the district meeting of the H.A.C.B. Society, which opens in Dunedin on Wednesday, arrived in Christchurch on Sunday. They were met by the officers of St. Patrick's Branch and suitably entertained and treated to a drive around the suburbs, which was greatly enjoyed. They were accompanied in their journey south by the local delegates, including P.P. Bro. Doolan, P.D.P. Bro. Sellars (St. Patrick's Branch) Sister Bourke, P.P. (St. John the Baptist ladies' branch), P.P. Bro. McVeigh (New Headford), and P.P. Bro. McBride (Leeston).

DIOCESE OF AUCKLAND.

(From our own correspondent.)

February 14.

Rev. Mother Paul has been re-elected to the office of Rev. Mother of the Sisters of Mercy.

The annual retreat of the priests of the diocese, conducted by the Rev. Father Benedict, O.P., began at the Bishop's House, Ponsonby, on Monday evening.

On Sunday Sir Westby and Lady Perceval attended St. Patrick's Cathedral at the eleven o'clock Mass, and again at the evening devotions.

Elaborate preparations are being made here for the reception and entertainment of the Imperial troops. The Indian section arrived on Monday morning, and everything that is possible has been done to interest them.

A sum of £15 12s was forwarded from Auckland on Monday to the Rev. Father O'Shea, Wellington, in aid of the Marist Brothers' Indemnity Fund. This is the second instalment sent, making the total amount from Auckland to the fund, £76 4s.

A touching tribute was made to the memory of the late Very Rev. Mgr. McDonald the other day at Panmure. The *Herald* staff were in the vicinity holding a picnic when they left off their enjoyments that they might go and pay their respects to the mortal remains of 'Father Walter.'

The Very Rev. Father Gregory, Superior of the Congregation of Passionists in Australasia, in succession to the late Very Rev. Father Vincent, and Rev. Father Augustine arrived here last week from Sydney. They are to give missions in the city and country parishes commencing at St. Benedict's next Sunday. They are to be joined in a few days by Rev. Father Hilary and another member of the Order.

At the Sacred Heart Church on Sunday week the Very Rev. Dr. Egan, O.S.B., referred to certain comments in a local paper on his sermon of the previous Sunday, explaining the Catholic practice of prayers for the dead. The contributor had written kindly and had offered 'information and encouragement' by stating that many Anglican clergymen believed in prayers for the dead. Dr. Egan remarked that he was well aware of this but that they did so privately. His contention was that public prayers for the dead were not admissible in the Anglican Church, and that recent proof of this was the action of the acting representative of that body in Auckland, who promptly disclaimed the truth of the report that he had offered prayers 'for the illustrious dead' in his church. Many Anglican ministers had become Catholics and, as such conversion is gradual, so their belief in Catholic doctrine. Protestantism did not admit the doctrine of purgatory, and without such admission prayers for the dead were senseless. Catholics pray for the dead with the view of assisting the departed, but, given no middle state, such help is not wanted in heaven and is useless in hell. This was but a proof of the inconsistency of Protestantism, and yet was, in a way, consistent with the right of private judgment which Protestants demand for themselves but refuse to others, especially to Catholics. Privately a Protestant may believe what he likes, but publicly the denomination to which he belongs has its own special code of belief and error. In referring to the funeral celebration of the day before when representatives of the military and civil bodies of Auckland marched in procession carrying wreaths which they deposited at the foot of the Queen's statue in the Albert Park, Dr. Egan called upon his hearers to try and imagine the result of a similar procession formed by Catholics in honor of the Blessed Virgin. There would be, to say the least, an outburst of indignation against the toleration of such an act of idolatry. And yet, judged by the same standard by which Protestants judge us, every member of yesterday's procession was guilty of an open act of idolatry. This was another proof of the inconsistency and prejudice of non-Catholics. The procession of yesterday was a display of reverence and esteem for the royal dignity and womanly virtues of the deceased Queen, and the wreaths placed at the foot of the statue and the uncovering and profound inclination of heads in the presence of the same graven image were but tokens of the devotion and admiration of the pilgrims for her whom the statue represented. This is but natural, it is nothing more than human instinct, and yet when Catholics follow this same instinct in doing honor to the Queen of Heaven, to the Mother of God, to the Mother of the King of Kings, to a woman who was not only virtuous but immaculate, they are accused of idolatry. Dr. Egan concluded by saying that just as there is nothing more consoling and reasonable to the human heart and mind, nothing more consonant with God's infinite mercy and justice, than the doctrine of purgatory, so there is nothing more beautiful, nothing more natural, and nothing more in keeping with the instincts of the human heart than the Catholic practice of honoring the statues, images, pictures, and other representations of Our Saviour, of His Blessed Mother, and of those distinguished heroes in life's spiritual combat, the saints of God.

DIOCESE OF DUNEDIN.

The annual meeting of the H.A.C.B. Society (New Zealand district) was opened in St. Joseph's Hall, Dunedin, on Wednesday, when there were present delegates from nearly all parts of the Colony.

The children of the East Gore Convent School held their annual picnic at Croydon Bush on Wednesday (says the local *Standard*). The children and parents, along with a number of friends, took advantage of the fine weather, and attended in large numbers.

On Monday the prelates and clergy, who had been on a visit to Dunedin in connection with the laying of the foundation stone of the Convent of Mercy, South Dunedin, left for their several dioceses. Archbishop Redwood, Bishop Grimes, Mgr. O'Reilly, Mgr. Mackay, Dean Foley, and Father Lewis left in the morning by the north express, and the Archbishop of Melbourne and Father McCarthy left by the steamer Mokoia in the afternoon for Melbourne. All the visitors were seen off by the Bishop and clergy of Dunedin.

A retreat for the women of the parish, and conducted by the Very Rev. Father Boyle, of Sydney, was opened at Vespers in St. Joseph's Cathedral on Sunday. The opening sermon was preached by his Grace Archbishop Redwood, who spoke on grievous sin and the injury which it did to the soul, basing his discourse on the words, 'It is an evil and a bitter thing for thee to have left the Lord thy God.' The Most Rev. preacher, in the course of an eloquent sermon, showed that grievous or mortal sin was a supreme evil. In every other evil suffered by man, such as the loss of health or property, there was some good aspect, but grievous sin was a act of daring or rebellion against the high majesty of God, Who is our

Creator, and to Whom we owe everything, even our very life. When the sinner conceives the idea of committing a grievous sin he practically decides to commit an act of high treason in the presence of his King and Sovereign Lord. The sinner dares the God who brought him out of nothingness, and to Whom he owes everything. After dwelling on the enormity of mortal sin and showing the goodness of God, Archbishop Redwood concluded by exhorting all to take advantage of this time of grace to give up sin and return to God. Pontifical Vespers were sung by his Lordship Bishop Grimes, the Very Rev. Father Boyle being deacon and the Very Rev. Father Lewis subdeacon. Sermons were delivered each morning of the week at the 6 and 9 o'clock Masses and at the evening devotions. The attendance at all the services was very good. A retreat for men will begin on next Sunday.

The annual picnic of the children attending the Catholic schools of Dunedin took place on Thursday at Outram, but unfortunately the weather was very unseasonable and consequently the outing was not as enjoyable as it otherwise would have been. This was much to be regretted, not alone for the sake of the children, who had been looking forward with considerable pleasure to the event for some time, but also on the part of the committee, who had worked hard and whose efforts would undoubtedly have been crowned with success were it not for the inclemency of the weather. Hopes were entertained that when the train taking the children and their friends, to the number of nearly 900, left Dunedin shortly after nine o'clock the rain would clear off, but when Outram was reached the party was doomed to disappointment, and it was found necessary to secure shelter for the day. The Rev. Fathers Murphy, Delaney, O'Malley, and the committee secured the use of two public halls which were courteously placed at their disposal by Messrs. W. Snow and J. Grant, whilst the use of rooms in the Terminus Hotel was kindly granted by Mr. G. Magorian. During a fine hour or so the children's races were got off, and the remaining events will be run off on March 16. In addition to the clergy the following were the members of the committee in attendance:—Messrs. L. Clancy, J. Miller, J. Hill, F. Hill, M. Rodgers, J. Collins, M. Coughlan, Fulton, J. Hungerford, T. B. Conway, Brother Fogarty, and the energetic secretary, Mr. J. J. Dunne. The Caversham Industrial School Band supplied the music, which considerably enlivened the proceedings, and after a pleasant run home town was reached shortly before 8 p.m.

Holy Cross College, Mosgiel, was the scene of a distinguished gathering of prelates and priests and a few of the laity on Thursday, when the Right Rev. Dr. Verdon gave a luncheon to celebrate the re-opening of the Seminary after the holidays. Among the guests present were his Grace the Archbishop of Melbourne, his Grace the Archbishop of Wellington, his Lordship the Bishop of Christchurch, the Right Rev. Mgr. O'Reilly, Auckland; Very Rev. Dean Foley, Christchurch; Very Rev. Father Lewis, V.G., Wellington; Very Rev. Father Boyle, Sydney; Rev. Father Regnault, Waimate; the Rev. Father McCarthy, Melbourne; the diocesan clergy being represented by Right Rev. Mgr. Mackay, Very Rev. Mgr. O'Leary, Very Rev. Father O'Neill (Milton), Rev. Fathers Murphy, Coffey, Lynch, McMullen, O'Neill (Winton), Cleary, Howard, M. Ryan, and Headen. The following members of the Catholic laity were also present: Messrs J. B. Callan, C. E. Haughton, F. W. Petre, J. Murray, Collins, M. Coughlan, and Morkane. Notwithstanding the inclement weather the college and grounds looked splendid, the many visitors expressing themselves in highly complimentary terms regarding the suitability of the building for the purpose for which it is intended and the location, which is an ideal one for such an institution. The chapel, which will be shortly completed, was visited and admired. It is already roofed, the plasterers are at work on the interior, and the embossed zinc ceiling is being put in place so that in a short time the building will be ready for dedication. At the luncheon the Right Rev. Bishop Verdon had on his right the Archbishop of Melbourne, and on his left the Archbishop of Wellington and the Bishop of Christchurch. After justice had been done to the excellent repast the Right Rev. Chairman, in terms of high and well-merited eulogy, proposed the toast of the 'Visitors.' Replies were given in very happy terms by the Archbishops of Melbourne and Wellington, Bishop Grimes, and Monsignor O'Reilly. The following toasts were also honored:— 'The laity of the diocese of Dunedin,' proposed by Archbishop Redwood, and responded to by Messrs. Callan, Haughton, and Petre; 'The bishops and clergy,' proposed by the Archbishop of Melbourne and responded to by the Right Rev. Dr. Verdon, Monsignors Mackay and O'Leary, and Very Rev. Father O'Neill. Mr. Morkane paid a graceful tribute to the work of Father Murphy in organising the very successful reception of the visiting prelates.

SOUTHLAND NEWS NOTES.

(From our own correspondent.)

The Wyndham Catholic Literary Society's social proved a great success. The hall was crowded, people of all denominations being present, which is a happy sign of the society's popularity and the community to which it belongs. Mr. D. Jones discharged the duties of chairman in a praiseworthy manner, and a varied programme was disposed of. In the course of a few remarks on the benefits of a literary society and its usefulness, the Rev. Father O'Donnell, Gore, refuted in strong terms the unwarranted reflection cast on the loyalty of a certain school by Mr. McNab, M.H.R., at Edendale, duly reported in the Press and interpreted to refer to the convent school at Gore. He (Mr. McNab) said he had not seen the flag hoisted half-mast on the Queen's death. Father O'Donnell said the flag was certainly so hoisted, and he was surprised that Mr. McNab should go to the trouble of attempting to convey such a wrong and untruthful impression. He also remarked that the school was a private one, and he would not allow insults to be

hurled at it by Mr. McNab or anybody else. The rev. gentleman's remarks were received with applause by the assemblage.

The Bluff has been going ahead by leaps and bounds of late years. Palatial buildings are replacing those of an early date, design, and structure, and business places have been enlarged to meet the expansion of trade.

Waikaiti residents will regret to hear of the demise of Mr. W. Skene, squatter, Queensland, and formerly of the firm of Skene and Haast, Waikaiti.

It is publicly notified that the people of Gore are to meet shortly to decide whether a monument or memorial be erected to the memory of the soldiers who fell in South Africa, but so far no Goreite has been killed, nor even wounded.

Mr. Hay, of Dunedin, has assumed office of Commissioner of Lands for Southland, and being an old resident of this province, he is likely to give satisfaction to the public and the department.

OPENING OF THE IMPERIAL PARLIAMENT.

THE Imperial Parliament was opened last week by the King, who was accompanied by the Queen Consort. The opening ceremony was a magnificent spectacle. There was nothing very striking in the Speech, which regretted the prolongation of the war in South Africa, but at the same time paid a tribute to the patriotism and devotion of the colonies in sending contingents to all the Imperial authorities. We are also told that the Lord Chancellor administered the oath of adjuration to the King, who signed the declaration against transubstantiation. With reference to the latter matter we were informed a few days later that 30 Catholic peers protested to Lord Salisbury against the declaration that the King was called upon to sign against transubstantiation, and in the House of Commons Mr. Balfour said, in reply to a question, that the Government did not intend to introduce a Bill altering the Coronation Oath. We gave the full text of this adjuration, a relic of barbarism and bigotry, in our issue of February 7. A very able and trenchant article, condemning 'the discredited phraseology of the Coronation Oath,' appeared in the *Dunedin Evening Star* of Tuesday. Our contemporary says:—'In this age of religious toleration and comparative enlightenment, in the dawn of the twentieth century, it might surely be possible to dispense with words which reflect the spirit of a bygone age of passion and danger, and which must be peculiarly offensive to thousands of loyal subjects of the Crown. What possible justification can there be, at the present day for requiring the Sovereign of a free Empire ostentatiously to declare his belief in the "superstitious and idolatrous" nature of doctrines which are dear and sacred to no insignificant minority of his people? It is small wonder that the Roman Catholic peers have protested against the continued preservation of this sectarian barbarism, and we are quite at one with the N.Z. TABLET in denouncing the unreasonableness of the oath.'

INTERCOLONIAL.

The Rev. Father McGlone, pastor of Lithgow, New South Wales, met with a fatal accident on the evening of January 31. The rev. gentleman was out riding, when his horse became restive and threw its rider. In falling Father McGlone's foot caught in the stirrup, and he was dragged for a distance of about 100 yards. When picked up he was in a terrible condition, and died an hour afterwards. Great regret was felt by all classes in the district at Father McGlone's sad death, and the attendance at the funeral, which was representative of all denominations, showed the esteem in which he was held.

The Rev. J. B. Ronald, in his sermon at the South Melbourne Presbyterian Church on the Sunday after the death of the Queen, referred to the fact that the Orange institution did all in its power to prevent the late Queen from ascending the throne. He said: 'The most noticeable feature of the Queen's life and reign had been her Catholicity. It was well known that the Emancipation and civil rights of the Roman Catholics were quietly but firmly advocated by her Majesty, and that under her reign it was made possible for a Jew (Disraeli) to hold office as Premier of England. Strange to say, however, it was because of this same Catholicity that a plot to kidnap the Queen was concocted by a class who to-day profess intense loyalty to the throne, which showed the great change towards the brotherhood of man that had taken place during her reign.'

On Sunday, January 27, at most of the Catholic churches in Sydney, touching reference was made to the death of the Queen. At St. Mary's Cathedral the muffled bells were solemnly tolled. At 11 o'clock Mass his Eminence the Cardinal-Archbishop delivered an eloquent discourse on the Queen's reign. In token of mourning, the sanctuary, altar, and pulpit were draped in black, relieved with white ribbon in many cases, which imparted an additional aspect of solemnity to the occasion. Underneath the pulpit was a crown worked in white roses. At the conclusion of the Mass the organist played the Dead March in 'Saul.' In the course of his sermon his Eminence said: 'God alone is truly great. It is only the joys and blessings of Providence that are eternal, and no one more vividly realised this than the departed Queen who now sleeps in death. And yet how wonderful had been the reign which had now come to a close, and how marvellous in many ways. Of the long line of monarchs from the Anglo-Saxon days to our own time, not a single British sovereign had reigned so long as the departed Queen. Again in that brilliant array of sovereigns, there was no one whose dominion had been so world-wide or whose domain had been so vast as that of her departed Majesty the Queen. And, best and noblest of all that long line of sovereigns, no one had been more sincerely beloved and mourned not only by her own subjects, but by millions throughout the world at large as Queen Victoria.'

NEW ZEALAND: GENERAL.

THE number of Chinese in the Colony at the end of last year was 3077, including 34 females.

THE contents of the current issue of the *Triad* are varied and instructive, consisting of articles on music, art, and science.

THE depots at the four centres for the reception of poultry for export are now completed and have been placed in charge of experts engaged in Melbourne.

THE area of coal known to exist in the Westport Coal Company's property will, it is estimated, enable the present output to be maintained during the next century.

A BAZAAR was held in Carterton last week in aid of the local Catholic church, with the result that £150 was raised in three nights.

WITH this number of the N.Z. TABLET we issue an illustrated supplement containing a picture of the new Catholic Cathedral, Christchurch, the foundation stone of which was laid on Sunday, February 10.

ACCORDING to a message from Oamaru the weather is now perfect for the harvest, which is in full operation. The samples of new grain received are excellent, and the yield is expected to be generally good.

THE Shaw, Savill, and Albion Company, the Tyser line, and the New Zealand Shipping Company have combined to establish regular steamer communication between New Zealand and South Africa. The first vessel, the Otarama, leaves the Colony about March 9.

THE Government have purchased 32 acres on the River Heathcote, near Christchurch, about two miles from town, for closer settlement purposes. The property was originally known as Packer's, but for some years has been owned by Mr. J. Freeman, confectioner. The price was £90 per acre.

GOOD harvest weather has been enjoyed during the past week in Canterbury, and excellent progress has been made with securing the crops. Another fine week will see most of the grain safe. Notwithstanding the storms, birds, and Hessian fly, the yields are generally good. A report from Ashburton states that the crops in the district are now nearly all out, and the large number of stacks already to be seen in all directions give evidence of the abundant harvest just reaped. In consequence of the fine weather of the past few days a good deal of threshing from the stock is being done.

WHEN the delegates to the meeting of the Hibernian Society in Dunedin were passing through Christchurch a member of the local Fire Brigade was killed whilst proceeding to a fire. The delegates, hearing that the deceased was a married man, started a subscription for the widow and family, with the result that a decent sum was collected. The consideration of the act will be better appreciated when it is stated that the idea originated with the North island delegates, who had no knowledge of the deceased save that he met his death whilst in the discharge of his duty, and had left a widow and family unprovided for.

THE 'servant girl question' is still at an acute stage in Wellington. A girl (says the *New Zealand Times*) who recently advertised for a situation in domestic service received over one hundred replies from people anxious to become mistresses of such a *rara avis* as a young woman who really wanted a situation.

ON May 13 a bazaar will be opened at Amberley for the purpose of liquidating the debt on the handsome new presbytery recently erected there. The bazaar will remain open for several evenings. Active preparations are already in progress, under the guidance of Father Price and an energetic committee, and there is every promise of a great success.

A CONCERT and social (writes a Palmerston North correspondent) were held recently at Ashurst in aid of the fund for the erection of a new Catholic Church. The concert was arranged by Mr. V. Dallow, of Palmerston, and was carried out most successfully. The attendance was very large, about £30 being taken at the doors. The programme was as follows:—Overture, Mr. F. Meyrick's orchestra; solo and chorus, 'Adeste Fideles,' Miss Hickey; song, 'Evermore,' Mr. Dallow; song, 'Kate O'Shea,' Miss Rush; Irish jig, Mr. Peat (encored); song, 'The song that reached my heart,' Miss Hickey; song, Mr. Hanley (encored); selection, orchestra; duet, 'Friendship,' Misses McGrath; hornpipe, Messrs. Roberts and Hurley; song (comic), Mr. Pearson (encored); recitation, 'The Captain's Colt,' Mr. L. Horne; gypsy dance (in Highland costume), four Palmerston ladies; song, Mr. Peat (encored); song, Mr. Henley (encored). The accompaniments were played by Mr. Tombs. The Rev. Father Tymons presided.

MR. M. FOLEY, the genial and popular Clerk of the Magistrate's Court, Gore, who was recently married in Wellington, has been the recipient of a valuable wedding present from the legal fraternity in Gore. The proceedings were of an original and humorous character, Mr. Foley being formally arraigned 'that he clandestinely became a benedict at a distance of more than 50 miles from Gore without consulting the legal profession, which was contrary to the statute in that case made and provided.' After hearing the evidence and pronouncing the sentence of the court the judge (Mr. Poppelwell) wished Mr. and Mrs. Foley every happiness in life. As solicitors practising in Gore they were all indebted to Mr. Foley for his courtesy and kind attention to their wants. He hoped Mr. Foley would be resident in Gore for many years, and that their associations together in the future would be as pleasant as they had been in the past. He then asked his acceptance of a silver tea service and set of carvers as a token of regard for him, and wished Mrs. Foley and himself a happy and long life together.

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(Sectare Fidem.)

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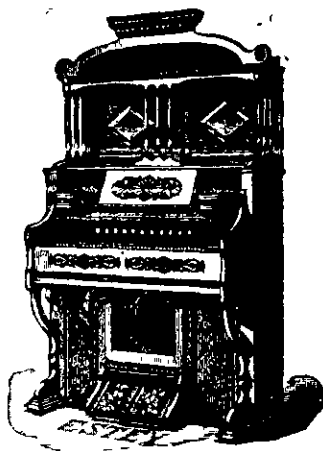
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FOR FAITH AND COUNTRY.

CHAPTER I.

CARRA CASTLE stood on the south side of the Boyne, where it flows by the fertile lands of Meath. There is but a single tower remaining of what was once a great and stately pile—a square tower with ivy clinging in thick festoons to the walls and swaying like green banners from the battlemented roof. When Cromwell laid siege to Drogheda and swept the valley of the Boyne with fire and sword, the little garrison of Carra had resisted his assault valiantly until superior forces overwhelmed them. Then Felim O'More, the hereditary lord, came forth with his few surviving men and made the last target for the Puritan bullets. He had fought like a lion throughout the conflict, and fell—shrilling with his dying breath the war-cry of his clan—among the ruins of his ancient home.

Thus it happened that Sir William Kendrick, captain of Cromwell's body-guard of horse, noting the rich lands that sloped to the river, and being in high favor with the Lord Protector, petitioned that this district should be granted him for his services. Cromwell, anxious to gratify his favorite, accordingly made over Carra to him by private treaty. But Sir William, knowing that it would be impossible for himself to undertake the personal supervision of his new property, sought for a trustworthy person who would hold the tower and territory securely for him in his name. He remembered his cousin, Humphrey Bedingfield, who had settled in Dublin some 20 years before, marrying an Irish wife and adopting the Catholic faith. Humphrey, he recollected, had been a grave and wary man, cool of judgment and scant of speech. In only one instance had he shown instability of character, and that was when he took the Irish girl to wife and followed her to the Mass House.

'But then,' mused Sir William, 'these Irish wenches are undoubtedly handsome, and beauty will ever turn a man's head, even turning it from the religion of his fathers towards the contemplation of idols.'

So he finally determined to send to Dublin for Humphrey and find if he would undertake the responsibility.

When Humphrey Bedingfield, silk mercer of the Coombe, received the sealed letter from his cousin he perused it attentively without any show of surprise. But he sat staring straight before him, with a wrinkle of perplexity between his brows, which his wife, Mistress Honora, well knew meant an affair of importance. She did not dare to break the silence until it was his pleasure to speak.

'Dame,' he said finally, 'come hither until I tell you of this matter. It concerns us both deeply and also one who is dearer to us than our own lives.'

And he read the letter slowly while tears gathered in the soft blue eyes that followed his along the page.

'Tis surely the will of God,' said Dame Honora, when the reading was over.

'Surely it is, sweetheart, and perchance it meaneth that our darling may yet come into her own. For of course, all being well, I shall accept this offer of my cousin, Sir William, and become his faithful steward in trust for one dearer than he.'

'But, Humphrey,' and a sudden fear gathered in the soft eyes gazing at him. 'But, Humphrey, should he demand more than stewardship from you; should he ask you to disown our Faith, how will it be then? Better, dear husband, to dwell in our happy obscurity here than run such a direful risk,' and she stroked his hand tenderly.

A loving smile transfigured his stern face.

'Fond heart,' he said, 'have I ever failed you that you need fear for me now? Have I worshipped you all these years to find you doubting my sincerity at last? Ah no, sweet wife, no. 'Tis true that it was you I sought in those far days, not your Faith; but even then it was precious to me for your sake.'

Dame Honora sighed.

'Yet I would, Humphrey, that you valued our holy religion for its own sake, not mine. If I were gone—I often think of this when I lie awake at night—could you be firm without my help and my prayers? These are evil times, and evil powers walk abroad. The monasteries and churches are the prey of the invader; the priests are being hunted to death, with the same price upon their heads as is on the head of a wolf. Here we are safe, but there—within reach of the fanatical soldiery Cromwell keeps to guard Drogheda, men who go about with God's name on their lips and the devil in their hearts—temptations may come to assail you, and you may grow lax, and fall.'

'Oh, my timorous dame,' he cried playfully, to reassure her. 'this business may come to naught, though I am wishful it should be arranged satisfactorily. And to comfort you I shall speak a word to Sir William concerning our Faith, that we may not be molested. If he is still the same generous soul he will not hesitate to befriend his old schoolmate in this. But,' he added hastily, 'we are thinking only of ourselves. Had we not better convey the news to our dear child?'

'She was at her prayers,' replied Dame Honora 'when I left her. You know she has many sad thoughts these days. Her heart is heavy for young O'Hanlon, lest he should be seized and transported, perchance to the Barbadoes, with the other unfortunates. And she sorrows bitterly for her father's death, although she is proud that his end was what he would have chosen. She has a brave heart, Humphrey, for all her wistful, clinging ways, and would have wished to have been near him at the last.'

'And fallen a victim to the lust of the besiegers, God forbid, wife.'

'She says she would have died with him.'

'Death might have mercifully spared her. But now, since this proposal comes so timely, or untimely, that we should go into possession of her heritage, we must hear what she has to say. Bring her hither, wife.'

Dame Honora left the room returning quickly followed by a young girl. This was Una O'More, the only child of Felim of Carra. She had happily escaped her father's fate, being at the time on a visit to Dublin to his foster-sister, the wife of Humphrey Bedingfield. The news of his tragic end had reached her through the medium of an old priest, Father Donogh Heggerty, who, since the enforcement of the laws against the Catholic clergy, had adopted the disguise of a beggar-man in his journeyings. Father Donogh had many a time abode in the western tower of Carra where was a secret room—the tower which had been spared—and when in Dublin he invariably made his home in Bedingfield's house in the Coombe, where his comings and goings did not excite any particular comment. He was accounted a poor friend of the family, and, Mistress Honora's charity being well known, it was agreed that his frequent appearance was in the character of an alms-seeker.

As for Una O'More, her visit to the house of the worthy silk mercer had been religiously kept from the knowledge of the inquisitive neighbors, as both Humphrey and his wife feared to run the risk of letting her beauty come under the eyes of the Cromwellian troopers who infested the locality. Hence she went out only after nightfall to take the air, securely cloaked and hooded, leaning on the arm of the taciturn Humphrey, who gave but curt answers to the greeting of any passer-by. Her guardian was well aware of the danger of these late strolls, still he could not bear to see the roses fade from the young girl's cheeks, which would inevitably be the outcome of prolonged seclusion in the musty old house.

Now, as she entered the room with his wife, he could plainly perceive the change those months of anxiety and retirement had wrought upon her. There were dark circles round the gray eyes, and her features had grown sharper. She was very beautiful in spite of this. Her little face was a perfect oval of creamy paleness, with broad brows round which the nut-brown hair curled in rebellious tangles. Of middle height, slender and straight, she carried herself, for all her youth, with a graceful dignity which added to her charm. Her gown of plain blue woolen stuff, high at the neck, fell in soft folds from a girdle of silver filigree.

It was in direct contrast to the attire of Dame Bedingfield, who wore the costume of an English lady of the period—a dress in which she was wont to say she ever felt ill at ease. But, out of deference to her husband's wish, she had adopted it a short time previously for safety's sake on her goings and comings. Humphrey gazed at them with fond admiration in his eyes as they approached.

'It is a matter of great importance, that which I have to unfold to you, dear child,' he said, leading her to a chair, 'and it will be necessary for us to consider it gravely. But to explain properly, I shall first read to you this letter of my cousin, the worshipful knight, Sir William Kendrick.'

Una listened with her head on the ample shoulder of Dame Honora. Now and then a sob stirred her, but otherwise she was silent.

'Those,' said Humphrey, at the conclusion of the epistle, 'are my cousin's written words. It will be a task of considerable peril to make our way to Drogheda, and we can only do so unmolested under passport from Cromwell himself. It is to try and save your father's lands for you that I would go, dear child.'

'I well know that, my kind guardian,' Una answered, 'and though I would give more than I can say to dwell in the old home again, where every stone is dear and familiar, where my sweet mother died and my father fought his last fight, still it grieves me that your peaceful life should be disturbed through love of me. It would be cruel to bring Dame Honora into that lonely and ruined quarter, where, as Father Donogh tells me, none of our Faith is safe.'

'Fear not for me, my treasure,' said Dame Honora, 'wherever you are happy so shall I be and Humphrey too'—she added with a smile.

'Tis but the truth, wife,' assented Bedingfield.

'And besides,' Dame Honora went on, 'there is someone else who ought to come into our calculations. Young Con O'Hanlon is perchance haunting that dangerous place for a sight of my darling,'—here she bent to kiss the blushing cheek—'and for his safeguard it would be better to take our journey there and warn him that the woods of the Fews make a better hiding place from the Round-heads than the open plains of Meath.'

'The most conclusive argument of all,' cried Humphrey, as he saw how favorably the suggestion had impressed Una. 'Make a few preparations, wife, and I shall leave for Drogheda in the morning, returning swiftly, God granting, whether my tidings be of good import or the reverse.'

CHAPTER II.

Humphrey Bedingfield made his way safely to the camp at Drogheda and there found his cousin, the worshipful captain, awaiting him. There were mutual expressions of wonder that the years had wrought such changes in each. Of the two, however, Bedingfield showed less sign of wear and tear. He still preserved his hardy, spare figure, but the soldier looked heavier than such a seasoned campaigner had a right to be. There was no appearance, though, of the Puritan about Sir William—the twinkle in his eye came and went too often, and the self-indulgent lips and chin spoke volumes for his tastes. It could easily be seen that here was a man who accepted the rigid tenets of the Ironsides merely because it suited his purpose, not because he had any especial love for psalm singing and a cropped head.

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'Well, lad, an' here you are! But, i' faith 'tis not the same man,' he cried in greeting. 'Somewhat sedater than of old, an' more cautious it may be—though you were ever discreet, even in our boyhood—an' grizzled a bit about the temples. Who seeks Time's mercy is a fool, good cousin, for he spares neither the sage like you, nor the merry like myself. He has left me stouter than at our last meeting, and less nimble of foot, so that I feel betimes a home and rest would be pleasant. But the Lord Protector, whom God defend, is loth to spare me in his scourging of this unhappy country.'

'Ay, truly an unhappy country,' Bedingfield muttered sadly.

'It is plain your sympathies are not with us, cousin, from the manner in which you have said those words. But you are sa'e with me. You are my flesh and blood, an' it may be that Will Kendrick hath many faults, but it ne'er hath been charged to him that he forgot the claims of kindred. An' I well remember too how you screened me from the blame of many a wild escapade when we were boys together.'

'I loved you, Will,' said Humphrey simply.

'But tell me, cousin, what about the Papist wife. It is hinted, too, that you have joined her Faith and practise her Popish mummeries.'

'Speak gently of her, Will, for my Papist wife is the dearest and best wife ever man had. Never, I think, was there so faultless a helpmate as mine. And if I adopted her Faith it was because I esteemed all things that were dear to her.'

'Spoken like a man,' cried Sir William heartily, clapping the other on the shoulder. 'I must see this paragon some time or other. Are ye blessed or cursed with children?'

'Neither the one nor the other, alas!'

'Well, well. Yet hearken, Humphrey. It would be discreet to show yourself at church when you go to dwell at Carra, for I must have you in the stewardship—that is settled. Cromwell is astute beyond belief, and there are ever those about him who whisper tales into his ear. It will screen your wife and you, and I need not tell you that the war against the Irish is a war to the death.'

'It would break her heart if I did such a thing. I had rather die.'

Sir William stared at him. Then he turned abruptly to his desk, and began sorting his papers, while in a serious tone he explained to Bedingfield what was demanded of him as steward, to all of which the latter listened attentively. Finally, he left the captain's presence armed with the necessary authoritative documents, and the passport signed by Cromwell, which would convey 'Humphrey Bedingfield, silk mercer; his wife, and three servant maids, from Dublin to the lands of the O'More in Northern Meath.'

The journey to Carra was not accomplished without some vicissitudes, not the least of which was the difficulty of keeping Una's identity undiscovered. It was known that O'More had left an only daughter—a girl of great beauty—so Dame Honora's heart held a burden of fear those days lest the carefully prepared disguise should not be sufficient. But the passport won them respect and consideration from the Puritan soldiers, their only interceptors, for the kindly native Irish and the Norman-Irish of the Pale, with few exceptions, had been driven to 'Hell or Connaught' by orders of Cromwell. All along the way the burnt and shattered homesteads bore evidence to his 'civilising methods of warfare,' for so he had the audacity to term his policy of devastation.

The castle by the Boyne side looked but a sorry sight, under the sinking sun, when the little cavalcade halted in the ruined courtyard. Una burst into tears as she gazed upon the desolate home of her fathers, but Dame Honora drew her aside and whispered to her to restrain her grief, lest the soldiers who had attended them to their destination, should suspect any personal reason for her sorrow. It had taxed the good woman's patience and ingenuity to baffle their curious interest in the shy servant maid during the journey, and now that they had arrived at the end, a very slight indiscretion might undo all their carefully arranged plans. Fortunately, however, there was no accommodation for the escort in the tower, which was to be the dwelling-place of the little family—so, grumbling at the necessity, they turned the heads of their tired horses towards Drogheda, and rode off as quickly as fatigue would allow.

Una, before she would consent to appease her hunger, made a survey of the tower rooms. She found them stripped of almost all their furnishings—certain evidence that the troopers Sir William Kendrick had left to guard his possessions until the coming of Humphrey had availed of their custodianship to appropriate everything of value.

One room only was untouched, because undiscovered—the priest's room—to which she introduced Bedingfield, explaining to him the secret of the spring lock, and of the flight of steps that led to a passage way underneath the building.

'It was here Father Donogh lived,' she said, 'and it will be necessary for you to remember what I have told you, since it is likely enough that he will follow us before long.'

Dame Honora, with true housewifely aptitude, settled down contentedly to her new conditions of life. In a short time she had made the place fairly habitable, and but for the gaping walls of the castle and the huge stones that lay in fragments all around there was little sign to show that a marauding army had so lately ravaged that smiling country.

Una had regained some of her young fresh bloom, though her eyes had not lost their sadness. She spent most of her time about the ruins; wondering on what spot her father had fallen and seeking carefully among the stones for some chance memento of him. She was anxious, too, of news of her lover, Con O'Hanlon, who, with his people, was under sentence of banishment into Connaught. He had not ventured near Carra since Una's return, though a message, carried by a priest disguised as a soldier, had reached them.

O'Hanlon conveyed, in this way, to Una his plans for their marriage and flight to Spain, though he warned her that it might be some time until an opportunity should offer to permit the accomplishment of his scheme. She felt restless and unhappy in the dread that she had brought trouble upon Humphrey and Dame Honora. Then the household were menaced with another grave danger—this was the question of their religion. It would be difficult to account for their non-attendance at the Protestant worship at Drogheda, even though Sir William Kendrick had voluntarily tried, when questioned on the subject, to explain it by a statement that his steward, Humphrey Bedingfield, was a follower of the 'true faith' and would in due course frequent church like any other God-fearing Protestant, but that at present, being a sufferer from rheumatism, he was unable either to walk or ride, and the way was too long and too dangerous for his women-folk to travel unprotected.

This explanation sufficed for the occasion, and meantime Dame Honora and Una prayed fervently night and noon for the safe coming of Father Donogh Heggerty, with his kindly advice and the spiritual comfort that made him an eagerly welcomed guest in all quarters of the land.

He arrived one October evening, storm-buffed and spent; his ragged clothing sodden with rain, and his bare feet bleeding with the flints and thorns of the fields and roadways. The news he conveyed was heart-rending. Cromwell's murderous march still continued, and everywhere innocent blood was crying to heaven for vengeance.

The priest-hunters were particularly active, since the price on the head of a cleric had been raised from five pounds to ten. Father Donogh had run the gauntlet of their suspicion more than once on his journey to Carra, but God had not decreed that he should fall a victim as yet.

He remained but a few days before leaving them to go into the Fens—his native place. Both Dame Honora and Una sped the parting with many tears. But the brave old priest begged them to be of good cheer, 'for,' said he, 'I am on my father's business and He will guide me aright. Not even one hair of my head shall be touched unless it be His holy will.'

(To be concluded in our next issue.)

The Catholic World.

ENGLAND.—Death of a Generous Catholic Lady.—

The death occurred recently at Hastings of Mrs. Margaret Hearn, widow of the late Mr. Patrick Hearn, of Doughty street, London. The deceased lady was a native of County Cork, but spent the greater part of her life in London, where her late husband established a highly prosperous business. Mrs. Hearn was a devout Catholic and a generous patron of struggling London missions. She was also an unfailing friend to the Irish poor in the district in which she lived, by whom, as well as by a large circle of personal friends both in Ireland and London, her loss will be sincerely mourned.

Street Procession by Torchlight in Blyth.—An unusual

spectacle was witnessed in Blyth streets one evening in the beginning of January, when 800 Catholics, headed by the Rev. Father Power, the eloquent Jesuit who is conducting a mission there, marched in procession reciting public prayers of homage to mark the beginning of a new century. The Rev. Father Power, who is a man of splendid physique, being 6ft 7in in height, attracted much attention as he spoke in the Market place.

The German Church in London.—The Daily Mail of the

29th December says that the laity of the German Church of St. Boniface, Whitechapel, 'have demanded control of the finances as a condition of their liquidating the heavy debt. Cardinal Vaughan has consented, and the congregation have appointed a church committee, exclusively of laymen, who will in future have entire management of the commercial department of the mission, thus relieving the clergy of all further harass.'

FRANCE.—The Question of Religious Associations.—

In a letter to the Archbishop of Paris on the question of religious associations, the Holy Father recalls the services rendered by the associations and the importance of their work abroad, adding that if a blow were to be struck at them he would have to acquiesce in filling the voids left by French missionaries by those of other nationalities. His Holiness defends the associations from the charges made against them. In an interview with M. Henry des Houx, recorded by the *Matin*, his Holiness accuses the French Government of violating the Concordat.

The Government and the Passionist Fathers.—The

crusade in which the French Ministry are engaged against the religious Orders has many unpleasant features, but the course pursued towards the English Passionists in Paris is contemptible and vexatious in the extreme, and serves to show the spirit in which the whole campaign is conducted. Some 30 years ago the Passionist Fathers, for the purpose of ministering to the religious needs of English-speaking people living in Paris or passing through that city, built their church in the Avenue Hoche. The money by which it was erected was purely English and American money, and the work carried on there since has been maintained from the same sources. The unjust taxes imposed on French religious Communities under the 'Loi d'Accroissement' were imposed on the Passionists of the Avenue Hoche. They resisted in the courts, but without success. Then they laid the case before the British and American consuls, and these gentlemen intervened. Their appeal was fruitless, and now the French Government threaten to confiscate the property of those British subjects unless they receive the

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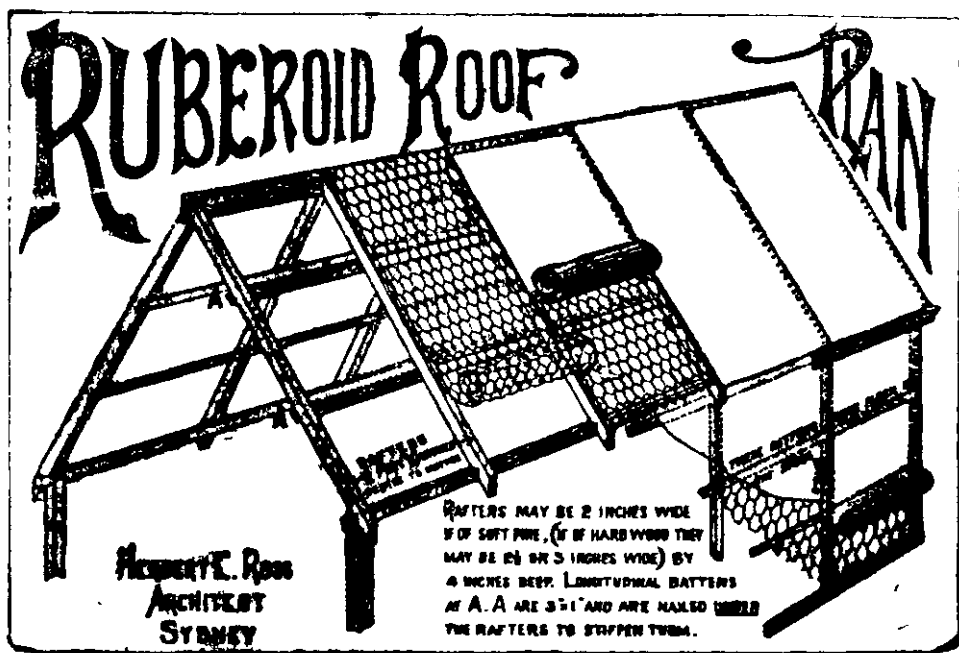
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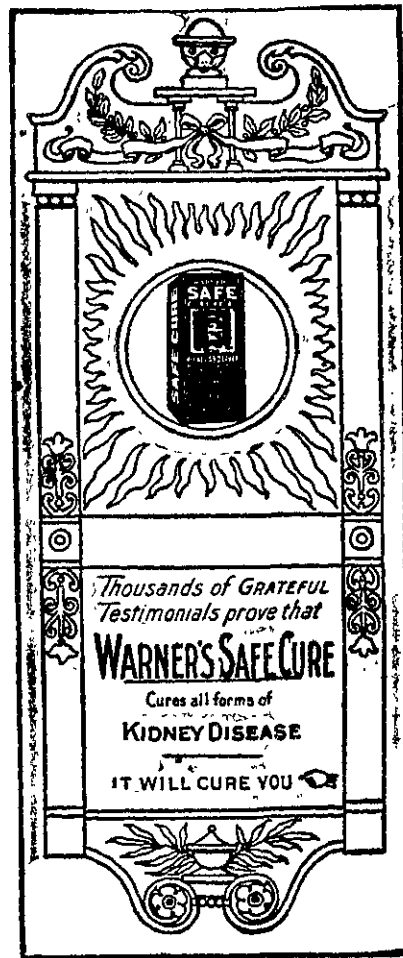
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sum of 20,000 francs. The Passionists, who have not got the money, are making an appeal for it to the Catholics of the English-speaking world.

INDIA.—The Archdiocese of Goa.—His Grace the Archbishop Patriarch of Goa has undertaken the establishment of an English College under the Jesuit Fathers. It is further proposed to provide Goa with a technical college and an agricultural farm.

ROME.—The Beginning of the Century.—Notwithstanding inclement weather, many persons attended the Midnight Masses which were celebrated in all the churches in Rome at the end of the year. The Pope, who reluctantly yielded to the advice of his physician and abandoned his intention of offering up Midnight Mass in St. Peter's, celebrated Mass in his private chapel at midnight, members of the Pontifical Court and a small number of specially invited personages being present. At St. Peter's Cardinal Rampolla officiated. Among the enormous congregation were the Duke of Norfolk and other English pilgrims. The streets presented a spectacle of great animation up to a late hour, and a number of houses were illuminated.

Proposed Monument to Adrian IV.—A project is on foot to erect a monument in St. Peter's, Rome, to Nicholas Breakspear, Adrian IV., the only Englishman who has been Pope. The only other Englishmen who have a monument in the Vatican Basilica are the two last Stuart pretenders, who were commemorated in marble by the great Canova. The scheme has been started through the enterprise of Mr. Griselle, of Oxford, who hopes to raise sufficient funds among English Catholics.

A Year's Work.—Dr. Lapponi, the Pope's physician, states that his Holiness, despite his recent fatigue, is in excellent health. During 1900 the Pope had officiated at seventy functions at St. Peter's, received twenty-five pilgrimages, given separate audiences to several thousand persons, issued eighty Encyclicals and Apostolic Letters, and composed several poems.

The English Pilgrimage.—Although the 'Anno Santo' has been officially closed, it is generally felt in Vatican circles (writes a Rome correspondent) that one of the most important episodes connected with that privileged period is the English pilgrimage which has arrived here. Indeed it would be difficult to quote another occasion in which so eminently representative a body of English Catholics, led by two such august personages as Cardinal Vaughan and the Duke of Norfolk, journeyed to the Eternal City in order to do homage to the Vicar of Christ. The bulk of the pilgrimage, numbering 210 members, personally conducted by the Duke of Norfolk, took up their quarters at the Hotel de Rome. That the pilgrimage is one of the most representative ones which ever left the British Isles may be gathered from the following list of its leading components:—The Duke of Norfolk, Lord and Lady Edmund Talbot, Lady Philippa Stewart, Lord Herries and daughter, Major-General Law,

Colonel Lawson, the Hon and Mrs Walter Maxwell, Lady Marshall, Colonel MacDonnell, Count and Countess Moore, Colonel Reeves, etc. The hierarchy is represented by Cardinal Vaughan, the Bishops of Newport, Birmingham, Cismus, Salford, Portsmouth, and Phocaea, while the resident English prelates, namely, Archbishop Stonor, Monignors Stanley, Giles, Schobel, Slaughter, Prior, Lindsay, and others, are also aggregated to the pilgrimage. A number of English Catholics residing in Rome, Florence, Naples, and other Italian towns have likewise asked and obtained to share in the spiritual exercises and privileges of the pilgrimage, so that, although the number of pilgrims coming directly from England is rather limited the group to be received by the Holy Father will amount to at least five hundred persons.

SCOTLAND.—Bigotry Snubbed.—We (*Catholic Times*) recently commented on the pitiable narrow-mindedness of Local Commissioners at Lochgilphead in Scotland, who when Mr James McNeil, of Coventry, a Catholic, was appointed postmaster of Lochgilphead petitioned the Postmaster-General to cancel the appointment. Happily the power of these Commissioners for mischief is very limited. The more liberal-minded people of Lochgilphead revolted against such an exhibition of religious prejudice, and a petition protesting against it which was prepared by Messrs W. Ramsay and R. Hamilton received a goodly number of signatures, including those of three ex-Provosts and many other prominent townsmen. The Postmaster-General, of course, had no sympathy with the intolerance of the Commissioners, and Mr McNeil now holds the position for which he is eminently qualified. We trust the rebuff the Commissioners have met with will prove a useful lesson not only to them, but to others who may be inclined to give way to bigotry. It is too bad that at the end of the nineteenth century an attempt should be made to penalise people on account of their creed by excluding them from the public service.

Death of an Oban Priest.—On the morning of Friday, 28th December, at Bishop's House, Oban, there passed away the Rev. Hugh Campbell, in the first flower of his youth and priesthood, for he was only 26, and had been ordained but 18 months ago. So early a death has been a great blow to his relatives, and a grief beyond words to his Bishop and fellow-priests. What increased the sympathy felt for his sorrowing relatives was the fact that he is the third of his family to die within the last six months. Father Campbell had given every promise of being a useful priest. He was of a very gentle and retiring disposition; at the same time earnest in work, and most sensible and reliable. The first 10 months of his short career were spent in assisting partly at the Pro-Cathedral, Oban, and partly at Roybridge, Lochaber; while since June of this year he had been in charge of the mission of Bornish, South Uist. His health had never been robust. Two years before his ordination he had a severe illness, which threatened his life and obliged him to leave France, where he had been studying. He had regained strength considerably, however, by the time he was ordained, and since then he continued to improve, so that the

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 TO HIS EXCELLENCY THE GOVERNOR,
 CHRISTCHURCH, WELLINGTON, AND DUNEDIN.

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We have some of the Best Hotels in the South Island on our books for Sale.

Valuations made and advances arranged on Hotels.

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RABBIT EXPORTER, DUNEDIN.

Is prepared to receive Rabbits at Cattle Yards, Mataura, and Ocean Beach, Bluff.

Special arrangements with Large Landowners to clear their ground of Rabbits.

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 Late of the Trafalgar Hotel, Greymouth, begs to announce that he has taken over the Hotel known as the 'THISTLE INN,'
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 Where he is prepared to cater for the wants of the travelling and general public.
 Excellent Accommodation. Good Table kept. Best Ales, Wines, and Spirits in stock. Trams pass the door every five minutes.
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CEYLON, INDIAN and BLENDED,

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

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 Tea, After noon and Egg Spoons

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Dessert Spoons and Forks	10s doz
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FURNISHING AND GENERAL
 IRONMONGERS,

COLOMBO ST., CHRISTCHURCH

CITY HOTEL, DUNEDIN.



Having LEASED my HOTEL to Messrs. J. J. CONNOR and J. T. HARRIS, I have to THANK the PATRONS of the 'City' for their LIBERAL PATRONAGE; and in bespeaking a Continuance of the same for my successors I feel quite satisfied that the reputation the Hotel has enjoyed will be fully maintained under their Management.
 J. F. NIXON

WITH reference to the above, we feel that it is hardly necessary to assure our Friends and the Patrons of the 'City' that no effort will be spared on our part to merit the Patronage so liberally bestowed on our esteemed predecessor.

J. J. CONNOR } Proprietors.
 J. T. HARRIS }

C R I T E R I O N H O T E L,
 PRINCES STREET, DUNEDIN.

CONNOR AND HARRIS, PROPRIETORS.

We have great pleasure in announcing that we have purchased the above well-known house from MR. JAMES LISTON, so long and favourably known in connection with its management. We need hardly assure our Friends and the General Public that we will make the CRITERION a really comfortable home for COMMERCIAL MEN and TRAVELLERS.

IN reference to the above announcement by MESSRS. CONNOR AND HARRIS, I regret that, owing to ill-health, I am compelled to retire from active business and have sold them my interest in the CRITERION. I have to thank all my Friends for the liberal support I have received in this favourite house, and now bespeak continuance of this support for my esteemed successors, who, I feel sure, will make the CRITERION HOTEL one of the best houses in the Colony.

JAMES LISTON.

danger seemed averted. But about the middle of October a hemorrhage occurred, and decline set in. He was tended with every care by the Sisters at the Cottage Hospital, Daliburgh, and towards the end of November was brought to Oban in the hope of being able to get further south. His body was taken to South Uist, his native place, for burial.

Proposed Presentation to Bishop Maguire.—At an influential meeting of the Catholic laity of the archdiocese of Glasgow held at St. Enoch's Hotel, it was unanimously resolved, with great enthusiasm, to promote a testimonial to his Lordship, Bishop Maguire, in honor of the occasion of his silver jubilee as a priest. Mr. George McGhee, who presided, suggested that contributions to the fund should begin at once, and, in hearty response, close on £200 were intimated on the spot. The meeting resolved itself into an organising committee with powers to add to its numbers, and decided to promote the testimonial in the various districts of the archdiocese.

UNITED STATES.—The Pope and the Philippines.—The Archbishop of Manila is in Rome (writes a correspondent) and had the honor the other day of a private audience with the Pope, when his Grace took occasion to explain to the Holy Father the deplorable condition of the Philippines in consequence of the American occupation. The Pontiff was deeply grieved to hear from his Grace's lips the confirmation of the unfavorable reports about the cruelties practised by the Americans against the Filipinos, and expressed astonishment on learning that Christian soldiers systematically looted and desecrated Catholic churches. The Archbishop of Manila addressed a fervent appeal to the Holy Father on behalf of his unhappy flock, and it is extremely probable that Leo XIII. will address an autograph letter to President McKinley, requesting him, in the name of religion and humanity, to stop the war of extermination in the Philippines.

GENERAL.

Charitable Bequests.—By her will, dated November 11th, 1898, Dame Charlotte Louisa Van Straubenzee, widow of General Sir Charles T. Van Straubenzee, G.C.B., Governor of Malta, 1872-78, bequeathed to Dr. Brownlow, Bishop of Clifton, £1,200 for the Catholic mission at Minehead, and to the Superiress of the Convent of the Good Shepherd, at Malta, £300. Her estate has been valued at £4,160 gross, and £4,051 net.

CIVIC DUTIES.

SERMON BY THE BISHOP OF AUCKLAND.

THE Right Rev. Dr. Lenihan preached recently in St. Patrick's Cathedral, Auckland, taking for his text the words, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.'

In the course of his sermon his Lordship said that in 1836 in the House of Lords on the motion of the Duke of Newcastle a report was made of Catholic chapels in England and Wales, and he stated that Popery was alarmingly on the increase in Great Britain, there being 510 chapels in England. According to the returns of 1899 there are now in Great Britain 1886, not including private chapels. In 1836 the Archbishops and Bishops of Ireland in council assembled made the following declaration:—'At a time when the spirit of calm inquiry is abroad, and men seem anxious to resign those prejudices through which they view the doctrines of others, the archbishops and bishops avail themselves with pleasure of this dispassionate tone of the public mind to exhibit a simple and correct view of those tenets that are most frequently misrepresented. If it please the Almighty that the Catholics of Ireland should be doomed to continue in the humble and degraded condition in which they are now placed, they will submit with resignation to the Divine Will. The prelates, however, conceive it a duty, which they owe to themselves as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavor once more to remove the false imputations that have been frequently cast upon the faith and discipline of that Church which is entrusted to their care, that all may be enabled to know with accuracy the genuine principles of those men who are prescribed by law from any participation in the honors, dignities, and emoluments of the State. Established for promoting the happiness of mankind, to which order is essential, the Catholic religion far from interfering with the

Constituted Authorities

of any state, is reconcilable with every regular form which human governments may assume. Republics as well as monarchies have thriven where it has been professed; and under its protecting influence any combination of those forms may be secure. Catholics hold that in order to attain salvation it is necessary to belong to the true Church, and that hereby, as a wilful and obstinate opposition to revealed truth, as taught in the Church of Christ, excludes from the kingdom of God. They are not, however, obliged to believe, that all those are wilfully and obstinately attached to error who, having been seduced into it by others, and who have imbibed it from their parents, seek the truth with a cautious solicitude, disposed to embrace it when sufficiently proposed to them, but leaving such persons to the righteous judgment of a merciful God, they feel themselves bound to discharge towards them as well as towards all mankind, the duties of charity and of social life. The Catholics of Ireland swear that they will be faithful and bear true allegiance to our most gracious Sovereign; that they will maintain, support, and defend to the utmost of their power the succession of the Crown in his Majesty's family against any person or persons whatsoever, utterly renouncing and abjuring any obedience or allegiance to any

other person claiming or pretending a right to the Crown of these realms; that they do not believe that the Pope of Rome or any other foreign potentate, prince, prelate, or state hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence directly or indirectly within this realm. They further solemnly, by the presence of God, profess, testify, and declare that they make this declaration and every part thereof in the plain and ordinary sense of the words of the oath—without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority from the See of Rome, and without thinking that they are, or can be acquitted before God or man, or absolved of this declaration or any part thereof. After this full, explicit, and sworn declaration we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our most gracious Sovereign only a divided allegiance.'

In the British Museum

A Document

is deposited, signed in 1836 by 10 bishops, 10 Catholic peers, nine Catholic baronets, and nearly 100 Catholic gentlemen of great respectability. This is a solemn record of the real principles of the Catholic Faith so frequently misunderstood and misrepresented by the opponents of our Faith. There we can find what it is we do or do not believe. Amongst other points it points out the misconception arising in the minds of non-Catholics of any dividing of our allegiance (or of holding the view of exclusive salvation). The allegiance which Catholics hold to be due and are bound to pay to their Sovereign and to the civil authority of the State is perfect and undivided. They acknowledge in the Sovereign and in constituted authority a supreme civil and temporal authority, totally independent of the spiritual authority of the Pope. They hold themselves bound in conscience to obey the civil government of the realm in all things of a temporal or civil nature, notwithstanding any dispensation or order to the contrary had or to be had from the Pope. Hence we declare that by rendering obedience in spiritual matters to the Pope, Catholics do not withhold their allegiance to the King, and that their allegiance is entire and undivided—the civil power of the State and the spiritual authority of the Catholic Church being absolutely distinct, and being never intended by their Divine Author to interfere or clash with each other. 'Render to Caesar the things that are Caesar's, and to God the things that are God's' (Matthew xxii, 21). Yet with what calumnies was He assailed at time of death. He Who came not to abolish the law but fulfil it. Respect, obedience, and subjection to those constituted in authority. 'Fear God and honor the King,' says St. Peter.

The Right Rev. preacher then proceeded to deal with

(1) The rights of a king over us, and

(2) What we owe to our king.

In Paralipomenon i. xxix, 12, said he, we read: Thine is the kingdom, O Lord, and Thou art above all princes, in Thy hand is power and might, in Thy hand greatness and the empire of all things, absolute King as Creator and Sovereign Lord. Having found man to His image and likeness He gave him command over all things. Solomon has said: 'You, O Lord, have chosen me amongst the sons of my father for king over the people and judge of the children. He calls himself King in as much as he has supreme temporal power given by God to rule his people with equity and justice. The Sacred Scripture in giving Kings honored titles compels our respect and veneration. David calls them Gods, for they are his vicars and images of his power and sovereignty. The first Book of Kings called them Christs or anointed. St. Paul calls them sublime and supreme powers, fourth Book of Kings calls them Fathers. Their rights are legislative power to govern his subjects (Book of Proverbs). A people without a governor will soon be lost. By his laws the king maintains the balance of justice. 'By Me Kings reign,' says the Scripture, 'and legislators decree just things.' Obey his laws, says St. Peter, to Romans, xiii., not by fear of anger but by obligation of conscience. He who resists authority resists God. These laws are of obligation, immediately they are promulgated and although we, as vassals, have perfect liberty to represent the harshness and injustice of regulations in the meanwhile the decision must be observed.

The Duties

we owe the sovereign were then briefly dealt with: honor, love, obedience, fidelity. The Church (said the Right Rev. preacher) condemns the proposition: It is lawful to kill a tyrant. 'Pray to God for the life of the King Nabuchodonosor, wrote the captive Israelites, that his days may be as the days of heaven on earth and for ourselves that serving him we may live under his protection and find favor in his eyes.' St. Paul said to Timothy: 'I desire therefore first of all that supplication, prayers, intercessions and thanksgivings be made for all men, for Kings and for all who are in high station that we may lead a quiet and peaceful life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour who will have all men to be saved and to come to the knowledge of the truth.'

These are the principal obligations of a subject to his King. To exhort you to comply with this is needless. We are, however, dutiful British subjects recognising the law, patiently, quietly, and loyally (without exuberance), doing our work as good Christian citizens, determined to defend our rights as free citizens and to uphold the sacred trust of our holy faith and proclaiming fealty to our King Edward VII., whom God long protect.

The gigantic expansion of output is not due merely to the everlasting raising of the McCormick standard of excellence higher, higher, and still higher, but to the quick intelligence of the host of farmer buyers who discern that the only profitable machine, the only reliable-at-harvest-time machine is the McCormick.—*.*

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MASON'S EXTRACT OF HERBS
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The most palatable thirst-quenching, refreshing, animating tonic drink procurable.
For every OPEN-HEARTED WORKER and all employed in the above, MILD, NON-INTOXICATING, and HEALTHY.

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Agents Wanted.
One bottle makes 8 gallons. Of all Chemists & Grocers.
Sample Bottle Free 9 Stamps. 3 for 15 Stamps.
NEWMAN & MASON, NOTTINGHAM.

Good! It's
MASON'S
Extract of Herbs.
N.Z. Price: 8d. per Bottle.

MASON'S WINE ESSENCE.
9d. per Bottle.

Send 1/- in Stamps for Sample. Post Free.
AGENTS WANTED.

SOLE AGENT—
C. J. BADHAM
CHRISTCHURCH.

MASON'S
WINE
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NON-INTOXICATING.

A Bottle will make a Gallon of delicious Wine, Sample bottle post free for stamps.
A Lady writes:—"The bot of Ginger Wine Essence made several bottles of most delicious wine."
NEWMAN & MASON, NOTTINGHAM.
Mason's Extract of Herbs for making delicious non-intoxicating beer. A 4 bot. makes 8 gals. 8'uple bot. stamps or a sample of both Wine Essence and Extract of Herbs, post free, for 15 stamps. Agents wanted.

IMITATED BUT NOT EQUALLED

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RATTRAY ST., DUNEDIN.

JOHN LAFFEY ... PROPRIETOR.
(late of Gridiron Hotel).

J. LAFFEY wishes to inform his friends and the public generally that he has purchased the above well-known and popular Hotel, which has undergone a thorough renovation both inside and outside. Mr. Laffey still retains the sole right to import from France the well-known Wines and Liquors for which Court's Hotel has been famous. He has at present a large stock of these celebrated brands.

Medicinal Port Wine a specialty.

CHALLENGES THE MARKET.

BALLBROS
THIS IS JUST WHAT I'VE BEEN LOOKING FOR
SARSAPARILLA
IS THE VERY BEST.



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CORN

CASHIEL AND MANCHESTER STREETS,
CHRISTCHURCH.

Three minutes' walk from Post Office and
Railway Station.

BRYAN FLYNN ... PROPRIETOR
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Every Accommodation. Good table kept.

Beers, Wines and Spirits of best quality.

Dunedin Ale on Draught.

HENRY FIELDER.

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CABINETMAKER AND UPHOLSTERER,

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Has the Largest Stock of high classed Household Furniture in New Zealand.

£50,000 Stock to select from.

Drawing Room Suites from £13. Dining Room £12 10s.

CALL AND INSPECT OR SEND FOR CATALOGUE.

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.. BENJAMIN GUM ..

For Coughs and Colds.

This justly popular remedy now enjoys the largest sale of any Cough Mixture in New Zealand.

The reason is this—It cures quickly even a chronic cough. It allays the annoying, tickling and huskiness of recent colds. It is pleasant to take. Children really like it. It dissolves hard, tough, viscid phlegm. Causes free and easy expectoration. Reduces inflammatory symptoms. And last but not least, it is a cheap remedy, and one bottle usually breaks up the worst cold.

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Sole Manufacturers and Proprietors:

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KOOLIBAH Cures unbroken Chilblains, allays Irritation almost instantly.

BEATH AND CO., DRAPERS, CHRISTCHURCH respectfully request your support and kind recommendation.

To the Wool Growers of Otago.

SEASON 1901.

GENTLEMEN,—Another Wool Season being at hand, we beg to again tender our best services to growers for the disposal of their clip here, or for shipment of same to London or other markets.

SHOW ROOM.—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 thus in a position to value to the best advantage, and to operate with such confidence as must ensure a satisfactory sale, to which end no pains will be spared on our part.

VALUATIONS.—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, consigners may rest assured that no lot will be sold below its full market value, and sion, that their interests generally will be thoroughly protected.

DATES OF SALES.

The First Sale will be held on Thursday, 20th December, 1900.

The Second Sale " " Friday, 11th January, 1901.

The Third Sale " " Thursday, 31st January, 1901.

The Fourth Sale " " Friday, 22nd February, 1901.

ACCOUNT SALES.—Account Sales will be rendered, and proceeds paid over promptly within six days of Sale, as heretofore.

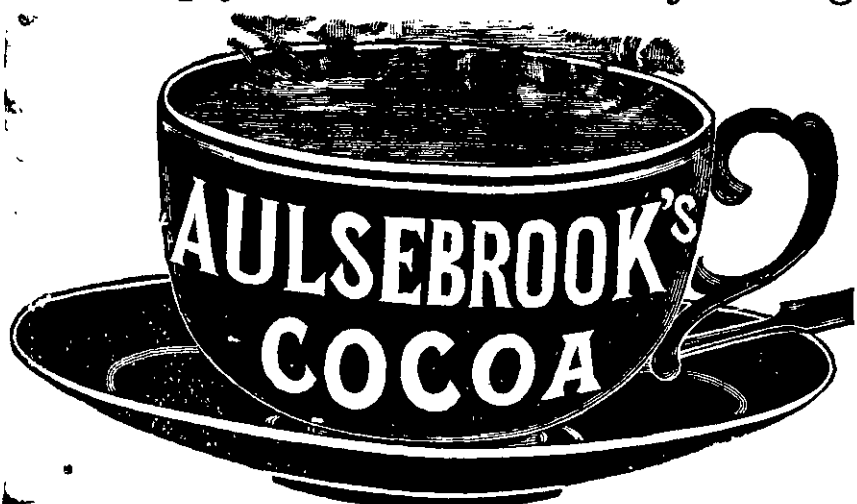
CHARGES.—All Charges throughout will be made on the very lowest scale.

INSURANCE.—All wool and other produce consigned to us is fully covered by insurance from the time it enters our Stores, and wool can be covered from sheep's back if desired. Consignment Notes, Labels, Wool Packs, and all Station Requisites forwarded at once on application.

Returning our best thanks for the liberal support we have hitherto received, and assuring you that no effort will be wanting to merit a continuance of your confidence, We remain, yours faithfully,

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Build up your Constitution by taking



Full of NOURISHING and SUSTAINING QUALITIES.

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WAI-RONGOA MINERAL WATER.

Bottled only at Springs, Wai-Rongoa.

The New Zealand Medical Journal says "In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office THOMSON AND CO., Office: Dunedin.

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The Best Value to the Consumer known in New Zealand.

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JAMES MURPHY ... Proprietor.

The above hotel is most centrally situated, being three minutes' walk from Railway Station and from General Post Office. Every accommodation.

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

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

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2s 6d and 4s 6d.

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£15 Instrument...	9s 2d monthly
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Sole Agents for "Deering" Binders, the winner of the "Grand Prize" of Paris.
DEERING IDEAL MOWERS, with Ball and Roller Bearings. The best
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DEERING HAY RAKES and KNIFE GRINDERS.

Best quality **BINDING TWINE and OIL.**

REID & GRAY "EUREKA" TURNIP and MANURE DRILL,
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FAMOUS DOUBLE FURROW PLOUGHS, the most durable ever made.

WOOD and STEEL FRAME DISC HARROWS in all sizes,
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 Single or Double Ovens, High or Low Pressure Boilers.

CASTINGS OF ALL DESCRIPTIONS.

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W. P. WATSON,
 General Manager

Offices: Crawford street, Dunedin.
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By



Appointment

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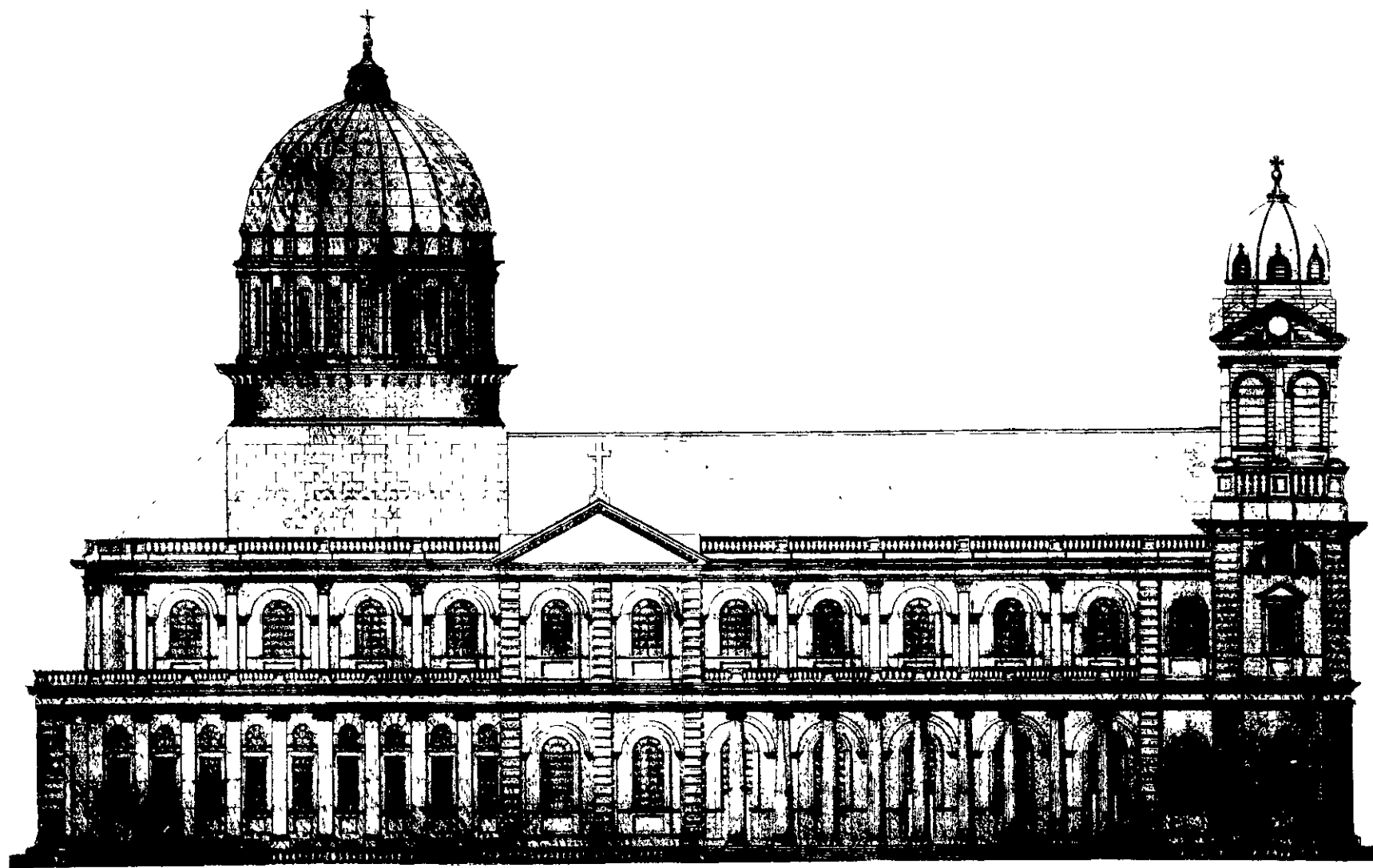
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