

# New Zealand Tablet

Vol. I.—No. 41.

SATURDAY, FEBRUARY 7, 1874.

PRICE 6d.

EFFICIENT AND ADVANTAGEOUS COMMERCIAL MEASURES EXTENDED TO NEW ZEALAND.

NEW MARKETS REACHED. BRITISH AND FOREIGN COMMODITIES

Supplied to the Public without

EXPENSIVE AND UNNECESSARY INTERVENING PROFITS OF AGENTS AND WAREHOUSEMEN, AT THE WELL-KNOWN FIRM OF

**KIRKPATRICK, GLENDINING & Co.,**

Who have done away with the OLD SYSTEM OF IMPORTING, WHICH IS UNSOUND AND EXTRAVAGANTLY EXPENSIVE,

And have adopted a NEW ONE, pregnant of BENEFITS TO THEMSELVES AND THEIR CUSTOMERS.

As they are now in possession of Several Hundred Cases, Several Hundred Bales, and Several Hundred Boxes of NEW AUTUMN AND WINTER GOODS, There needs no more be said than that they hold the Largest and Best Stock the Public have yet had the opportunity of inspecting.

UNDERCLOTHING DEPARTMENT has become a Great Success. Their intimate knowledge of the Goods, and connection with the best Houses in Glasgow and London, enable them to supply every description of Infants', Girls', and Ladies' Underclothing, at Less Price than the materials could be procured at in Dunedin.

MILLINERY.—This Department is worthy the attention of Ladies, because we believe there cannot be found such a Collection of Fashionable, Beautiful, and Inexpensive Millinery in the Province.

BLACK AND FANCY SILKS AND IRISH POPLINS.—They hold the Largest and Cheapest Stock in the Colony this season, having been able to purchase largely at a great discount, owing to the great Silk Failures at Home.

JACKETS AND MANTLES.—This Department is the Largest in the Province, and is always kept furnished with the most elegant and *distingue* shapes from the most fashionable London and Paris Houses. Waterproof Mantles, Polonaises, and Costumes for Infants, Girls, and Ladies, from 2s. upwards.

NEW FURS.—Muffs and Collarettes in Sable, Beaver, Ermine, Miniver, Kolinsky, Lynx, Fox, Monkey, Grebe, and Musquash, at the most reasonable prices.

THE DRESS DEPARTMENT is replenished with a Fresh Stock of Novelties, in Scotch, English, and French Fabrics, comprising all the new tints and coloring in SERGES, TWILLS, CORDS, REPPS, SATIN CLOTHS, and FRENCH MERINOES

BLANKETS.—English, Scotch, and Ayrshire Blankets, bought from the makers under the most favorable circumstances, will be found to be by far the best value in the City.

Large and continued supplies of Welsh, Saxony, and Lancashire Flannels, Plaidings, Crimean Shirtings, Plain and Twilled Sheetings, Linens, Hollands, Calicoes, Quilts, Counterpanes, Table Cloths, Table Covers, Towelling, &c.

TAILORING DEPARTMENT.—The great increase in this Branch of their business is owing to good management. Fashionably cut Garments, excellent fit, perfect work, and good material at Prices Lower than ever before obtained at.

**MISS BROWN LIE,**

(Late at Herbert, Haynes, & Co.) Has now laid out in her Show-room, Princes street, a very large and choice assortment of

SPRING AND SUMMER MILLINERY, Straw Goods and Trimmings.

Considerable additions have also been made to the Underclothing and baby Linen Department.

Infants' Cloaks, Squares, and Pelisses.

**J. T. ROBERTS,**

HOUSE AND ESTATE AGENT,

VALUATOR, SHAREBROKER, &c.,

Corner of Princes and Walker Streets.

**JAMES WALSH,**

BLACKSMITH, HORSESHOER, WHEEL- WRIGHT and WAGGON BUILDER,

Princes Street South, Opposite Market Reserve.

**R. WILSON AND CO.,**

IMPORTERS.

WINE AND SPIRIT MERCHANTS,

Bond and Jetty Streets, Dunedin.

**COAL! COAL!! COAL!!**

Just landed, ex Duke of Edinburgh and Nicoline, two cargoes of the finest NEW-CASTLE COAL. Delivered to all parts of the City at lowest rates.

FINDLAYS & WATSON, Octagon.

CITY COAL DEPOT.

ON SALE AA Newcastle, Kaitangata and Green Island Coals, Coke, Charcoal and Firewood in any lengths.

MARTIN AND WATSON, Stuart Street.

N.B.—Sydney Coke always on hand.

V.  R.

BY SPECIAL APPOINTMENT.

**M. FLEMING,**

"PINK OF FASHION" DRESS BOOT- MAKER

To His Excellency Sir George Fergusson Bowen, Governor of New Zealand.

Who makes my boots so trim and neat, Who gives such comfort to my feet, Whose sole is free from all deceit?

Why, Fleming.

The Pink's the sweetest flower that blows From vulgar snobs a wail a-rose, When Crispin's surgeon healed my toes

M. Fleming

With Bunion's "Pilgrim," to the Goal Of "Despond's Slough" I used to stroll, But Fleming ran to save my sole.

Thanks, Fleming

Princes Street, (next West's music shop), Dunedin.

**I. MARTIN,**

FASHIONABLE TAILOR,

(Late Cutter to D. Sampson)

CRITERION BUILDINGS, PRINCES ST.

Dunedin.

**H. PALMER,**

GENERAL MASON AND SCULPTOR; South end Monumental works, (near the Cemetery) Princes Street, South. Stone Sinks. Window Sills, Chimney Pieces and Hearth Stones. Estimates given for enclosing graves. All orders punctually attended to.

Designs sent to all parts of the Colony.

**G. MUNRO'S** Monumental Works,

George Street, Dunedin. Designs furnished and executed or all kinds of Tombstones—In marble, granite, and Oamaru stone; iron railings, &c. Designs forwarded on application to all parts of the Colony.

**J. BEANY,**

WHOLESALE AND RETAIL SADDLER

Rattray Street, Dunedin, and Revel

street, Mokitika.

ESTABLISHED 1848.

**A. ANDREW MERCER**

Family Grocer, WINE AND SPIRIT MERCHANT, Third Shop Rattray street (opposite Otago Hotel),

DUNEDIN.

STANDARD BRANDS. OUR "CROWN" "EAGLE" AND "EXHIBITION" COFFEES STILL STAND UNRIVALLED FOR ECONOMY, STRENGTH AND FLAVOUR.

All Buyers of Coffee would do well to enquire for the above Celebrated Brands.

WM. GREGG & CO, Otago Steam Coffee Mills, Dunedin

**F. BEISSSEL,**

By appointment Hairdresser and Perfumer to H.R.H. Duke of Edinburgh, K.G., and His Excellency Sir G. Bowen, K.C.B.,

PRINCES STREET.

For the growth of hair, try Beissel's Cantharadite Fluid.

For grey hair, try Beissel's Kromatogene Hair Dye.

**WILSON AND MORRISON**

BOOT MAKERS, GEORGE STREET, DUNEDIN.

Next to Hibernian Hotel. All orders punctually executed.

**AGRICULTURAL IMPLEMENTS AND MACHINERY.**

Portable Steam Engines and Threshing Machines  
 Double and Single Furrow Ploughs  
 Chaffcutters, Oat Bruisers  
 Cultivators, Horse Hoes, and Seed Drills  
 Cheese Presses and Curd Mills  
 Ransome's Adjusting Corn Screens and Winnowing Machines  
 Vulcanised, India-rubber and Leather Belting  
 Horse Powers, &c., &c.,  
**T. ROBINSON & CO.,**  
 Princes Street, Dunedin.

**HOGGEN'S PATENT.**

To Aerated Water and Cordial Manufacturers, Engineers, Brass Workers, and Others.

**WHEREAS** by deed dated 6th October, 1871, duly registered pursuant to the 'Patents Act, 1870,' Edward Hogben granted unto us, the undersigned, a sole, exclusive, and irrevocable license to use within the Province of Otago certain inventions intitled "An Improved Stopper for Bottles for containing Aerated or Gaseous Liquids," and "Improvements in Apparatus for supplying the Syrup in the manufacture of Aerated Beverages and other liquids, also applicable to other purposes," during the residue of the term for which the said Patents are granted: And whereas we have reason to suppose that certain persons in the said Province are infringing the said Patents, we therefore offer a **REWARD OF FIFTY POUNDS** to any person or persons giving us such information as will lead to a conviction against such offenders.

**THOMSON & Co.,**

Sole Manufacturers of the Patent Stopped Aerated Waters, Stafford Street, Dunedin.

Awarded First Prize at Vienna International Exhibition.

**REEVES & CO.,**

Manufacturers of

British Wines, Cordials, Liqueurs, Bitters, Aerated, and Mineral Waters, And

**IMPORTERS OF**

Corks, Chemicals, Bottles, &c., &c.,

Respectfully thank their Customers throughout New Zealand for their liberal support for the past eleven years, and having enlarged their Premises and Plant—which is now the most extensive and complete in the Colony—they can guarantee their various Goods equal to any European manufacturers, and at such Prices as will command their universal use. They have constantly **ON HAND FOR SALE IN CASES, HHDs., & QR-CASKS:—**

Ginger Wine	Quinine Champagne
Ginger Brandy	Bitters
Raspberry Vinegar	Peppermint Cordial
Orange Bitters	Clove Cordial
Duke's Tonic Bitters	Tonic Orange Wine
Lemon Syrup	Curacao
Maraschino, &c., &c.	

All of which may be obtained from Merchants and Storekeepers throughout New Zealand and Wholesale only from the **MANUFACTORY AND STORES MACLAGGAN STREET, DUNEDIN.**

**LONDON IANOFORTE AND MUSIC SALOON.**

For Sale or Hire—

Pianofortes by Collard and Collard  
 Pianofortes by Broadwood  
 Pianofortes by Kirkman  
 Pianofortes by Ralph Allison  
 Pianofortes by J. and J. Hopkinson  
 Mechanism of every description connected with Pianofortes made and prepared. All the New and Standard Music

**BEGG & ANDERSON,**

Pianoforte Makers and Tuners,  
 Princes Street North.

**M. R. J. P. ARMSTRONG,**

SURGICAL AND MECHANICAL DENTIST,

Market-st., (opposite the Wesleyan Church).

Attendance from 10 to 4.

**NOTICE OF REMOVAL.**

**WE** beg to inform our Customers and the General Public that we have removed to our New Premises, Princes Street South, corner of Police street.

Our stock is almost entirely new, and consists of paperhangings (100,000 pieces), oils and turpentine in large quantities, plate, sheet, and photographers' glass, paints, varnishes, brushes, and every article in the trade.

**SCANLAN BROS. & Co.,**  
 Oil and Color Merchants.

**JOHN HISLOP,**

(LATE A. BEVERLY.)

**CHRONOMETER, WATCHMAKER, AND JEWELLER,**

Exactly opposite the Bank of Otago, Princes st

Every description of Jewellery made to order.  
 Ships Chronometers Cleaned and Rated by Transit Observations.

N. B.—J. H. being a thorough Practical Watchmaker, all Work entrusted to his care will receive his utmost attention.

**GEORGE YOUNG,**

**IMPORTER, WATCHMAKER AND JEWELLER,**

Princes Street, Dunedin, Opposite Bank of New South Wales.

G. YOUNG has to arrive per "Wild Deer"  
 28 Cases New Goods  
 and per "William Davie"  
 20 Cases New Goods  
 and per Suez Mail  
 1 Case Watches and Jewellery  
**GEORGE YOUNG**  
 Princes Street

**JOSEPH BRAITHWAITE**

Wholesale and Retail

**BOOKSELLER, STATIONER AND NEWS AGENT,**

Corner of Fleet and High streets, Dunedin,  
 Established 1863.

Receives by every English Mail all sorts of Newspapers, Magazines, Catholic Prayer Books, Douay Bibles, &c.

Letters promptly answered.

**JOHN GARDNER,**

**WHOLESALE AND RETAIL BUTCHER,**  
 Princes Street South.

**SHIPPING SUPPLIED.**

Families waited on for Orders in all parts of the Town.

**R. LAMBERT**

**UPHOLSTERER, CABINETMAKER, AND UNDERTAKER,**

GEORGE STREET DUNEDIN.

Country Orders punctually attended to at lowest rates.

**CRAIG AND GILLIES**

Wholesale and Retail  
**CABINET MAKERS & UPHOLSTERERS.**

Importers of  
**ENGLISH AND SCOTCH FURNITURE**  
 Cutting: Princes street, Dunedin.

**A. McDONNELL**

**PROVINCIAL COOPERAGE,**  
 WALER STREET, DUNEDIN,

Proprietor of the Patent Revolving Barral Churn, for which he was awarded *First Prize Silver Medal* at the Otago Agricultural and Pastoral Association, 1872. And of Silver Medal for Dairy Utensils, etc.

**[A CARD.]**

**J. M. J. L. N. R. E.**  
**AUCTIONEER, VALUATOR,**  
 and  
**GENERAL SALESMAN.**

**DUNEDIN LOOKING-GLASS AND PICTURE WAREHOUSE,**

George street.

**A. CHIARONI, Proprietor.**  
 Importer of first-class Chromos, Oleographs, Steel Engravings, &c., &c.

Picture Frames of every description made to order.

**M. AND J. MEENAN,**

**PRODUCE AND PROVISION MERCHANTS.**

(Next European Hotel.)

George Street.

**MICHAEL FLEMING**

**GENERAL PRODUCE MERCHANT.**

Princes Street, South.

**FRANCIS MEENAN**

Wholesale and Retail

**PRODUCE AND PROVISION MERCHANT.**

George Street.

**GEORGE MATTHEWS,**

Has on Sale—

Clover Seeds, Crop of 1873, just Arrived at

greatly reduced prices. Also Rye

Grass, Timothy and Rape Seed.

**THE SOUTH BRITISH INSURANCE COMPANY.**

Capital £750,000.

This Company is a thoroughly local institution with a security of over 900 Shareholders resident in the Colony.

Fire and Marine risks taken at the lowest current rates.

**W. & G. TURNBULL & CO.,**

Agents Otago Branch.

**GOVERNMENT LIFE INSURANCE.**

Security of Policies guaranteed by the Colony.

Low rates of Premium.  
 Conditions of Policies free from all needless restrictions.

Settlement Policies in favor of wife and children protected from operation of Bankruptcy Laws, in terms of 'New Zealand Government Insurance and Annuities Act 1870.'

Proposal Forms, Tables, with every information, may be obtained at any Money Order Post Office in the Colony, from T. F. McDonough, Esq., or from  
**A. C. H. BARR, Chief Postmaster.**

**NEW ZEALAND INSURANCE COMPANY.**

(FIRE AND MARINE.)

Capital, £250,000. Established, 1859.  
th Unlimited Liability of Shareholders

Offices of Otago Branch :

HIGH STREET, DUNEDIN,

Opposite the Custom House and Railway Station,

With sub-Offices in every Country Town throughout the Province.

**FIRE INSURANCES**

Are granted upon every description of Buildings, including Mills, Breweries, &c., Stock and Furniture; also, upon Hay and Corn Stacks, and all Farm Produce, at lowest current Rates.

**SUB-AGENCIES.**

Port Chalmers	...	William Elder
Green Island	...	A. G. Allan
Tokomairiro	...	Jas. Elder Brown
West Taieri	...	David Grant
Balclutha	...	Stewart & Gow
Lawrence	...	Herbert & Co.
Waikouaiti	...	W. C. Ansell
Palmerston	...	John Keen
Oamaru	...	George Sumpter
Kakanui	...	James Matheson
Otakia	...	Henry Palmer
Naseby	...	J. & R. Bremner
Queenstown	...	T. F. Roskrige
Otepopo	...	Chas. Beckingsale
Cromwell	...	Chas. Colclough

This Company has prior claims upon the patronage of New Zealand Colonists, as it was the first Insurance Company established in New Zealand; and being a Local Institution, the whole of its funds are retained and invested in the Colony. The public, therefore, derive a positive benefit by supporting this Company in preference to Foreign Institutions.

GEORGE W. ELLIOT,  
Agent for Otago.

**VICTORIA INSURANCE COMPANY.**

FIRE AND MARINE.

Established 1849.

Capital.....£200,000.

PRINCIPAL OFFICE, NEW ZEALAND

Manse Street, Dunedin,

Insurances of every description effected at lowest current rates, and claims promptly met. Losses can be made payable in any part of New Zealand or the Australian Colonies.

W. D. MEARES,  
Resident Secretary.



**COBB AND CO'S**

Telegraph Lines of

**ROYAL MAIL COACHES**

J. CHAPLIN AND CO.,.....Proprietors.  
Leave the Booking Office, Manse street, next Wain's Hotel, for all parts of the Province.

**CARRIAGES.**

J. C. and Co., have always on hand the newest designs in Broughams, Barouches, Phaetons, Waggonettes, and American Buggies of every description.

**CARRIAGES BUILT TO ORDER.**

All Timber used in their Manufactory has been carefully selected and imported direct from America, and seasoned for years before working.

Repairs done in a superior manner, with all possible dispatch, and at the lowest rates.

MANUFACTORY AND REPOSITORY,  
STAFFORD STREET.

Superior carriage and buggy pairs, saddle horses and hacks, always on hand for sale or exchange.

Horses broken to saddle and harness.

COBB & CO.

Manse street, Dunedin, next to Wain's Hotel.

**DOMINICAN CONVENT  
BOARDING AND DAY SCHOOL FOR  
YOUNG LADIES.**

**T**HE Course of Instruction comprises an English Education in all its branches, French, German, and Italian Languages and Literature; Music, Singing, Plain and Fancy Work, Drawing, Painting, etc., etc.

For Terms and further particulars, apply to the

LADY SUPERIOR,

DOWLING STREET, DUNEDIN,

or St. DOMINICK'S PRIORY, WAIKARI.

Visiting hours, on Wednesday and Saturday, from 2 to 4 p.m.

Respectable references are required.

**J O H N P E R R Y ,  
RETAIL CABINETWORKER,**

GREAT KING STREET, Opposite the Police Station, Dunedin.

Bedsteads of every description, Drawers, Chiffoniers, Sofas, and Chairs at lowest rates.

Country orders promptly attended to.

**NOTICE TO EVERYBODY.**  
**CLIFFORD, MORRIS, AND CO.**  
wish to intimate to the ladies and gentlemen of Dunedin and of the suburban and Country Districts, that in consequence of their business increasing so rapidly during late season, they have found it necessary

**ENLARGE THEIR PREMISES,**  
and they now respectfully invite the public to inspect their New and Magnificent Gallery on the ground floor, just completed and now open to the public.

The prices are as reasonable as ever, viz. :  
—From 12s 6d per dozen.

C. M. and Co. being in receipt of the latest improvements in Portraiture every month are now prepared to take Portraits in the

Newest and Most Approved Styles, viz. :—Rembrandt or Shadow Pictures, Cameos, Medallions, Cameo Vignettes, Vignettes, Family Groups, &c.

Children taken instantaneously in any weather.

Operating Artists: Messrs CLIFFORD and MORRIS.

Printing Department conducted by Mr A. F. VIVIAN, late of Johnstone, O'Shaughnessy and Co., Melbourne.

Tinting and Coloring by Mrs CLIFFORD and Assistant.

The Otago Portrait Galleries now consist of two studios, two printing rooms, five waiting rooms, reception room, office, &c.

Negatives carefully preserved.

Carte-de-visite copies to be had at any time, 1s each. 2,000 specimens always on view. Pictures delivered to all parts of town and country.

The Galleries are open from a.m. till 7 p.m.

Note the Address—

FLEET STREET, DUNEDIN.

**THE IMPERIAL LIVERY AND BAIT  
STABLES,**

Princes Street South, Dunedin.

G DODSON - - - Proprietor.

[A CARD.]

**T H O M A S R O B S O N ,  
TAILOR, CLOTHIER,  
AND HABIT-MAKER,**

(Next door to Athenaeum), OCTAGON,  
Has a large and varied assortment of Tweeds for Spring and Summer wear.

**J. A. M A C E D O ,  
CATHOLIC BOOKSELLER,**

Princes street, south.

**TO THE CATHOLIC PUBLIC.**

J. A. MACEDO begs to intimate to the Catholic Public of Dunedin, and its suburbs, that in order to supply a long-felt want, he has determined to establish a CATHOLIC CIRCULATING LIBRARY at his Book Depot, Princes street, where for the slight outlay of two shillings per month, the Catholic reader can select a variety of works from the most extensive collection of Irish and Catholic books in New Zealand.

J. A. M. would respectfully remind those who take an interest in the diffusion of Catholic literature, that they should avail themselves of this favorable opportunity, the beginning of the New Year, to lend their patronage and support to this much-needed institution—a Catholic Circulating Library.

The following are a few of the Works on hand:—

**PRAYER BOOKS.**

Key of Heaven,	from	1s to 6s
Catholic Piety	"	1s to 9s
Garden of the Soul	"	1s to 30s
The Path to Heaven	"	2s to 9s
Crown of Jesus	"	3s to 18s
The Mission Book	"	3s to 5s 6d
Roman Missal	"	1s 6d to 7s 6d
The Lamp of the Soul	"	5s 6d to 7s 6d
The Catholic's Vade Mecum,	from	7s to 9s
The Church Manual,		3s

**GROVES BROTHERS,**

ENGLISH AND AMERICAN COACH  
MAKERS,

HIGH STREET, DUNEDIN.

Repairs receive prompt attention.

**J A M E S W A L L S  
WHOLESALE AND RETAIL  
I R O N M O N G E R ,**

Corner of Princes and Walker streets, Dunedin.  
Fencing wire, Nos. 6, 7, 8, 9, 10. Fencing Staples, Wire Strappers, and Corrugated Iron. Register Grates, Fenders and Fireirons; also a general assortment of Builders Ironmongery, Oils, Paints, Colors, Kerosene Oil, Lamps, etc. N.B.—Country orders carefully attended to.

**R O B I N A N D C O .  
Coach Builders and Importers**

Stuart street,

Have on Hand and for Sale—

**BUGGIES AND EXPRESS WAGGON**

Repairs receive prompt attention.

**J A M E S M ' N E I L S I M P S O N  
(Late of Simpson and Asher),  
WHOLESALE AND RETAIL BUTCHER,  
O T A G O B U T C H E R Y ,**

GEORGE STREET (A FLW DOOR)  
FROM OCTAGON), DUNEDIN.

Family Orders punctually attended to. Shipping Supplied. Pork Skins and Calves Rennets for sale.

**TO HOTEL KEEPERS, FARMERS, TRA-  
VELLERS, SHEARERS, MINERS,**

And Others, compelled to drink either from necessity or gratification.

**T**HE Devonshire Unfermented Draught Cider, obtainable only from the undersigned, satisfies thirst without intoxicating effects, and restores the constitution after severe drinking. It will be found of special value to those who suffer from gout, or from being too full-blooded and corpulent.

This Cider makes splendid Shandygaff, and mixes successfully with all descriptions of Wines and Spirits, and will keep four months on draught.

**HUTCHINSON & CO.**

DEVONSHIRE CIDERISTS AND IMPORTERS,  
Dunedin, Christchurch, and Auckland.

**T**HERE is no branch of Trade where there is more Competition than in the DRAPERY.

To be a successful Competitor, the Goods submitted to the Public must be genuine in every sense of the word, carefully selected from the best Manufactories, well bought, and marked with the smallest possible profit.

A. R. HAY imports direct none but

**FIRST CLASS DRAPERY,**

Specially for the Otago Trade; and from the large amount of satisfaction given to the many purchasers at his Establishment, the following List is quoted at the Greatly Reduced Prices, in consequence of fresh arrangements for the

**AUTUMN AND WINTER SEASONS.**

Determined to make a clearance of a large quantity of useful

**SUMMER DRAPERY,**

Little notice has been taken of the Home Cost; therefore, at no previous Stock Taking has there been a more Liberal Scale of Prices, or a better variety in each and all of the Departments.

It has been pointed out in the TABLET during last year the various Consignments arriving almost monthly, and the Goods now re-marked at such low prices are the remains of those Shipments.

MILLINERY  
MANTLES  
JACKETS  
SHAWLS  
MADE DRESSFS  
UNDERCLOTHING

SHOW ROOM

Great Reductions

PRINTS  
GINGHAMS  
PRINTED MUSLINS  
SUMMER TWEEDS

MANCHESTER DEPARTMENT

Great Reductions

PRINTED LLAMAS  
MOHAIRS  
LUSTRES  
FANCY DRESS GOODS  
GRENADES  
SKIRTINGS

DRESS DEPARTMENT

Great Reductions

RIBBONS  
HOSIERY  
GLOVES  
TRIMMINGS  
FANCY GOODS  
MUSLIN TIES  
COLLARS & CUFFS

FANCY DEPARTMENT

Great Reductions

N.B.—The Silk Department is in magnificent order. Splendid assortment, and very superior value.

**A. R. HAY,**

**PRINCES STREET**

**DUNEDIN**

**D A V I D R. H A Y**

(By Special Appointment)



**TAILOR AND CLOTHIER,**

TO

**HIS EXCELLENCY SIR GEORGE FERGUSSON, K.G.C.M.**

I have much pleasure in announcing that I have a

**MOST BEAUTIFUL ASSORTMENT**

OF

**TWEEDS, COATINGS, AND FANCY VESTINGS,**

Admirably adapted for the present season.

Notwithstanding the high price of Wool, and consequently of Cloths, I am still making my now

**CELEBRATED £4 10s. TWEED SUIT, AND MY**

**22s. 6d. TWEED TROUSERS,**

at the old prices. The increasing demand for the above is the best proof of their genuine value.

Those who have not tried them would do well to do so, as they are acknowledged to be the greatest wonder in the Tailoring Trade of New Zealand.

I always make a point of procuring all the Latest Novelties in Hats, Scarfs, Ties, and Shirts, as well as every description.

**GENTLEMEN'S UNDERCLOTHING.**

The prices will be found to be Extremely Reasonable.

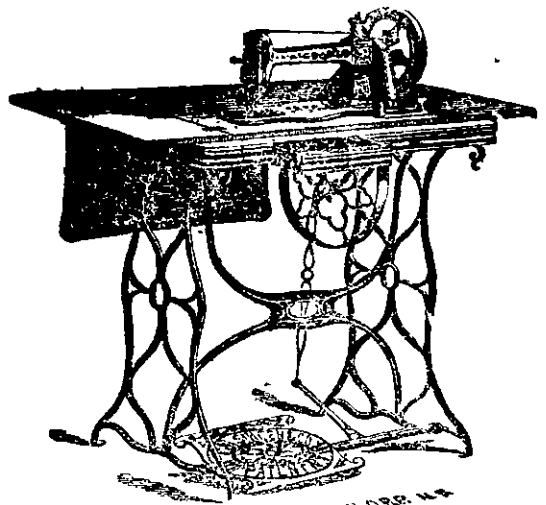
**DAVID R. HAY, MERCHANT TAILOR AND OUTFITTER,**

**PRINCES STREET, DUNEDIN.**

**SINGERS' SEWING MACHINES.**

**M. A. ALDRICH,**

PRINCES AND DOWLING STREETS,  
DUNEDIN.



SHORTLAND STREET, AUCKLAND, AND  
BROUGHAMSTON, NEW PLIMMOUTH.

**CAUTION.**

It having come to our knowledge that certain dealers, not in any way connected with this Company, are offering in the Australian and New Zealand markets, Sewing Machines under the title of "SINGER" Machines, we take this means of informing the Public that our Sole Authorised Agents for the several Colonies are Messrs STANFORD AND Co., of Melbourne; and that from this firm only can Genuine Singer Machines of our manufacture be obtained.

THE SINGER MANUFACTURING COMPANY.

147, Cheapside, London.

Referring to the above, MRS ALDRICH, corner of Princes and Dowling streets, Dunedin, is our Sole Agent for the Provinces of Otago, Auckland, and Taranaki, and from her only can Genuine Singer Machines be obtained.

**STANFORD & CO., Melbourne.**

COMMERCIAL.

Messrs DRIVER, STEWART AND Co., report as follows for the week ending February 4th:—

**Fat Cattle**—There was a full supply of 115 head yarded at the Raikoura to-day, a large proportion of which were of very ordinary quality, and realised only moderate prices; a few prime pens, however, brought fully our late quotations. We sold at the yards 60 head on account of Messrs G. M. Bell, James Reid, Paterson, Bryce, Ironside, and others, at prices ranging up to £8 for bullocks and £6 for cows. Other sales were 30 head, and we turned out 24 head unsold. We quote prime beef at 20s per 100 lbs; middling to ordinary from 17s to 18s. We have placed 25 head privately for forward delivery at quotations.

**Fat Sheep**.—640 of various descriptions were penned and sold at—say, for cross-breeds, 10s to 12s 3d; merino wethers, 6s 6d to 7s; do. ewes, 5s 6d. We sold 300 at the yards, and have placed for forward delivery 700 merino wethers and 500 cross-breeds. We quote prime cross-breeds at 24d; do merino at 2d, with full supply offering at these rates.

**Fat Lambs**.—Only about 60 were penned, which brought from 7s to 7s 6d. We sold 45 at the yards, and have placed 100 privately.

**Store Cattle**.—We have no large transactions to report in this description of stock. We have, however, placed a few small lots—in all, 120 head.

**Store Sheep**.—There is a very active demand for cross-breeds and young merino sheep, with, however, few of either description offering. There are also buyers for really good full-mouthed merino ewes and wethers at our quotations, and we have sold during the week, of various sorts, 9500 at the following prices, say—For cross-breeds, 2 tooth, 8s to 9s; do. 4 and 6-tooth, 9s 6 to 10s; do. lambs, 7s 6d to 8s; merino wethers, 2, 4 and 6-tooth, 6s to 6s 6d; do. full-mouthed, 5s to 5s 6d; young merino ewes, 6s 6d; do., full mouthed, 4s to 5s.

**Real and Leasehold Property**.—For some months past we have noted an increasing desire on the part of those who have benefited by the general prosperity of the Colony, to invest in real or good leasehold properties, and we find no difficulty in disposing of all offering at good values, whether town sections, agricultural or pastoral blocks, or squatting leases from the Crown. Since our last we have to report holding an important sale of real property at Invercargill, when we offered Shand's Winton Estate, consisting of about 8000 acres, of perhaps the finest selection in Southland. The attendance was very large, and bidding animated. Of this property we sold 4500 acres in various lots at from £3 10s to £9 5s per acre. At the same time we also sold a large number of properties, situated in the towns of Invercargill, Campbelltown, Riverton, and Winton, and suburbs—quarter-acre sections in the former town realising as high as £1000, and at Campbelltown £700; suburban lands realising £30 per acre. Altogether, this sale was the most successful ever held in that part of the Province—about £30,000 worth of property changing hands during the afternoon. At the same time we also sold about 1600 acres of growing crops on the Winton Estate, and all of Mr. Shand's farming plant, cart horses, &c., at satisfactory prices. We have also to report the sale of Mr. Alex. McNeill's Balderan Estate—next the Waitara—2500 acres, for £5750, to Mr Robert Haworth. Also, the Fern Hill Station, Lake Wakatipu, to Messrs. Matheson Bros., for £6000. Also, about 100 sections in the townships of Forbury, South Dunedin, and Kew, at an average of £46 each.

**Wool**.—Since the date of our last report no advices have been received from the home market. In this market business has been somewhat more active, and a considerable quantity of wool has changed hands during the past week. Our sale on Friday last was well attended, and the competition throughout was marked by greater animation than at any of the previous sales this season. Washed clip, especially those of well-known brands, and choice light greasy wools, suitable for the American demand, commanded full prices, and the great bulk of these descriptions offered were disposed of.

**Sheepskins**.—At auction, on Friday, we disposed of 1000, chiefly dry skins, as follows:—Cross-breeds, 5s 9d to 5s 11d; merinos, 2s 2d to 4s 9d; pelts, 6d to 10d; lambskin, 10d to 16d.

**Hides**.—None offered at auction. There is a good demand both for local requirements and export at about 4½ per lb. for sound wet salted hides.

**Tallow and Oil**.—No tallow has been offered during the week. Bright samples in shipping order are in good demand. On Saturday last we offered and sold 60 tons pale seal oil, ex Sarah Pile, at £24 per ton, for 0.

**Grain**.—The market for all descriptions has been quiet, pending reports as to harvest operations. For wheat quotations are unaltered. Oats have been in moderate request, at 3s 10d to 4s, according to quality.

OUR Agents and Subscribers are requested to bear in mind that the New Zealand Tablet Co. is regularly called upon to meet the liabilities of the paper, and that consequently it is necessary the amounts due to the company should be settled promptly and regularly. They will therefore confer a favor on the Directors if they will be good enough to forward to the Hon. Secretary the sums now due, with as little delay as possible.

ANSWER TO CORRESPONDENTS.

LETTER of a constant reader has been received. The 'Tablet' is not the place in which to give an answer. Let constant reader apply to the authorities of the Church.

SERVICES in St. Joseph's, Dunedin, are on Sundays and Holidays at 8 and 11 a.m., Catechism at 3 p.m., vesper at 6 30 p.m.

BISHOP MORAN'S APPROVAL.

THE manner in which the NEW ZEALAND TABLET has been hitherto conducted is deserving of approval. I have no doubt the future management will be in accordance with the past, and that this journal will continue to be an excellent Catholic newspaper. Under these circumstances, I can have no hesitation in saying it deserves the generous support of all Catholics in this Colony. I beg to recommend it to them most earnestly.

GIVEN at Dunedin, 15th July, 1873.

† P. MORAN;  
Bishop of Dunedin.

New Zealand Tablet.

PIAT JUSTITIA.

SATURDAY, FEBRUARY 7, 1874.

THE 'GUARDIAN' AND THE 'TABLET.'

OUR heading is a simple one, and not very suggestive. This arises from the difficulty we experience in finding a few words capable of designating the drift of two leaders, lately published in the 'Guardian'—one in the issue of the 21st, the other in that of the 30th ult. Such headings as the following might have been selected—The 'Guardian' and Bible Reading—The 'Guardian' and Papal Infallibility—The 'Guardian' and the Old Catholics—The 'Guardian' and Shams—The 'Guardian' and the Perfect System—The 'Guardian' and the Hypocritical and Neglectful Clergy—The 'Guardian' Suggests the Prosecution of the TABLET. In these two articles the 'Guardian' discusses a multitude of topics, and in every instance in a tone anything but complimentary to the clergy. We are not the apologists of the clergy in general; nor do we undertake to defend even the Catholic clergy, unless when to do so is a duty. If even these are guilty of shortcomings, so far from defending them, none will be found more severe on them than ourselves. But in the argumentation of our contemporary, there is a *transitus a genere ad genus*. We discuss principles, laws, and policy, instead of answering us the 'Guardian' assails the conduct of the clergy in general. Thus, "We ask the TABLET and those who clamour for the right of the clergy to go into the public schools and impart religious instruction there, to make good their position on the score of necessity. Have the clergy exhausted all the means at their disposal for the religious instruction of the young under their spiritual care? Have they worked up to the standard of official duty which they tacitly recognise? Have they fully occupied the ground which they may cover? When they are in that position they may come forward with clean hands to the State, and press their claim to supervise the religious training of children attending State schools." The 'Guardian' then declares any demand of this sort to be the "very essence of a sham—the most despicable and offensive kind of all—a religious sham." The 'Guardian' continues, "Does any one mean to tell us that the clergy are in this position? Where are the proofs of it? Are these to be found in large and capacious churches closed the week through, except for a few hours of formal worship—the TABLET may be in a position to enlighten us, however. Until that has been done we shall hold by our previously expressed opinion, that the agitation, by the clergy, for the right of official interference with the course of instruction in public schools is a mere pretence, the real object being to identify the clergy in the popular mind, with the idea of religious instruction, and thus continue through popular superstition, the influence of a priestly caste. The struggle is for the supremacy of ecclesiasticism; that once asserted 'religious instruction' would be left to take care of itself."

The above is only a very small instalment of the numerous evidences of our contemporary's sense of justice in reference to the clergy, and of his respect for the entire body. In his estimation they have all grossly neglected their duty, are all shams, and will certainly continue to be what they have hitherto been. Highly complimentary, indeed! We shall leave to the clergy of all denominations the duty of repelling the charges brought against them by our highly religious contemporary—the 'Otago Guardian!'

Our contention throughout has been in reference to a principle; our objection has been to a system. In our mind reason and experience must certainly teach that a Godless system of education can only rear up a Godless generation of men and women, and that no amount of care, energy, and labour on the part of the clergy and parents,

will suffice entirely to counteract the pernicious influence of Godless schools. The "Guardian" meets this argument by a gross personal attack on the clergy of all denominations. The argument of the "Guardian" amounts to this, a secular, or, in other words, a Godless system of education is good, nay, the best, because the clergy of all denominations neglect their duty, and that there is neglect he takes for granted. Perhaps there is neglect, it is not impossible that even the clergy themselves would readily admit they might do more in the way of instructing the young than they have done. But even admitting this, the neglect of the clergy does not prove the excellence of Godless schools, and it appears a rather strange way to cure the evil effects of the neglect of the clergy in imparting religious instruction, to exclude from schools all idea of Christianity, and even of God. If the writer of this article in the "Guardian," from which we have taken the above extract, denies the existence of God, or the divinity of Christianity, we can understand him; but if he believes in Christianity, he is unintelligible.

The position of our contemporary in reference to education appears to us somewhat strange, and not very consistent. He will hardly deny that he is an advocate of a secular system; and yet he strenuously defends the Otago system, which is practically a religious and a denominational system. It is well nigh impossible for any but Presbyterians to secure appointments as teachers in the important schools of the Province. The Board of Education, the Committee generally, and the teachers almost everywhere are, it may be said, exclusively Presbyterians, unless, indeed, here and there where some avowed infidels are to be met with. Then the law recognises and embodies the essentially Protestant principle, that people are to read the Bible without note or comment, and thus learn religion. The "Guardian," therefore, blows cold and hot at the same time. If he is a secularist he cannot consistently defend the Otago system, and if he is a genuine supporter of the Otago system he cannot be a secularist.

Some time ago the "Guardian" stated that in Otago all sects are equal in the eye of the law. This we denied, and said that according to the law now in force in Otago on the subject of education, "national schoolmasters are obliged to read the Bible daily in the schools, to such children as are not withdrawn by their parents from such readings. This is a penal law necessarily excluding all Catholics from the office of schoolmaster. Here, then, is an inequality imposed on Catholics by law. All sects, therefore, are not equal in the eye of the law." The "Guardian" replies, "this reasoning is fallacious unless it be held by the TABLET, that the reading of the Bible constitutes a deadly sin. But the Roman Catholic Church admits that the Bible is the revelation of the divine will, a knowledge of which is essential to salvation; wherefore, the reading of the Bible daily in schools to children should be encouraged by the Romish Church, which claims the right of giving religious instruction to children in our national schools." The argument of our contemporary is, that we admit the Bible to contain the revelation of the divine will; therefore, we should not only not object to, but encourage the reading of the Protestant Bible daily to Catholic children in schools by Protestants, or it may be infidel teachers, and that, consequently, there is no penal law. But our ideas of our duties are very different from those of the "Guardian." In the first place Catholics do not recognise the authorised version to be the true Bible; in the second place Catholics require a guarantee of the soundness of the faith of those to whom they entrust the teaching of their children in religion; in the third place they believe that the commission to teach religion has been given by God, not to the State, not to the schoolmasters, but to the Church; and that, consequently, they cannot permit any to instruct their children in religion except such as are authorised by the Church to do so. So far, therefore, from encouraging the reading of the Bible in the Otago Schools to their children, Catholics are bound to discourage and prevent such reading, as being dangerous, unauthorised and involving an unchristian principle.

And it is for this reason, too, that Catholics cannot, consistently with their religious principle, hold the office of teachers in these schools if bound to read the Bible to the pupils. To do so would be to acknowledge the authority of the State to teach religion, to decide which is the correct version of the Bible, to recognise the Protestant principle, that the Bible, the whole Bible, and nothing but the Bible is the rule of faith and judge of controversies, and that

men are to learn religion from the Bible independently of the authority of the Church; to repudiate tradition as entering into the rule of faith; and, consequently, to reject the faith and authority of the Catholic Church, which amounts to apostacy. The education law, therefore, in Otago is a penal law so far as Catholics are concerned. They are obliged, consequently, to pay for their own injury and degradation.

Our contemporary says he is not opposed to denominationalism, because he is willing to allow the several denominations to build and maintain schools for themselves, and teach in them their own religion. This is very liberal and considerate, indeed! How grateful we all ought to be to the liberal "Guardian," so just and so considerate! But he will tax all the denominations to maintain Godless schools, for himself and such as agree with him, or as a particular favor to Otago, Presbyterian schools here, and refuse to allow a shilling to be given out of the common taxation to aid the denominations. He will permit us to have schools for ourselves, provided we bear ourselves the entire expense of their maintenance. What does our contemporary mean? Is it that we should be very thankful to be allowed to spend our own money on our own schools? He seems to think it is a great condescension on his part, as well as an act of great liberality to permit us to reside in the Colony at all. It is an act of grace. We have no right to be here. We should, therefore, pay our money to educate his children, and be thankful that we are not called upon to feed and clothe them as well. What our contemporary says, amounts to this, and a good deal more besides. Well, all we can say is this, if matters come to the worst we must be prepared for the worst. Our fathers were, in their day, considered very impertinent and very disloyal for complaining at being compelled to pay tithes to men whose chief business it seemed to be to call them idolatrous papists, and oppose their admission to the rights and privileges of citizens and free men in the land of their birth, and the land that had been the home of their ancestors for more than a thousand years before the new-fangled religion had been heard of. And now it appears that we, their sons, are to be hunted and branded as traitors because we complain of being compelled to pay our money to maintain an anti-Catholic system of education, to keep in power a set of men whose business it seems to be to designate us as men opposed to progress, and our clergy as drones and designing knaves. For what is the meaning of the following words of the "Guardian," "And the TABLET is not warranted in wrongfully creating a prejudice against the institutions of the community where it is published with perfect freedom, notwithstanding its virulent opposition to constituted authority." How very loyal the "Guardian" is when the institutions of the country are in accordance with its tyrannical ideas! But what would be its ideas of its rights and duties, and what its estimate of constituted authority, were the picture reversed? Suppose the vast majority of the people were Catholics, that in all the schools supported by the general taxation all the teachers were Catholics, that the religious teaching insisted on in all the schools was distinctly and emphatically Catholic, that Protestant children were obliged to assist at this instruction, unless withdrawn from it by their parents, that hardly any other schools existed in the country, that all attempts to obtain a share of the monies contributed by all, in aid of Protestant or undenominational schools, were ridiculed as attempts to uphold shams and the schemes of idlers, and successfully resisted. Would our contemporary confine himself to the species of agitation, and the mild language with which we meet the injustice of which we are the victims? Let our contemporary lay his hand to his heart, and consulting his conscience answer that question. Let him examine himself on this subject, and perhaps he will feel ashamed of having suggested to the Government the propriety of prosecuting us for our "virulent opposition to constituted authority." Our contemporary is another illustration of what we have observed for very many years, that our liberals are the veriest tyrants towards all who oppose them.

#### WEEKLY EPITOME.

"KISSING GOES BY FAVOUR."—The "Otago Daily Times" complains that His Honor James Macandrew withholds important official information from it, of public interest, which he furnishes to those journals which present his sayings and doings to the public in the way that pleases him best. [There are evidently more ways of punishing an obnoxious paper than bleeding it by a libel action.]



JUSTICES' justice has become a byword everywhere. At the Resident Magistrate's Court, Dunedin, a few days ago, before two justices, a woman who is a notorious character was charged with having decoyed a girl into a house of ill fame, and afterwards sent her to a house at Port Chalmers, the proprietress of which was in gaol when she arrived. The evidence was most conclusive, no defence being offered, and yet, to the surprise of those present, the charge was dismissed, with a caution to the accused. The Justices not being able to deal summarily with the woman, were reluctant to commit her for trial!

THE programme of operations of the Emigration agent for Canterbury is thus sketched out:—"Mr Duncan writes to say that he proposes to make Glasgow his head-quarters for five months; paying flying visits into the rural counties and the North of Ireland, "giving lectures on Canterbury as a field for emigration. The remaining seven months of the year will be devoted to England." Mr Duncan thus ignores the middle and southern countries of Ireland from which there is a considerable nominated immigration to this colony. Mr Adams will also without doubt take up his quarters in Scotland, and will probably get emigrants from no part of Ireland, or at all events only from one part of Ireland. It should be remembered that the warning of "hard times" and "retrenchment" for some months to come in America, will have the effect of greatly lessening Irish emigration to the United States. An active agent could by the contrast depict this colony all the brighter, and cause to flow to New Zealand that current which would flow to the United States in the ordinary course of things, but there is little likelihood of this being done in so far as Ireland is concerned.

THE 'Cromwell Argus' in a leading article on the Governor's visit up country makes the following remarks:—"The next time Sir James Fergusson travels through Otago, which we hope will be at an early date, we trust he will do one of two things: either travel as the Governor of New Zealand, or as plain Sir James Fergusson. To do the latter, and to escape any demonstrations of any kind, it will only be necessary for him to leave his mounted escort behind in Dunedin, and to give particular injunctions to his Honor the Superintendent to avoid giving announcements of his movements to Mayors and Councilors. He will not be molested on his journey throughout the province. It is impossible for any man to enjoy the honour and dignity of being a Governor, and at the same time the privacy of a private gentleman." The 'Wakatip Mail' also comments in strong terms on the same matter. On the other hand, it appears from the effusion of some clever children, or rather some raw literary artist who wrote an address for them, that shaking hands with the Governor has given a tone to the *élite* of Tokomairiro.

THE total revenue of the Customs' department for last year was £965,800 as compared with £813,270 in 1872. The increases on the quarter were—Dunedin, £26,914; Lyttelton, £15,458; Wellington, £7,597; Auckland, £5347; Nelson, £3,536.

ARRANGEMENTS have been made between the General and Wellington Provincial Governments, whereby the latter hereafter will assume charge of all immigrants after arrival in that Province.

THE Christchurch Spinning and Weaving Company have decided to commence the manufacture of woollen goods.

THE Good Templars in Dunedin have at length made an open effort to have the Licensing Ordinance of 1862 declared a nullity, and repealed by the Licensing Act of 1873. To test the matter, they, a few days ago, proceeded against a publican who had obtained a transfer under the Ordinance since the Act was in force, and the decision given in the case by the presiding Justices seems to sustain their objection—viz, that no liquor traffic can take place until licenses have been granted under the new Act. It was argued that the Ordinance was intended to be incorporated in the Act, and that therefore the transfer was valid. The Court inflicted a nominal penalty of 1s and costs, counsel for defendant giving notice of appeal.

THE criminal proceedings in the Surat case have been concluded, and ex Capt. Johnson has received sentence of two months' imprisonment. Mr Mutland, in passing sentence, said: "I can come to no other conclusion than that you have been guilty of what I must characterize as a very serious offence—that of criminal neglect of your duty as master of your ship, at the time which should have called forth from any man of common prudence the utmost energy in the direction of taking every possible step to preserve his ship and those who were in it from the immediate and imminent danger which threatened them, and which I need not recapitulate. You showed an entire want of due precaution and a disregard of consequences in not taking proper means to seek and obtain assistance from the passing steamer, which you had it clearly in your power to do—an omission on your part which might have been attended with very fatal results, and by which you, in my opinion, seriously endangered the lives of those you had on board. The want of due precaution and the recklessness on your part may, I think, be attributed to the fact of your being at the time in a state of partial intoxication—a state which, in my opinion, under the circumstances, aggravates the offence."

A CANTERBURY Volunteer, has made 99 out of a possible 112 in the competition for the choice of representatives at the Colonial Rifle Firing contest. The conditions of the competition were seven shots at 200, 400, 500, and 600 yards. It is doubtful if any shooting with the Enfield rifle equal to this score has ever been made in the Australasian Colonies.

MR VOGLI has appointed a Commission to inquire into the late fatal boiler accident at the Thames, and into the state of machinery generally on the gold-fields.

THE Right Rev. Dr Croke has left Auckland in the *Phoebe*, en route for England.

QUITE a fleet of home vessels arrived at various ports in the colony on the 31st ult., and the 1st and 2nd inst., as will be seen from the following list:—At Auckland the *Lauderdale* has arrived; at Wellington, the *Ocean Mail* and *Glenora*; at Napier, the *Queen of the North*; at Lyttelton, the *W. E. Gladstone*; and at Port Chalmers, the *Lutterworth*, *Margaret Galbraith*, and *Warwick*—making eight altogether in the three days.

THE last mail from America brought information that the ship *Splendid* had left New Bedford in the month of November for Port Chalmers, where she will take up her quarters as a whaler. The *Splendid* is a ship-rigged vessel of 360 tons burden, and is owned by some miners at the Blue Spur, Tuapeku, and some parties at Port Chalmers.

THE ship *Queen Bee* sailed from Napier for London on Saturday last, with a cargo of wool valued at £68,991.

MR. KYNNEBLESLEY, late Commissioner of the Nelson South-west Goldfields, died at Nelson on Saturday from consumption, after a long illness.

ACCORDING to advices just received by his Honour the Superintendent, the ship *Scimitar* has left London for Port Chalmers with 430 immigrants on board. She sailed in December last.

THE certificate of incorporation of the Standard Insurance Company was granted on the 27th ult. The Company is now registered under the Joint Stock Companies Act. Branch agents have been appointed in the various Provinces for some time, and sub-agents are now being appointed for the towns and districts of the different Provinces.

THE ship *Isles of the South* arrived at Lyttelton, on the 2nd ult with 330 immigrants and seven cabin passengers, 88 days out from Plymouth. The deaths reported on the voyage were two infants and one adult, aged seventy-nine.

HIS Excellency Mr Du Cane, Governor of Tasmania, leaves Launceston shortly for the purpose of visiting Victoria and New Zealand.

THE ship *Ocean Mail* has arrived at Wellington from London, 80 days out, with over 300 immigrants. There was one case of scarlatina on board, and five deaths amongst the children had occurred on the voyage from whooping cough. The vessel was quarantined. It is expected the detention will be very short.

At a meeting held at Wellington to form a Seamen's Union it was resolved that £2 per month advance on the present rates be made in the pay of the officers, carpenters, cooks, and stewards. The firemen's wages to be £14 per month; trimmers, £8 per month; and foremast hands in sailing coasters, £7 per month.

A PROSPECTUS has been issued at Wellington of a new daily newspaper, to be called the *Tribune*, price a penny. The prospectus declares that the question of Immigration and Public Works now resolves itself merely into one of administration. It approves of a firm and conciliatory Native Government. It disapproves of Provincialism, but will endeavour to make the best of it while it continues in existence.

THE immigration authorities have received a telegram notifying the sailing of the *Woolark* in December for Wellington, with 350 immigrants.

Gold has been struck in the Caledonian mine, and it is supposed to be the old lead. 150lbs specimens have been taken out, and 400lbs of picked stuff. The lode is dipping into Pookey's.

THE 'Wakatip Mail' says the number of tourists visiting the Lake scenery this year has been greater than any preceding one. The ensuing two months are generally the most enjoyable of the year in this district, and favorable therefore for tourists.

An extraordinary general meeting at Wellington has been called for the purpose of winding up the New Zealand Coal Company voluntarily. The cause is the insufficient support given to it.

THE 'Buller News' Company have made arrangements for starting a paper at Charlestown.

THE annual meeting of subscribers to the Dunedin Athenæum was held last week, the proceedings being somewhat lively. The report was of a highly satisfactory character, and along with the balance sheet, was unanimously adopted. The sheet showed that the balance to the credit of the Institution at the end of the year was £565 0s 11d. Of this amount £500 had been since spent in paying off the debentures. After a stormy debate, a resolution was carried to the effect that the Institution should be kept open for four hours on Sunday. Steps will be taken to reverse this decision, by demanding that a poll be taken of the whole of the members of the Institute, seeing that out of the 300 members, or thereabouts, only 174 voted. In compliance with a requisition the Hon. Secretary of the Institution calls a special meeting of the members, to be held on Wednesday, the 11th inst., to consider the question of the opening of the Athenæum on Sundays.

THE new out-fall drain, at Christchurch, which will cost £12,000, has been formally opened. The Mayor and Mr H. B. Hart, gave a commemorative banquet.

By the upsetting of a cutter at the Manukau Bar on the 2nd inst the following persons were drowned:—J. Graham, a married man and a large land owner in the Raglan district, near Piko; Johnstone, a half-caste, brother-in-law to Mr H. Barbaud, R.M., at Opoitiki; Robertson, an unmarried man, 18 years of age, who arrived by the *Hindostan*, and was going to join his uncle at Raglan; F. Galvan, about 12 years of age, and son of Mr Galvin, the blacksmith at Raglan; Miss Phillips, aged 4, daughter of Mr J. Phillips, farmer at Raglan; and Capt in Kenney, who leaves a wife and family at Onehunga.

THE last northern and Southern escorts brought to Dunedin the following quantities of gold:—Queenstown, 873 oz. 2 dwts; Cardona, 534 oz. 2 dwts; Arrowtown, 590 oz. 17 dwts; Cromwell, 978 oz. 5 dwts; Clyde, 125 oz; Alexandra, 379 oz. 16 dwts; Blacks, 425 oz. 1 dwt; St. Bathans, 450 oz; Mount Ida, 1142 oz; Macraes, 91 oz. 14 dwts; Palmerston, 410z. 4 dwts; Lawrence, 616 oz. 19 dwts; Waipori, 108 oz; Waitahuna, 72 oz. 10 dwts; Tokomairiro, 245 oz. 9 dwts. Total: 6726 oz. 19 dwts.

MR CHAS PETER BEGG, a son of Mr Adam Begg, of Anderson's Bay, and a surveyor in the employ of Messrs Connell and M'Beath—went on Friday week last to the ocean beach near Dunedin to bathe, accompanied by his brothers; though a powerful swimmer, he was carried out to sea and was drowned.

OUR Auckland correspondent telegraphing on Wednesday evening as to the share market says:—Business done—National Insurance, 2s; Albion (New issue), 5s 6d; Caledonian, £12 5s; Albion (1 issue), £4; Royal Oak, 10s 6d.

It is believed that W. J. T. Clarke's estate will pay to the Victorian Government about £84,000 as probate duty. He leaves the Victorian property to his eldest son, William, and the New Zealand property to Joseph Clarke. His widow will receive £300 a year, and his second son has been left a comparatively poor man.

The following are London telegrams, under date 20th and 21st January:—"The Siamese twins are dead. The French Assembly passed the Mayors Bill with a majority of 42. The French Government declared its policy was to show the Pontiff a pious respect and filial solicitude whilst maintaining more amicable relations with Italy. The Ultramontane newspaper Universe has been suspended for two months for publishing the pastoral of the Bishop of Perigeux. This was in consequence of the representation of Prussia."

EMIGRANTS to Otago under the old system, who are in arrear with respect to passage money, will do well to take note of an intimation published by the Provincial Secretary.

HOKITIKA intelligence states that the Kanieri Lake Water Race Company's shares are going off well. The Borough Council are now negotiating with the Corporation for the supply of water to the town. The mining claims are being taken up largely along the line of the race.

A SHORT time ago a child of a washerwoman at Auckland was drowned in a tub. Now, a child, three years old, whose parents live near the Shotover Ferry, has been drowned in a tub of water.

AT a meeting of the Canterbury Astronomical Society the Committee were requested to communicate with the General Government with a view to giving assistance to the Transit of Venus Commission when it arrives in the Colony. The committee also decided to take steps for establishing an observatory.

DUNEDIN is now within a week of London, when steamers suit.

It is proposed to form a company at Naseby to invest in station property in the Mount Ida district.

MR JAMES GROGAN, who was thrown out of a buggy at the races at the Forbury on December 1st, had so far recovered as to be able to leave the Dunedin Hospital a few days ago. He was insensible for about a fortnight after the accident happened to him, and is still partially paralysed, but able to walk.

NELSON is waking up. The Provincial Council has passed a resolution recommending the importation of 150 immigrants per month.

A COMPANY is in course of formation to utilise the sulphur from the celebrated volcano at White Island.

AT the annual meeting of the Dunedin Water Works Company it was reported that "the proposed purchase of the Company's plant and works has been finally abandoned by the Corporation, and a special report and all the correspondence on this subject is submitted herewith. The Directors have no cause to regret this result, nor the position they have all along taken in this matter, so far as the interests of the shareholders are concerned. The continuing prosperity of the Company—its brilliant prospects, and the actual price at which the stock is selling in the open market, all demonstrate this." The dividend declared made in all 12 per cent. for the year on the original shares, and 10 per cent on the others.

MR W. D. MORRISON is the successful tenderer for the Waipori Sludge Channel, at £9000.

JAMES WALKER, a seaman, died suddenly a few nights ago in the Port Chalmers lock-up while suffering from *delirium tremens*. The cause of death was disease of the heart.

### RANDOM NOTES.

"A child's among ye takin' notes,  
And faith he'll print 'em."

It has been alleged that climatic influences exercise a powerful sway upon the cuticle of persons of a sensitive nature. If such be the case, the climate of Dunedin has a deal to answer for, and the number of those subject to its influence somewhat numerous. Some years since one sensitive mind recoiled with horror at the thought of being compared to the Hon. C. E. Jones, of Victoria; and lately we have a public officer wildly appealing for justice at the hands of his countrymen, on the miscreant who had stigmatised him as — well, it might not be safe to repeat the expression. Bulwer makes Richelieu declare the pen more mighty than the sword, but it sometimes happens that it becomes a two-edged weapon, and unless used with judgment and skill, recoils upon the person by whom it is wielded. To be a writer of, or to the Press, requires a tact and finesse of which few are possessed; and the line of demarcation which separates sarcasm and satire from legal libel is of so fine a character, that many inadvertently overstep the boundary, and place themselves at the mercy of the impecunious and rapacious. The case which has recently been heard before Mr Justice Chapman is certainly a most extraordinary one: the fact of its ever being brought into Court at all a matter of surprise; but the climax has been capped by the finding of the jury on the evidence adduced, and in the face of the charge from the Bench. The *gravamen* was that complainant had been designated a "Bumble of the first water." Witnesses were called on his side, who deposed that, so far from that gentleman being injured in their opinion by the usage of the term applied to him, their admiration and respect for his character had been the greater, and instead of being reduced, he had been considerably raised in their estimation. As the deputy-harbourmaster sought a pecuniary solatium for the damage to his character alleged to have been received, but which lamentably failed to be proven, the most natural, and in fact only, presumption to be arrived at is, that the gentlemen of the jury fully endorsed the truth of the expressions constituting the so-called libel, and in their appreciation of Mr Orkney being a "Bumble of the first water," presented him with a testimonial of £50. While thoroughly decriing the prostitution of the mighty lever of the Press, I think the recent verdict will have an injurious effect on the community at large, for it is scarcely to be supposed that journalists will fight the battles of the public, and set themselves up as "Aunt Sallys," to be shied at on every trivial occasion. In future Mr Bell and his *confères* will be somewhat chary in trying issues with a Dunedin Twelve, and perhaps when next a public wrong has been perpetrated,

or a social evil to be redressed, there may be some difficulty in finding any one to "Bell the cat." The enquiring minds of the jurors have however, set at rest one point they held in doubt, the oft-repeated, but never-assured, question, "What's in a name," has been solved by them. The rose might smell as sweet by any other name, but the florescence of the deputy harbour-master has been seriously impeded by the application of the opprobrious epithets; and Mr Bell can thoroughly respond to the query—"Fifty Pounds."

PETER POSSUM.

### EMIGRATION FROM IRELAND.

To the Editor of the NEW ZEALAND TABLET.

Wellington, January 26.

SIR,—By the arrival of the Salisbury on the 21st inst., there came some 9 or 10 single men, some young women, besides a few married couples who hail from the green old Isle, and who gave a cheering aspect to the present Immigration scheme, for as they marched from the dock to the Immigration depot a vast number of on-lookers said, "Dr Featherston is improving in his business; see those splendid emigrants he is sending." The real fact is that they were nearly all nominated here by friends. Perhaps the best test of all of the value of Irish labor was the fact that the whole of the Irish were engaged before the day set apart by the Immigration officer in charge.

When such is the case why not honestly require that more scope should be given for Irish to emigrate than has hitherto been done? but alas! we can never expect justice to be fully done to us in this respect, therefore it behoves on Irishmen to stretch a point and lend a hand in forwarding the good work of colonization. There are few Irishmen who have not some friends or acquaintances willing to emigrate, then why not send passage tickets to them? If they are not acquainted with any in particular, so disposed, they must surely know some friend to whom to send nominations for a number of workmen of any particular calling, and as immigration is now free, we would thus have a number of honest good Catholic Irishmen out in a few years. The plan is practicable and ought to be tried at least. Irishmen ought to have no selfishness on the point, they lose nothing by seeing their neighbors thrive. As the matter is a commendable one I have no doubt but you will readily join in forwarding it. Although but comparatively speaking a new chum, I have now the satisfaction of seeing a number of my acquaintances around me, where two years ago my native county was totally unrepresented save by one single female.

Yours,—CAENUAL

### ULTRAMONTANISM.

TO THE EDITOR OF THE "TABLET."

SIR,—Seeing numerous allusions to ultramontaniam in the journals of the day, and not clearly understanding what was meant by the term, I wrote to one of these journals for an explanation. His reply was that it was applied to a section of Catholics, on account, not of their religion, but of the hostile attitude they maintained under the name of religion, towards modern society. "In every Kingdom in Europe they insist upon government for themselves apart from the civil government; they profess to be under a system of law administered by a chief who is invested with both temporal and spiritual power, they claim, in short, to be an imperium in imperio, and consequently they come into collision with society at every point." This explanation is not sufficiently clear, or definite, to give me a correct idea of the aim and objects of ultramontaniam, and I therefore apply to you, and trust that you will be kind enough to furnish me with the desired information, and you will much oblige. Sir, yours truly,  
ENQUIRER.

[In the Catholic Church there is really no such thing as ultramontaniam. The term as used at present is one of reproach, intended to give expression to insult and calumny, as regards the Catholic Church. ED. N.Z.T.]

### RECOLLECTIONS OF ROME.

No. v.

TO LEAD myself back to St. Peter's of which I promised to tell you further, I propose that to-day we travel in spirit over the road which lies between Via Felice, where I lived, and the Basilica. Our journey will be full of interest as there are many wonderful things to be seen on our way. Do not be shocked if I make provision for our pilgrimage in the shape of a score or two of those delicious chestnuts which are vended at the corner of the street. We need not be deterred by the fact that our feast will only cost two *baicelli*. Are we not *forestieri*, eccentrics, barbarians—wanderers from a land without sunsets and without a sky, without pictures except the miserable copies which we pay extravagantly for, without literature to speak of, except a red covered book lettered 'Murray,' which we consult furtively before we dare to admire anything, and with a language which consists principally of the absurd phrase 'Oh, yes'? I readily admit that if in our own country we outraged society by buying a penny's worth of fruit at a street-stall, we should be cut and deserve to be cut by such of our fashionable acquaintances as became aware of the disreputable occurrence. But here the solecism will be looked upon merely as a vagary of minor Ingleso who knows no better, and will not prevent us being received at the banquets of a Roman Prince, if our letters of credit and introduction be satisfactory. Let us pay for our chestnuts with a two poul-piece, and we shall get in change a whole handful of copper coin which we can distribute among the numerous mendicants who congregate on the steps of the Piazza di Spagna. Five brigand beggars who demand alms in a tone which savours of "money or your life" noble looking beggars who adopt the "Date obolum Belisario" role, with like hags whom you would fear to re-uses, pretty children who make their plaints in soft musical tones which sound like poetry, and merry looking rogues whom you half expect to address you as "your honour" instead of *eccellenza*. These beggars are uncountable, but I think their life is not quite so hard as the life of the poor in other countries. They can obtain food in the convents, and in the day time sleep in the churches, and the money which they get from



charitable Romans and rich strangers procure for them the little braziers full of charcoal which they almost all carry about in bad weather. There are more deformed people in Rome than in any other country I have ever been in. The reason of which perhaps is that Roman mothers do not allow their little ones to creep about and "play with their pretty toes," but bind them upon a long roll of linen which makes them into convenient packages to carry about, and prevents them indulging in what our nurses call spring. The *bambino* if he is delicate suffers from this process, and is likely to be deformed, but usually he grows into a fine manly looking fellow, handsome, and with as much of the bearing of an Ancient Roman as to make him instinctively drape his modern cloak as much like a Toga, as his tailor will permit him. The *bambinetta* grows in turn into a fascinating child, a lovely girl, a beautiful matron, and a hideous old woman. I never saw an old woman in Rome, who was not painfully plain; the face which is perfect in youth, in old age becomes wretched and cronelike to a most extraordinary degree. Whether this is the result of climate or of too many fast days, I cannot tell; but certain it is that pretty old ladies are not often to be seen in Rome except among the *Forestieri*. But the steps of the Piazza de Spagna are not entirely monopolised by mendicants, they are also the rendezvous for the models who sit for painters. The two men are of course very beautiful, and figure as saints or goddesses as the occasion may require, the children are sometimes little Samuels and oftener Cupidons, and the men who are generally chosen for their ugliness, as their sisters are for their beauty, are assassins, bandits are Roman senators, just as you choose to paint them for a few pous a day. But before we descend into the Piazza we must mount the steps of the beautiful little Church of the *Trinita di Montia*, and see the famous "descent from the Cross" of Daniele da Volterra. This is counted the third finest picture in the world, the two which rank before Raphael's "Transfiguration," and Domenichino's "Communion of Saint Jerome" are in the Vatican. As I do not pretend to be an art critic I shall not attempt to describe this glorious picture, besides are you not with me in spirit, and can you not see for yourself the wonderful manner in which the artist has contrived to paint the dead body of our Lord, the anguish of St. John, the grief of the disciples, and the swoon of the Blessed Mary, which is only not death. There are many other valuable pictures in this Church which is attached to the convent of the Sacred Heart, where the daughters of the noble houses of Rome are educated. I have often been at mass there, and have also heard vespers sung by the angel like voices of the holy sisterhood; but we must not linger now if we are to reach St. Peter's to-day. When we have come down the steps, past the beggars and the models, we shall find ourselves in the Piazza with its obelisk of red granite covered with hieroglyphics. This column was carried out of Egypt by the Roman conquerors, and was old when Rome was new, and will last when the handsome modern hotels which are also in the Piazza shall have become ruins. But as we are not antiquaries, and are holiday sight seers, we shall not make a vain attempt to decipher the strange figures traced on the obelisk; but rather listen to the pretty boy who assures us that he "speaks English," and wants us to buy some of his flowers. There are wicker work baskets filled entirely with rosebuds fresh and delicately beautiful. But although we do love roses, and are stupid Inglesse, we are not going to pay you twenty pous for your basket, my *piccolo giovone* if you will take as many *basocchi bene*, if not our *padrona* shall get us flowers from a boy whose charges are more moderate, and who will not require to be paid inordinately as he cannot "peak English." But, I see clearly that we shall not get to St. Peter's to-day, for here we are at the door of Piele's English reading-room, and dearer to our hearts than anything that Rome can show us is "Il Galignani" and the "Times." We want to know what is going on in the world outside Rome,—whether the Bill we are interested in is being supported in Parliament, and above all what is the news from Australia. Besides it is already getting late, and we have not got beyond the Piazza di Spagna, so for the present we shall read our papers; another day we shall continue our journey. S.G.D.

## THE PERSECUTION IN GERMANY EXPLAINED.

(FROM A GERMAN CORRESPONDENT OF THE 'LONDON TABLET.')

(Continued from our last.)

### MYSTERIUM INIQUITATIS.

THE law against the Jesuits and the "Kindred" Orders is so plastic that by its instrumentality every one of the Religious Orders can be sent into exile. To the unspeakable grief of several millions of Catholics in Germany, the Jesuits had already been banished in 1872. One year later the Freemasons were longing for a further concession to them; the Redemptorists, the Congregation of the Holy Ghost, the Lazarists, and the Ladies of the Sacred Heart followed the Jesuits into exile. Shortly after, in the summer of 1873, the Council of the Confederation hinted that in reality all the Religious Orders were related to the Jesuits, since all took the three vows, and especially that of obedience. For a time this advance upon the original draft of the law was thought sufficient. So, forsooth, religious obedience is dangerous to the State in an Empire whose main desire is to bring every one under the blindest obedience to its Neronian laws; in an Empire in which the "Secret Brothers" are all powerful, though these very men are obliged to swear an absolute obedience to unknown leaders. Before two years have passed over our heads the last Sister of Charity will have been hunted over the frontier as a person dangerous to the State; and not one Religious Order will be permitted to set foot again in Germany, if God does not roll down from the mountain-top the stone which is to crush the feet of the Colossus.

The damage done to Church property has already reached an immense amount; for the exiled Orders, especially the Ladies of the Sacred heart, had purchased and richly provided large and expensive educational establishments, had acquired landed property, collected libraries and formed museums. These, of course, they could not take away with them into exile. Deep and bleeding wounds have been in-

flicted upon some of the most influential and highly respected families, whose sons and daughters have been sent into banishment for no other crime than that of being members of some Religious Order.

And now what judgment are we to pronounce on the four laws of the Church bill passed in May, from the eleventh to the fourteenth, 1873. Surely they are the most galling that have ever been enacted by any Pope-persecuting tyrant from the days of Claudius down to our own time. True, that on some of the minor details of this monstrous legislation, the Bishops might be of the same mind as the Government. Yet on the other hand there are points in these laws, the execution of which would involve manifest apostasy. Witness the first paragraph of the second law, in which we find the outrageous proposition that authority in matters of Church discipline over Church ministers is to be exercised only by ecclesiastical superiors who are natives of Germany. Thus, by a single stroke of the pen the Holy See of Rome has been excluded from our courts; the Prussian Catholics have been, as it were, turned bodily into schismatics. Rather than submit to such a yoke a Bishop is bound to lay his head upon the block. With reference to the teaching and discipline of the clergy, a royal supreme court of justice has been established which is in future to decide upon all Church affairs. This court is made up of unbelievers, Protestants and renegade Catholics; consequently, as the Holy Synod of St. Petersburg remarked, "The Catholic Prussians are in many respects less well off than their brethren in the faith in Russian Poland." How is it possible that any sensible Government can enter upon so unrighteous a war against the consciences of its Catholic subjects; a war which must entail countless sacrifices and end in a thorough defeat?

The only solution conceivable of the problem I believe to be the one which I have already proposed: *the Freemasons are clamouring for their wages*. Let me put before you some special proofs of this fact. First, the nature of the law itself tells its own tale concerning the plotted destruction of the Catholic Church. The ecclesiastical students in direct training for the priesthood are practically bound to learn their theology apart from Catholic seminaries; for such conditions have been already imposed that these institutions must be shut up, since no Bishop can tolerate the superintendence insisted upon by the State. To fit themselves for their profession, students of theology must now submit themselves to a Government examination in German philosophy (?), German literature, and universal history. An examination, mind, through which no other class of students is bound to pass. It is consequently a *privilegium odiosum cleri* in the truest sense (as should be remembered by those who are perpetually crying out against the privileges of the clergy); and it has the doubly pernicious effect of poisoning the minds of young men against theology, and of depriving the Church of a succession of priests. Superadded to this grievance is the peculiar *loi des suspects*, by which law even any ecclesiastic about to be instituted into a benefice may be rejected whenever the Government chooses to decide that the private political opinions of such person are not what they ought to be—that is, not those of the State. On all and every matter the Catholic Church here is subjected to so complete a dependence upon the State and its officials, that if the hand of God Almighty do not interfere to uphold it, I do not see how it can continue to exist. Hence we are all asking ourselves how it is possible that any Government, possessed of an ordinary share of common sense, can aim at the overthrow of the faith of a vast portion of its subjects. There are over eight millions of Catholics in the kingdom of Prussia alone, and yet the destruction of their Church is eagerly sought after. Nor is this coveted end to be compassed by forcing us all to belong to some State religion, to some positive teaching of an established Church—as was done by Russia in the case of the Orthodox Greeks—but we are to be *de-catholised*, unchristianized, reduced to "Humanitarianism." Good heavens, that it should come to this! The continental Lodges all over Europe make no secret of their aim. Had the State intended simply to repel some alleged encroachment upon its rights on the part of the clergy, a separation between Church and State would have been amply sufficient to remedy the complaint, and Catholics would have put up with this disestablishment, as being the lesser of two evils. There would have been question at most of a slight skirmish, of an attack upon an outpost: certainly not of a pitched battle, and of a war to the death, to be ended God alone knows when. But separation of Church and State is the very thing that the Government wants to avoid. This has been officially acknowledged. Bismarck's Court Canonist, Friedberg, has openly announced that the Church gains strength by being disconnected with the State, and that it must be so bound and bandaged, that when the time comes for amputation it will not feel the operation. And the Liberal deputy for Kardoff gave out the following sentiment in presence of the Prussian Diet: "Let the Catholic Church be free and it will conquer the world." Thus the nature of Bismarck's legislation with reference to the Catholic Church is revealed by its very origin from the mysterious and darkness-loving Sect of the Freemasons. The same may be seen,

Secondly: In the course of the Parliamentary debates. Logic, truth, and justice triumphed on the benches where the Catholic party in the Chambers called the *Centrums-fractions* was seated. The falsehood on which the proposed legislation was based was exposed with evidence so entirely conclusive that the English Parliament would have voted against it to a man. But in Berlin it was a different matter. There deputies had to speak before a band of men sworn to follow a peculiar course. Everything had been previously planned behind the scenes and in secret. The Catholic deputies indeed spoke of "secret arrangements" and "The Lodge." No attention was paid to them. Yet the principal speakers in favour of the tyrannical laws were actually members of the Secret Sect. It is a public secret, and the intimate conviction of all the Catholic deputies, that the Prussian Government is the tool of the Freemasons.

Thirdly: Facts that are of equal authenticity, but of secondary magnitude, give additional support to my proposition. An unwonted activity has manifested itself ever since the conclusion of the late war, amongst the German Lodges. Soon after his return from France, the Crown Prince of Prussia delivered, in the Grand Lodge of Germany, (Berlin, June 24th, 1870,) the significant address, in consequence of which a journal was set on foot to scatter, broadcast, principles e.

**Atheism and Humanitarianism.** At once a universal bond of federation was established for all the German Lodges. Ritualistic and geographical boundaries were to be done away with, and a united force was to be brought to bear in one common conflict upon the Jesuits and Ultramontanes. This was the origin of the confederation of the Grand Lodges of Germany, May 19th, 1872, which had the two-fold object of doing away with what I may call partialism or particularism in politics, and of crippling, by means of a combined attack, the religious action of Jesuits, whether Catholic or Protestant. In plain English, all forms of positive Christianity were to be made away with. This confederation included eight German Grand Lodges, and five isolated ones, with three hundred and four Lodges of the Symbolic (the three lowest) grades, and an effective of thirty thousand one hundred and twenty-seven Freemasons of the three lowest grades,\* without taking into account those of the higher orders. Let us now bear in mind that the majority of the "Brothers" are in influential positions: officials of the State, men well-known in the industrial and monied ranks, editors, official and officious, of the Liberal press, and that they all work together according to a preconcerted plan. Let us remember too that they are backed by the mighty Chancellor of the Empire himself, and that they in turn give him their support. We shall then be able to understand with what an infernal conspiracy the Catholic Church in Germany has now to contend. Scarce had the first steps been taken against Catholics when the Grand Lodge of Hamburg with five daughter lodges presented an Address to Bismarck, in which they tendered him their thanks for the courageous and sustained conflict that he had begun to maintain for liberty of thought and religious belief. This is the way in which a most barbarous tyranny against the conscience of Christians is decked out in the garb of freedom; and we who groan in chains are made out to be the despots, the tyrant himself is hailed as the champion of liberty.

During the combat against Christianity as taught by *positive Protestantism*, the Lodge affiliated to itself the so-called Protestant Union (Verein); against our Church it made capital out of the scandal of the New Protestants (old Catholics). The heads of the Protestant Union, Bluntschli, Schenkel, Holtzmann, and Zittel, at Heidelberg; the head priest Schwarz, in Gotha; Professors Baumgarten, Holzendorf and Sydow at Berlin; Melle and Marchot, Ministers at Breiten, are all of them also holders of important posts in the Lodge † From the date of the meeting of the Protestant Union in Darmstadt (3rd to 5th Oct., 1871) the attack upon the Jesuits was arranged and matured, but under the inspiration of the Grand Lodges in Berlin a proposal was soon made to the Chambers, which went beyond the original design of Bismarck, to bring all the Religious Orders under the law of banishment, and all were unhesitatingly suppressed by our second Nero, then at Warzin. Since that time there has been no end to proscriptions, and every day that dawns brings fresh and still more infamous laws. The scandalous "Janus-Christians," or New-Protestants, are hand and glove with the Protestant Union. Professor Michelis harangues in the Lodges at Constance and Freiburg; the clamour for the annihilation of the Jesuits and the Papacy echoes beneath the roofs of their secret meeting-houses; at Munich, Cologne, and Constance, the form of expression used is identical with that which resounds in the Lodges of the Freemasons. And now that Bishop Reinkens, once a poor working lad at Bunchleit, near Aix-la-Chapelle, has been acknowledged by, and has taken the oaths to, the Government of Berlin (Oct. 7th, 1873), the Minister of Public Worship gave a dinner in his honour, while the Catholic Bishops are on the eve of imprisonment, or are already heavily fined, and their seminaries are deprived of the usual annual subsidy from the State. Bismarck and the Freemasons of the Symbolic grades, the Protestant Verein (Union), and the "Old-Catholics," had already gone to great lengths; but behind them are the real leaders of the attack upon the Church, the members of the higher grades, whose actions are generally shrouded in the deepest obscurity. Nevertheless of late some few facts have come to the public knowledge—for instance, their Congress at Locarno, near Novara, on November 3d, 1872, during the very time that the public attack upon the Church was going on.

However, what concerns us chiefly is the third question on their programme: "What new religion is to be substituted for Catholicism?" The decree proposes to introduce a new Faith and Cultus. Judge of its nature from the following title: "*The New Bible of the Socialists, by Brother Rénan.* (in four parts, comprising forty-one chapters.) in form of a *Catechism.*" ‡

Fourthly: The fourth proof of my assertion is of no less importance. I find it in the terminology of the Cabinet of the Chancellor. In the newspapers in Bismarck's pay, as well as in his own diplomatic correspondence, expressions constantly occur which savour overmuch of the language familiar to Freemason oratory: such as the Interests of Humanity, Intellectual advancement retarded by the Papacy; the *Kultur-Kampfe*, (Crusade in favour of Culture), the Necessity that modern ideas should triumph; the Emancipation of mankind from the thralldom of mediæval and sacerdotal authority, &c. Bismarck has already twice invited the English Government to join him in his *Kultur-Kampfe*. Must I attribute to the good sense of the English nation that it has been twice answered with a simple negative? The proverb tells us that we know birds by their song, and men by their speech. When statesmen like Bismarck are accustomed in their diplomatic communications to use the jargon of the Lodges, the confusion must be clear to every reflecting mind. Why, his very distinction between true Catholicism and Ultramontanism is evidently coined in the same mint.

Fifthly: The fifth argument is the following. On the 21st October, 1870, a decree of the Grand Orient of Paris, together with twelve other Lodges, summoned the King of Prussia and the Crown Prince before the Secret Society, for the 29th October, 1870, at seven in the evening, to 25, Rue Jean Jacques Rousseau; and because they failed to come, a price was put upon their heads, as also upon the heads of Bismarck and Moltke. Again, after the affair of Sedan, the Lodge of the "Philanthropes," at Brussels, declared itself against the continuance of the war with France, by a resolution of the 12th and 15th September, 1870. This was adopted by the Swiss Grand Lodge "Alpina," and by many Italian Lodges. Even Rénan, head the

ologian of the higher grade in the Society, declared himself as did all the members of the Lodge, in the bitterest terms against Prussia, and went so far as to be enthusiastic about the Jesuits, because by their means the people had gained solidity and judgment, and thus would be ready all the sooner to take part in the war of revenge. But what a charge since that time has come over the spirit of the dream of the Freemasons! No sooner did Prussia come out in the character of a persecutor of the Church than the Brethren in France, Belgium, Holland, Switzerland, and Italy overflowed with tenderness for the great, sublime, wise, and enlightened Prussia. The 'Chaine d'Union' (Dec., 1871, page 7, seqq.) declared that the decree of the Grand Orient of Paris, which we have already mentioned, was put out without any serious intention. The 'Revue des Deux Mondes,' the 'Siècle,' the 'Temps,' the 'Dix-Neuvième Siècle,' all newspapers written in the interest of the Freemasons, are full of admiration for Prussia, and represent the interests of Prussia in France more even than the interests of their own country. The same may be said of the so-called liberal press of Holland, Belgium, Switzerland, and Italy. It is strongly marked by a tone of enthusiasm that transparently conceals the political tendencies which that press seeks to further.\*

Even free Switzerland, which no longer ago than 1870 showed so pronounced an enmity against Prussia, is quite happy under Bismarck's rule. And now a rumour is afloat that a combination is being formed with the object of annexing Belgium, Holland, and Switzerland, to the Masonic Empire, as the prize of the next war! Prussia, you may be sure, intends to do nothing for nothing. By its ecclesiastical policy it is weakening itself immensely as to its interior strength, so it has no choice except to gain compensation by an increase of its external force. And thus the time is coming near, when we Catholics will be the only true patriots.

Yes, Germany and Italy are most closely allied with Switzerland as persecuting States. The "Mystery of iniquity" is no longer so thickly veiled as it was. Continental Freemasonry is mistress of the situation. Bismarck is its slave, and if ever he refuses to follow its lead, a Pianori or an Orsini will be sent on his murderous mission to lay low the crafty statesman now caught in his own toils. Thus the position of Europe is becoming daily more and more defined. We are approaching a war between God and Belial, between the Church and the Revolution, between Christendom and modern Heathendom. Much as the phrase "religious war" may sound offensive to certain ears, the plain truth is that one is at hand and will soon burst out. The question is, to whom shall the victory belong? It has been answered by Jesus Christ two thousand years ago. If we are not entering upon the last times, the Cross will be the conqueror. And after its triumph the fetters will fall from the arms of the Spouse of the Most High. The manacles will be removed from the wrists of the Vicar of Christ, of the Bishops and of the clergy. The exiled shall return to their homes, and all those who, though led away by false guides still keep the Faith, will recognise that there is one Faith, one Baptism, one Church. Then will the Modern Scribes and the high priests of the secret "Church of the Future" cry out with their predecessors on the first Easter morning: "Christ is risen. Now is our last error worst than the first." But what will be the fate of the persecutors of the Church? That God only knows.

\* See the 'Chaine d'Union,' 1873, p. 222, seqq.: The entire number of Symbolic Freemasons in 1872 was only twenty-two thousand nine hundred and forty-seven; that of the Lodges, two hundred and thirteen. An evident proof of the prodigious increase of Freemasonry in Germany.

† This is stated by Nathusius in the 'Halleische Volksblatt.' See too the 'Bieu Public' of Ghent, 16th June, 1869.

‡ The Secret War of the Freemasons against Throne and Altar: page 158, seqq.: At the Congress of Locarno no delegate from England was present.

\* The writer of these lines has had at command the instructions secretly issued by the Precious of Germany, Holland, and in part Switzerland, as well of Belgium. It is impossible to express in words what hatred of the Church animates all the Lodges since 1871. Not a single syllable is heard in the interest of their native country.

## MR BUTT AT LIMERICK—"PLUNDERING AND BLUNDERING."

MR ISAAC BUTT has addressed his constituents.

Mr Butt, who on rising was received with great cheering, said he had come to give an account of his conduct as their representative—a practice which was far less usual in Ireland than it should be. He was the first to commence the practice in Ireland, and the only members who now adopted it were Mr Mitchell Henry and Mr Lewis, members for Derry, and Mr Ronayne. The cause of this lay in the fact that they had not real representative government under the present system of representation. There was nothing like unity of feeling between representatives and constituents, and gentlemen had themselves a lurking consciousness that parliament and people were not in union. If as long as they were obliged to send members over to England they were able to force upon them the practice of meeting their constituents, it would be of greater good. Of all the maxims of Burke he most highly valued that one in which he said that "the perfection of the English constitution would be when the commons in parliament assembled were one with the commons at large" (cheers). He looked upon such meetings as the present as educational for all concerned. He would briefly advert to some questions which had occupied the attention of parliament, but he was aware that they were not the most essential questions to that meeting. They had returned him as their member, not that they hoped

ANY GOOD FROM HIM IN THE ENGLISH PARLIAMENT, but that he might express their opinions on the question of Irish nationality. Every day deepened his conviction that it was impossible that an English parliament could do justice to Ireland. The history of the last session established the fact that the present parliament could not legislate for Ireland. It was a physical impossibility to do so when people were in the House of Commons till three o'clock in the morning. He would surprise them if he were to go over the number of measures introduced year after year for the past thirty years, and show how they had been deferred because there was no time to consider them; perhaps, from the way in which some Irish business was transacted, it was better that they had so little time to deal with

it. There was not a bill introduced for the benefit of Ireland but the next year a bill was brought in to explain and amend it, and the year after a bill was brought in to explain and amend an act which explained and amended a previous act (hear, hear). The system of English government was, in the words of Mr Disraeli—

A COURSE OF "PLUNDERING AND BLUNDERING."

It was a great mistake to suppose that legislation was the only business of parliament. Its real and true business was to keep administration in unison with the wishes of the nation. That was the real meaning of representative government as detailed by English statesmen, writers and philosophers. He asked them whether they had any such assembly in Ireland as kept administration in unison with their feelings. He answered "No." It had not been so for seventy years, and the condition was made more galling by all the time being told that they enjoyed the British constitution. Mr Butt then reviewed the principal questions of the day, dwelling specially on the Coercion Bill. Since he has been in Limerick he

HAD BEEN INFORMED OF A CASE OF A MOST GALLING COERCION.

A gentleman, Mr Gubbings, of Kilfinane, who was as fit to carry arms as the proudest nobleman in the land, was refused a license for a gun. That a gentleman so high in character, worth, and respectability should have to demean himself to any government hireling was an insult and a degradation to every Irishman (cheers). The mayor had invited him to be present on the occasion when the lord lieutenant opened the Graving Docks, but upon that very night the government were introducing a renewal of the Coercion Bill. He (Mr Butt) thought that his proper place was in the House of Commons to resist it (cheers). With regard to the University question, Mr Butt explained that he was going to vote against that Bill, and went to Dublin to go to London to vote against it, but was there attacked by illness. He believed it was vain to attempt to force any kind of education on a people who objected to it, and he was for giving equal freedom to all classes in the matter of religious instruction. At present, if

A CROSS WERE LEFT ON THE WALLS OF A NATIONAL SCHOOL,

commissioners were heard and books published on the matter. This was trifling. He knew what would be said about him for these opinions. He was asked a few days since by the 'Times' whether he was going to hand over Irish education to Cardinal Cullen. He would be asked if he were going to promote Ultramontaniam. This was a big word; he would like to know the meaning of it. But if it meant what he had stated he believed it was the most Liberal thing in the world (hear, hear). Mr Butt next referred to the question of amnesty for the political prisoners. It had been said that he had been played a trick by Mr Gladstone, but he did not believe that such was the fact. However, on the two occasions that he had brought forward the question of amnesty Mr Gladstone left the house. Mr Gladstone might have been called away on urgent business. The cabinet ministers were sometimes there, but that only further showed that the English parliament could not govern Ireland (cheers). Mr Butt next referred to the qualifications for voters in Ireland as in England, and also to the grand jury laws, which he characterised as a burlesque upon constitutional law. The Land Act (which was only a temporary measure) was being every day found more useless than before to protect the tenant and make him

A FREE MAN INSTEAD OF A SERF.

Referring to the Home Rule movement, Mr Butt said there never was any movement which had made such progress as that for Home Rule had done during the past three years and three months. At that time about fifty gentlemen met to consider the best means for raising the condition of the country, and he now smiled when he remembered that one of the objects proposed was to have a royal residence in Ireland (laughter). However, he proposed his scheme of Home Rule, and it was unanimously carried (hear, hear). One of the first public expressions that were made on the subject was when he had addressed them in that theatre at the invitation of the Limerick Farmers' Club. He said now that no matter whom it may offend, no man was worthy of or should receive any municipal honor, or any other honor who held back in the cause of his country (cheers). During the past three years they had taught the Irish dwellers in the great towns of England to know their strength, and that they impressed their views on intelligent and able Englishmen such as Mr Alderman Carter, M.P., and Mr Serjeant Simon, M.P. At the present moment the number of signatures attached to the requisition calling for a Home Rule conference was 18,000, and the last at present was that of John, Archbishop of Tuam (cheers). They, therefore, need not despair of having their own parliament ere long sitting in College Green. He would wish to ask them now—and he hoped they would carry the question away with them—"Had they a representative government in Ireland?" That was the old question and for that they should struggle. The English people had not home rule before the Reform Bill, when William IV. was afraid to enter the City of London at the invitation of the lord mayor, and

200,000 PEOPLE OF BIRMINGHAM HAD ASSEMBLED TO MARCH ON LONDON (cheers). The English people, therefore, could not blame them for seeking that which they themselves had struggled for and gained. He asked them again, "Had they a representative government?—had they a government in accordance with their wishes and the feelings and sentiments of the people?" Where should they turn for an answer? To what part of Irish legislation should he look for anything but a thwarting and vexing of the sentiments of the national feeling? Ireland in every fibre of her frame, tortured by the vexations of an alien government, answered "No" (cheers). There was no place in Ireland from which the same answer did not come. It came from the high places of the land, to which men had often been raised by betraying their country, but none by serving it (cheers). It came from the drawing-rooms of Dublin Castle, where patriotism was mocked and national feeling was sneered at. The same answer came from the other side of the Atlantic—from the toiling masses of their countrymen who had gone from their land to seek a livelihood which was denied them at home, leaving houses roofless and hearths desolate, where children, once played by the firelight around the knees of their sire.

THE SAME ANSWER CAME FROM THE DUNGEONS, in the wail of the prisoners whose emancipation they were asking for. From the dungeons came the same voice and answer, from their depopulated fields, from the desolate houses, from uninhabited districts came the answer, "No, we have not a government which represents the feelings of the Irish nation." That voice rose from the grave of Emmett, of whom all men now spoke as a hero (cheers). From many a martyr's grave and many a patriot's blood the same voice arose. Turn where they would—to the past or present or the glorious future, the same answer came, and all the voices swelled into a roll of thunder, and before God and Heaven and man it answered "No!" Should they then endure it? "No, no." He did not ask them to do what England did—to arm in hundreds and thousands

AND DECLARE THEMSELVES READY TO MARCH TO LONDON

(cheers). They were asked to show their wishes prudently and firmly. There was a power abroad now more mighty by far than the House of Commons—the power of public opinion, a power which increased and swelled by every book that was printed; a power to which new force was added when any man learned to read; a power which was increased when any spoke from heart to heart as he did there to them that night (cheers). The voice from the altar bade the national cause "God speed." Bigotry was passing away.

THEIR PROTESTANT COUNTRYMEN WERE COMING FORWARD

to join them (a voice: "They are welcome"). He knew they were: did they want to tell that to him? (cheers). Yes, they were welcome to the veins of the heart of every Irishman and every true Catholic (cheers). Their countrymen were coming forward to join them in what they were asking. Even the 'Times,' a few days ago, asked the people of Ireland to express their wishes on the subject, and said that if Ireland demanded Home Rule, England had only to look out for the means by which it could be granted without danger to herself. So it was plain that the day of Ireland's—"deliverance" he was going to say, and, God knew, he thought it would be appropriate—but the day of Ireland's salvation was drawing nigh (applause). Let them firmly demand their rights, and at no far distant day they would be conceded (tremendous applause).

A vote of thanks to Mr Butt, which was carried unanimously, brought the proceedings to a termination.

## GOOD TEMPLARISM.

### SHOULD CHRISTIANS BELONG TO THE ORDER?

THE ostensible object of this great confederation is the spread of total abstinence practices: and, so far, so good. In our judgment Good Templarism—as a professedly religious organisation—is open to several grave objections, and ought not to receive the sanction of Christian men and women. Let it be distinctly understood that we have no controversy with total abstinence from all alcoholic drinks. There are some features of this order with which we propose to deal:—Its religious character; its secret practices; and its injurious influence.

1st. Its religious character. It has a creed, a worship, and a ritual. Its creed is Theism—*i.e.*, a belief in the existence of a God, in opposition to Atheism. We avoid the use of the word Deism, which has been employed by some writers, since that implies a rejection of the Christian revelation—a charge which probably the great majority of Good Templars would indignantly repudiate. But we have the admitted fact, that a candidate for admission to the "Order" must subscribe to a single article of faith. A doctrinal test meets him at the very threshold of the lodge, that test being the profession of his "belief in the existence of Almighty God as the ruler and governor of all things." Thus a lodge is in reality a church, but of a different order of the Church of the New Testament—a church composed of believers in one great truth—a church in which Deists, Jews, Romanists, Rationalists, and—it might be—Mohammedans, can find admission. This is, unquestionably, the broadest of all the broad churches which the present latitudinarian age has witnessed. The reader is requested to reflect on the anomalous position in which Christian people place themselves by an alliance with such an elastic organisation. The disciples of Christ gave the right hand of religious fellowship to those who are found "denying the only Lord God, and our Lord Jesus Christ" (Jude 4) The Apostle John plainly teaches that the rejection of Christ involves a practical denial of the Father. "Whosoever denieth the Son, the same hath not the Father." (1 John ii. 42). By such fellowship Christians give their sanction to "heresies" which the Bible calls damnable. If the order existed for simply philanthropic ends, the union of Christians with it would assume quite another aspect, but identity of religious belief is one of the chief bonds of union among the fraternity. We put it seriously to the members of our churches, whether such a fellowship with avowed unbelievers is not a compromise of their Christian profession, and an act of disloyalty to their only Lord and Master Jesus Christ. Very explicit are the instructions given to disciples in the New Testament, in reference to their social and religious associations. One quotation will be sufficient—"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness, or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. vi. 14, 15, 17).

Of all people, the disciples of Christ should be the last to incur the grave responsibility of removing "the ancient landmarks."

Further, the religious pretensions of Good Templarism are apparent in the provision which it makes for worship at the lodge meetings, and in the appointment of a "Worthy Chaplain" to conduct it. It is a fundamental law in the kingdom of Christ, that the Father can only be approached through the mediation of the Son. But does Good Templarism anywhere recognise and insist on this essential condition of acceptable worship? Certainly not. In its formulas of devotion, the instances are very rare in which the name of Christ is mentioned. So seldom is it introduced, and then—apparently—with such reluctance, that its use seems intended rather to satisfy the scruples of Christian people, than the expression of a hearty and devoted acknow-

ledgement of our blessed Lord, as the "new and living way" into the "holiest of all." In no sense can the "set forms of prayers," used by this "Order," be regarded as a manual of Christian devotion. Extempore prayer is permitted, and when an earnest Christian fills the office of Worthy Chaplain, he will rise above the trammels imposed by the "Constitution." But suppose a Deist or a Jew to be appointed chaplain—and what is to prevent, if those with whom the election rests are so minded? Why, the Christian portion of the lodge would have to lend their sanction to an act that excluded Christ from his proper place in worship, and which would amount to a denial of His own words, "No man cometh unto the Father, but by Me" (John xiv. 6). From the "Book of Odes" the name of Christ is carefully excluded. There are hymns addressed to God—such as "God of the temperance cause," "God of mercy, be Thou near," "Heavenly Father, give Thy blessing;" "Great God, hear Thou our prayer," &c., &c., but in not one of them is there the most remote allusion to Christ. There seems to be no room for Him in the Good Templars' law. In one notable instance, the compiler of the "Odes" has taken the unwarrantable liberty of expunging "Father, Son, and Holy Ghost," and substituting his own inspiration. It is as follows:—

"Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him for all goodness shown,  
For health, for friends, for joy, for home."

Shade of Ken! if thou couldst see this mutilation of the glorious Doxology, what pity and indignation would fill thy glorious soul! Surely, ministers, deacons, and Sunday school teachers who are Good Templars, must be dumb with shame, when this second of the "opening odes" is sung.

Secondly. The secret practices of the Order demand a brief notice. The mystery which surrounds a secret society constitutes, to many, one of its chief attractions. Curiosity is excited. People want to pass behind the curtain; to explore the Arcana; to witness and acquire a knowledge of signs, pass-words, mystic rites, ceremonies of initiation, &c. Admission to such a fraternity increases a man's self-appreciation immensely. To be received within the charmed circle of Worthy Chief Templar, Worthy Secretary, Marshal, Inside and Outside Guard, and Janitor, besides a number of other worthies; to strut about in the authorised regalia of the Order, to be entrusted with its secrets, and to feel that he can keep them, must exalt a man—and especially a young man—in his own eyes. In society he is regarded with special interest, from the fact that there is locked up in his breast something which he dare not divulge. That such things should exercise a fascination over men of the world is not to be wondered at; but we are unable to see upon what principle those who are called "children of light" can identify themselves with a secret organisation. Secrecy is opposed to every part of the teaching and practices of Christ and His Apostles. In the church of the Good Templars this is one of the main features and props of the system. Every person, on being received into fellowship, enters into a solemn vow "That in all things he will yield a cheerful obedience to all our laws, rules, and usages, and will not reveal any of the private work or business of this Order to anyone not entitled to know the same." The Church of Christ imposes on its members no vow of secrecy. Concealment is repugnant to the genius of the Gospel. Publicity marked every part of Our Lord's ministry. Most of his miracles were wrought, and not a few of his discourses were spoken before many witnesses, and those which were comparatively private were afterwards made known to the world. Christianity has no inner material sanctuary. She is the child of the day, and not of the night. She administers no rites on which uninitiated eyes must not gaze; she communicates no secrets which disciples must not divulge. The spirit of the Gospel is embodied in what Christ says in his own defence—"I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing" (John xviii. 20). Let Christian men and women ponder the question whether, in becoming members of a secret religious fraternity, they are not acting contrary to the spirit and precepts of the book to which they assign such a prominent place in their meetings.

Thirdly. Some of the evil tendencies of Good Templarism must engage our attention. To address those who are clothed with a brief and shadowy authority—from the Chief Templar down to the outside guard—by the prefix worthy, is not favourable to the cultivation of that lowly spirit which is one of the chief ornaments of a Christian. There are few persons to whom the incense of flattery is not grateful. It ministers to the growth of a vain and egotistical spirit. Where do we find that Christian ministers are ever spoken to in a way similar to that in which the officials of a Good Templar lodge are addressed? It would be worse than ludicrous to hear a preacher on a Sunday morning say—"Reverend sir, have you selected the hymns?" or a deacon—"Reverend pastor, it is within a minute of the time for communicating service." Yet such formalities are an essential part of the proceedings of a Good Templar lodge. The following are specimens:—Inner Guard: "Worthy Vice-Templar, there is an alarm at the inner gate." The Worthy Financial Secretary reports the payment of a fee thus—"Worthy Chief Templar, the fee is paid." All this might do very well as a pastime for children, but for grown men to make it a part of the serious business of life, and to connect it with religion, is unaccountable. Such things would provoke a smile, but for the grave consequences which they involve. 3. The vow of secrecy which is exacted from every member—before he can possibly know the nature of many secrets he may be required to keep—promotes a spirit of servility to the lodge authority, and pledges him to do what his conscience may some day condemn. Anyone with a fine sense of honour, and a strong respect for his own word, may one day find himself in a position in which he will have to choose between violating a solemn and self-imposed engagement, and a continuance in that which he has discovered to be wrong. Before a man pledges himself to keep secrets, he ought to know whether they are such as he can consistently ob-

\* Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost.

serve. 4. Good Templarism contravenes the rights and authority of parents. A girl must not divulge to her mother, nor a youth to his father, the secrets of the lodge. Thus the lodge sets up a rival jurisdiction to parents. Comment is unnecessary. Let parents see to it, that no power outside the family circle deprives them of the control which they have a right to exercise over their children. Teetotalism is quite able to stand alone, without leaning on the arm of Good Templarism. It can fulfil its own mission, apart from any such adventitious aid; and the sooner it escapes from its trammels the better for the great and good cause in which it is engaged.—Baptist Magazine.

#### A WORD FOR IRISH SERVANT GIRLS.

(Philadelphia Standard.)

SERVANT girls, to the ordinary observer, form an humble though necessary element in our social economy, but according to the late utterances of one of our Protestant contemporaries, many of them are no less than Jesuits in disguise. This acute journal has discovered that the earnings of Irish Catholic servants, are part of the revenues of popery, and that the erection of a Catholic church or school is signalized by the levying of a contribution upon Protestant masters and mistresses in the shape of a demand for higher wages. We shall not venture to struggle against such a terrible indictment, at least for the present, but we call attention to it as offering a key to the literature constantly cropping out on the question of "help." Any one who reads the papers must know that "Bridget" is always a bone of contention, and how frequent and bitter are the condemnations hurled upon her devoted head. When Mrs Shoddy, or for all that Mrs Knickerbocker is seized with the *cacoethes scribendi*, she writes to one of the journals on some such congenial theme as "the tyranny of the kitchen," and her utterances reveal such harrowing depths of domestic woe "that the editorial oracle is often moved to expressions of sympathy and advice. Germans, Africans, Chinese—anybody of any race under the sun is preferable as a servant to the Celtic impressible who, calmly entrenched among her pots and pans, hurls defiance at the unfortunate man or woman whom she has secured for an employer. Such is the doleful picture familiar to readers of current literature, and if it is in the main a creation of fancy, it has been so often and so persistently presented to the public eye, that it has gained quite a respectable semblance of reality. We are not sure that the Irish girl, whose sad lot it is to be driven from the land of her birth, finds her proper level in this country, and we are inclined to believe that necessity, more than natural fitness, determines the position she here generally assumes. But capable as she may be to fill a higher life than that which usually falls to her lot, it is no reproach to the men or women of our race that they are hewers of wood and drawers of water. There is a nobility in their honest servitude which is wanting in many of the pursuits which claim more of the world's esteem. Men glorify the progress that has asserted the dignity of labor, whereas the whole tendency of the age is to cast discredit on honest toil, and to scorn the simple faith and earnest trust that sweetens the hardest fare and brightens the poorest home. But let us not lose sight of the point we wish to insist upon. Irish servant-girls, as a class, deserve in no way the sneers and accusations frequently directed against them. They are good workers, notably honest, and above all deeply imbued with a religious feeling affording the surest guarantee of the purity and characters. Indeed, in this latter respect they put to shame many a Catholic favored by fortune and education, who has come to adopt the fashionable theories of religious indifference. And in this very tenacity with which they cling to their faith, may be found, to some extent, the secret of the hostility to Irish Catholic servants which now and then makes itself heard in the public prints. Mr Shoddy and Mrs Knickerbocker, having no religion themselves, cannot endure it in their inferiors. They go to their fine meeting-house and listen to their fine preacher, and some Sunday when new sensations are lacking, that well-paid functionary has recourse to an old one. He dilates upon the folly of popish superstitions and the danger there is that Romanism may insidiously enter the household of his hearers. Perhaps he is fortunate enough to attract the attention of the audience from the bonnets and dresses displayed by the congregation, and to send them home with no very amiable feelings towards Catholics in general and their honest servant girls in particular, who insist upon going to Mass regularly on Sunday's and holy days.

The mistress's tongue is sharpened with the acid of bigotry, and her temper becomes more and more trying. The servant is not a paragon of perfection, and there is a limit to her endurance. The result is a domestic revolution which sooner or later we hear of in the shape of an indignant complaint against the ignorance and impudence of Irish help. But after all, these expressions of petty malice reflect the feeling of a very small and insignificant minority. As a rule, employers repose a trust a confidence in their Catholic servant girls which is seldom betrayed, and these pure, simple-minded women go through life displaying virtues which adorn their station, and might well be imitated by those higher in the social scale.

#### NEWS BY THE MAIL.

We continue from last week our news by the mail:—

##### IRELAND.

The probate granted in Ireland of the will and codicil of *Valentine O'Brien O'Connor*, of Dublin, was sealed at the principal registry, London, on Nov. 4, the aggregate personal estate in England and Ireland being sworn under 300,000l. The acting executors are Major William Blount, Miss Margaret O'Connor, and Mrs. Monica O'Connor, the relief. The widow gets a residence with furniture, and 5,000l per annum for life, charged on estates which the testator bought of Lord Derby; and these estates are, subject thereto, settled on testator's only son. The residue of his property, after payment of some legacies, testator gives upon trust for his four daughters.

*The Late Bishop of Waterford.*—The late Bishop of Waterford and Lismore, D. O'Brien, has bequeathed considerable sums to the several educational and other institutions in the city and diocese, and the residue of his property to the completion of St. John's Cathedral.



An earnest appeal has been published for the erection of a slab, monument, or memorial of some sort, over the still unmarked resting-place of Father Prout in Shandon Churchyard—beneath the shadow of the church whose bells were the subject of his famous lyric, "The Bells of Shandon." Several literary gentlemen have already subscribed.

The *Freeman* has been officially informed that the Chair of Chemistry, vacated by the retirement of Professor Sullivan, has been filled by the appointment of Dr. J. Campbell, M.B., M.R.I.A., who for several years past has occupied the Chair of Chemistry in the Carmichael School for Medicine.

The Earl of Lisburne.—We have to announce the demise of Lord Lisburne, at Crosswood, his seat in Cardiganshire, on Nov. 8. The Right Hon. Ernest Augustus Vaughan, fourth Earl of Lisburne, in the peerage of Ireland, Viscount Lisburne, of Lisburne, in Antrim, and Lord Vaughan, Baron of Fethard, in the county of Tipperary, was the eldest son of John, third Earl, by Lucy, daughter of William, second Viscount Courtenay, and sister of the ninth Earl of Devon. He was born in Oct. 1800, so that he has just completed his seventy-third year.

The Rev. Dr. Spratt.—A most elegant and appropriate monument has just been erected over the honoured ashes of this great philanthropist, social reformer, and exemplary priest. Above the vault, to which the remains have recently been removed from their temporary resting-place, the monument has been erected, adjacent to that where the dust of his illustrious fellow labourer, the Very Rev. Monsignor Yore, reposes, under the shadow of the O'Connell Tower, in Glasnevin Cemetery. The vault was built in what is known as the "new circle," at the expense of the Cemetery Committee, and the monument was erected by the Rev. James Spratt, O.S.A., the pious and worthy brother of the deceased. It consists of a finely chiselled Irish cross, eighteen feet high, most graceful in its proportions. On the North side of the base the Rev. Dr. Spratt administering the pledge to persons kneeling is represented in *relievo*. On the east side, also in relief, the front of St. Joseph's Night Refuge is well displayed. On the south side, in a similar style, the exterior view of the Carmelite Church, Whitefriar street, is carved, and on the west side is engraved a happily-chosen inscription.

SPAIN.

Carlist advices from San Sebastian announces that a great battle, in which the Carlists were victorious, took place near Tafalla, in Navarre, on Nov. 7. The battle, it is stated, commenced at 6 o'clock in the morning. Fighting between the Carlists and Republicans was resumed on Saturday morning, Nov. 8, but shortly afterwards was interrupted by the rain. The engagement recommenced in the afternoon and continued till nightfall. Further fighting took place on Sunday morning, and ended towards noon. The Carlist loss was 217 killed and wounded, that of the Republicans is estimated at about 1300 killed and wounded. General Moriones is said to have left about twenty waggons of ammunition in the hands of the Carlists. A *Te Deum* was sung on Sunday at the church in Estella by the Bishop of Urgel.

That the battle of Monte Jurra was a fatal one to General Moriones there can now be no doubt. In his despatch he asserted that he had succeeded in driving the Carlists from their positions—a falsehood such as no really brave soldier would have ever condescended to write. In fact, the Carlist leaders were so well assured of victory that they only brought seven battalions, or 8,000 men, against Moriones, although they had at Estella fifteen battalions, all of which might have been brought into the field. The great superiority of the Royal forces, both in discipline and courage, may be measured by the fact that the Republican array consisted of 18,000 foot, 2,000 horse, and 28 guns. Almost all the country north of the Ebro now acknowledges the authority of Charles VII.

It is announced for Monday that on Nov. 14, between Andoain and Villabona, near Logroño, General Loma, while endeavoring to re-occupy Tolosa, was succeeded by a Carlist force under Lizarraga. An engagement ensued, in which General Loma lost about 200 killed and wounded, and was compelled to return to San Sebastian without being able to effect his purpose of getting supplies into Tolosa.

Advices from Estella state that the Carlists have manufactured at their own foundry a new steel gun, which, on being tried, has proved satisfactory. They are also said to be producing 1,000 muskets weekly in their own manufactories.

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.

(Translated from the French for the NEW ZEALAND TABLET.)

EXTRINSIC PROOFS OF THE GOSPEL NARRATIVE—ANTIQUITY OF THE PILGRIMAGE TO BETHLEHEM.

THE more we study the letter of the Gospel, the more we discover in it intrinsic proofs of authenticity. Had we no other monument than the sacred text, it would be sufficient in itself to overturn the efforts of Rationalism. But, parallel with its recital, we possess a complete series of testimonies which it is important to make known. The "Præsepium" of Bethlehem, from the first dawn of the Christian ages, attracted the pious veneration of the faithful, and the persecution of Roman paganism. St. Justin had followed the footsteps of the shepherds; he had gone to visit the spot where Jesus Christ was born. "At the entrance of Bethlehem," he says, "is to be seen a cave; it was there that Joseph, who had not been able to find a place in the *Diversorium*, was forced to take up his abode." (1) Origen, nearly about the same time, said to the philosopher Celsus: "If the prophecy of Micah, and its admirable agreement with the Gospel narrative are still insufficient to convince the most incredulous; if a more decisive proof of the reality of the birth of Jesus Christ is wanting, let them bear in mind that at the present day is shown, in Bethlehem itself, the cave where He was born, and in that cave the manger where he was wrapped in swaddling clothes. The monuments are there, in perfect conformity with the Gospel narrative. The fact is of public notoriety throughout the country; it is well established, even among the enemies of our faith, who are unanimous in proclaiming that in this cave was born Jesus, He whom

Christians venerate and adore." (2) Apart from their exegetical value, to which we shall soon have to return, these declarations, made in the year 200, of the Christian era, carry with them, in a dogmatical point of view, a weight to which we mean simply to call attention here. Every day we hear Protestants censuring as superstition, idolatry even, the respect with which the Church surrounds the holy places, and the piety of Catholic pilgrims. It is no rare occurrence, in Palestine, to meet men, who adore Jesus Christ as God, yet who would blush to bare the head, or to prostrate before the Cave of Bethlehem, where the infant Jesus was wrapped in swaddling clothes,—before the stone of the sepulchre, where the body of Jesus, taken down from the Cross, was bound in the winding sheet of death. These men pretend to maintain in their purity, the faith and worship of the first ages, impaired they say, by Catholicism. Now in the time of Origen and St. Justin, the Cave of Bethlehem was venerated as we venerate it today. Will they have the hardihood to protest against the piety of the primitive Church, so solemnly attested by illustrious contemporaries! St. Justin, Origen, and, later on, St. Jerome, were they guilty of idolatry, in venerating the Crib of Bethlehem? No more than are the Catholics of the nineteenth century, proud of following, according to their measure, the great examples of their fathers in the faith.

7.—HISTORICAL TESTIMONIES—Conclusion

In order to check the piety of the primitive Christians, who resorted in crowds to the Cave of Bethlehem, the Emperor Adrian, in the year 135, of our era, caused this august monument to be profaned. By his order, a statue of Adonis was erected on the very spot where Jesus had uttered the first cries of a new-born child; and the pagan colonists, transplanted by Roman Cæsar, to the soil of Judea, assembled to celebrate their impure rites on those same plains which heretofore had resounded with the chants of the Angels. (3) "This sacrilege," says M. de Vogue, "far from effacing the nativity, according to the intention of the pagans, contributed to confirm the tradition." (4) Origen, in the passage above quoted, rested, in effect, on the testimony of the pagan populations, established half a century before at Bethlehem, to prove beyond a doubt the authenticity of the evangelical tradition. (5) In presence of such undoubted facts, of a significance, clear, precise, irrefragable, it was really needful to speculate on the levity which characterises our epoch, and on a lamentable forgetfulness of all religious history, to dare, without fear of stirring up the popular conscience, to write the incredible affirmation: "Jesus was born at Nazareth, a small town of Judea, which before his time had no celebrity." The annals of the world in their *ensemble* do not present us with a fact more solidly established than is the fact of the birth of Jesus Christ at Bethlehem. The soil itself, were all other monuments to fail, would proclaim the veracity of the traditions. And here we may recall a recent discovery, due to the accident of a fortuitous circumstance. In 1859, the ruins of a monastery, raised in the time of St. Jerome, and St. Paula, were discovered on the site where the Angel appeared to the Shepherds. (6) So true is it that in our epoch, harassed as it is by Rationalistic incredulity, the very stones themselves speak, and proclaim the authenticity of the Gospel narrative. And now, turning aside our thoughts from these miserable objections, let us adore the divine marvels of the crib. Let us say with St. Epiphanius: "the stable of Bethlehem is Heaven come down to earth. The Virgin brings forth, without pain, the Master of Heaven and earth. The angelical hierarchies surround the cradle of the Word made flesh. Glory to God in the highest Heavens, and peace to men of good will!" (7) "O, miracle! O, prodigy! O, mystery!" cries out St. Augustin; "the order of nature is suspended; God is born a man; a virgin becomes fruitful while preserving her immaculate virginity; ineffable alliance of the word of God with her who knows not man! A mother remains a virgin; maternity in no wise impairs the flower of Israel. God—He who is, and was Creator—now becomes a creature; immensity puts on littleness, to be clasped in our arms; eternal riches becomes poverty; the invisible becomes visible; the impalpable becomes palpable; the immeasurable is measured; He who is the joy of Heaven and earth, is laid in the narrow space of a crib!" (8)

(1) Dialog. cum Tryphone, 78. Patrol. grace. (2) Origen, *Contra Celsum*, lib. 1, cap. 11; Patrol. grace, tom. xi. (3) S. Hieron.; *Epist. lviii.*, ad Paulinum. Patrol. lat. (4) M. de Vogue, *Eglises de la Terre-Sainte*, pag. 51, note. (5) To the testimonies of St. Justin and Origen, who give to the *Præsepium* of Bethlehem the name of *Epitaphion*, we may join those of Eusebius of Cæsarea, St. Epiphanius, and St. Jerome, who all give it the same name. *Incipit parva foramine celorum conditor ut aet.* (S. Hieronymus, *Epist. xlvii.*) This description, reconciling, as it does, the Gospel narrative with the very aspect of the place, enables us to form fixed ideas on the *Diversorium* and the *Præsepium* of Bethlehem. The soil of Palestine, says Dr. Sapp, is chiefly composed of calcareous earth, and consequently full of natural hollows. From the beginning these natural excavations had been used as shelters for men and animals. Such was the cavernary of Bethlehem. The part destined for the use of the animals forms a special grotto, small, low, and having the floor two feet lower than that of the principal grotto, upon which it opens on the right hand towards the east. This is the Crib or *Præsepium*. The part destined for the use of the men, the *Katakoma* of St. Luke, the *Deversorium* of the Vulgate, is an irregular apartment, of a trapezoid form, being 35 feet long, 11 broad, and 9 in height. *Vie de notre Seigneur Jésus Christ*, by Dr. Sapp. (6) It is thus described in a letter from Jerusalem, dated 17th February 1859: A discovery of great importance has just been made in the environs of Beth-Lehem, on the spot recognized as that where the Angel appeared to the shepherds. At the east of Beth-Lehem, at an equal distance from the traditional sanctuary of the apparition of the Angel to the Shepherds, while making an excavation several metres deep, the interesting ruins of an immemorial convent, of the time of St. Jerome, and St. Paula, have been discovered; subsequent repairs made by the Crusaders are also discernible. The reservoirs are immense, regular, and in a perfect state of preservation. Already, the pavement in mosaic of several chambers is uncovered, and the marble pavement of the church is being traced, as well as the entrance to the vaults. The enthusiasm caused by this discovery is so great that from the village of Beth-Sakour (of the Shepherds) the people are hastening to work gratuitously. The site of the ruins is known to the Arabs under the name of *Star-el-gamen* (sheep-path). A considerable number of very deep grottoes surround it, and up to this time, the shepherds were accustomed to seek shelter for themselves and their flocks in this spot. Close to these grottoes is a large Jewish reservoir. *De Sapp.* *Dict. des Antiq. bibl.*, col. 895. (7) S. Epiphanius, *Opuscula* de *Doipara*. (8) St. Augustin, *De Nativitate*; serm. ix. Tali



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