

# New Zealand Tablet

VOL. II.—No. 72.

SATURDAY, SEPTEMBER 12, 1874.

PRICE 6d.

**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.

**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.

**DRUMOND & WATSON,**  
Octagon.

**NOTICE OF REMOVAL.**

**J. MOYLAN,**  
TAILOR AND CLOTHIER,  
Late of Frederick Street,

**BEGS** to inform his friends and the public that he has removed to more central premises, situate in George street (lately occupied by Messrs Harrop and Neil, Jewellers), where by strict attention to business and first-class workmanship, he hopes to merit their patronage.

**GRIDIRON HOTEL,**  
Princes-street  
PRIVATE APARTMENTS FOR FAMILIES.

The bar and cellar are stocked with the choicest liquors. The stabling is of the best description, and an experienced groom is always in attendance.

Coaches for all parts of the Taieri, and Tokomairi, leave the Hotel daily.

**EDMONDS AND BARRY,**  
WOOD & COAL MERCHANTS,  
St. Andrew Street,  
DUNEDIN.

**BEG** to inform the Public that they are prepared to supply the very best qualities of Wood and Coal at lowest rates.

All Orders will receive prompt attention.

**UNIVERSAL HOTEL AND RESTAURANT,**  
ABBEYLEIX HOUSE,  
Maclaggan street, Dunedin.

Meals at all hours. Beds, 1s. Meals, 1s.  
Board and Residence per Week, 18s;

Day, 3s 6d. Weekly Meals, 5s per Week.  
Warm, Cold, and Shower Baths free of charge to Boarders, by T. PAVLETICH (Late of Victoria). One of Alcock's Billiard Tables and Bowling Saloon on the Premises. Boarders Luggage Free during Residence. Stabling.

**GLOBE HOTEL,**  
Princes street  
(Opposite Market Reserve).  
Superior Accommodation for Travellers. Private Rooms for Families.  
**MRS DIAMOND, PROPRIETRESS.**  
First-class Stabling.

**CALEDONIAN HOTEL,**  
PALMERSTON STREET,  
RIVERTON.  
Boarding, Lodging, and Stabling.  
Undrugged Genuine Liquor Supplied.  
No Inebriate Tolerated.

'London Tablet,' 'Glasgow Gael,' 'Inverness Highlander,' 'New Zealand Tablet,' 'Invercargill News,' and 'Riverton Star,'  
Contributing to the Feast of Reason and Flow of Soul.  
**D. M. CAMERON.**

**VICTORIA HOTEL,**  
REES STREET, - QUEENSTOWN.  
FIRST-CLASS accommodation for Travellers.  
Wines and Spirits of the best quality.  
First-class Stabling.  
**D. P. CASH,**  
Proprietor.



TO THE PROVINCIAL GOVERNMENT.  
**H. GOURLEY AND J. LEWIS,**  
(Late of Spicer and Murray, and D. Taylor)  
UNDERTAKERS,  
GEORGE & MACLAGGAN STREETS.

**THE IMPERIAL LIVERY AND BAIT STABLES,**  
Princes Street South, Dunedin.  
G. DODSON - Proprietor.

**OTAGO PLUMBING, COPPER AND BRASS WORKS,**  
PRINCES STREET NORTH, DUNEDIN.  
**A. & T. BURT,**  
Plumbers, Copper-smiths, Brassfounders,  
Hydraulic and Gas Engineers.  
Plans and specifications and price lists obtained on application.  
Experienced workmen sent to all parts of the colony.

**MONEY.**—The undersigned has several small sums from £50 to £500 to lend on Mortgage of Freeholds, at current rates. No commission charged in any case.  
**W. H. MCKEAY,**  
Solicitor, Princes street, Dunedin.

**GROVES BROTHERS,**  
ENGLISH AND AMERICAN COACH MAKERS,  
HIGH STREET, DUNEDIN.  
Repairs receive prompt attention.

**MR JOHN MOYAT,**  
(Late of Lawrence),  
SOLICITOR,  
Corner of Jetty and Bond Streets,  
DUNEDIN.

**J. A. MACEDO,**  
PRINCES STREET DUNEDIN,  
BEGS to announce to the Catholic Public that he has always on hand a large assortment of—  
CATHOLIC BOOKS OF EVERY DESCRIPTION  
Prayer Books Douay Bibles  
Irish National Books Christian Brothers' School Books  
Crucifixes Statues  
Holy Water Fonts Medals  
Rosary Beads Sculptures  
Pictures (Religious and Secular)  
Carte de Visites 6d to 1s 6d, in great variety  
AGENT FOR THE—  
Lamp, Catholic Illustrated Magazines, Dublin Review, and London Tablet.  
A Large Assortment of STATIONERY always in Stock.  
A. J. has also added to his business  
CIRCULATING LIBRARY,  
Subscription - 2s per Month.  
Agent for NEW ZEALAND TABLET.

**PROVINCIAL TEA MART.**  
**JOHN HEALEY,**  
Family Grocer, Baker, Wine, Spirit, and Provision Merchant.  
(Corner of Manse and Stafford Streets),  
DUNEDIN.

**ROBIN AND CO.,**  
Coach Builders and Importers,  
Stuart street,  
Have on Hand and for Sale—  
BUGGIES AND EXPRESS WAGGONS,  
Repairs receive prompt attention.

**FRANCIS MEENAN,**  
Wholesale and Retail  
PRODUCE AND PROVISION MERCHANT.  
George Street.

**MR CHARLES SYKES,**  
PIANIST.  
(Organist of St. Joseph's Church, Dunedin.)  
Teacher of the Pianoforte and Organ.  
Private Residence, Filleul street, opposite lower end of Cargill street.

**CRAIG AND GILLIES,**  
CABINETMAKERS & UPHOLSTERERS,  
BEG respectfully to inform the public that

they have REMOVED to their New Premises in George street (close to Octagon).

**HENRY KNOTT**  
HAT AND CAP MANUFACTURER,  
Princes Street.  
(Opposite the Queen's Theatre.)  
Orders punctually attended to.

**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.

**HOGBEN'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.*

**REVES & 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 Caracao  
 Maraschino, &c., &c.  
 All of which may be obtained from Mercants and Storekeepers throughout New Zealand and Wholesale only from the **MANUFACTORY AND STORES**  
**MACLAGGAN STREET,**  
**DUNEDIN.**

[A CARD.]

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

**G. GEORGE YOUNG,**  
 V. R.  
**J. E. W. E. L. L. E. R.**  
 TO  
**HIS EXCELLENCY SIR JAMES FER-GU-SON, K.G.C.M.**  
 PRINCES STREET, DUNEDIN,  
 (Opposite Bank of New South Wales.)  
 Awarded First Prize for Clocks and Watches, New Zealand Exhibition, 1865.  
**GEORGE YOUNG, Princes Street**

**NOTICE OF REMOVAL.**  
**W**e 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.

**J. O. H. N. H. I. S. L. O. P.,**  
 (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.

**C. R. A. I. G. A. N. D. G. I. L. L. I. E. S.**  
 Wholesale and Retail  
**CABINET-MAKERS & UPHOLSTERERS.**  
 Importers of  
**ENGLISH AND SCOTCH FURNITURE**  
 Cutting Princes street, Dunedin.

**A. M. E. R. C. E. R. A. N. D. S. O. N.,**  
**BAKERS,**  
 Family Grocers,  
 Wine, Spirit, and Provision Merchants,  
 PRINCES STREET, DUNEDIN,  
 (Adjoining Messrs Cargills and M'Lean's)  
 Dunedin.  
 Shipping Supplied.  
 Families waited on for orders.  
 Goods delivered with despatch.  
 Agents for Peninsula Lime.

**G. O. V. E. R. N. M. E. N. T. L. I. F. E. I. N. S. U. R. A. N. C. E.**  
 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. McDougough, Esq., or from  
**ARCH. BARR, Chief Postmaster**

**O. A. M. A. R. U. H. O. U. S. E.**  
**D. T. O. O. H. E. Y.,**  
**DRAPER, CLOTHIER, & OUTFITTER,**  
 N.B.—Millinery and Dressmaking on the Premises.

**D. U. N. E. D. I. N. B. R. E. W. E. R. Y.**  
 Filleul Street.  
**K. R. A. S. T. A. N. D. M. C. C. A. R. T. H. Y.,**  
**BREWERS, ALE AND PORTER**  
**BOTTLERS.**

**M. A. R. S. H. A. L. L. & C. O. P. E. L. A. N. D.**  
 Brewers, Bottlers, Maltsters and Importers.  
 Agents for Messrs ALCOCK AND Co.,  
 Billiard Table Manufacturers.

**T. H. E. N. E. W. Z. E. A. L. A. N. D. D. I. S. T. I. L. L. E. R. Y. C. O. M. P. A. N. Y.**  
 Cumberland Street, Dunedin.  
 Have always on hand  
**O. I. D. M. A. T. U. R. E. D. M. A. L. T. W. H. I. S. K. E. Y., G. I. N.,**  
**T. O. M., S. P. I. R. I. T. S. O. F. W. I. N. E.**

**ESTABLISHED 850.**  
**G. E. O. R. G. E. M. A. T. H. E. W. S.,** Nurseryman and Seedsman, has on sale:—Fruit trees of every description, Forest trees consisting of Ash, Elm, Oak, Scotch and Spruce Fir, Cypress pines, &c., &c. Gooseberry and Currant bushes, Thorn Quicks for hedges, Vegetable seeds of all kinds, Lawn grass seed. Priced lists on application.

**P. R. O. S. P. E. C. T. U. S.**  
**O. F. T. H. E.**  
**D. U. N. E. D. I. N. L. A. N. D. B. U. I. L. D. I. N. G. A. N. D. I. N. V. E. S. T. M. E. N. T. C. O. M. P. A. N. Y., L. I. M. I. T. E. D.**

Capital Represented by 10,000 Shares of £5 each.

5s. per Share to be paid on application, 10s. on allotment, and the balance in Calls of 5s per Share at one month's notice.

Only one-half of the Shares (5000) will be issued at present

**PROVISIONAL DIRECTORS:**  
 Edward Bowes Cargill, Esq.  
 George Turnbull, Esq.  
 John Richard Jones, Esq.  
 Charles Stephen Reeves, Esq., M.P.C.  
 Edward M'Glashan, Esq., M.P.C.  
 James Kilgour, Esq.  
 Horace Bastings, Esq., M.P.C.  
 Robert Miller Robertson, Esq.  
 Andrew Mercer, Esq.  
 Julius Hyma, Esq.  
 Keith Ramsay, Esq.  
 Alexander Burt, Esq.  
 John Mitchell, Esq.

**INTERIM SECRETARY:**  
 Urquhart Macpherson.

The object of this Company is to supply the great and daily increasing want of house accommodation in the City of Dunedin. The Company purpose purchasing eligible sites in the city and suburbs, and erecting thereon substantial buildings, suitable for all classes. The houses, when finished, will be open for purchase by shareholders on deferred payment or otherwise, as may be agreed upon. When purchased on deferred payment, the cost of freehold and building will be treated as a loan to the purchaser, to be repaid in a certain number of years by weekly or monthly instalments, which will not materially, if at all, exceed the usual rent charged at the present time for a similar class of use.

To secure the co-operation of those who will most largely take advantage of the benefits to be derived from purchasing houses from the Company, shares will be issued on the Building Societies' plan, to be paid up in full to the ultimate value of £10 per share by monthly subscriptions.

These shares will not affect the issue, or in any way interfere with the £5 shares, forming the permanent capital of the Company, though they will participate in the profits, and can remain, if desired, as a permanent investment or should the holder become a purchaser one of the Company's houses, the amount paid up may be used by way of deposit on the purchase.

The Interim Secretary will be glad to supply full information to intending subscribers. Applications for Shares will be received

**PAUL & MACPHERSON,**  
 Jetty-street

**M. M. A. R. S. H. A. L. E.**  
 Importer of—  
 Drugs, Chemicals, Perfumery, Patent Medicines, and Sundries. Family and Dispensing Chemist,  
**G. E. O. R. G. E. S. T. R. E. E. T., D. U. N. E. D. I. N.**

Prescriptions accurately prepared.  
 Country Orders attended to with punctuality and dispatch.

**SINGERS' SEWING MACHINES.**

M. A. ALDRICH,

PRINCES AND DOWLING STREETS, DUNEDIN.



SHOULDERS STREET, AUCKLAND; AND BROUGHAM ST., NEW PLYMOUTH.

**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's Machines be obtained.

STANFORD & CO., Melbourne.

**NATIONAL PIE HOUSE**  
Maclaggan street.

JOHN WALLS begs to inform the public that he has opened the above establishment, and trusts, by providing the best of everything, to merit a share of public patronage.

Pie and Cup of Coffee ... .. Sixpence.  
JOHN WALLS.

DR. CRAWFORD, Consulting Surgeon and Accoucheur, begs to intimate to his old patients in the City, Suburbs and Country that he has resumed the practice of his profession (after his visit to the Home Country and Continent), and that he may be consulted in all the branches of his profession, at the New Medical Dispensary, corner of Princes and Walker-streets. Dr. C. need not remind the public that he is a specialist, and at the head of his profession in the following diseases, viz:—

- Diseases peculiar to women and children.
- " of the throat, lungs, and heart.
- " of the eyes, skin, and blood.

Advice Gratis from 9 to 12 a.m., and 6 to 10 p.m.

**BASKETS! BASKETS! BASKET**

Undersigned has always on hand, Baskets of every description. Orders promptly attended to.

Note the Address—

M. SULLIVAN,  
Wholesale and Retail Basket Maker,  
Princes street South, Dunedin (opposite Guthrie & Asher's).

**M. W. HAWKINS,**

ACCOUNTANT AND COMMISSION AGENT.  
Office: Princes-st., Dunedin.

MR. HAWKINS is prepared to undertake all kinds of financial business; to negotiate Loans on freehold or leasehold properties, repayable by instalments if required; to make Advances on mercantile title pastoral, agricultural, or other approved securities; and to act Agent for absentees, trustees, or executors.

**JONES, BASCH, AND CO.,**

BROKERS AND GENERAL AGENTS,

TEMPLE CHAMBERS,

PRINCES STREET,

Dunedin.

New Books and New Editions received per "Buckinghamshire," "Atrato," and Overland Mail, by

**REITH AND WILKIE**  
DUNEDIN.

- The Wild North Land by Captain Butler, demy 8vo
- Stanley (H. M.) My Kalulu, cr. 8vo
- " " How I found Livingstone, 8vo
- Hutchinson (J. T.) Two years in Peru, demy 8vo
- Cassell's Popular Recreator, Vol 1
- Schweinfurth's Heart of Africa, translated by E. E. Frewer, 2 vol, 8vo
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- " (Dr T.) Lectures on the Philosophy of the Human Mind, 8vo
- Seton G.) Gossip about Letters, 12mo
- Vaughan (C. J.) Rays of Sunlight, 12mo
- De Quincey's Works, 16 vols
- Brown's Book of Landed Estate
- Nasmyth and Carpenter, The Moon 4to
- Church (A. H.) The Laboratory Guide, post 8vo
- Burbidge (F. W.) Cool Orchids, 12mo
- Cox (G. W.) A History of Greece, 2 vols 8vo
- Maudsley (H.) Responsibility in Mental Disease, post 8vo

**UNION PERMANENT BUILDING SOCIETY.—ESTABLISHED, 1868.**

THE Investors' Shares in this Society are the following:—

Terminating Shares of the ultimate value of Fifty Pounds each, which are realised after seventy-five monthly payments of Ten Shillings each. These Shares may be withdrawn at any time, with interest at the rate of eight per cent. per annum after the first year, upon giving one month's notice. No withdrawal fee is charged.

Permanent Shares of Fifty Pounds each, payable in one sum, are also issued. On these Shares Half-yearly Dividends are paid at the rate of eight per cent. per annum, together with Annual Bonus out of Surplus Profits.

Deferred Paid-up Shares, to be realised at the end of three, five, or seven years, at the option of the Shareholder. These Shares may be withdrawn at any time, with compound interest, at the rate of six per cent. per annum, on giving three months' notice.

The Society grants loans on mortgage upon most favorable terms, repayable by monthly, quarterly, or half-yearly instalments, commencing immediately; or the repayment instalments may be deferred for one, two, or three years. To facilitate building operations, the Society will make payment of advances during the progress of buildings.

The Society also receives deposits, secured by the Society's Debentures, pursuant to the Building and Land Societies Act, at current rates of interest.

Prospectuses, Rules, Forms of Application for Shares, Advances, &c., and all other information, may be obtained from  
M. W. HAWKINS, SECRETARY,  
Princes street, Dunedin.

**R. A. LOUGHNAN,**

ACCOUNTANT AND GENERAL AGENT  
IS PREPARED TO UNDERTAKE ALL BUSINESS PUT INTO HIS HANDS

—ooo—  
OFFICE:

TEMPLE CHAMBERS, PRINCES STREET.

**THE NEW ZEALAND TABLET.**

SUBSCRIBERS and others are informed that bound copies of Vol. I. of the "New Zealand Tablet," are now on sale at the Office, Stafford street. Price, £1 5s. As only a limited number are available, an early application is necessary.

Those Subscribers who may have unbound numbers, can have them bound neatly and moderately at this office.

## SILKS EXTRAORDINARY!

BEST CHOICE IN DUNEDIN

AT

THOMSON, STRANG &amp; CO'S.

Good Black Silks, 3s 6d, 4s 6d, 5s, 5s 6d,

Warranted free from Jute or other mixture.

Rich Black Silks, 5s 9d, 6s 6d, 7s, 7s 6d, 8s 6d.

Specially selected for permanent brilliancy.

Choicest Black Silks, 9s 6d, 10s 6d, 12s 6d, 16s, 18s.

Better goods money cannot buy.

Our Stock of Black Silks comprises a most extensive choice of all the best makes. Glacés, Ducapes, Grograins, Radzmeres, Gro Royals, Gro de Suez, Gro D'Indienne, Drap de France, Poult de Soie, Gro de Naples, Drap de Lyon, &c. and have been carefully selected by our Home Buyer, from the most celebrated makers, so as to secure to our customers BLACK SILKS THAT WILL WEAR.

## LARGEST CHOICE IN DUNEDIN.

Rich Fancy Silks for Marriage Silks, Dinner Silks, Walking Silks in New Stripes Silks, New Brocades, New Chenes, New Shots, New Shades, Gro-grains, Glacés, &c. The choice in these goods is unequalled in the city, and the prices the most moderate.

## REAL IRISH POPLINS.

A good old standard dress, which for wear no rival can approach. We are showing a most complete assortment of these goods in Black and Colors, and can recommend them as the most durable and economical dress that any lady can invest in.

## RICH MOIR ANTIQUES.

A splendid selection of high-class goods in Black, White, and Colors, suited for evening and street wear. The qualities are the best, and the colours rich and permanent.

## BLACK SILK VELVETS,

From Lyons.

## BRIDAL MILLINERY.

High-class goods. Undoubted taste. Moderate charges.

## DRESSES AND COSTUMES.

We are showing an immense Stock of Made-up Dresses and Polonaise Costumes, in a large variety of material, in all the newest shapes, received BY LAST MAIL.

## IN DOMESTIC GOODS

We continue to give the same good value as we have always done, and which has earned for us a reputation throughout Otago and Southland, and even as far as a portion of Canterbury. We can commend our present Stock of Flannels, Blankets, Sheetings and Quilts, as of VERY SPECIAL VALUE.

Best Value in Grey Calicoes.

Best Value in Brown Hollands.

Best Value in Table Cloths.

Best Value in Crimean Shirtings.

VERY SPECIAL VALUE WINDOW CURTAINS.

MEN'S MERCERY.

YOUTHS' APPAREL.

BOYS' CLOTHING

For Clothing of every kind, Underclothing, Hats, Braces, Shirts, Sox, Scarfs, Ties, Collars, the right place to get a really good article at a moderate price, is at

THOMSON, STRANG AND CO'S.,

IMPORTERS,

WHOLESALE AND RETAIL DRAPERS,

NEW BUILDINGS, CUTTING, DUNEDIN.

## COMMERCIAL.

## DUNEDIN PRICES CURRENT.

In bond.

Brandy—Hennessy's bulk, 10s 9d to 11s; do case, 32s 6d to 33s  
 Otard's bulk, 8s 3d to 8s 6d; do case, 28s 6d to 29s  
 Bisquit Dubuche, 8s 6d to 9s  
 Associated bulk, 8s 3d to 8s 6d; do case, 23s to 24s  
 Geneva, 14s 6d to 15s  
 Glenury whiskey, 5s 10d to 6s 3d; Campbelton, 5s 6d  
 Sheriff's Islay, 5s 6d; M'Murcheys's 5s 9d  
 Rum—Lemon Hart's and RWP., 4s 6d; Loundes's 4s 4d to 4s 6d  
 Kerosene, 1s 9d to 1s 10d  
 English ginger wine, 14s to 14s 6d  
 Stout, Byass's, 9s to 9s 6d; do, Blood's, 9s 7d to 9s 6d; do, Guinness's, 11s to 11s 3d; Arro's stout, 9s 9d to 10s; Jeffrey's ale, 10s to 10s 6d

Free and duty paid.

Hay, L6 10s per ton  
 Straw, L2 10s per ton  
 Oatmeal, L24 to L24 10s per ton  
 Flour, L11 10s to L11 15s per ton  
 Prime wheat, 4s 3d to 4s 9d per bushel  
 Good fowls' wheat, 4s 2d to 4s 3d  
 Oats, good feed, 4s to 4s 2d  
 Bran, L5 per ton  
 Chaff, L4 10s per ton  
 Potatoes, L7 per ton  
 Onions, 50s per cwt  
 Bacon, 9d per lb; ham, 1s 0d; cheese, 7d to 8d  
 Pollard, L5 10s to L6 per ton  
 Barley dust, L5 per ton; rather scarce  
 Beef, 20s to 25s per cwt, 3d to 7d per lb retail  
 Mutton, 3d to 5d per lb; veal, 4d to 6d per lb  
 Turkeys, plentiful; fowls, per pair, 5s to 6s  
 Apples, 4d to 8d per lb; oranges, 3s per doz  
 Lemons, 3s per doz; currants, 4d  
 Carrots, L3 per ton; celery 3s to 6s per doz

A. MERCER reports retail prices only:—

Fresh butter, in ½ lb and 1 lb prints, best quality, 2s per lb; second quality, 1s 9d to 1s 10d per lb; in lumps 1s 6d to 1s 8d per lb. The fresh butter is coming in very freely, and the grocers are able to class the quality prices on a little decline. Good salt butter, new season, 1s 6d per lb; second quality, 1s 4d per lb; side and rolled bacon, 11d to 1s per lb; colonial hams, 1s to 1s 2d per lb; English hams, 1s 4d to 1s 6d per lb; beef hams 9d per lb; cheese, of the best quality, 10d to 1s per lb; inferior quality unsaleable. Eggs still continue to be very plentiful, and are in good demand at 1s 4d per dozen.



NEW ZEALAND RAILWAYS.

## ERECTION OF CARRIAGES.

TENDERS are invited by the Colonial Government for the erection of nine Carriages for the Dunedin and Clutha Railway. Drawings and Specifications may be seen at this office, where Tenders will be received up till noon on Thursday, 17th September, 1874.

The lowest or any tender not necessarily accepted.

By command,

W. N. BLAIR,

District Engineer.

Public Works Office,  
Dunedin, 7th September, 1874.

NEW ZEALAND RAILWAYS.

## DRAINAGE CONTRACT.

FRESH TENDERS are invited by the Colonial Government for DRAINAGE of STATION YARD, Dunedin. Drawing and specification may be seen at this Office, where Tenders will be received till NOON on Monday, 14th September, 1874. The lowest or any tender not necessarily accepted.

By command,

W. N. BLAIR,

District Engineer.

Public Works Office, Dunedin,  
September 8th, 1874.

## NOTICE.

THE 'NEW ZEALAND TABLET' COMPANY (LIMITED)

CAPITAL: £1,500,  
 In Shares of £1 each, fully paid up.

APPLICATION LISTS FOR SHARES ARE NOW OPEN  
 At the Head Office, and the several Agencies throughout New Zealand.

PRELIMINARY NOTICE.

CATHOLIC CHURCH, PORT CHALMERS.

A GRAND CONCERT, Vocal and Instrumental, in aid of the Building Fund of the above Church, will be given in Crickmore's Royal Assembly Rooms, Port Chalmers, on

WEDNESDAY, 23RD SEPTEMBER.

The Members of St. Joseph's Church Choir have kindly volunteered their services.

MOONLIGHT EXCURSION.

For the convenience of visitors from Dunedin, the steamer Golden Age will leave the Old Jetty at seven o'clock, returning immediately after the concert.

Return Tickets, including admission to Concert, 3s 6d each.

A Brass Band will accompany the steamer.

AGENTS FOR THE TABLET.

THE TABLET will be sent to any part of New Zealand by forwarding a Post Office order for 6s 6d to the Office, Stafford street, Dunedin; it can also be obtained from the following persons who are duly authorised agents in their respective districts:—

Alexandra ... ..	Mr Kilmich	Kihikihi ... ..	Mr Farrel
Arrowtown ... ..	„ Fritchard	Lawrence ... ..	„ Jeffrey
Auckland ... ..	„ Hamil	Lyttelton ... ..	Rev. Mr Francis
Blacks ... ..	Harrington & Gavin	Nelson ... ..	„ Mr James
Charleston ... ..	„ Mr McPhurland	No Town ... ..	„ Deviney
Christchurch ... ..	„ Bonnington & Co.	Naseby ... ..	„ Busch
Coromandel ... ..	„ Mr Silk	Napier ... ..	„ J. A. Reardon
Dunedin ... ..	„ Wheeler	Onehunga ... ..	„ Honan
„ ... ..	„ Macedo	Otahuhu ... ..	„ Goodwin
„ ... ..	„ Braithwaite	Oamaru ... ..	„ Toohy
„ ... ..	„ Baird	Palmerston ... ..	„ Lewis
„ ... ..	„ Mitchell	Port Chalmers ... ..	„ Dale
„ ... ..	„ Somers	Queenstown ... ..	„ Boyne
Grey mouth ... ..	„ Carter	Ross ... ..	„ Mulhern
Grahamstown ... ..	„ Overar & Co.	St. Bathans ... ..	„ T. Milvey
Hokitika ... ..	„ Lynch	Timaru ... ..	„ O'Driscoll
Hawera ... ..	„ Mr Rogers	Wellington ... ..	„ Hurley
Invercargill ... ..	„ J. McInerney	Wanganui ... ..	„ Willis
Melbourne ... ..	„ B. King	Waikouaita ... ..	„ Brownie

NOTICE TO OUR AGENTS.

IT is respectfully requested that Agents for the TABLET would advise the Secretary when any change—either of increase or decrease—occurs in the number to be forwarded. Those agents who may be receiving copies in excess of the demand, will kindly notify same.

TO OUR SUBSCRIBERS AND ADVERTISERS.

Mr WHEELER, Stafford street, and Mr MACEDO, Prince's street south, are empowered to receive monies and orders for papers on account of the NEW ZEALAND TABLET.

NOTICE TO CORRESPONDENTS.

THE communications of J. A. R., Napier, and W. J. N., Auckland, arrived too late for insertion, but will be attended to next week.

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, SEPTEMBER 12, 1874

HONESTY AND TRUTH IN POLITICS.

THERE ought to be both honesty and truth in politics, as in other things. This is a proposition that all will concede. But in point of fact, do they exist? The debate in the House of Representatives on the Premier's resolutions in reference to the Provinces of the North Island, and certain reports recently spread abroad, have suggested this proposition and this question to us.

The impression created by that debate was that in the event of the Resolutions being carried, the Parliament would be dissolved, and an appeal made to the electors before legislation on the subject should be initiated. There cannot, we think, be a doubt entertained that a promise to this effect was made by the Premier. Is it the intention of the Government to act in obedience to this promise? Of course we are not in a position to answer this question satisfactorily. But a considerable amount of uneasiness has been created by the feelers thrown out on this point by certain people who are known to be more than merely friendly to the Government of the Hon. JULIUS VOGEL.

These gentlemen say that there is now no intention to dissolve Parliament, and that they are glad it is so, inasmuch as, on the one hand, it is not desirable to put the country to the trouble and expense of a general election at the present time; whereas, on the other, the present House of Representatives is quite competent to deal with

the question and settle it finally. We have no desire to underrate the abilities, or undervalue the integrity of our present representatives; but this is not the question.

The point to be considered is, did the Ministry make the promise, and is it their intention to keep it. To us it is perfectly clear that the Hon Premier distinctly promised that should his Resolutions be carried, the Parliament would be dissolved, and that no legislation should be attempted in reference to them till a general election had taken place. It may be that such is still the intention of the Government, but we must confess to an uncomfortable feeling on the subject. Perhaps, indeed, the Premier has reason to exclaim, "Save me from my friends!" and that his reputation as an honest politician and a truthful man is now endangered through the indiscreet zeal of foolish followers. It is to be hoped it is so.

For nothing could be more damaging to a public man, or more injurious to good government than a deliberate breaking of a promise made by our First Minister when solemnly introducing resolutions to effect important organic and constitutional changes. The Minister must be supposed to have weighed the matter well, and to have felt it his duty, when proposing his reforms for the first time, to consult the country by means of a general election before finally disposing of the question. Such being the case, what must inevitably be the result of a total change of policy? Why of course a loss of faith in the word of politicians, and of all confidence in our rulers. If men can permit themselves thus to trifle with their convictions and play fast and loose with their promises, and if the public are so dead to honor and their own interests as to tolerate such conduct, good government must speedily come to an end. In such an event, nothing but corruption in both rulers and governed can be reasonably expected.

It is idle to say the promise was a mistake, and that it is now plain that it would be unwise to hold a general election. Such an excuse is folly. There could be no mistake, unless indeed the Premier, as some of his opponents affirmed, suddenly and without due deliberation determined to destroy the North Island Provinces in retaliation for the rejection of the pet features of his Forest Bill. But let the matter be considered under every point of view, there is no escape. If the promise of a dissolution of Parliament be not kept, there appears to be bad faith and a trick. And as to putting the country to trouble and expense, these will have to be undergone in a short time. There is no reason whatever—not the slightest—why a general election should be more troublesome this year than next.

But should not the Parliament be dissolved before the next session, it will be said, and with good reason too, that the Premier, surprised and very much pleased at the unexpectedly large majority which carried his resolutions, took advantage of the stupor or apathy of the country to legislate on a subject which had not been duly considered by colonists, simply because he happened to have a pliant House of Representatives for the moment.

We write this, not in any spirit of antagonism to the policy of doing away with Provincial institutions as at present existing. On the contrary, it has always appeared to us as a species of absurdity to have, in a sparsely peopled Colony in these days, ten Governments and ten Legislatures. But this is infinitely a lesser evil than the absence of honor and truthfulness in our highest officials. Besides, the people should know at least some of the chief details of the new system which is to be inaugurated; and until information is given, no one can have the least security that something may not be done which will be detrimental to his interests. For example, it is possible that the Crown lands of Otago might be sold for the purpose of making roads and harbors at the North Cape. We have been told, to be sure, that there will be local government, and that localities will receive endowments; but what is to be the nature of the local governments? what are the endowments to consist of? These are all-important questions. We have ourselves a conviction that the new system will turn out to be neither more nor less than the absorption of almost all the land revenue of the Colony for the purpose of paying the interest of the money borrowed for public works and immigration. We do not pronounce an opinion as to the justice and policy of such a scheme, but we are convinced the people in the Provinces of Otago and Canterbury are not prepared to sanction such an arrangement.

## THE IMMIGRATION POLICY.

ONCE again the immigration authorities are at their wits' end, and the arrival of a couple of passenger-laden vessels has placed them in the same dilemma from which they have so recently escaped. Notwithstanding the experience so forcibly brought home to them as to the necessity of there being always adequate provision for the reception and accommodation of immigrants, no steps seem to have been taken with a view to avert a recurrence of the inconveniences so loudly denounced a short time since. A considerable interval has now elapsed, since the arrival of the *Caroline* and other vessels proved the totally inadequate arrangements made to meet the influx of passengers who arrived about that time, but beyond making an effort to meet the emergencies of that occasion, and providing for the necessities which then arose, nothing has been done, and no care taken to meet the exigencies of the future. The most ardent admirer of immigration must be compelled to admit that the system in operation for carrying out its provisions, if not radically wrong, is capable of much reform. The bad feeling existing between the head of the Government and the Agent-General has made itself apparent in a variety of ways, and has had anything but a beneficial influence on the Colony. Dr. FEATHERSTONE had been instructed by the Commissioner of Immigration to forward a certain number of immigrants, and although the letter of the instruction may have been followed, and the exact number authorised despatched, the inharmonious working of the department, and the injudicious and ill-judged manner of doing so must of necessity have a detrimental effect. Instead of a regular and healthy stream of immigration flowing at such intervals as would allow of the absorption of one batch before the arrival of a second, the prevailing custom has hitherto been to so time the departures of vessels as almost to secure a simultaneous arrival. As a necessary consequence, a vast amount of inconvenience and trouble has been the result, which has unhappily been greatly aggravated through want of forethought or energy in facing the difficulty. Knowing, then, the little care exercised by the agents at home in this respect, it is but natural to suppose some measures would have been taken to counteract—or, at least, to mitigate—its ill effects. The prevailing policy, however, seems to have been to trust to chance, but unfortunately on this, as on a former occasion, the chances have not been fortunate. This method of meeting the difficulty may be very comfortable and philosophical on the part of those who are not called on to share any of the ills or inconveniences arising out of such a treatment of the matter, but it is scarcely fair to those most interested, and not at all creditable to the boasted resources of the Colony. That we should take such pains to turn the tide of emigration to our shores, and yet make so little preparation for the reception of those whom we have induced to cast their lot with ours, and make this Colony their home, must be rather inexplicable, and appear somewhat of an anomaly. The necessity which exists for the compulsory detention of passengers on board a vessel after her arrival in port, is one of the strongest proofs of the inadequacy of the arrangements, and one which calls for immediate reform; for independently altogether of the inconvenience thereby entailed, the status of the colony suffers materially by so ill-conditioned a state of affairs. Although it must be confessed much of the mismanagement which has arisen may be attributed to a want of unanimity between the heads of the department, yet the local authorities are in a great measure culpable, inasmuch as being duly advised of the departure of each vessel, sufficient precaution and foresight should have been exercised to counteract the mistake of the home office.

Another matter in connection with the subject of immigration may be briefly touched on here. In former issues of this journal we advocated the advisability of the Provincial Government employing a portion of the funds at their disposal in the erection of suitable dwellings for the daily increasing population. This, we are glad to say, has to some extent been carried out. Houses have been so erected, which no doubt have proved a great boon in the present dearth of house accommodation, but we regret to say they have been jumbled together in a manner totally regardless of health or comfort. The houses erected on the Anderson's Bay road are such as, had they belonged to a private individual, would have been certain to have called

down reprobation in his devoted head, if he escaped prosecution under the Health Statute. Exposed on all sides, without the slightest fencing, and without ground for yards and dust-bins, the modest sum of sixteen shillings per week has been asked by our paternal Government for each tenement. The argument may be adduced that the Government are justified in taking advantage of the present prosperous state of the Colony in recouping themselves for their outlay, but we think differently, and believe that to thus trade upon the necessities of the unfortunate who are compelled to accede to their terms, be they ever so exorbitant, is neither politic, generous, nor just.

## NEWS OF THE WEEK.

As will be seen by advertisement in another column, the choir of St. Joseph's Church have kindly acceded to the request made to repeat the programme submitted at their late concert in the Masonic Hall. The object towards which they have now come forward is to aid in the erection of a church in Port Chalmers. The steamer *Golden Age* has been chartered for the conveyance of patrons from Dunedin; and with that attraction, and the additional one of the services of a brass band, which will accompany the steamer on her double trip, we have no fear but the entertainment will secure such an amount of patronage as will be a material aid to the most necessary work which it is desired to assist.

THE sixth quarterly meeting of the Hibernian Australian Catholic Benefit Society, Branch No. 73, was held on Monday evening last, the president, Bro. F. J. Bunny, in the chair. There was a large attendance of members. After the minutes of last meeting were read and confirmed, Mr Wm. Brown was duly initiated a full benefit member. The following gentlemen were proposed for members:—Messrs Desmond, Kean, Bellet and Patrick Hayes. Bro. J. M. Hallinan proposed, and Bro. R. Carroll seconded the following resolution:—"That a bye-law be passed in accordance with Law 81, Clause 3, whereby the remaining portion of a member's entrance fee be paid in two equal instalments within two months after initiation: carried. Bro. R. Carroll asked leave to withdraw the motion standing in his name in re concert in aid of funds, in order not to clash with a concert to be given on the 9th of November by the members of St. Joseph's Church Choir; leave granted. Bro. J. J. Connor moved the resolution of which he had given notice at last quarterly meeting, viz.:—"That the Secretary's salary be at the rate of £20 per annum. Bro. R. Carroll seconded the resolution. Bro James Toal moved as an amendment—"That the Secretary's salary be at the rate of £15 per annum;" but after some discussion the motion was carried. Bros. M. Connellan and J. Brennan were elected sick visitors, *vice* Bros. J. J. Connor and F. McGrath, resigned. The president having informed the meeting that up to the present time no one had been appointed to prepare the room for the society's meetings, Bro James Toal kindly volunteered to attend to the room for two months, in order to keep down the expenses of the branch. The following members of the Judicial Committee were appointed to investigate the charge made by Bro. M. O'Donnell against the medical attendant:—Bros. J. Moroney, J. Meenan, Brennan, E. Carroll, M. Connellan, F. O'Donnell, and R. Carroll, together with the president and secretary. During the evening the sum of £25 was received. The meeting, as usual, closed with prayer.

THE handsome premises in course of erection for the Union Bank of Australia, at the corner of Princes and Liverpool streets, have so far progressed as to admit of the business of the bank being removed from High street. Though some time may yet elapse before the building is thoroughly completed, and the outside decorations out of hand, the transactions of the bank were commenced there on Thursday, at which place all business will in future be carried on, an intimation to that effect having been forwarded to all its customers.

AN awfully sudden death from apoplexy occurred at Port Chalmers on Monday. A waterman, named Harland, who had been at his usual avocation during the morning, on going home at dinner time complained of a severe headache, and immediately afterwards was seized with an apoplectic fit. Medical assistance was called in, but the unfortunate man never recovered consciousness, and died in a few hours. We regret to state deceased leaves a widow and helpless family totally unprovided for.

A CORRESPONDENT from Nelson has kindly forwarded us the report of a meeting of Catholics convened by the Rev. Father Garin with the view of establishing a branch of the Hibernian Benefit Association in that city. Mr Charles E. Bunny, late Vice-President of the Dunedin Branch was present, and explained to the meeting the objects and provisions of the Society, and the approval it had received from the clergy of New Zealand and Australia. Mr Bunny spoke at some length of the good which the Association was calculated to effect in uniting Catholics for their mutual benefit and the promotion of morality and religion. As but very little notice had been given of the meeting, it was adjourned for a fortnight for the purpose of communicating with the head Branch in Dunedin, but before separating several names were received from persons willing to join. From the same source we learn with pleasure that Father Garin has started a Total Abstinence Society, and that the efforts of the reverend gentleman for the welfare of his flock in this direction are meeting with most encouraging success.

WE are glad to learn that the subscription set on foot to provide a fund for the benefit of the widow and children of the late Captain Hart has reached the sum of over £1200, with the prospect of being still further supplemented when all the lists have been handed in. That such a large amount should have been collected in such a short



space of time; and in the face of so many other calls for assistance, speaks well for the esteem in which the deceased gentleman was held by the public, and is a convincing proof of the promptitude and generosity with which our colonists come forward to alleviate and assist the unfortunate. At a meeting which was held at the Harbor Chambers on Monday, three gentlemen were appointed trustees, and authorised to deal with the money for the benefit of the widow and children.

We learn with pleasure that the Hibernian Catholic Benefit Society has so far progressed on the West Coast as to have erected a spacious hall at Goldsbrough, in which to hold their meetings. The building is situated at the entrance of the township, and, according to the local papers, was to have been opened on the 28th ult., with a supper and ball. Great preparations were being made for the celebration, and a great many visitors were expected on the occasion from Hokitika and other surrounding townships. This speaks well for the energy and perseverance of the Goldsbrough brethren, and their example might followed with benefit by older branches of the association.

THE Dunedin Choral Society gave their first concert of the season on Saturday night in the University Hall, the selection being Sir Michael Costa's oratorio of "Naaman." It proved a genuine success, and the attendance most numerous and fashionable. Every available inch of the spacious hall was utilised, and long after the oratorio had commenced persons continued to arrive. Mr A. J. Towsey wielded the conductor's baton, Mr S. H. Little acted as leader, and Miss Muir presided at the piano. The labors of the evening fell on Messrs Lewis and Towsey, and Misses Jago and Dick, by whom the principal characters were delineated—in some cases in a dual capacity. The amount of applause elicited, while no doubt being flattering to those to whom it was accorded, was well deserved, and a just tribute to the excellence of those engaged.

JUDGING from the annexed paragraph taken from the 'Weekly Times,' the immigrants despatched to Invercargill—and for whom the inhabitants were so clamorous—do not seem to be such a boon after all. Speaking of those still remaining in the Esk street barrack, that paper says—"They are, it is true, but few in number, and nearly all women, with tawdry clothes and outworn faces; but for pawning their goods and chattels for strong spirits, and for drinking, fighting, screaming, blaspheming, and in making night hideous in a general way, they are, we should say, simply unsurpassable. They seem to be fit for nothing useful, and the life they lead is truly a pitiable one. Still they are human beings, and must exist somewhere or other; but it is galling to think that the colonists' money should be wasted—literally thrown away—in bringing out people who, instead of being a benefit, are a burden to the Colony."

THE Auckland papers contain a long and minute account of the burning in effigy of the Premier and his supporters on the question of Abolition. A procession was organised, and on a horse draped in black was seated a figure bearing a remarkable likeness to Mr Vogel, bareheaded, and his hair characteristically parted in the centre and shining with tar. In front stood a tall figure, a fair representative of Mr Reader Wood, accompanied by Messrs Creighton, Buckland and Luckie. After parading the streets for a considerable time, the popular fury was vented on the Premier, who was thrown on his back and subjected to some "striking" proofs of the estimation in which he was held. The other gentlemen, to honor whom the populace had met, were paraded for some time longer and then met a similar fate. The 'Star,' in describing the imposing ceremony, says:—"Mr Luckie burned slowly and died hard. The last dying speech of each, as well as the gallows and ropes were in readiness, but owing to the earnestness of the amateur assistants the after part was curtailed. Crowds gathered round each blazing form, which from time to time was flung aloft, to the no inconsiderable risk of the spectators."

It appears that when Mr Vogel has concluded his negotiations in Sydney with regard to the electric telegraph cable, it is his intention to proceed to England, but the length of his visit has not transpired. The retirement of Sir George Arney from the Chief Justiceship will leave a vacancy, which will be filled up by the present Attorney-General, Mr Prendergast, and the prevailing opinion seems to be that Mr Travers will be offered the position vacated by Mr Prendergast. Mr Creighton, M.H.R., and editor of the Guardian, it is reported, has accepted the appointment of Emigration Agent, and proceeds to England in a short time, as also does Mrs Vogel and family.

We are far from advocating the adoption of Pagan customs, but we believe but few members of the Fourth Estate would object to the following summary mode of canvassing:—The Tycoon of Japan knows how to start a paper. He does not offer premiums for subscribers, but having taken an interest in the publication of a journal at the Japanese capital, he has issued an order that all men of certain social and political standing shall take it, or be behended.

THE Hokitika 'Leader,' states "Greenstone can boast of a real 'Claimant.' A miner, now working in that locality, not only maintains that his name is Sir Roger Tichborne, Bart., but likewise attempts to substantiate the same by exhibiting the tattoo marks on his arm, and speaking very indifferent French. He appears thoroughly acquainted with the names of the Tichborne family, and is at present so demonstrative in detailing his own history and in denouncing the imposition of any other claimant than himself to the title, that it is not unlikely an examination will shortly be made, with the view of despatching him to England, or elsewhere nearer hand." We imagine if the "speaking very indifferent French" be admitted as a proof of identity, there are not a few but could advance a claim, and supplement it with "very indifferent English." Regarding the second test, the man must have been singularly fortunate who is not now acquainted with the Tichborne genealogical tree from its very root.

MAJOR ATKINSON was sworn in on Monday a member of the Executive. It is understood that the new Minister, in addition to the Secretaryship of Crown Lands will also be gazetted as Minister of Immigration, an office hitherto held by Mr Vogel.

## NEWS IN BRIEF.

WE notice from the Hokitika 'Leader' that Father Ceuyer, who was recently transferred from Christchurch to the charge of Grey-mouth, preached his first sermon in that town on Sunday, the 23rd ultimo.

The Prussian Government has appointed official administrators of the Catholic dioceses of Posen and Gnesen.

The Ship Hotel and other premises in Spring Gardens, were submitted to auction, recently, by Messrs. Chinnock, Galsworthy, and Chinnock, comprising altogether 3250 superficial feet, and excited considerable competition, realising £30,000, or nearly £10 per foot.—The above paragraph is given as a sample of the value of land at home. In Melbourne, some years since, land in Bourke street brought £210 per foot, or twenty-one times the English price.

The wife of Captain Travers (of Deerhound celebrity) was received into the Catholic Church at the church of the Sacred Heart, Kilburn.

From Calcutta we learn that 1,700,000 persons are now employed on the relief works, and 300,000 are receiving charitable relief. Agricultural prospects are materially improving in consequence of ample rains.

Dr. Johnston used to say that the habit of looking at the best side of things was worth more than a thousand a year.

Probably the oldest timber in the world subjected to the use of man is that which is met with in the temples of Egypt. It is found in connection with stone works, which are known to be at least 4000 years old.

When Queen Elizabeth died, three thousand gowns were found in her wardrobe.

The Persians believe that diamonds are entitled to especial veneration, not so much from their intrinsic or saleable value, as from their so-called divine origin, as they hold the theory that these stones fell from heaven at an early period of the world's creation.

A female sexton in Chicago is accused of reserving all the best graves for the young men.

The application by New Mexico and Colorado for admission into the Union has been refused by Congress, which has just closed its session.

The Czar's private income is said to amount to two millions sterling a year.

An exchange says: Archbishop Purcell of Cincinnati is the only surviving Bishop of the Catholic Church appointed by Pope Gregory."

The Seneca tribe of Indians now consists of one old horse, a chief, and three gallons of whiskey. A few more setting suns—a few more moons—a brief season, and that three-gallon jug will join its comrades in the happy hunting ground.

The symmetrical curves of the river Jhelum are stated to have suggested the graceful pattern of Cashmere shawls.

At the Jardin d'Acclimation at Paris has just been received a very extraordinary animal, in the shape of a miniature elephant, perfectly white, and of the race which the Indians formerly worshipped as gods.

Mr Childs, proprietor of 'The Philadelphia Ledger,' began life as a poor boy, but is now reported to be worth £300,000. In the same American city there is a Mr Simpson, who never had but one arm. He began to sell papers, making a profit of 6d on every hundred. Already he is worth £3000.

It is a curious fact, long since observed by Aristotle, that the color of the eyes of new-born infants are invariably blue.

It is a popular error to suppose that the inventor of the guillotine—Dr Guillotine—perished by his own invention. He survived the French Revolution many years, and died in 1814.

## AN ITALIAN SENATOR ON THE PROSPECTS OF ITALY.

Two letters have recently been published in the Italian papers, written by the Marchese Carlo Alfieri de Sotegno, a member of the Senate, on the occasion of the prorogation of Parliament. The former of these was intended to be a perfectly private letter, in which, writing to his friend, Professor Sharbaro, of Ancona, he very freely expressed his opinions on the practical working of the Parliamentary institutions of United Italy. "No one," he says, "can be less surprised than I am at the ridiculous and unbecoming way in which the Parliament of 1874 has ridiculed its foolish existence. I have very little hope for that which will be elected in the autumn." Government and legislation, he goes on to say, is to a great extent in the hands of the lower middle class, the "small bourgeois," a class, "a body of men who are avaricious, suspicious, and selfish. Some of them come up to the Parliament to attend to the interests of the rest, who live on the public revenue under any pretext—stipends, pensions, public works, State subsidies, and protection to industry and speculation—while owners of property and the common people have to pay and work for them. . . . The class which governs Italy has no thought but for its own interests, and would have no ambition for power if it were not a means of promoting them. One single passion agitates its mind—hatred of the clergy and ill will towards the nobles. And with this disposition, it can produce nothing useful to the country at large, nothing truly great, nothing calculated to promote the moral and political progress of the nation." Of the future of Italy he naturally takes a very gloomy view. The present state of affairs he describes as one of "half-hearted democracy and Socialism," and he has no doubt that as the Utopian ideas of social reorganisation, now so popular in Italy, pervade all classes, and financial difficulties increase, the result will be a revolution like that of 1848 in France. He concludes by expressing his regret at not being able to hope for a better future for Italy; "but," he says, "I have for some time seen things were tending in this direction, and events only give too much confirmation to the views I entertain."

## THE CATHOLIC UNIVERSITY OF IRELAND.

At the solemn dedication of the Catholic University to the Sacred Heart of our Beloved Lord, his Lordship the Bishop of Ardagh and Clonmacnoise, in an eloquent and logical address, vindicated the Catholics of Ireland for their struggles for Christian education through centuries of persecution and wrong. Some idea of the weight and importance attached to his Lordship's utterances may be learned when it is stated that the London 'Times' published the main features of his eloquent appeal, made on Sunday, in Monday's issue. The limited space at our command unfortunately precludes us from making more than the following extracts. In explaining to his auditory the celebration for which they had been assembled together, he said:

"The Vatican Council told them that there was a twofold order of knowledge, one being by natural reason, the other by Divine Faith— one including the things which natural reason could teach, the other the truths of revelation; a Catholic University, being a place of teaching universal knowledge, was the natural home of both, and was, therefore, in a sense the most true seat of wisdom. It was the place wherein men were taught how best to comply with the Divine exhortation of studying wisdom in its widest range; and, therefore, without presumption, they might believe and hope that it was a place precious beyond all others in the sight of that God who alone, as Job told them, rightly understandeth the way of wisdom and knoweth the place thereof. It was in this faith and in this hope that it behoved them to assist at the ceremony of the day, by which Catholic Ireland consecrated her University to the Sacred Heart of Jesus. This was a nation's act, for it was the direct outcome of a principle that had distinctively marked at all periods the genius of the Irish people."

In speaking of the means by which the University had sprung into existence, at the sacred call of religion and learning, his Lordship touched most feelingly on the undying constancy and love for faith and science which was one of the noble characteristics of the Irish race; and pointed out the very powerful efforts which had hitherto been made in vain for such an object, but which had failed through want of nationality:—

"The whole history of Ireland moved on two lines, representing two of the master passions of the Irish race—the love of religion and the love of learning. But, in our history, these two lines never ran apart; but rather, like the mystic lines in the tracery that adorned the Celtic crosses, they were bound to each other at so many points, and by ties so fine and close, that no power could under them. The Irish had ever loved scholarship, but they would not have it separated from religion. No man could be the child of science—it was said in a Celtic monastery of the sixth century—who did not love truth and justice, and there was no truth and justice without the knowledge of God. And if any were to gainsay it in spite of the express declaration of the Irish people, from the highest to the humblest class—in spite of these countless religious schools throughout the land, crowded with a joyous throng, while the Godless institutions were as barren mothers without children—the very walls of that University would cry out against them. No royal munificence had bidden them to arise. No imperial treasury had subsidised it. No wealthy noble—no merchant prince had endowed it. It was the creation of the nation. There was not a stone in it but had a voice, and cried out its witness to the faith of the Irish race, who, from Ireland, and England, and Scotland, in America, and India, and Africa, and in the islands of the sea, had sent their painfully-earned money to build up, in this their native land, a shrine where fullest science and simplest faith may dwell in amity. The ceremony of that day was a magnificent outward expression of that principle, which has thus ever been the life of Irish thought—that education and religion should be inseparable.

"An eloquent voice has described, in touching language, how, across the sanguinary scene of war and turbulence and bloodshed that followed the English occupation of this country, there flitted, from time to time, the graceful vision of a University, appearing to-day, disappearing to-morrow, reappearing on an after-day, but, unhappily, never able to root itself on a sound foundation in the soil. Alas! this picture is but too true, even to-day, but the fault is not Ireland's. It is true, that with the failure of the University schemes, with reference to which these words were first spoken, Faith had little to do, for as yet the unity of religion was unbroken in the two countries. Nevertheless, there were then at work other causes of failure besides war and the turbulence of the times, and of these causes due account has not always been taken. No matter how fair the outward seeming of each University that then presented itself, its success was hindered by one serious drawback. The language on its lips was not the language of Ireland—it wore the mien and air of a stranger—it was not warm with Irish blood—it had no kindred with the Celtic millions. And, therefore, though Ireland pined with longing for the stores of culture it had brought, she could not cherish it as her child, and it disappeared."

His Lordship, in tracing the rise and career of the Protestant University, vividly depicted the patience with which Catholic Ireland endured the pitiless tyranny to which she was subjected, and the proud satisfaction which should fill the breast of every Irish Catholic that their faith and constancy had at last been so amply rewarded:—

"But when the vision that had disappeared in the Catholic times reappeared in the reign of Elizabeth, the Faith of Ireland rose indignant against it. For this time, its ornaments were the plunder of God's altars and of the shrines of the saints—its dowry, the spoils taken from the weak—its doctrine, the condemnation of all the nation revere- nced. What could Ireland do but close heart and ears against her wiles, and pray for patience to endure her pitiless tyranny? Again, however, a change has come. The power which created that University has risen up against her, and lo! in its turn the Protestant University has disappeared, and in its stead a new University, as unblushingly godless as the worst creations of infidelity, is presented for acceptance by Ireland. And if Ireland turned coldly away from the stranger, in the pre-Reformation period—if she rejected the Protestant University because it was the foe of the religion she loved—with what scorn does she not

look upon the University that has cast off its baptism to secure for itself a few more years of existence?

"At length another fair and graceful vision of a University met the gaze of Ireland—that Catholic University curled with it the best—she had almost said the only—hope of Catholic Ireland. It was based on the principles which were essential to the life of Christian liberty in the country. It was a protest against the tyranny which would violate the sacred rights of parents to control the education of their children. It was a protest against the tyranny that would refuse to the Church the exercise of her heaven-given prerogative of guarding the faith of those who called her the mother of their souls. It was a protest against the mutilation of education by banishing from the schools the knowledge of God and of the supernatural order. And it did more than protest against what was wrong and false: it asserted what was right and true. It asserted that faith and reason were not necessarily foes, but rather twin lights of various orders to conduct man to the knowledge of truth. It asserted, with the Vatican Council, that the Catholic Church, far from opposing the highest culture in human arts and learning, promoted and helped it. It asserted with the same Council that the Church did not forbid the sciences to follow, each in its sphere, its own proper principles and its own proper methods; that she held the liberty of so doing to be one of the just liberties of science. It asserted the just claims of the Irish Catholics to all the educational privileges that were given to others. On it depended the future of Ireland, for the education given to this generation of Irishmen would color for centuries the history of our country. Towards this University Ireland's spirit of Faith turned in love; and this was the offering which on that day she humbly presented to Jesus."

## IRISH CATHOLICS IN SCOTLAND.

## A WONDERFUL GROWTH.

ALMOST as wonderful as the growth of the Church in New England has been its increase in Scotland. We learn from the Glasgow correspondent of the 'London Register' that in the beginning of the present century the Catholics of Glasgow and neighborhood did not number more than 300, who heard Mass in a garret in one of the lanes of the city. At the present moment, as was stated publicly some time ago by one of its Parliamentary representatives, the Catholic population of Glasgow outnumbers any of the other religious bodies in that city.

Scotland is divided into three districts of vicariates—the Western, Eastern, and Northern. The whole Catholic population of the western district may be estimated at about 240,000 souls. To attend to the spiritual wants of this large number, there are only 115 priests, of whom twenty-two are members of religious orders. The eastern district is under the authority of the Right Rev. Dr. Strain, who resides at Edinburgh. In this city the Catholics number about 12,000; and in Dundee, a large manufacturing town in the same vicariate, the Catholic population amounts to over 20,000. The number of Catholics has greatly increased in this district also since the beginning of the present century, although not to the same extent as in the west. This vicariate contains forty-seven secular priests and nineteen members of religious orders.

The northern district, governed by the Right Rev. Dr. Macdonald, has a Catholic population of only 20,000. Comparatively few Irish Catholics have settled in this part of Scotland, so that the number of Catholics has not increased so rapidly in this district as in the other vicariates. The Catholic population here is mostly of Scottish origin, as in most districts, and notably in Banffshire, the ancient faith was never completely suppressed, but, through the protection of some of the powerful lords of the soil, was able to hold its ground from the time of the Reformation down to the present day. In Aberdeen, the residence of the Vicar-Apostle, the Catholics number about 2000.

The 'Register' says:—"It is painful to be obliged to add that, in spite of such vast numbers, in all matters affecting the public interests of the city, whether municipal or Parliamentary, the Catholics, far from being represented in any way proportionate to their numerical strength, have no representation whatever. The only occasion on which the Catholics of Glasgow showed their strength was at the election for the School Board last year. They placed their three candidates second, third, and fourth on a list of fifteen members. Their influence would be no less felt in municipal or Parliamentary elections were they to get themselves qualified by registration to record their vote. However, it is not in Glasgow alone that the Catholics have to reproach themselves with their backwardness in this respect.—'Boston Pilot.'

THE 'New Zealand Gazette' publishes the following Provincial Ordinances allowed by the Governor: Riverton Harbor Board, New River Harbor Board, Naseby Recreation Reserve Management, Riverton Government Reserve, Lower Kaikora District Road Lunds Exchange, Papakao Railway Reserve Sale, Dunedin School Site, Education Reserves Management and Leasing, New River and Jacob's River Ferries Reserves Leasing, Waitahuna West District Road Compulsory Land-Taking, Riverton Drilled Reserve Management, Palmerston School Glebe Exchange, Invercargill Reserves Management Ordinance Amendment, Port Chalmers School Reserve Sale, Dunedin Presbyterian Church Lands Ordinance Amendment, Roads Division, Roads Division No. 2, and Castle street Division Ordinances. Provincial Ordinances left to their operation: Hospitals, Municipal Corporations Act Amendment, 1873, Introduction, Dunedin City Council Borrowing Powers Extension, Clyde Corporation Borrowing Powers Extension, Otago Municipal Corporations Ordinances Amendment, Otago Dock Trust Ordinance, 1865, Repeal, Sawyer's Bay Land-Leasing, Roslyn Institute, and Caledonian Society of Otago Incorporation Ordinances.

In a peer's family the daughters take precedence of all the brothers' wives, except the wife of the eldest; in like manner, in the Royal Family, after the Queen, comes in order of precedence, the Princess of Wales, as wife of the Heir Apparent, next the Sovereign's daughters, and after them the wives of the Sovereign's sons.



## THE CATHOLIC CONGRESS IN MAYENCE.

THE Frankfort correspondent of the 'New York Herald' furnishes an interesting letter concerning the recent Catholic Congress in Mayence, from which we make the following extracts:

FRANKFORT, June 24, 1874.

The Rhine has recently been the scene of two important Congresses—of the old Catholics held at Bonn; of the Union of German Catholics, just concluded at Mayence, the "Golden." The latter is the most significant Catholic meeting held for some time in Germany and the speeches there made and the resolutions adopted have created no little stir in the German official, liberal and Protestant press. Telegrams were received from all parts of Germany, or despatches of reverence and loyalty sent to Rome. There were public and private assemblies of the members, banquets, general communion in the Cathedral and divine service at all hours, and the conclusion was a pilgrimage of guests and members, led by Bishop Ketteler, to St. Rochus' chapel, near Bingen. A great number of prominent Catholics were there, among them Mounfang, the deputy to the Reichstag, from Mayence.

The resolutions adopted by the assembly embody paragraphs on the condition of the working men of Germany and on the present state of society and the Church. The Assembly believes that Germany, like all other European States, is seriously threatened by the discontent existing among its labouring populations. The principal causes of this discontent are the decay of the petty branches of industrial life, the neglect of agriculture, the oppressive conditions made for manufactures, and the extravagant development of speculation. The nearer and inner reason for this discontent is found by the Assembly to be in the weakening of Christian conviction and morals in the higher and lower classes by modern rationalism and liberalism, whereby it has been possible that a great portion of the working class would be led astray by the irreligious and revolutionary leaders. The means for curing this social disease, and bringing about a reconciliation of the various classes of society, are:—Legal protection against the plundering of the people by corporate and financial bodies; the promulgation of laws providing for the welfare of the working classes; the careful promotion of moral and religious life in the family of the workman, especially in keeping sacred the Sabbath day; in a reduction of the hours of work by women and children, and in the free spreading of Christian charity.

The resolutions referring to the Church and State are of a more determined character, and have created considerable discussion. They are as follows:

1. The Catholic Church is by divine ordinance an independent organization, which, as the one and universal Church of Jesus Christ, has the right in all lands publicly to exist, and which every Christian State has the duty to protect.

2. The politico-ecclesiastical system which the political parties are endeavouring to carry through is irreconcilable and indirect contradiction with the constitution of the Catholic Church, established by God, sanctified by centuries, acknowledged by the States and guaranteed by the law of nations.

3. The ecclesiastical, priestly and pastoral charge confided by Jesus Christ to the Pope and the Bishops cannot be abolished or restricted by any law of the State.

4. Church and State are appointed by God to harmoniously work together.

A separation of the two powers is to be lamented. If the hostility with which the modern States treats the Church renders this separation a necessity, the result will be more to the injury of the State than of the Church. Two resolutions are of an especially radical character. One on "the general condition of Christian society" says: "Modern civilization is incompatible with the Church. A consequence of the warfare against the Church is the dissolution of social and political order. Remedy, therefore, can only be expected when political independence and all traditional rights are again accorded to the Papal See." Other resolutions are directed against the German Empire, the national party, the Jesuit laws, militarism, the guidance of public instruction by the State, the liberal press and the Foreign policy of the German Empire, especially as towards the Vatican.

The speeches made in support of those resolutions are full of enthusiasm on the one hand and condemnation of modern institutions on the other. One speaker, referring to Bismarck said:—"The man who is sailing unconcernedly, on in the ship of folly of the times is, perhaps, hardly able to grasp the helm. But he will be brought to a stop on the rock of the Church, and will cry out to the one who steers the ship with a safe hand 'Help! Throw me the tow of salvation!'" The Bishop of Mayence uttered noteworthy words to the assembly at St. Rochus chapel. He complimented the assembly about him by saying it was a picture of the spirit of Catholicism—one heart and one soul. He spoke pleasantly about the Rhine, how it was a "German and a Catholic river," in whose flood so many glorious Catholic cathedrals were reflected, and how along its shores, from beginning to end, protest had been made by its people against the absurd accusations that the Catholic Church is hostile to the German Empire.

The German liberal newspapers are of course violently abusive of the resolutions adopted by the Assembly. The Catholic journals, however, speak in a different tone, and in the resolutions of the Congress and the twenty-eighth anniversary of the Holy Father's rule, find ample texts for exultation. This latter event has been celebrated in all the large cities with considerable fervor and demonstration. In Mayence the assembly of Catholics gathered to a banquet in one of the hotels, when the American address to His Holiness, taken by the pilgrims to Rome, was exhibited. In Munich a monster procession went on the same day to the chapel at Berg-on-the-Laim. The German Catholic bishops assemble to-day at Fulda, and a new pastoral letter may soon be expected. The State is particularly exasperated by the Mayence assembly. All the active members in the Mayence Committee have been summoned to appear before the Court at Aachen to answer charges of producing excitement against the powers that be.

## GENERAL NEWS.

The following from the 'Catholic Sentinel,' of Portland, about a very disrespectful habit which, we are sorry to know, is quite common among a certain class of Catholics, is to the point:—"Some few people who call themselves Catholics have a habit of leaving the Church whenever a sermon is to be preached. This offensive custom doubtless, is borrowed from Protestant practices, and is one that no Catholic who pretends to a belief in the Real Presence should be guilty of, as it is not only a mark of gross disrespect to the clergyman about to address the congregation, and to the congregation itself, but it is a violent insult to God in His Sanctuary, and we should remember His words when He tells us, 'He that will not hear the Church, let him be to thee as a heathen and a publican.'"

When a family has vigor enough to keep one place, one name, and one title in its blood for seven consecutive centuries, it certainly deserves at least as much respect as an oak tree of equal age, notwithstanding Ben Jonson's dictum on the subject. And this the De Courcys of Ireland have done. Michael Conrad de Courcy, thirtieth Lord Kingale, of Ringrone, in Ireland, has just died, a comparatively young man and unmarried, leaving his estate and his title to his cousin, Fitzroy de Courcy, now thirty-first Lord Kinsale and Premier Baron of Ireland. No title in England or Scotland is of equal date nor any blood among the British peers, unless we are to except that of the Courtenays, Earls of Devon, whose actual peerage, however, is a thing of yesterday in comparison with the barony of Kinsale, granted in 1181 to De Courcy, Earl of Ulster, with the privilege, still possessed by his descendants, of standing covered in the presence of the sovereign after the first obeisance of homage made.

The 26th of May will be a mournful one for the Catholics of Germany. One of their most celebrated leaders, whose name is known, not only in Germany, but also in all circles in the Catholic world, has been called by the Almighty to receive the reward for his firm undaunted defence of the rights of the Church, and his manly opposition to the progress of injustice and anti-Christian legislation. Hermann von Mallinckrodt was Councillor of the Regency until the year 1872, proprietor of the estate of Nordborchen, member of the German Reichsrath and the Prussian Landtag. He was born on the 5th February, 1821, at Minden; he studied at Aix-la-Chapelle, Berlin, and Bonn, and died after a very short illness. He died as he lived, as a true and faithful Catholic, holding in one hand the crucifix, the sign of Him for whom he spent his strength in the cause of Holy Church; in the other hand the hand of his young wife, whom he had only married on the 12th of February in the present year. Afflicted as if our father had left us, we Catholics stand beside the grave of one of the noblest, kindest, and justest of men; and feel our trouble in these troublous times; yet we bow our heads to the inscrutable decision of Him who calls away His soldiers in the midst of the combat to repose in the peace of Paradise. There surely will rise from millions of Catholic hearts, who honored and loved the deceased, one earnest prayer to heaven, that the Almighty would grant him the reward he merited of eternal rest.—Correspondent 'London Tablet.'

In the bitter war against the Catholic Church, the Protestant government of the very Protestant State of Wurtemberg makes a refreshing exception. That all feelings of justices are not laid aside there, is shown by the recent proceedings for the erection of a Catholic Church at Tubingen. Government itself asked the Lower House for a grant of 107,000 florins for this purpose. The 'Kolos-Volkszeitung' remarks: "Not a quarter of our Parliament belongs to the Catholic Church, and in the Lower House the National-Liberals have the upper hand. From what they do everywhere against Catholics, and from the opposition of the Catholics in Wurtemberg during the last elections, we had every reason to fear that the money would be refused, or only a smaller sum granted. A strong minority in the Finance Committee voted for only 65,000 florins, charged with burdensome conditions. But the result in the Houses was the grant of the whole sum, by sixty-three votes against eighteen. The eloquence of Canon v. Dannecker had great effect. "You cannot," he said, at the end of his speech, "refuse this grant without wounding the feelings of one-third of your fellow-citizens." Great applause followed his speech. Our good Bishop will rejoice at this news, which was telegraphed to him at Rottenburg. The response which our Catholic wishes and requirements have met with from our Government and our representatives, will cause joy to the Catholics of other States besides our own."—Correspondent 'London Tablet.'

The 'Greyouth Star' thus neatly refers to a recent matrimonial venture:—"In another place we announce the marriage of Mr Sale, formerly Commissioner at Hokitika, to a lady named Fortune. It is not surprising that a lady with such an attractive title should secure a ready sale in the matrimonial market, and we sincerely congratulate the gentleman in having succeeded in reducing the number of Miss Fortunes that, alas, are too numerous in this world."

'Figaro,' in speaking of Mr Bradlaugh's visit to Paris, announces that "Sir Bradlaugh, the famous English Republican," was present at Monday's sitting of the French Chamber, and adds that the only thing which struck him was the number of times the president had to ring his bell to call the deputies to order. Sir Bradlaugh is described in appearance as "every inch a clergyman."

The 'Irish Times' of June 5th, says:—"The Marquis of Sligo is, in one respect at least, an interesting specimen of an Irish absentee. He is fifty-four years of age, and a member of the Traveller's Club. George John Browne is not only Marquis of Sligo, but Earl of Altamont, Viscount Westport, and Baron Mountengale—titles taken from the Irish localities. During the discussion of the Gas Bill yesterday, one of the London lawyers thought he made a hit by saying that Lord Sligo, who was chairman of this committee, 'had a great affection for Sligo.' His lordship seems to have thought that to be loved by his tenants in Sligo was anything but desirable. He exclaimed, 'I never was in Sligo in my life,' which is, of course, true; but it is a shame it is true."

## A REMARKABLE CHAPTER.

FRAGMENTS OF ANNA MARIA TAIGI'S PREDICTIONS. SEE PROPHECIES COMPARED WITH THOSE OF OTHER GIFTED SOULS.

The following fragments were collected by P. Calixte, and he says that he had them from the lips of persons worthy of credit.

When the judgment she announced shall overtake the wicked, the dead bodies round Rome shall be as numerous as the fish which a (then) recent inundation of the Tiber had carried into that city. All the enemies of the Church, secret as well as known, will perish during the darkness, with the exception of some whom God shall soon after convert. The air shall be infected with demons, who will appear under all sorts of hideous forms. Blessed candles will preserve from death, as well as prayers to the Blessed Virgin and the holy angels. After the darkness, St. Peter and St. Paul shall descend to preach throughout the earth. A great light emanating from them shall rest upon him whom God has chosen for the future Pope (the *Lumen in Caelo* of St. Malachi's well-known prophecy). St. Michael, appearing on earth, shall chain up Satan until the times of the preaching of Antichrist. Religion will everywhere extend its empire. Russia will be converted, as will also England and China; and all nations will rejoice in contemplating this splendid triumph of the Church. Then will be accomplished the prophecy of our Lord: 'There shall be one fold and one shepherd.' After this, the Santa Casa of Loreto will be transported by angels to Rome into the Basilica of Santa Maria Maggiore. P. Calixte observes that the Blessed Joseph Labre had made a similar prediction, and had also said that it would be transferred before the end of the world to France.

P. Calixte has something of his own to add to these various current reports. 'A pious prelate,' he says, 'a Cameriere Segreto of his Holiness, assured him that Anna Maria foretold the definition of the Immaculate Conception, the holding of the Vatican Council, and the proclamation of the Pontifical Infallibility, in spite of the long and insidious opposition of the principal Catholic States. He also said that she announced the sanguinary struggle that has taken place between Prussia and France, and the humiliation and enfeeblement of the latter because she had forgotten her obligations as eldest daughter of the Church. To the horrors of foreign and civil war were to succeed sanguinary conflicts with the revolutionary faction; and this state of desolation was to last until the people of France should cast themselves at the feet of the Sovereign Pontiff, conjuring him to put an end thereto by an act of supreme authority. The Pope would then send a legate into France to enquire into the state of things, and, on the report made to him, would name a Christian king to occupy its throne.'

To these fragments of reported prophecies we may subjoin a contribution from the Abbé Curicque, who, in his 'Voix Prophétiques,' vol. ii. p. 155, says, 'On Monday, the 7th of February, we had gone to assist in the Basilica of San Crisogono, in Trastevere, at the first Vespers at the Feast of St. John of Matha, whose Religious serve that sanctuary. We had then the happiness of praying for a long time at the glorious tomb of Anna Maria. A little before the office began, we went into the sacristy, where we saw the Postulator of the cause of the Venerable, and we obtained from that Father both some relics of Anna Maria and some interesting details as to the state of preservation of her mortal remains. We questioned him also as to the future. The Postulator replied that the Venerable Servant of God had foretold that Pius would re-enter at the close of his reign on the integral possession of the patrimony of St. Peter; and, moreover, those amongst his enemies who were the fiercest opponents of his temporal power would not remain alive to witness this glorious triumph.'

There is a general convergence, so to say, and striking resemblance in the scope of all modern prophecies, which confer no little importance upon them, taken as a whole, in the eyes of those who, according to St. Peter's counsel, are 'looking for and hasting into the coming of the day of the Lord.' But any attempt to illustrate this point would be quite beyond our present object, which is simply to compare Anna Maria's prophecy of impending judgment, and its results with analogous predictions of certain other souls who were favored with like revelations. Two women of eminent holiness and supernatural gifts in our days have made announcements similar to those of Anna Maria, one of whom was her contemporary, a married woman, and also a Tertiary of the Trinitarians, Elisabetta Canori Mora. In the year 1820, she saw in a vision an awful judgment fall upon the world, which in all its particulars exhibits a marked coincidence with the prophecy on the same subject attributed to Anna Maria. She first beheld the heavens opened, and the Prince of the Apostles descend, surrounded with glory and with a number of celestial spirits singing canticles. He was arrayed in Pontifical garments, and held in his hand a pastoral staff, with which he traced an immense cross over the earth, the angels meanwhile singing, 'Constitues eos princeps super omnem terram—Thou shalt make them princes over all the earth.' She then beheld the faithful gathered, under the image of a flock of sheep, beneath four sheltering trees, which a touch of the Apostle's crozier had caused to spring out of the earth at the four extremities of the cross. 'Then,' she said, 'I understood in my inmost heart that St. Peter had caused these trees to spring up as a place of refuge for the faithful friends of Jesus Christ, and to preserve them from the terrible chastisement which was to overwhelm the earth.' We are reminded of the angel in the Apocalypse who is bidden not to hurt the earth until the servants of God have been sealed in their foreheads, and of the mysterious *Thau* spoken of by Ezechiel. After this symbolical vision, in which the flock of Christ was consigned, under the figure of docile sheep, to the protection of the chief pastor, he returned to Heaven, and then quickly followed the judgment. Thick clouds veiled the firmament, and a terrible wind, like the roaring of a furious lion, arose, sweeping the whole earth, and striking terror into man and beast. Men at that crisis she described as in the height of revolution and engaged in massacring each other pitilessly. To the vengeance they were thus mutually exercising on each other was now to be joined that which the powers of Hell were commissioned by God to inflict.

She beheld legions of demons assuming the form of men and beasts, and ranging the whole world, to execute the decrees of God's justice on the wicked—on their possessions, on the fruits of the earth, on towns, on villages; 'nothing,' she said, 'will be spared.' In short, they will fill the earth with ruins, specially devastating those places where God has been outraged and blasphemed, and where sacrileges have been perpetrated. Meanwhile the faithful, under the protection of the holy Apostles, shall remain uninjured both in person and in property. After the judgment, she again beheld the heavens brighten, and the chief of the Apostles descend, accompanied by angels singing hymns to his honor, and acknowledging him as prince of the earth. Then she saw St. Paul come down from Heaven, commissioned by God to traverse the earth and chain up the demons. She beheld him drag them before the Prince of the Apostles, who consigned them again to the Hell from which they had been loosed. After this follow particulars precisely similar to those already given, as contained in Anna Maria's prophecy of the miraculous election of the holy Pontiff, the '*Lumen in Caelo*,' and the reconciliation of earth with heaven.

In regard to this prediction we will make one observation, which is susceptible of wider application. Clearly the opening of this vision is figurative. The seer herself did not believe that St. Peter literally planted four large trees, under which the faithful gathered in the guise of sheep. This leads us to ask how much of the remaining portion is also to be taken as symbolical, and how much must be understood literally. That a great judgment of some kind is described, in which Hell will take a permissive part, and a singular protection be afforded: to the faithful, there can be no question. But are the subsequent apparitions of St. Peter and St. Paul, their preaching to the world and the chaining of Satan, events which the bodily eyes will discern? Or, if the eyes of some may be opened to behold them, as were the eyes of the servant of the Lord fighting for Israel (4 Kings vi. 17), or as those of Attila, the Scourge of God, when he was about to march with his Huns to the destruction of Rome, and the Vicar of Christ went forth to meet him, were opened to see the Apostles St. Peter and St. Paul menacing him in the air, will the vision be patent to all? This point it seems impossible to decide. It will be evident that what we have here suggested applies to the parallel announcements of Anna Maria Taigi, though we have given our reasons for inclining to the opinion that the threatened judgment of the three days' darkness is to be literally, not figuratively, understood.

The other holy person who has made similar predictions is a Neapolitan widow still living and now about forty-eight years of age, Palma-Maria-Addolorata Matarelli, a native of Orta in the Terra di Lavoro. She enjoys a great reputation for sanctity, has received the stigmata, and on every Friday has a participation of the agonies of the Passion, including the Sweat of Blood. She is also said to possess the gift of bilocation. Of future events she speaks as confidently as others do of what is passing before their eyes; but on this subject much reserve is practised by her directors—a reserve in every way the more imperative because the subject is still living; and in such cases it is well known what jealous caution the Church prescribes, from the danger of possible illusion. She is greatly revered by the people of Naples, a circumstance naturally irritating to Victor Emmanuel's Government. She was accordingly subjected to a severe inquiry by the civil authorities on the 8th December, 1865, which in that year fell on a Friday, as also to a medical examination; the result being the more complete establishment of the supernatural facts exhibited in her person. Fragments of her prophecies have been divulged. She is reported to have spoken of republics being set up in France, in Spain, in Italy; of the civil war which was to burst forth afterwards in these countries, simultaneously with other chastisements, such as plague and famine; of the massacre of priests and of some dignitaries of the Church; of the trials through which the City of Peter would have to pass and the sufferings it would endure from the fury of the wicked; of the extermination of the latter; the destruction of Paris; of the dense darkness and infection of the air by devils, and the use of blessed candles as a means of preservation; of supernatural portents which should appear in the heavens; and of a dreadful war which, however, would be of short duration and would be followed by the peace of the world and the triumph of the Church, of which Pius IX. was to see the commencement.

The following is extract from the Bishop of Paderborn's Pastoral: "Recognise no one as your pastor who does not enter into the sheep-fold by the true door, who has not his mission from the Chair of St. Peter, and is not united with the Holy See in the unity of the Faith, and by the bond of true and sacerdotal obedience. It is better for you, fathers and mothers, to teach your children the truths of the Christian religion yourselves than to hand them over to 'hirelings and robbers' to be instructed and trained. It is better for you, heads and members of families, to build up one another in the Holy Faith, by common prayers and holy hymns and songs, rather than than to have any share in the sacrilegious ministrations of apostate priests, whereby the majesty of God is not honored, but rather dishonored and outraged. And even to the hour of death have no communion with schismatic and heretical priests, but (supposing that you cannot have a faithful priest to attend) excite in yourselves an act of perfect contrition, for this, with a desire after the Holy Sacrament, will cleanse the soul from all the sins which cling to it. The grace of God, indeed, is necessary for such perfect contrition; but He will give this grace richly to all who humbly beg for it. So, too, for the baptism of your children, for the burial of your relations and friends, for the blessing of the Church upon your marriages, do not, under any circumstances whatever, call in a priest who has apostatised from the Church, whether he be heretic or schismatic; that you may have no share in heresy, apostacy, or schism. If orthodox and faithful priests fail you, then let the baptism of your children be performed by some faithful layman; bury your dead yourselves, amid hymns and prayers; and as regards the blessing of the Church upon your marriages, wait for the instructions which I will make known to you in due time, as soon as I am authorised to do so by the Holy See," &c.

## THE POPE'S ANNIVERSARY.

MOST REV. DR. CROKE'S SERMON.—*Concluded.*

No man, it is now said, has a right to regulate another man's movements. Each one is to guide himself. There is no certain measure of right and wrong. Every ruler is a tyrant; every restraint is unreasonable. Liberty alone is to be worshipped; and whosoever dares to stand in the way of universal liberty is the avowed enemy of human progress, and a fit object for the vengeance of every freeborn man. I shall not pause here to refute the oft repeated calumny that the Catholic Church is unfavorable to human freedom, and that Catholics from the very nature of their creed must necessarily be slaves. We unhesitatingly assert the contrary. We fearlessly say that we yield to no denominations of Christians in our love of liberty. Life would be scarce worth having if it were not accompanied by freedom, and one of the choicest gifts of the God of Nature to his creatures is liberty. Look around you and above you, and see are not all things wholesomely free. What can arrest the progress of the earth's waters towards the sea, or who dares bid the ocean to cease its murmuring? Fire is free to consume—it is its nature. The lion is free to roar; the fishes are free beneath the wave; the birds are free in the air; and even the meanest reptile that crawls beneath our feet is free to roam within the limits which the generosity of Nature has assigned it. And can it be that man, the masterpiece of creation, may be rightfully despoiled of this, the grandest portion of inheritance? No. Tyrants may trample on the outward shrine of liberty; but they cannot extinguish the living flame on which it feeds. Like the vital spark within us, which leaves its earthly tenement only to travel to a better sphere where it hopes to be clothed in perennial beauty, liberty expelled one country is sure to settle in another; its home may be altered, but its essence is immutable and eternal. We, Catholics, then, are for liberty, but we are for liberty founded on the Gospel. "Where the spirit of God is, there," the Scripture says, "is liberty." Now, the spirit of God is a spirit of order, a spirit of meekness, a spirit of fair-play, a spirit of charity that thinketh no evil, a spirit of universal love; and such is the spirit of liberty which the Council of the Vatican was anxious to encourage and diffuse. Liberty to teach, liberty to command her subjects, liberty to point out evil that it may be avoided, and the right road that it may be followed; freedom of education, freedom for the religious orders, now so scandalously trampled under foot; freedom of association for all righteous ends; such is the only liberty that deserves the name; that liberty the Church has always claimed, and in defence of that liberty every Bishop of the Church, like the martyred Bishops of the German empire—yea, every Catholic now before me, should, and I believe would, be prepared to risk his life and fortune. And, beloved brethren, in this respect, as in all others, our Holy Father the Pope has set us a most encouraging example. Robbed of the sacred patrimony which had come down to him through an unbroken line of his predecessors since the time of Charlemagne; scoffed at, calumniated, and almost reduced to poverty; expelled the palaces hallowed by the footsteps of so many saintly pontiffs, a prisoner in the very city in which the ashes of the first Pope have found a fitting resting-place; he has spent the last seven and twenty years of his life in praying for his enemies, in blessing the children that have remained faithful to his gentle way, in extending the boundaries of that Church of which he is the holy and infallible head—condemning errors, proclaiming God's truth, offences at the peril of his life; erecting new Sees, establishing sentinels on the watch towers of Israel, walking fearlessly in the footsteps of his Lord and Master, ever "zealous for the law," and defeating all the machinations of his enemies by the dignified uniformity of his attitude, as well as by his thorough and uncompromising independence. Long live, then, our Holy Father, Pope Pius the Ninth, to rule over, to edify, and encourage us. May his days on earth be yet many; and may triumphs to come fully atone to him for all the trials and troubles of his past Pontificate. He was "zealous," brethren, "for the law;" and let me now add, as a temporal ruler, he was the true friend and the best benefactor of his country. Let us briefly glance at the history of this case. The present illustrious occupant of the chair of St. Peter, Pope Pius the Ninth, was raised to the Papal dignity on the 16th of June, 1846; and on the 16th of July of the same year, just one month after his election, he published the famous amnesty of which you all have heard, and which opened every prison door in the Pontifical States. One condition alone was imposed on each political offender—that he should sign a declaration as follows:—"I, the undersigned, acknowledge the spontaneous pardon which my lawful Sovereign, Pope Pius the Ninth, has accorded me, and I promise upon my word of honor not to abuse in any way, nor at any time, this act of his sovereign clemency in my regard." Immediately after the promulgation of that decree there was not in Europe, it may be safely stated, a more popular prince than the Pope. That is to say, he was popular amongst his own people, and in every country where constitutional liberty was respected. But he was not popular in certain despotic European States; in Austria, for instance, and Naples, and the smaller Principalities of the Italian Peninsula; and he became less so when, on the 19th of April, 1847, he announced his intention of summoning a National Council to aid him in all his deliberations, and to share with him the responsibilities of government. Austria, thereupon, became not only angry, but insolent; and the Correspondent of the 'Times,' writing from Rome on the 28th of March, 1847, for once spoke the truth when he said—"The resolution of the Pope to pursue a course of reform, to encourage railroads, to emancipate the Press, to admit laymen to offices in the State; above all, the dignified independence of action manifested by the Court of Rome, has filled the Austrians with apprehension and anger." The promised Council was inaugurated on the 15th of November, and his Holiness addressed the assembled Senate in the Quirinal as follows:—"I have three millions of subjects as witnesses that I have hitherto accomplished much to unite with me my people. You will now aid me with your wisdom to discover that which is most useful for the security of the throne and the real happiness of my subjects." Shortly after came the year of revolutions.

Europe was in a blaze. Popular excitement everywhere knew no bounds. Louis Philippe fled from France. The Austrian Eagle was trampled under foot in the streets of Milan. Barricades became fashionable in Berlin and Vienna, and the ancient Republican glories of Venice were for a season, at all events, revived. Rome partook largely of the general intoxication. The so-called apostles of liberty were abroad, and nothing short of a Republic would satisfy the excited populace. What need I say more? The amnesty was forgotten; past concessions were despised; the Pope's Prime Minister was assassinated in open day; the Pope himself was forced to flee from his palace; the great High Priest of revolution was installed in his stead, and the Eternal City had to witness the most Satanic atrocities from the 25th of November, 1848, to the 14th of April, 1850, when the Pope returned once more to his capital amidst the blessings and acclamations of his people. Since then, and up to the period of his last dethronement, his policy was one of liberality and reform, and I was, therefore, justified in saying that, even as a temporal Prince, he proved himself to be the true friend and best benefactor of his country. But, brethren, speaking individually for myself, and yet I fancy, reflecting the convictions of many, if not all of you, I unhesitatingly say that even though I did not recognise in him the divinely constituted head of Christ's Church upon earth, or the wise and beneficent ruler of a portion of God's people, I yet, somehow, should respect Pope Pius the Ninth, and entertain for him the highest reverence and esteem. He has been so tried, so braved, so patient, so consistent, so unyielding! Borne down upon, and buffeted, and reviled, and persecuted, no effort of malignity was spared to precipitate him from his lofty station. But it was all in vain. He is always dying, and yet he lives; he is always falling, and yet he holds his ground; he is always growing more and more feeble, and yet he flourishes; he has far exceeded the average years of man, and yet he is radiant with the smiles of youth and cheerfulness; he is always losing his power, and yet when he strikes a blow, hammering down a King, or bidding defiance with unarmed hand to an arrogant Emperor, the sound thereof reverberates through the universe, and is felt and spoken of from pole to pole. The wires are always busy with him. The movements of the mightiest of the world's great ones are but rarely noticed, and their utterances, as a rule, held in small account; but a word from the Pope is flashed to the ends of the earth; it decides the fate of dynasties, dissipates the doubts of thousands, and fixes the faith of the great body of believers. How potent he must be when all conspire against him! There is no combination against imbeciles. Europe, in our epoch, allied itself against one man; but he was the genius of warfare, the greatest captain and strategist since the days of Alexander. We have no fear, then, for the Pope. The last moment of darkness expires 'midst the first rays of light. Humiliation is often the harbinger of triumph; and so, as the Lord liveth, He will soon scatter the enemies of our Holy Father, even as the wind scatters the sand on the sea shore. And proud am I, brethren—I, who for some years past have been a waif and a wanderer on the great waste of waters, living as a missionary Bishop on a lone island at the Antipodes—proud am I, when I return once more to the old land in which I was born, to find the attachment of the Irish people to the Pope and to the faith of their fathers more intense, if possible, more active, and conspicuous, than at any past period of her history. Yet, for these great and truly exceptional favors which you have received from on High; for Ireland's unalterable attachment to the faith; for her unbroken hierarchy, happily crowned in our days by an Irish Cardinal, whose fame for wisdom and sanctity is over all the Churches; for the unpurchasable priesthood, and the unswerving fidelity of her noble-hearted people, humanly speaking, you could have had no good grounds to hope. Ours, you know, was not amongst the Churches that were most favored in their origin. There were Churches founded by the Apostles themselves, protected by the Emperors of Christian Rome, and presided over for a long series of years by the most pious and enlightened pastors. The Church of Ephesus, founded by St. John, is long since fallen to decay. The Church of Alexandria exists no longer, though St. Mark labored much to give it strength and stability; and even the Church of Jerusalem itself, governed, as it had been, for a number of years by St. James the Apostle, formed no exception to the decline of other Apostolic Churches. What has become of the illustrious Churches of Asia and Northern Africa, of the Churches in which Chrysostom preached, for which Cyprian suffered, and Augustine wrote? Weeds are now growing over the ruins of Carthage; and in the capital of the Eastern Empire, built as it was by the first Christian Emperor, and adorned by the piety or patriotism of his successors for above a thousand years, the Crescent has long since displaced the cross, and the fanatical followers of the Arab Prophet prefer Mahomed to Christ—the licentious teaching of the one to the sublime morality of the other. But here, here in this remote island, now so undistinguished, but once the fairest in the sea, the lamp of Faith once lighted has never yet suffered the dimness of an hour. Like the sacred fire guarded by the Vestals of another age and clime, we have preserved our faith pure, and in all things unchanged, during the long, long period of fourteen hundred years. True, indeed, that in some respects our Church's first glory has gone down; that the saint and the scholar journeying from afar have long since ceased to seek shelter on our once hospitable shore; true that our religious houses of European fame, the abodes of piety, of peace, and learning, and which furnished the chief glory and greatness of this ancient island, teach now no lesson except by their ruins; true that our sceptre is broken and our name is without honor in the councils of the great, still may we boast with pride and truth that we have preserved our faith untarnished, undiminished, unalloyed, 'midst the revolution of empires, and the utter ruin of seemingly more favored Churches. Furthermore, brethren, look around you everywhere on the scattered children of your creed and race, and what do behold? Abroad you see our Irish missionaries laboring for God's Church in every land that the sun shines upon, and carrying the glad tidings of redemption to the people of every clime and color. At home you see the sublime spectacle of a poor and but recently emancipated people building up and beautifying the fallen temples of the Most High, supporting the ministers of their Church in more than ordinary

comfort and respectability, erecting colleges, schools, hospitals, houses of refuge, and without Government aid or countenance from the great walking, I may say, in the van of Christian civilisation, and sustaining the great cause of Christian progress and enlightenment in this island. And oh! brethren, is it not sweet, is it not passing sweet, to see the homes of our forefathers thus built up, their memories vindicated, and the faith for which they fought and bled rising from off the ground on which it was trodden down—ay, and rising with renewed vigor and endowed with marvellous fecundity? Catholicity, you see, cannot die. The long lists of saints who professed and practised it; the million martyrs who died in its defence; the host of scholars who sprang up under its auspices and did battle in its cause; the virtue that it fosters, as well as the civilisation that it has scattered, even to the ends of the earth, attest beyond dispute the divinity of its origin. Error, brethren, is not lasting—fiction fades away, even arts, most glorious monuments, must perish; but truth is not subject to diminution or decay, and what is built on it is enduring as the heavens. Cleave closely, then, brethren, to this fine old faith of yours. Be proud of it; profess it fearlessly; practice it; live in it; and as the last and most precious remnant of your mutilated inheritance, forfeit it not even in death. It is no new fangled faith framed and fabricated but a while ago. It is the faith which Christ taught upon earth and wherewith he enriched his Church. It is the faith of his Apostles and of the elect even from the beginning. It is the faith for which the martyrs suffered, and the just were persecuted in every age. It is a faith which the proud philosophy of Rome vainly sought to overthrow—a faith, therefore, at once pure, consoling, and apostolical; a faith unaltered by time, untainted by error, indestructible by sword, or sage, or sophist; a faith, in short, which, as it preceded, so shall it survive, every modern innovation, and yet resume that empire over the world which truth has never forfeited but for a while. Such, brethren, is the faith of our fathers, the faith of which his Holiness the Pope is the fearless and infallible expounder. May it be to you an active faith, as it will be a lasting and cherished one, influencing your thoughts, and deeds, and words, and giving value to them all. And, as you do now praise, and bless, and pray for those who in bright days built up, and in evil days defended, the time-honored edifice of your native Church, so may generations yet to come praise you and bless you, telling to their children, and to the children of them again, that you of the present age were well worthy of the saints that preceded you, that you "were zealous for the law, and prepared to give your lives for the covenants of your fathers; that you called to remembrance the works of your fathers which they had done in their generations, and that you deserved great glory and an everlasting name."—1. Mac., c. ii., 50, 51.

It was considerably after two o'clock when the ceremony concluded and the congregation separated, after having assisted at a memorable act. At the termination of the High Mass the Cardinal celebrant bestowed the Pontifical blessing.

## HOW THE GREAT NAPOLEON DIED.

### AN INTERESTING CHAPTER.

THE following incident from the pen of the celebrated ecclesiastical historian, Abbe Roubalcher, is one which has been seldom seen by the general reader, and will prove of great interest to Catholics, as it at once contradicts the absurd and irreligious stories that have been circulated with reference to the death of Napoleon Bonaparte by a certain class of historians:

"We have seen a man who, in the history of the world, walked in the footsteps of Nimrod, Cyrus, Alexander, Cæsar, and Charlemagne. We have seen Napoleon, the modern incarnation of military and political genius. We have seen him turn his dying eyes towards Rome, and ask of her a Catholic priest to receive his last confessions, and to sanctify his last moments on the rock of St. Helena. On the 27th of April, 1821, he found himself irremediably attacked by the malady of which his father died. From this moment, says the universal biographer, he only occupied himself with the duties of piety, and the priest Vignali was almost constantly with him. 'I was born in the Catholic religion,' he said at different times, 'I wish to fulfil all the duties which it imposes, and receive all the consolations, all the assistance which I hope for from it.' One of the companions of his captivity, the Count Montholon, adds: 'On the 20th April, I had passed thirty-nine nights at the bed-side of the Emperor, without his allowing me to be replaced in this pious and filial service; when in the night between the 29th and 30th of April, he appeared to be concerned on account of the fatigue I was suffering, and begged me to let Abbe Vignali take my place. His persistence proved to me that he spoke under a pre-occupation foreign to the thought he expressed to me. He permitted me to speak to him as a father. I dared to say what I comprehended; he answered without any hesitation, 'Yes, it is the priest I ask for; take care that I am left alone, and say nothing.' I obeyed, and brought directly the Abbe Vignali, whom I warned of the holy ministry he was about to exercise. Introduced to Napoleon, the priest fulfilled all the duties of his office. After having humbly confessed, the Emperor formerly so proud, received the Viaticum and Extreme Unction, and passed the whole of the night in prayer, and in touching and sincere acts of piety. In the morning, when General Montholon arrived, he said to him in an affectionate tone of voice, and full of satisfaction: 'General, I am happy: I have fulfilled all my religious duties; I wish you, at your death, the same happiness. I had need of it; I am an Italian; a child of rank of Corsica. The sound of the bell affects me—the sight of a priest gives me pleasure. I wished to make a mystery of this, but that would not be right; I ought, I will render glory to God. I think He will not be pleased to restore me to health, but give your orders, General, let an altar be prepared in the next room; let the Blessed Sacrament be exposed, and let the Forty Hours' Prayer be said.' The General was going out to execute the order, when Napoleon called him back. 'No,' he said, 'you have many enemies; as a noble they will impute the arrangement of this to you, and they will say that my

senses were wandering. I will give the orders myself.' And from the orders given by Napoleon himself, an altar was arranged in the adjoining room, where the Blessed Sacrament was exposed. The Emperor had still some lucid moments, and he called to mind the good he had done in his life for religion. 'At least,' he said, 'I have re-established religion. It is a service of which no one can calculate the consequences; for what would man become without religion?' Then he added, 'There is nothing terrible in death; it has been the companion of my pillow for the last three weeks, and now it is on the point of seizing on me forever. I should have been glad to see my wife and son again: but the will of God be done.' On the 3d of May he received the Viaticum the second time, and having said adieu to his Generals, he pronounced these words, 'I am at peace with all mankind.' He then joined his hands, saying, 'My God!' and expired on the 5th of May, at six o'clock at night."

## THE GOOD FELLOW.

WE wonder if "the good fellow" ever mistrusts his goodness, or realises how selfish, how weak, how unprincipled, and how bad a fellow he truly is. He never regards the consequences of his acts as they relate to others, and especially those of his own family friends. Little fits of generosity towards them are supposed to atone for all his misdeeds, while he inflicts upon them the disgraces, inconveniences, and burdens which attend a selfishly dissolute life. The invitation of a friend, the taunts of good-natured boon companions, the temptations of jolly fellowship, these are enough to overcome all his scruples, if he has any scruples, and to lead him to ignore all the possible results to those who love him best, and who must care for him in sickness and all the unhappy phases of his selfish life. The good fellow is notoriously careless of his family. Any outside friend can lead him withersoever he will—into debauchery, idleness, vagabondage. He can ask a favor, and it is done. He can invite him into disgrace, and he goes. He can direct him into a job of dirty work, and he straightway undertakes it. He can tempt him into any indulgence which may suit his vicious whims, and regardless of wife, mother, or sister, who may be shortened in their sources so as legitimately to claim his protecting hand—regardless of honor, of father, and brother—he will spend his money, waste his time, and make himself a subject of constant and painful anxiety, or an unmitigated nuisance to those alone who care a straw for him. What pay does he receive for his painful sacrifice? The honor of being considered a good fellow, with a set of men who would not spend a cent for him if they should see him starving, and who would laugh at his calamities. When he dies in the ditch, as he is most likely to die, they breathe a sigh over the swill they drink, and say, "after all he was a good fellow." The feature of the good fellow's case which makes it well nigh hopeless is, that he thinks he is a good fellow. He thinks his pliable disposition, his readiness to do other good fellows a service, and his jolly ways atone for all his faults. His love of praise is fed by his companions, and thus his self-complacency is nursed. Quite unaware that his fellowship is the result of his weakness; quite unaware that his sacrifice of honor, and peace of his family, for the sake of outside praise, is the offspring of the most heartless selfishness; quite unaware that his disregard of the interest and feelings of those who are bound to him by the closest ties of blood is the demonstration of his utterly unprincipled character, he carries an unruffled or a jovial front, while hearts bleed or break around him. Of all the scamps society knows, the traditional good fellow is the most despicable. A man, who, for the sake of his own selfish delights, or the sake of the praise of careless or unprincipled friends, make his home a scene of anxiety and torture, and degrades and disgraces all who are associated with him in his home life, if, whether he knows it or not, a brute. If a man cannot be loyal to his home, and to those who love him, then he cannot be loyal to anything that is good. There is something mean beyond description in any man who cares more for anything in this world than the honor, the confidence, and love of his family. There is something radically wrong in such a man, and the quicker and more thoroughly he realises it, in a humiliation which bends him to the earth in shame and confusion, the better for him. The traditional good fellow is a bad fellow from the crown of his head to the sole of his foot. He is as weak as a baby, vain as a peacock, selfish as a pig, and as unprincipled as a thief. He has not one redeeming trait upon which a reasonable self-respect can be built and braced. Give us the bad fellow, who stands by his personal and family honor, who sticks to his own, who does not "treat" his friends while his home is in need of the money he wastes, and who gives himself no indulgence of good fellowship at the expense of duty! A man with whom the approving smile of a wife, or mother, or sister, does not weigh more than a thousand crazy bravoes of boon companions, is just no man at all.—Scribner's.

The Dublin correspondent of the Philadelphia 'Standard,' has the following with reference to Dublin improvements:—"As regards the good city of Dublin, it is also improving, and can bear favorable comparison with a great many cities in the matter of architectural beauty. In all our principal streets are numerous splendid stone buildings, not thought of twenty years ago. Our post office has been greatly improved in outward appearance, and inside are increased conveniences for the transit of mails. Trinity College looks young with its new railings and handsome stone walls. In the more important matter of commerce, too, Dublin will shortly vie with many ports in the sister isle. New docks have been recently opened, which bring the ships far into the northern side of the city. A railway tunnel has been commenced, which will run from the different railway stations to the water's edge. Some of your readers who have not visited Dublin for years, would be really surprised at the stir business has got. Once our coal fields commence to be properly worked, we will be pretty independent of England. It is, I understand, in contemplation to deepen the entrance to the Liffey, so that ships of any tonnage can safely enter it.



## WHERE THE BEAUTIFUL RIVERS FLOW.

BY REV. C. P. RYAN.

Oh, I'll sing to night of a fairy land, in the lap of the ocean set,  
And of all the lands I've travelled o'er, 'tis the loveliest I have met;  
Where the willows weep, and the roses sleep, and the balmy breezes  
blow,  
In that dear old land, that sweet old land, where the beautiful rivers  
flow.

But Oh, alas! how can I sing?—'tis an exile breathes the strain,  
And the dear old land of my youthful love I may never see again;  
And the very joys that fill my breast must ever change to woe  
For that dear old land, that sweet old land, where the beautiful  
rivers flow.

But I'll sing of the lonely old churchyards where our fathers' bones  
are laid—  
Where the cloisters stand, those ruins grand, that our tyrant foes  
have made;  
And I'll strike the harp with a mournful touch, till the glistening tears  
will show  
For that dear old land, that sweet old land, where the beautiful rivers  
flow.

And I'll sing of Emmet's lonely fate, and of his lonely grave—  
Of his early doom, and his youthful bloom, and his spirit more than  
brave;  
But ha! how blest and calm his rest, tho' his grave be cold and low,  
In that dear old land, that sweet old land, where the beautiful rivers  
flow.

And I'll sing of Tone and the Geraldine, proud Edward the true and  
blest—  
They won the crown—the martyr's crown—and they sleep in shade  
and rest;  
In heavenly mould their names are rolled—they died in manhood's  
glow,  
For that dear old land, that sweet old land, where the beautiful rivers  
flow.

And I'll sing of Ireland's ancient day, when her sires were kingly  
men,  
Who led the chase and the manly race, thro' forest, field, and glen;  
Whose only word was the shining sword—whose pen, the patriot's  
blow,  
For that dear old land, that sweet old land, where the beautiful rivers  
flow.

## WAIFS AND STRAYS.

**ORIGIN OF FASHIONS.**—The origin of many fashions was in the  
endeavor to conceal some deformity. Patches were invented in Eng-  
land in the reign of Edward VI. by a foreign lady, who in this manner  
ingeniously covered a wen on her neck. Full-bottomed wings were  
invented by a French barber for the purpose of concealing an elevation  
on the shoulder of the Dauphin. Charles VII. of France introduced  
long coats to hide his ill-made legs. Shoes with long points—full two  
feet in length—were invented for Henry Plantagenet, Duke of Anjou,  
to conceal a large excrescence on one of his feet. When Francis I.  
was obliged to wear his hair short, owing to a large wound received on  
the head, it became a prevailing fashion at court.

**"SENT TO COVENTRY."**—Two explanations of the expression  
"Sent to Coventry," have been offered—one, that the inhabitants of  
Coventry were so averse to holding any communication with the mili-  
tary quartered in the town, that they were confined to the interchanges  
of the mess room. The other is that the day after Charles I. had left  
Birmingham in 1642, the Parliamentarians seized all messengers and  
suspected persons, and sent them prisoners to Coventry. [We have,  
however, heard another, and a far more likely one. During the  
threatened invasion of England by the Spanish Armada, persons who  
were suspected of cowardice were ordered to Coventry, as furthest  
from the enemy, it being the most central town in England. Hence  
its application to a person who is to be fobbed.]

**THE SAD TRUTH.**—The rose of Florida, the most beautiful of  
flowers, emits no fragrance; the Bird of Paradise, the most beautiful  
of birds, gives no song; the cypress of Greece, the finest of trees, yields  
no fruit; dandies, the shiniest of men, have no sense; and ball-room  
belles, the loveliest creatures in the world, are very often ditto. Per-  
fection exists not under the sun.

**THE BEST BED.**—Of the eight pounds which a man eats and  
drinks in a day, it is thought that not less than five pounds leave his  
body through the skin. And of these five pounds, a considerable per-  
centage escapes during the night while he is in bed. The larger part  
of this is water, but in addition there is much effete and poisonous  
matter. This, being in great part gaseous in form, permeates every  
part of the bed. Thus all parts of the bed—mattress, blankets, as  
well as sheets—soon become foul, and need purification. The mat-  
tress needs this renovation quite as much as the sheets. To allow the  
sheets to be used without washing or changing three or six months,  
would be considered bad housekeeping; but I insist, if a thin sheet  
can absorb enough of the poisonous excretions of the body to make it  
unfit for use in a few days, a thick mattress, which can absorb and  
retain a thousand times as much of these poisonous excretions, needs  
to be purified as often, certainly, as once in three months. A sheet  
can be washed. A mattress cannot be renovated in this way. Indeed,  
there is no other way of cleansing a mattress but by steaming it or  
picking it to pieces, and thus in fragments exposing it to the direct  
rays of the sun. As these processes are scarcely practicable with any  
of the ordinary mattresses, I am decidedly of the opinion that the good  
old-fashioned straw bed, which can every three months be exchanged

for fresh straw and the tick washed, is the sweetest and healthiest of  
beds. If in the winter season the porousness of the straw bed makes  
it feel uncomfortable, spread over it a comforter, or two woollen  
blankets, which should be washed as often as every two weeks. With  
this arrangement, if you wash all the bed covering as often as once in  
two weeks, you will have a delightful healthy bed. Now, if you leave  
the bed to air, with open windows during the day, and not make it up  
for the night before evening, you will have added greatly to the sweet-  
ness of your rest, and, in consequence, to the tone of your health. I  
heartily wish this good change could be everywhere introduced. Only  
those who have attended to this important matter can judge of its  
influence on the general health and spirits.

**SHOES.**—The early Britons wore coarse bags of hide, made all of  
one piece, and tied round the ankle, but the Romans introduced  
daintier foot-gear, and from them the Anglo-Saxon learned to make  
both boots and shoes of leather, both being generally of one piece  
laced from the toes all the way up with strings, and sometimes pro-  
tected at the sole with a sort of wooden clog. A pair of shoes worn  
by Bernard King of Italy, and grandson of Charlemagne, were recently  
found in his tomb. "The soles were wood, and the upper parts of  
red leather," says an Italian writer. "They were so closely fitted to  
the feet that the order of the toes, terminating in a point at the great  
toe, might easily be discovered." Finer, neater, and greater ornamen-  
tation came to be employed in latter times. Some one with a de-  
formed foot is said to have first had shoes pinched at the toe, and the  
innovation was so much admired that, in spite of the denunciation of  
monks and priests, it was widely followed by courtiers and gallants of  
the Middle Ages. There were scorpion-tail shoes and ram's-horn  
shoes; the long curly points being stuffed with tow as well as of toe.  
Shoe-toes became more natural, but high heels, then called chopines,  
were introduced in Elizabeth's reign. This fashion also came from  
Italy, and Coryate reports that in his time the chopine was so common  
that no one could go without it. The changes of fashion in shoes and  
boots during the last two or three centuries may be traced in familiar  
paintings, such as Hogarth's.

**HOW HOT IRON MAY BE HANDLED.**—About the year 1809, one  
Lionette, a Spaniard, astonished not only the ignorant, but chemists  
and other men of science, by the impunity with which he handled  
red-hot iron and molten lead, drank boiling oil, and performed other  
feats equally miraculous. While he was at Naples he attracted the  
attention of Professor Sementem, who narrowly watched all his opera-  
tions and endeavored to discover his secret. Sementem's efforts, after  
performing several experiments upon himself, were finally crowned  
with success. He found that by friction with sulphuric acid, diluted  
with water, the skin might be made insensible to the action of the  
heat of red-hot iron; a solution of alum, evaporated until it became  
spongy, appeared to be still more effectual. After having rubbed the  
parts which were rendered, in some degree, incombusible with hard  
soap, he discovered on the application of hot iron that their insensi-  
bility was increased. He then determined on again rubbing the parts  
with soap, and after this found that the hot iron not only occasioned  
no pain, but that it actually did not burn the hair. Being thus far  
satisfied, the professor applied hard soap to his tongue until it became  
insensible to the heat of the iron; and having placed an ointment  
composed of soap mixed with a solution of alum upon it, boiling oil  
did not burn it. While the oil remained on the tongue a slight hissing  
was heard, similar to that of hot iron when thrust into water; the oil  
soon cooled, and was then swallowed without danger. Several scien-  
tific men have since successfully repeated the experiment of Professor  
Sementem.

**AN HISTORICAL TREE.**—At the corner of the Place de l'Hôtel-de-  
Ville and the Quai de Grève, Paris, in a garden attached to Baron  
Hausseman's old residence, stands a weeping willow. A slip from the  
famous tree over the Emperor Napoleon's tomb in St. Helena; it was  
brought to Europe by Doctor Corvisart. The cutting struck root, and  
was planted over a basin constructed expressly, and had a very pictu-  
resque appearance. At the time the municipal palace was burned  
down by the Commune, this tree, by some miracle, escaped the flames,  
and is now as flourishing as ever. In order to preserve it from injury  
during the rebuilding of the Hôtel-de-Ville, M. Alphand is about to  
have it removed to Passy, to the garden of the Muette, until it can be  
replaced with safety.

**INFLUENCE OF FOOD.**—An excellent hint is given in the following  
item: Dr Hall relates the case of a man who was cured of his bilious-  
ness by going without his supper and drinking freely of lemonade.  
Every morning, says the doctor, this patient arose with a wonderful  
sense of refreshment, and feeling as though the blood had been literally  
washed, cleaned and cooled by the lemonade and fast. His theory is  
that food can be used as a remedy for many diseases successfully. As  
an example, he cures spitting of blood by the use of salt; epilepsy, by  
watermelon; kidney affections, by celery; poison, by olive or sweet  
oil; erysipelas, by pounded cranberries applied to the part affected;  
hydrophobia, by onions; etc. So the way to keep in good health is  
really to know what to eat.

**DANGER OF WET CLOTHES.**—A person immersed for half an hour  
in the cold water of a bath tub, would not be chilled as much as if  
water were continually thrown on him for that length of time.  
Evaporation from the surface would carry off heat faster than it could  
be diffused through the water in the tub. In the latter case, if the  
person lay perfectly still, the water immediately around him would  
become, to a certain extent, warmed. In the former case, as water in  
a state of vapor contains nine or ten times as much heat as when liquid,  
every pound of water evaporated on the surface carries from the body  
heat enough to raise a gallon of ice-cold water to the boiling point.  
It is plain from this how dangerous it is for people to sit in wet  
clothes. As, however, woollen is a bad conductor of heat, as compared  
with cotton, i. e., does not allow the heat to pass through it so rapidly,  
it is much safer to sit in wet woollen clothes than in wet cotton.

Cremation is prospering in Germany. There are now 82 cities  
with cremation societies.



## THE COMING BATTLE.

THE Paris correspondent of the London 'Times' states the question fully and fairly:—"The two great forces in Europe are not Catholicism and Protestantism, but Catholicism and 'Revolution.'" It is by these powers, not by Catholicism or any other phase of Christianity, that the battle has to be fought. Protestantism, considered as a positive religious system, is effete, and no one thinks of taking it into account. But what is the Revolution, this great antagonistic to Catholicism? In the religious order it implies the denial of God, or Atheism; in the political order, the negation of authority, or anarchy; in the social order it means Communism. The triumph of these will be the defeat of Catholicism in the battle now waging in Europe, and of which the dull thunder has already reached our ears from across the broad Atlantic. It is the 'Times' that states the condition of the fight: "The two great forces in Europe are, not Catholicism and Protestantism, but Catholicism and Revolution." Never were truer words published by the 'Times'; would that all who read would ponder; well would it be if Conservative journals would bear in mind that every blow dealt at Catholicism is a blow at those institutions of which they profess to be the defenders; that every loss to the Catholic Church, is so much gain to the revolution of which they profess to be the opponents. By force of arms, and at the point of the bayonet, after a short war unjustly waged against him, unjust because undertaken without the shadow of a pretext, and in direct violation of the most solemn treaties, the Sovereign Pontiff has been deposed and robbed of his dominions. Is it possible that out of the lunatic asylum there is any one so insane as not to perceive that the stability of every throne in Europe is thereby menaced; that the principle that might alone constitute right, has been thereby formally adopted as the basis of the European international code. The property of the religious Orders has, by a dishonest and despotic government, been confiscated, and the inmates of the convents have been driven from their quiet homes by a licentious soldiery; is there any such a fool to believe that thereby the rights of property have been secured? Or that when their turn comes, as come it will, the Communists will not profit by the robber government of Italy? What is good law for nuns and monks is good law for proprietors of every description, and for all manner of capitalists. Confiscation is a game that others besides the accomplices of Victor Emmanuel can, and will play at. It is, in a word, the Revolution, not Protestantism, as it is commonly understood, that has gained because the attack by recent events in Europe. It has gained because the attack upon the Pope justifies an attack upon every sovereignty, upon every political authority in the world; it has gained because the forced confiscation of the property of every landholder, of every merchant, of every capitalist in Europe. The principle that all ecclesiastical property belongs to the nation, is capable of being applied to all property of every description. It, too, is national, and when the day of their triumph arrives, will be nationalized, i.e., confiscated by the Communists—as has been the ecclesiastical property by the robber government of Italy. The latter is but fighting the battle of the Communists, or, as the 'Times' puts it, of the revolution.

In Germany, as in Italy, the battle has fairly begun, and the two antagonistic forces—Catholicism and the Revolution headed by Bismarck—are locked in deadly embrace. And here we find a striking instance of the truth of the 'Times' definition of the terms of the combat. Bismarck has hitherto been the man of the Conservative party, and noted for his opposition to the Democratic party of Germany. But the necessities of the strife in which he now finds himself engaged forces him to seek other allies and to contract new engagements. His friends and supporters are now the men from whom hitherto he has been estranged; and by an infallible instinct of the exigencies of his position as leader of the anti-Catholic forces, he finds himself compelled to take his stand at the head of the Revolution.—'Montreal True Witness.'

Crematory Age.—"O ma! ma! Johnny's got the urn and is spilling pa's ashes over the floor!" "O, what a naughty Johnny! Get the feather duster and sweep your poor father right up!"

Composition by Little Boy.—Subject "The horse." "The horse is a very useful animal; it has four legs—one on each corner."

## ENGLISH JOURNALS AND CATHOLIC PERSECUTION.

FROM an article entitled "Our Protestant Contemporaries," in the 'London Tablet,' we take the following extracts:—

"The two English journals which most cordially approve the Bismarckian legislation against Christianity, on the ground that the State is above the Church and can brook no rival, are the 'Daily News' and the 'Pall Mall Gazette.' It is only fresh proof that godless oppression finds its readiest advocates in Liberalism and unbelief. The Berlin correspondent of the former frankly admits that 'no specific crime,' on the part of Catholics, 'can be named, because there is none;' and that 'the movement against the Church,' in a country where Protestantism has ended in total apostasy, 'was governed by considerations with which the conduct of the Church herself had nothing whatever to do.' The admission deserves to be noted. The sole motive, he confesses, is 'to reduce the Church into proper subjection to the civil power.' It is, says the 'Pall Mall,' with the same cynical candour, 'to separate the Catholic Church in the German Empire from the Vatican,' that is, to make it cease to be Catholic; and whereas the amiable Frederick William IV. was so weak as to desire only 'good and pious Bishops,' his more robust successor is resolved to have only those who are 'obedient to the State.' It is impossible to describe the real character and objects of the German persecution with more frankness.

"Catholics have two things to say in reply to such apologists of one of the most shameless persecutions which has ever raged since pagan times. They observe, in the first place, that if the Apostles had consented to do what is now required of the German Bishops, Christianity would not have lasted three weeks. It would, in fact, never have existed at all. Jesus Christ and his Apostles took no more account of the decrees of the civil power in spiritual things than the cries in the streets. They died rather than obey them, and they conquered by dying. It was thus that Peter vanquished Cæsar. Opposition to the State, the only sin organized in the ethics of Liberalism, was not only a virtue in the first Christians, but was at once the cause and the condition of the triumph of Christianity.

"Catholics observe, in the second place, that to forbid obedience to the Pope, is to forbid the Catholic religion. He is, by God's appointment, the 'Rock' on which the Church is built, the supreme pastor of sheep and lambs, the centre of unity, the only unfailing witness of truth, and the source of all spiritual jurisdiction. Take away the Pope and there is an end of Christianity. Therefore, the gates of hell rage against him. But unless the end of the world is at hand, they will fail now, as they have always failed before. The persecutor may seem to triumph for a moment, but we know what his end will be. And meanwhile, like our martyred forefathers, we bid him do his worst. Christians we are; and, in spite of all that men or demons can do, Christians we shall remain."

THE FATE OF THE APOSTLES.—All the Apostles were insulted by the enemies of their Master, and were called to seal their doctrines with their blood. Schumacher says:—"St. Matthew suffered martyrdom by being slain with a sword, at a distant city of Ethiopia. St. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city. St. Luke was hanged upon an olive tree in the classic land of Greece. St. John was put into a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos. St. Peter was crucified at Rome with his head downward. St. James the Greater was beheaded at Jerusalem. St. James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club. St. Bartholomew was flayed alive. St. Andrew was bound to a cross, whence he preached to his persecutors until he died. St. Thomas was run through the body with a lance, at Coromandel, in the East Indies. St. Jude was shot to death with arrows. St. Matthias was first stoned and then beheaded. St. Barnabas of the Gentiles was stoned to death by the Jews at Salonica. St. Paul after various tortures and persecutions was at length beheaded at Rome by the Roman Emperor Nero. Such was the fate of the Apostles, according to traditional statements.

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**CARRIERS ARMS HOTEL**  
AND

PRODUCE STORE, Palmerston.

A. FAGAN (late of Dunedin) - Proprietor  
GOOD STABLING.

**SHAMROCK FAMILY HOTEL,**  
Oamaru.

Messrs MARKHAM & DOOLEY having taken the above hotel, are prepared to offer superior accommodation to Boarders & Travellers at moderate charges.  
GOOD STABLING.

**JOHN MARSH.**  
"VALUE FOR MONEY."

BRIDGE HOTEL  
CROMWELL.

**SHAMROCK HOTEL,**  
Peel Street, - Lawrence,  
MRS DONOVAN, PROPRIETRESS,  
UP-COUNTRY Travellers will find Comfort, Civility, and Attention at the above Hotel.  
All Liquors of the purest brand. Good Stabling.

**CAMP HOTEL,**

Peel Street, - Lawrence,  
JOHN ROUGHAN, PROPRIETOR.

VISITORS to Lawrence will find Comfort and Civility at the above well-known establishment. None but the finest brands of Wines, Spirits, Beer, etc., kept.

**JAMES HARRIS,**  
WINE,  
SPIRIT, AND PROVISION MERCHANT  
LAWRENCE.

**WELCOME HOTEL.**

MACETOWN, (12 mile Arrow)

**M**ESSRS RESLER BROTHERS beg to state for the information of tourists and travellers, that they have spared no expense to make the above establishment comfortable in every respect.  
Alcock's Prize Billiard table.

**ALLIANCE HOTEL**  
Thames street, Oamaru,  
Mrs. HANNING, Proprietress.

Good Accommodation for Boarders, at Moderate Charges.  
The Miners' and Mechanics' Home.  
Good Stabling.

**WHITE HART HOTEL,**  
THAMES STREET, OAMARU.

Good Accommodation for Boarders.

Wines and Spirits of the best descriptions.  
Private Rooms for Families.

The WHITE HART is situated in a most central position, and within three minutes' walk of the Post-office.  
FIRST-CLASS STABLE ACCOMMODATION, AND LOOSE BOXES.  
M. HANLEY,  
PROPRIETOR.

**J. CAHILL'S**  
BOARDING HOUSE AND RESTAURANT  
SEVERN STREET, OAMARU.

This house is in the very centre of Oamaru, within three minutes walk the Post Office.

Excellent accommodation for Boarders.

Meals at all hours. Charges Moderate.  
J. CAHILL,  
Proprietor.

**SHIP INN HOTEL**  
KINGSTON,  
J. O'BRIEN, ... Proprietor.

**J.** O'BRIEN respectfully begs to apprise the travelling public of his having taken possession of the Ship Inn and Stables, both of which he intends to thoroughly renovate and keep under his own supervision. He anticipates establishing for the above Hotel a name hitherto unknown to it.

Having just completed new and extensive additions to the house, the proprietor can with confidence say that it is equalled by no hotel on the road. The accommodation for families is first-class.

CLEANLINESS, COMFORT, AND MODERATE CHARGES  
Will be the motto aimed at.  
JAMES O'BRIEN.

**ROYAL MAIL HOTEL, KINGSTON.**

**L.** F. CLAPP begs to inform Travellers and Tourists that he has recently opened the above establishment; and having made considerable alterations and improvements, is prepared to offer every comfort and convenience to travellers visiting this locality.  
WINES AND SPIRITS OF BEST BRANDS.  
GOOD STABLING.

**WELL PARK BREWERY.**  
Dunedin.

We beg to inform our numerous customers that our premises are now completed, and fitted with a new and most perfect brewing plant.

Our various qualities of Bulk and Bottled Ales and Stout are not surpassed by any brewed in New Zealand.

JAS. WILSON & CO.,

Brewers and Maltsters.

Offices adjoining the Hotel, Rattray street.