

Mr. MACASSEY said that although his position on the poll might be attributed to the action taken by Messrs. Macandrew, Stout, and Larnach in coming forward at the last moment, he was none the less grateful to the 400 and odd gentlemen who had voted for him. He felt he was under the deepest obligations to them and to the committee who so strenuously worked for him, and wholly disregarded the senseless clamour which one section of the community endeavored to raise against him. It was one of the characteristics of all their previous election contests in Dunedin, that no one ever succeeded in dragging them into sectarian animosity and religious bigotry. Whatever might be the result of the friendly contests, he would ask them to make it their duty not to allow sectarian animosity and religious bigotry to form part of their election struggles.—(Applause.) He might tell them as a matter of fact, that the statements regarding himself which were published in the 'Evening Star' were absolutely and totally without foundation. From the commencement of his candidature for Dunedin he had not solicited a single vote, and he denied that there was any understanding between himself and the Roman Catholic Church that its members should vote for him. He might tell them, further, that he had not received the slightest indication from the Roman Catholic clergy as to the way in which they desired the members of their Church to vote; and he had not even spoken to them, or had any communication with them, directly or indirectly. At the same time, he believed that his relations with his fellow-countrymen in this city and Province were of such a character that if upon any occasion they could do him a good they would willingly do it, and he would do the same for them tomorrow. (Applause.) Whatever difference of opinion might exist between the chosen candidates and himself, he thought Dunedin was to be congratulated upon having chosen three such men. Of course, if they had chosen himself, he would regard their choice as equally commendable. (Laughter.) It was said of a lad at college, who time after time went up to compete for a prize and failed on each occasion, that at least he was a boy of very great courage. He thought the same compliment might be paid to himself, as he had now addressed the electors four or five times as a defeated candidate. Like a man wooing the young ladies—although often rejected, he might sooner or later find a constituency which would see something even in him to admire, and make him happy with its confidence. (Applause.) He lived in hopes that that day was not very far distant, and he believed that so far from those who now opposed him regretting such an occurrence, they would only be too glad to see one of their oldest citizens placed in Parliament, where, he could assure them, he would always do his best to see the interests of Dunedin advanced. On the last occasion, when he addressed the electors of Dunedin from the hustings—about five years ago—he occupied the same position as an unsuccessful candidate; but Mr Reynolds was successful. He told Mr Reynolds, after the poll was declared, that he was glad to see him returned. The reply of that gentleman was just, perhaps, but it was not generous. He said: "It is through your own fault that you were not returned; and it serves you right." Five years have elapsed since then, but now his hon. friend, William Hunter Reynolds, stood upon the same footing as himself. (Laughter and applause.) He did not glory in that fact, although he believed it had the effect of putting him into a more philosophical mood than he might have been otherwise. But what he was going to say was that, although Mr Reynolds, for the first time, was now a defeated candidate, he believed he was expressing the feelings of all the electors when he said that Mr Reynolds's defeat was owing more to political than to personal reasons. He believed it would take a long time to efface from the recollection of the people of Dunedin Mr Reynolds's many kindly qualities, and the public services he had rendered to the Province of Otago, and the city of Dunedin. (Cheers.)

Mr FISH remarked that there could not be the slightest doubt that the ticket had succeeded to the utmost extent; and if the effect were so, he hoped it would show his friend Mr. Stout that there was some good in tickets in the future. A ticket had carried before, and on this occasion it had succeeded admirably. He might say for himself that he had not expected, in the presence of such large talent, to be returned himself. On some other occasion he might present himself before them under, to use Mr Macasse's expression, happier auspices, and he hoped that the result would be different.

There were about 3300 electors on the roll for Dunedin, so only about one-half or less voted yesterday.

#### A COMPLIMENT TO THE CHRISTIAN BROTHERS.

THE International Geographical Congress, which recently assembled in Paris, at its Session of August 12th, awarded the *first medal*, the highest prize at their disposal, to the Christian Brothers for their work on School Geographies. It is worthy of note that this decision was greeted by the assembly with enthusiastic applause, and with such evidence of good feeling as could hardly be expected from that body.

The Christian Brothers, then, have kept up with the times in the matter of School Geographies, and the prize awarded them is the same that has been given to the most celebrated authors and the first editors of Paris.

And it was right. We might mention testimonials of the greatest value, and especially the one of a distinguished stranger who, in the most expressive and appropriate language, said: The collection of objects exhibited by the Christian Brothers, is the best yet introduced for schools.

The soul is essentially free; she obeys God only as much as she pleases; God would not make her virtuous and beautiful against her will, by force or constraint, for that would not then be virtue; but He wishes to persuade her to become virtuous and beautiful.—*St. John Chrysostom.*

#### N A S E B Y.

THE close approach of the greatest of all the Christian festivals which our Holy Mother, the Church, delights to celebrate, with the proper devotional pomp, and ceremony—the return of the season of the Nativity of our Blessed Redeemer—is being ushered in upon us with such unmistakable signs of rejoicing on every side that one would be inclined to think nature even cognizant of the recurrence of the triumphant event, and hastened to array herself in the charms of bright skies, green fields, and balmy breezes to do honour and homage to so and grand and important an occasion.

The weather just now is really enjoyable. The mountains and far stretching plains, blooming with every phase of indigenous vegetation, and musical with the plaintive and resonant bleatings of innumerable flocks about to deliver into the hands of the nimble and diligent shearer their annual rich tribute of wealth producing fleece. In and around the little town of Naseby, which so quaintly and snugly nestles at the feet of earth's grand old Titans, the eternal hills, the gardens and cultivated plots of ground wrested in most instances by the vigorous arm of the miner (chiefest pioneer and promoter of the beneficial and ameliorating influences of civilisation in this remote southern land) from their primeval state of "waving wiry tussock," and defiantly pointed "spear grass," pleasantly put forth all their attractiveness of flower and fruit, of springing corn, and odoriferous exhalement, to still further increase and beautify the ovational demonstrations everywhere so lavishly apparent. And while all nature thus greets the advent of the infant Saviour, man too, combines to mark his sense of joyful recognition of the glorious festival of the birth of our Divine Lord, for the One Holy Catholic and Apostolical Church tenderly invited all her children in this neighbourhood to avail themselves of the blessings and graces and benefits of the indulgence vouchsafed to those who piously discharge the works of mercy, corporal and spiritual, enjoined by her on the faithful during the time of Jubilee lately celebrated here, which, commencing on Sunday, the 11th inst., closed yesterday, the 19th, the fourth and last Sunday of Advent with the touching and beautiful ceremony of the consecration of the Sacred Heart of Jesus, at which it was highly gratifying to see so many Catholics assisting, animated by the love of God and grace of the Holy Spirit, piously endeavouring to make themselves worthy recipients of the Sacraments, the partaking of which would bring them all the manifold mercies of the indulgence.

They came from all parts of this extensive parish—from the Garibaldi Lead, situated amidst the fastnesses of the Rough Ridge range of mountains on one hand to the gold-washing waters of the Marewhenua, trending coastwise to the grain-laden plains of the swift-flowing Waitaki on the other, to worship in the Old Faith, which unbroken and unchanged from the time of the great "Fisherman" Peter, the rock on which the Church of God is built, and against which no machinations of the Evil One shall prevail, down to the days of the present Supreme Pontiff, His Holiness Pío Nono, still remains drawing into the embraces of its maternal bosom all sections of humanity in every part of this revolving sphere, and which will continue to do so despite Inaughty Kaiser, or iniquitous oppressor, Teuton, or Tartar, till time itself shall be no more.

During the course of the Jubilee, several discourses were delivered in an impressive and eloquent manner by the very zealous and indefatigable Rev. Father in God E. Royer, to the assembled congregation.

On the last day of the Jubilee, the 19th inst., the last Sunday of Advent, the Rev. Father took for the text of his subject at Mass from St. Paul, "This is the will of God, your sanctification." At Vespers, his theme was the Sacred Heart of Jesus, each of which discourses was of a highly devotional and edifying kind. The church was nicely and tastefully decorated with the first flowers of the season, and a choir—vocal and instrumental—melodiously rendered the soul-elevating music of the various religious services.

And now to turn to matters of a secular character. The political atmosphere hereabouts is not very violently agitated, although we are on the eve of a most momentous crisis in the history of the land of Macaulay's pretty well used up "Traveller." I thought to have avoided him, but *L'Homme sauvage* like Coleridge's "Ancient Mariner," clutched me by the beard with his tawny hand, and would insist on making a figure in the picture—"Aroint thee Satan!" We have two candidates for the representation of the district in the field already, and another probable "Richmond" is hinted at, but as yet he has made no sign, and the place knows him not. Of the two before the electors—Messrs. De Lautour and Chapman—it may be said that De Lautour is a known, proved and tried man of the people, and for them not altogether inexperienced in the art of legislation, well conversant with mining matters and the laws bearing thereon, and one whose voice and ability of no mean order, have often been exercised ere now on behalf of the interests and welfare of the place and its inhabitants generally; an advocate of justice to all, using for his watchword "Progression," and the settlement of the people on the soil. Of the other, Mr. Chapman, it can but be observed that he is totally unknown to political life, and hails from the very suspicious and not to be depended on ranks of Squatocracy. *Verb. sap.*: Mr. De Lautour holds views on the education question, one of such vital importance to all true Catholics, of a more liberal and advanced kind than many other would-be legislators have expressed. In the course of a political peregrination to Blackstone Hill, a sub-district of Mount Ida, at a public meeting held there, Mr De Lautour in *re* the Education difficulty is reported to have said:—"All denominations except Catholics could conscientiously make use of our educational system. The Catholics could not, and elected even in poor districts to support their own schools. Under these circumstances there could be no doubt, if such Catholic schools satisfied Government inspection as to the secular education taught in them—so long as Catholics continue as at present large contributors to the taxation of the colony—they