

New Zealand Tablet



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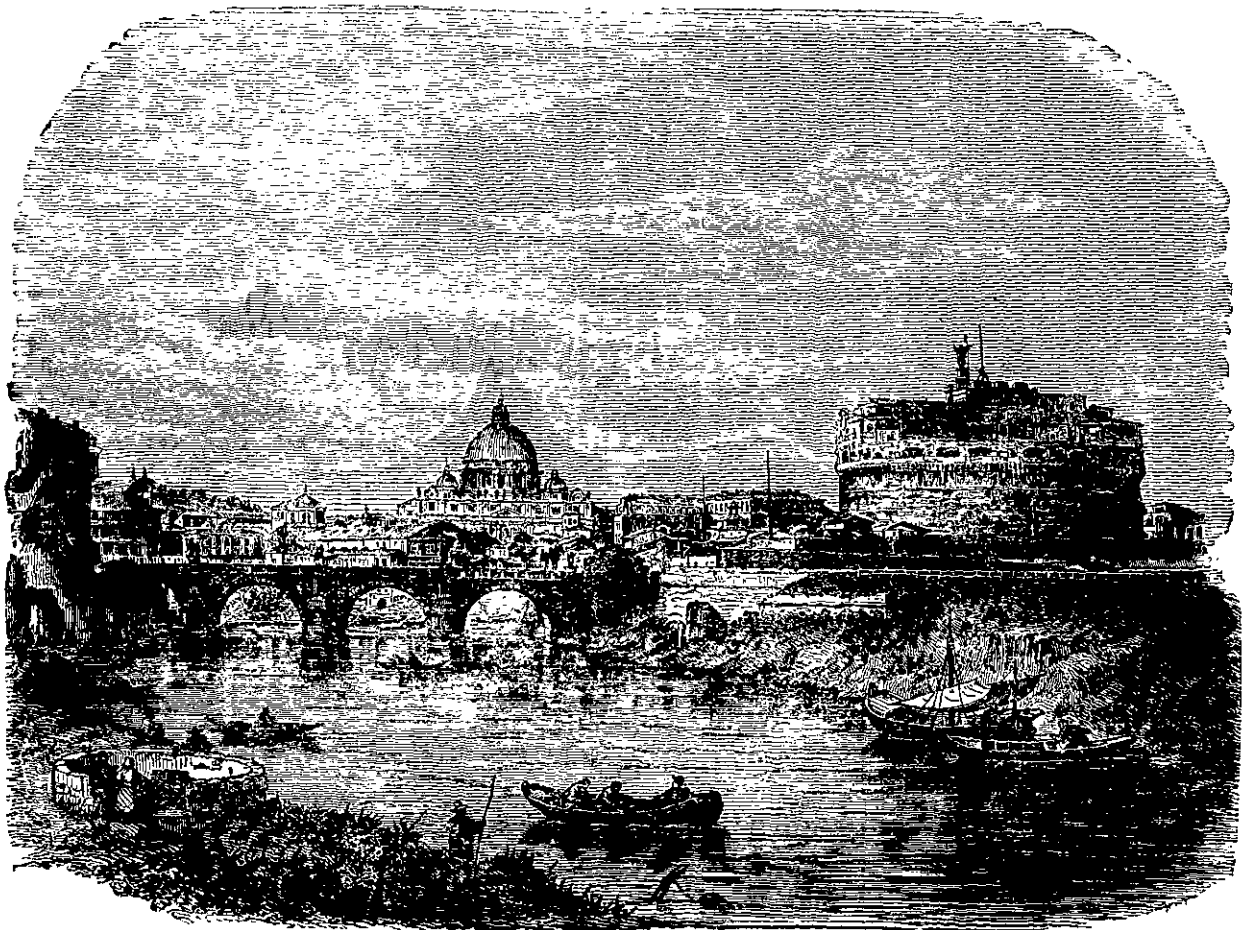
DUNEDIN: FRIDAY, JUNE 1, 1877.

PRICE 6D.

R O M E .

R. JOHNSON said that the man would be unenviable who could look upon the plain of Marathon without a throb of patriotism, or behold the ruins of Iona without a stimulus being added to his piety. But this sentence was pronounced in days before the world was thrown open to tourists, so to speak; and the discovery of locomotion, by means of steam, had not then made it easy for every frivolous body, in search of a sensation that might dispel ennui, to run to and fro, and chatter non-

We, however, are disciples, in this matter, of the "great lexicographer," and such, we trust, are the greater number of those who will look at the illustration with which we, this week, present them. The Castle of St. Angelo, the Dome of St. Peter's, the Vatican, the Tiber and its bridge. Here is food for thought without end, and the names evoke a long procession moving out of distant ages, and embracing men of might and beings superhuman. From Romulus to his name-sake, the last Emperor of the West; from St. Peter to Pius IX., from Brennus to Victor Emmanuel—all manner of men have appeared in the midst of these scenes, or on their sites; and as they are suggestive to us of the holiness of the



sense, or scribble inanities with respect to places hallowed by association with a venerable past, or by present usages. Had the grave doctor survived to our times, his contempt would doubtless have been frequently excited, and he would have perceived that of those persons, "mostly fools," who inhabit Great Britain, a large number who travel make little account of Marathon or Iona—figuratively speaking; the more especially of the latter, where their imaginations are pleased to locate the ponderous shades of "lazy monks," and to conjure up a Barmecide's feast of fancied daintiness and fat living.

saint—nay, of the very glory of the angels of God itself, for did not St. Michael stand on the summit of yonder castle to stay the pestilence in days of yore?—they also remind us of the uncleanness of heathen worship, and the impiety of modern rebellion against the truth; as they speak to us of conquest and splendour, so do they recall to us loss and ruin—and lastly they present to us visions of the grandeur of the intellect. In St. Peter's we look upon the fruits of Michael Angelo's genius; the Vatican Hill brings to our memory the strains of Horace; and in the immortal song of Dante the bridge here represented has a place. In the first Bolgia the

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order of procession of the souls tormented was that appointed for the passage of pilgrims, those coming on one side, those going on the other, with a barrier between—

Even as the Romans, for the mighty host,
The year of jubilee, upon the bridge,
Have chosen a road to pass the people over,*

But now again, even while we write, the scenes we speak of are filled with a dense multitude gathered to Rome to celebrate another jubilee, that of the Holy Father's "Golden Wedding," his consecration fifty years ago as Archbishop of Spoleto. And he is worthy of all the homage that can be shown to him, not only as Pope and Vicar of Christ, which titles render him worthy of all homage, but also as the man and servant of God that he is. To this let the following anecdote, told by Maguire, testify, while it adds fresh interest to the fortress seen in our illustration:—

A few days after the battle of Mentana, the door of a great hall in the Castle of St. Angelo, in which some two hundred prisoners were assembled was thrown open, and the Pope suddenly stood in the presence of his enemies. His silver hair, venerable aspect, and sweet benignity of expression, added to his august dignity as Chief Pastor of the Christian Church. "Behold me, my friends," said the Holy Father, in a voice of deep emotion, "You see before you the 'Vampire of Italy,' of whom your General has spoken. What! All of you have taken up arms to rush against me, and you find only a poor old man!"

There was no resisting the influence of these words, combined with a presence so sweet and so paternal. The two hundred men, who a few days before had probably loaded his name with every foul term of reproach, yielded to an involuntary influence, and fell on their knees in an impulse of humility and reverence. The Holy Father went amongst them, and blessed them. "You, my friend, said he, 'want garments—you shoes—you linen. Well, it will be your Pope, against whom you marched so often, who will think of clothing you, and sending you back to your families, to whom you will bear his benediction. One thing, before setting out, you will do, as Catholics—you will make a spiritual retreat for my sake. It is the Pope who asks this of you.'

The response was what might might have been expected. Overcome with emotion, they grasped at his robe, kissed his hands and feet, and promised, with tears and sobs, to comply with a request so touchingly urged. His was a victory more glorious than Mentana—he conquered their hearts, even though only for a time.

THE MONKS OF OLD.

(Contributed to the Sydney Freeman's Journal.)

FAR AWAY in the fair peninsula of Italy, the world-renowned monastery of Monte Cassino may be seen, sitting sedate and gloomy on the summit of a huge mountain, half enveloped in cloud, and hid by aged trees, which cluster round that venerable pile, and partially veil it from the traveller's eye, as though such a great monument of bygone ages—ages, indeed, of faith and devotion, of pristine zeal and youthful vigour—were too sacred a thing to be exposed to the public gaze. But what was it that crowned this monastery with such a halo of glory? Whence first arose its great fame, its world-wide renown, its thrice glorious reputation? Was it its position—one, indeed, of the most picturesque and romantic in Europe? or the extent of its territory and lands—for its possessions were once very large? No! it was nothing of that sort. Its chief merit lies in its having been the dwelling-place of St. Benedict, and the cradle of his order. It was from this rude height that the first few drops began to trickle down which were afterwards to form into a strong and mighty current, spreading its ramifications far and wide throughout the whole length and breadth of Europe, and fertilizing in its course the different countries it passed through. Indeed, if we view it in its course, first through France and Sicily, and then beyond that again, we shall notice how science and learning, zeal and piety, grew up and ripened beneath its influence, like the tree planted near the running waters, which brings forth its fruit in due season. In England itself (for time forbids us to cast even a passing glance at other countries) what a marvellous change was wrought! It is hard, indeed, to say which appears more wonderful, the sudden transformation of the gloomy, sombre region into a fertile smiling land; or that of the fierce, stalwart, and warlike Pagans into the peaceful, docile, and obedient Christians, who won for their country that eminence and position in Europe it afterwards so deservedly obtained, and so long preserved. Whatever the cause may be, it is evident that Englishmen owe much of their former greatness and worth to these indefatigable monks. We see them, more than a thousand years ago, come to their land in a small body, and there increase and multiply. They take up their abode in some desolate spot, amid the swamps and fens, and there they spend their lives, and work and toil with spade and hoe, until at last the land is reclaimed; the water and mud disappear; the rotting swamp becomes a green valley; the rank, baleful weeds make room for trees and shrubs; and the fetid stench of decomposing vegetation is exchanged for the pleasing odour of blooming fields. Even the huge cataract which tore open the mountain side, and laid waste, with destroying force, the surrounding country, is overcome and subdued by these religious, and quietly led, tamed and docile, in different channels, to irrigate and refreshen the soil which before it tore up in its fury. Or else they make themselves a home in the dense forest, dwelling mid the wild ferocious beasts, which in those times were common enough in the country. Here in a few years a place was cleared, the giant trees felled, and the soil tilled and rendered fruitful; the fields of golden corn and meadows of rich clover covered the unincumbered ground, and the horn of plenty was filled throughout the land. Yet all this came about as if in the ordinary course of nature. The country seemed to change its vest as suddenly and as silently as the dark repulsive chrysalis glides into the beautiful painted butterfly.

* Longfellow's translation.

Poets' Convey.

CORPUS CHRISTI.

QUESTION not His coming in these humble forms. Behold,
Though thine eyes should glow with charity, with purity were bold,
Though thy sanctity were highest, still no power would it give,
That one of Adam's sons should see His garments' hem and live.

What though as an archangel He should come in awful might,
And the sinner shrink in terror from His countenance of light,
He would come but as a creature, in the finite be unknown,
And the purpose of His coming by thy fears would be o'erthrown.

He is here as when an infant on His Mother's spotless breast,
He appeared but weak and silent as an infant taking rest.
He is here as when they stretched Him on the cruel tree of death,
When they scourged, and crowned, and mocked Him, and He
breathed but mercy's breath.

He is come in chosen symbols, in the mystic wine and bread.
Then question not His coming, but bow down th' adoring head.
He is come in love and mercy. He is come as seemed Him good,
To be present with His people,—people purchased with His blood.

PIUS IX. AND THE CATHOLIC WORLD.

NEVER, perhaps, in the entire Pontificate of Pius IX. has the earthly head of the Church spoken out more eloquently or more bravely than in his recent grand Allocution, which, though in form addressed to the cardinals, is intended for the whole Catholic world. Indeed, we would give that magnificent document a wider significance, and say that its glorious and sublime teachings are intended for the world at large; for many not now children of the Church may be convinced by its powerful, its unanswerable reasoning, and may thereby be led, even as a matter of mere justice, to aid the truly noble cause of the suffering and persecuted Holy Father.

In language dignified but most decisive, calm but of most unmistakable meanings, the Sovereign Pontiff surveys the present condition of the world, and fearlessly reasserts the principles which have always guided the successor of St. Peter. He denounces the treachery of the Government of Victor Emmanuel, the apostle of brute force, and tells Catholics that they must not harbour any thoughts of despair, but cherish the confident hope that the good cause will ultimately triumph. Pius IX., though a prisoner, knows no fear. Men may foolishly think that because he has been robbed by the brigand King of Sardinia, and ruthlessly plundered by him whom vile flatterers call the "gentleman monarch," the aged Pontiff is frightened. A glance down the glorious Allocution before us at once annihilates any such idea. Never in the palmiest days of Papal power, when emperors and kings bowed their heads obediently before the Vicar of Christ, has language issued from the Vatican more expressive of the majesty and the dignity of the greatest sovereign on earth. Some may scoff, but their miserable mockery will not deprive the words of Pope Pius IX. of that solemnity which will win for them the homage and the veneration of all who have the happiness to be his spiritual subjects. His heart is as undaunted, his soul as confident, and his courage as unbroken as on that memorable day, more than thirty years ago, on which his elevation to the Chair of St. Peter was hailed with enthusiastic acclamations—*Universe*.

THE INVENTION OF PUNCTUATION.

PUNCTUATION is peculiar to the modern languages of Europe. It was wholly unknown to the Greeks and Romans; and the languages of the East, although they have certain marks or signs to indicate tones, have no regular system of punctuation. The Romans and the Greeks also, it is true, had certain points, which, like those of the languages of the East, were confined to the delivery and pronunciation of words; but the pauses were indicated by breaking up the written matter into lines or paragraphs, not by marks resembling those in the modern system of punctuation. Hence, in the responses of the ancient oracles, which were generally written down by the priests and delivered to the enquirers, the ambiguity, doubtless intentional, which the want of punctuation caused, saved the credit of the oracle, whether the expected event was favourable or unfavourable. As an instance of this kind, may be cited that remarkable response which was given on a well-known occasion, when the oracle was consulted with regard to the success of a certain military expedition: "Ibis et redibis nunquam peribis in bello." Written, as it was, without being pointed, it might be translated either, "Thou shalt go, and shalt never return, thou shalt perish in battle;" or, "Thou shalt go and return, thou shalt never perish in battle." The correct translation of it altogether depends on the placing of a comma after the word *nunquam*, or after *redibis*. The invention of the modern system of punctuation has been attributed to the Alexandrian grammarian Aristophanes, after whom it was improved by succeeding grammarians; but it was so entirely lost in the time of Charlemagne, that he found it necessary to have it restored by Warnfried and Alcuin. It consisted at first of only one point, used in three ways, and sometimes of a stroke, formed in several ways. But as no more particular rules were followed in the use of these signs, punctuation was exceedingly uncertain until the end of the fifteenth century, when the learned Venetian printers, the Manutii, increased the number of the signs, and established some fixed rules for their application. These were so generally adopted that we may consider the Manutii as the inventors of the present method of punctuation; and although modern grammarians have introduced some improvements, nothing but a few particular rules have been added since their time.

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the benefit of others suffering from the tortures that
I endured for the period above stated, that I attribute
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entirely to the use of your invaluable medicine. I
can strongly recommend it to those suffering from
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(Signed) **JOHN GRIFFEN, J.P.**

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TYBORNE.

BY THE AUTHOR OF "EASTERN HOSPITALS AND ENGLISH NURSES."

CHAPTER IV.—Continued.

"Yes, indeed," said Walter; "introducing the queen's prayer-book instead of the holy sacrifice, and hunting the faithful priests who offer it into prison and to death."

"Hush!" said Mary, suddenly; "there is some one coming." In a few moments they were joined by Lord Beauville.

"Might I crave a few minutes' conversation with Mistress Thoresby?" said he, in his softest tone.

Walter departed, and Mary, with no little trepidation, found herself alone with the formidable Earl; but the interview did not prove an alarming one. Without committing himself in so many words, Lord Beauville gave Mary to understand that if she chose to arrange the baroness's funeral by night, and hide a priest in the house to perform the ceremony, he would engage that himself and his train should affect ignorance of the whole transaction, while their presence insured the latter against any molestation from the civil authorities. When the Earl left her, Mary sought Isabel, but could not rouse her to the slightest effort, or to express any wish on the subject. Walter and herself made all the arrangements; and two days afterwards, Rose Ford, under charge of one of her father's yeomen, came to the castle; and in the same disguise in which he had quitted it, Father Gerard re-entered the home of the De Lisles.

At midnight, a little group gathered in the crypt beneath the beautiful chapel of the castle, now disused and desolate. It was deemed safer that the mourners should only be Rose and Rachel, in addition to the family. Slowly they recited the solemn office of the dead, so full of mingled awe and consolation; then the holy sacrifice was offered up; and at length they laid the corpse of Alice de Lisle by the side of the husband she had mourned so well for many long years. Walter's grief was passionate; and though for long he struggled for control, the barrier broke down at last, and he wept unrestrainedly. Mary, Rose, and Rachel mingled their tears with his, and even Father Gerard was overcome at times. Isabel alone remained unmoved; she shed no tear, uttered no sigh, not even when for ever on earth was hidden from her eyes the form she loved so fondly. When the rites were concluded, all the little party of mourners, except Rose, were anxious to seek consolation from Father Gerard, as it was necessary he should depart at an early hour in the morning. Isabel was the last to come to him, and she did it almost unwillingly, and with such a look of stony endurance written on her face that he would gladly have seen it exchanged for passionate grief.

"Do not, my dear child," said the priest, "exercise so violent a control over your feelings; give way to a natural grief. God does not forbid us to mourn—rather, He saith, Blessed are the mourners—if with our sorrow we but adore His holy will; and He whose submission never man equalled, had with it strong crying and tears. I would fain see you weep, Isabel."

"I cannot, father," was the answer; the words seemed to choke her, and she buried her face in her hands.

Father Gerard spoke of the baroness, of her patient life and holy death, of the perfect submission of her saintly soul to the loving and eternal will of God. "I firmly believe," said he, "she is with the saints in glory."

Still Isabel was not moved; Father Gerard's face grew very sorrowful.

"Isabel," said he, almost immediately, "we must part; and it is unlikely we shall ever meet again on earth. I am an old man, and it cannot be much longer that I can serve my Master in this world. Men seek my life: God grant, in His great mercy, that I may be suffered to lay it down for His sake. My child, over whom I have watched for so many years, listen to me for the last time: I have warned you before, Isabel, of that deadly enemy who tracks your path and lays snares for you. Beside your saintly mother's bed of sickness, there was not much room for his temptations; but the case is different now, Isabel: you are going into scenes of fearful temptation. Firm must be your hold on the anchor of the cross if you would not fall. Isabel, beware of pride."

Isabel raised her head. "My pride would keep me from the fall you hint at, father. Isabel de Lisle is too proud to be a renegade from the faith of her fathers and the traditions of her house."

"Pride keep you close to the faith of the lowly Son of Mary?" answered he. "Oh, never! O my child, lay aside that self-reliance, that haughty nature—too proud to mourn, too proud to seek for aid. I would send a little child into the strife of life with more confidence than I would you."

"I thank you, father, for your trust in me. If I have hitherto been so unfaithful to the religion which none can profess without suffering, as to warrant you to speak thus with justice, I was ignorant of it. You blame me for controlling myself; methinks I need it, and such words from you on my mother's burial night!" Isabel was burning with indignation.

"It is the night of our parting, and that for ever," rejoined the priest; and he looked up where, through the narrow window, he saw the sun rising. "Something tells me that my time draws near. We must meet once more, Isabel; but then it will be too late for priest to warn. Will you not suffer me to speak, even in chiding and truth, for the last time? I cannot speak falsely even to comfort you, Isabel, though my heart bleeds for you."

"Forgive me, father," said Isabel, bursting into tears; "forgive me for those sinful words. I know I am unworthy you should speak to me. Alas! without you how shall I live, how shall I ever struggle against temptation?" And then Isabel wept long and deeply.

The sun had now risen, and Father Gerard was warned he must not linger longer. The parting was brief, as partings with

those who look not to meet again ever must be. Isabel, completely subdued, sought her chamber, as soon as Father Gerard, bestowing a fervent blessing on his children, resumed his disguise, and quitted the castle with Rose.

CHAPTER V.

"She was a vision of delight,
When first she burst upon my sight."—*Wordsworth.*

LORD BEAUVILLE began to grow impatient of his long stay at Castle de Lisle, and neither Walter nor Isabel was surprised when he informed them it was his intention they should both accompany him to his house of Apswell Court, situated some thirty miles from London.

"You must remember that you are my wards, by the queen's command," said the Earl—information which both heard in silence.

Preparations for departure began to be made. Walter was really glad, he was weary of the gloom and painful associations of his home; and as he was not to be master, he felt it preferable to submit to the Earl elsewhere than in his ancestral castle. Father Gerard's last advice had been to submit in patience, at least for a while, and Walter strove to curb the impulses of his fiery nature. The squire of Lord Beauville, who was to hold Castle de Lisle in safety, was also charged to receive the rents. This was a fearful blow to the faithful tenantry, Catholic to a man, and many resolved to give up their farms. Among these was Master Ford; for he clearly foresaw that the number of fines which he would be liable to for non-attendance at the Protestant worship at the parish church, and from which, under the new government of the estates, he could find no protection, would soon ruin him; and he deemed it wisest to employ the little money he possessed in starting in some new occupation, whose obscurity should form his protection, and where he could sometimes enjoy the consolations of his faith; and so with his wife and family, which consisted of two sons besides his daughter Rose, he resolved to go to London. Rose knew that her father's circumstances would be greatly impoverished by the change, and she bethought herself of offering to go as serving-maiden to some lady of rank; and having obtained her father's consent, she sought Isabel, to ask her advice how best to set about finding a situation. She found Mistress de Lisle sitting listlessly, as was her wont, over her embroidery, and taking not the slightest interest in the efforts of Rachel and Mary to carry away from the castle all the little articles of her own or her mother's which they imagined would be a comfort to her. When Rose told her errand, Isabel was roused; she grew indignant at the thought of the sufferings of the tenantry, and at length she bade Rose wait for her, and quitted the apartment; and great was the astonishment of the Earl when he heard that Mistress de Lisle craved an interview with him.

She came, she said in her stateliest manner, to make a request: could she be allowed to take with her two serving-women?

"Well, Mistress Isabel," answered the Earl, "it is an attendance beyond your rank; and I fear me our gracious queen, who hears things wondrous quickly, would dislike it."

Isabel coloured with offended pride. "It is not for assumption of higher rank that I ask it, my lord, but I can never suffer Rachel, my mother's attendant, to leave me, and I would fain take under my protection the daughter of our trusty tenant, Master Ford; it is necessary she should seek service, and for early friendship's sake (she was my playmate), I would have taken her with me also."

"Then let her go with you, by all means," said the Earl. "My sister, Lady Anne, will, I warrant me, speedily find her a service with some lady of her acquaintance, and she can be under your protection meanwhile. I would I could pleasure you further, fair Isabel."

But Isabel was in no mood for soft speeches; and without deigning to thank Lord Beauville for the part of her request granted, she withdrew.

Unlike Castle de Lisle, Apswell Court bore every mark of a wealthy owner; around it were spread none of the hills and wooded valleys among which the former proudly stood, but the flat pasture-land bore signs of luxuriance, herds of red deer gambolled in the park, an array of noble chargers filled the stable, numerous retainers were seen in every direction. There was no doubt the sun of fortune was shining here. A large party of riders have arrived at the stately portico, and at the foot of the long flight of marble steps which lead into the grand entrance-hall.

"Welcome to Apswell Court, fair Isabel," said the Earl; "I will suffer no other hand than mine own to place you within its walls. Be assured," he continued, in a lower tone, "all that can be done to supply what you have lost will be offered you."

Isabel bent her head, her only acknowledgment of a speech she deemed an insult; and with a cold and haughty air she ascended the steps and advanced into the entrance-hall. There stood two ladies ready to receive her; Lady Anne Beauville, an elderly and formal-looking dame, advanced slowly towards her, and ere she had reached her (for Isabel stood on the threshold), the path was intercepted, and Isabel felt herself embraced and her face warmly kissed by two rosy lips; and then releasing her not from her grasp, but looking full into her countenance, Isabel beheld a face whose witchery few could withstand. The hazel eyes laughed with glee, and in a voice of silver sweetness the owner of them said—

"Welcome, dear Isabel; I am so glad you are come,—so very glad."

"Lady Constance," said Lady Anne, severely, "you strangely forget yourself in your father's hall. What must Mistress de Lisle think of you?"

It is stated that the surplus after paying all expenses of the O'Mahoney funeral will be set apart as a nucleus of the fund to erect a monument to Macmanus and O'Mahoney in Glasnevin Cemetery.

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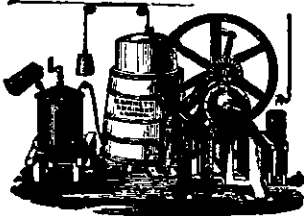
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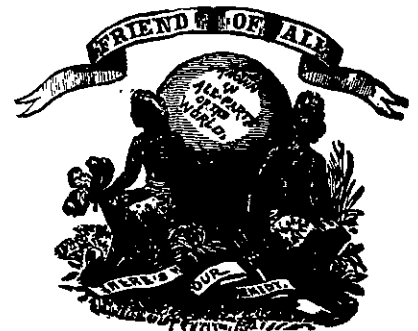
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THE ETERNITY OF HELL.

On this all important subject we shall say nothing that will have the least pretence to originality; but shall confine ourselves to stating in a few words the precise teaching of the Church, and then give some extracts from the letters of J. J. Balmes to a sceptic. The subject is of the deepest importance, and of awful interest. Nothing concerns man more intimately.

The Church, instructed by her divine Founder, and resting on the express words of Holy Scripture, teaches, "that those who die in a bad state—that is, in mortal sin—shall suffer punishment without end." This is the dogma; whatever may be said about the site of this place of punishment, or about the degree and quality of its pains, is not of faith, and belongs to those points on which it is lawful to hold different opinions without wandering from Catholic belief. What we do know—for the Scripture says so expressly—is that these pains are awful; and what more do we require? Terrible pains without end! Is this idea alone not sufficient to deprive us of all curiosity regarding all other questions that might be started on the subject?

How is it possible, you say, that a God, infinitely merciful, could chastise with such rigour? How is it possible, I answer, that a God infinitely just, should not chastise with such rigour, after calling us in vain to the way of salvation through the many means with which He supplied us during life? When man offends God, the creature outrages the Creator, a finite the Infinite Being; this, then, demands a chastisement in some sense infinite. In the order of human justice an attack is more or less criminal, according to the class or rank of the person offended. With what horror a son who ill-treats his parents is regarded! What circumstance more aggravating than to offend a person in the very act of bestowing a favour on us? Well, now make an application of these ideas. Recollect that in man's offence against God, there is the rebellion of nothingness against an Infinite Being; there is the ingratitude of a son to his father; there is the disrespect of a subject to his Supreme Lord; of a weak insignificant creature to the Sovereign of heaven and earth. How many motives to intensify the fault; how many reasons to increase the severity of the punishment! For a simple attempt against the life or property of an individual, human law chastises the guilty with the pain of death—the greatest of all earthly pains, and exerts itself, does violence to itself, to inflict an infinite chastisement, by depriving the victim of all the goods of society for ever. Why, then, cannot the Supreme Judge also chastise the guilty with punishments which shall last for ever? And remember, human justice is not satisfied with repentance. The crime once consummated, the penalty follows, and it is not enough that the criminal may have changed his mode of life. God asks for a contrite and humble heart. He does not desire the death of the sinner, but that he be converted and live; nor does He discharge the fatal blow on the head of the delinquent without placing life and death before him and giving him the choice, without offering a friendly hand, through the aid of which he might escape from the edge of the precipice. Whom, then, can he blame but himself? Where is the repugnance or cruelty of these ideas? It is easy to deceive the incautious, by pronouncing emphatically *eternity of pain and infinite mercy*; but examine the matter profoundly; attend to all the circumstances connected with it, and the difficulties which at first sight presented themselves disappear like smoke. The secret of the most deceptive sophisms consists in the artifice of presenting to view one side of objects only, and approximating two ideas, which, if they appear contradictory, it is because the intermediate ones which connect them and harmonise them are left out. We all know that the most celebrated authors amongst the enemies of religion often solve the gravest and most complicated questions with an ingenious remark or a sentimental reflection. As all things have so many different aspects, it is not difficult for an acute genius to seize on two points, whose contrast may sharply wound the mind; and if to this be added something to interest the heart, it costs little trouble to upset, in the mind of the incautious, the best grounded system of doctrine.

God does not look at things with the eyes of men, nor are His immutable decrees subject to the caprices of our sickly reason; and there can be no greater forgetfulness of the idea we should form of an eternal and infinite Being, than to insist on His will accommodating itself to our foolish wishes. So accustomed is the present age to excuse crime and interest itself in the criminal, that it forgets the compassion which, on undoubtedly more just titles, is due to the victim; and gladly would it leave the latter without reparation of any kind, if it could spare the former the suffering he has deserved. Accuse as you may the dogma of the eternity of punishment of severity or cruelty; say that such a tremendous chastisement cannot be reconciled with Divine mercy; we shall answer, that neither can the want of this chastisement be reconciled with Divine justice; that the world would be surrendered to chance, and in many of its events the most repugnant injustice would be discovered, if there were not a terribly avenging God waiting for the culprit on the other side of the tomb, to demand from him an account of his perversity during his sojourn on earth.

What! Do we not at every step behold injustice haughty and triumphant; mocking the abandoned orphan, the destitute sick, the ragged and hungry poor, and unprotected widow, and insulting with its luxury and dissipation, the misery and other calamities of these unfortunate victims of its oppression and plunder? Do we not contemplate with horror heartless fathers, who, by their dissipated conduct, fill with anguish the family of which God has made them the head; hurrying to the grave a virtuous consort; plunging their children into misery, and transmitting to them no other inheritance but the sad recollection and the baneful results of a scandalous life? Do we not sometimes find unnatural sons, who cruelly insult the grey hairs of him who gave them being; abandon

him in misfortune, or never speak a word of consolation to him, and by their irregularity and insolent petulance, shorten the days of his afflicted old age? Do we not find infamous seducers, who after surprising the candour and staining the innocence of youth, cruelly desert their victim, and surrender it to all the horrors of ignominy and desperation? Ambition, perfidy, treason, fraud, adultery, malediction, calumny, and other vices that enjoy such immunity in this world, where the action of justice is restricted, and there are so many ways of eluding and suborning it. Have not all these to meet with an avenging God, who will make them feel the weight of His indignation? Must there not be one in heaven to hear the moans of innocence demanding vengeance?

(To be continued.)

POOR MEXICO.

[From the *Catholic Columbian*.]

NOTWITHSTANDING all that one constantly hears against Mexico, there is still an immense amount of true piety in the mass of the poor people, and no Catholic can witness their tender devotion to our Lord and His Mother, as also to the saints, without being deeply touched.

To the poor Indian there, the political changes around him, the wars into which he is often inveigled, scarcely knowing for what he fights, are like a dream compared to the reality of his reverence for our Lady, and his faith in the Blessed Sacrament.

Often, during our stay of some months in the capital, we would see one of these loving creatures, carrying a heavy load, pause devoutly at the entrance of a church to offer up some simple prayer. We cannot help remembering, too, as Holy Thursday draws near, the devotion with which this festival of the Blessed Sacrament was celebrated in Mexico, notwithstanding the poverty to which the Church had been reduced by the State robberies.

Great zeal was displayed in the decorations, and it was curious to observe how, with the cheapest materials, most striking effects were produced. It would sound almost ridiculous if I were to say, for instance, that instead of the rich gilt mouldings which distinguished some of the churches, others substituted rows of oranges ornamented with silver foil, yet such was indeed the case, and although one who had not seen it would scarcely believe so, the general effect was fine. Then there were beautiful grasses, which had been cultivated under different degrees of light, and shaded up from the palest to the brightest hue of green. The most striking thing of all, however, on entering some of the churches, was to see a long table, stretching almost the entire length of the sanctuary, and at it seated the life-sized figures of our Lord and the twelve disciples.

Many people would, perhaps, prefer a more ideal picture of the Last Supper, but for the poor Mexican there is nothing that answers so well as this life-like representation to bring up before him most vividly that "wondrous night" of our Lord's life.

In the afternoon we went at the invitation of a holy priest to witness a very touching ceremony. In imitation of our Lord's humility several pious ladies washed and wiped the feet of twelve poor beggars, and waited on them afterwards at a bountiful repast which had been provided for the poor, hungry creatures. After this the remainder of the afternoon was passed in visiting the different churches, which were thronged with devout souls, for every one is expected to visit at least seven churches on this great day.

The pilgrimages from church to church are all made on foot, as no carriages are used from Holy Thursday morning till Holy Saturday, and even people who do not consider themselves at all pious respect this custom. During that time, also, there are, of course, no bells rung, and the silence that reigned throughout the city seemed in itself a prayer.

"Poor Mexico" is, perhaps, after all, not so much to be pitied, for in spite of the impiety of the upper or ruling class, there are millions of hearts that beat with the warmest love for our Lord and His Blessed Mother, by whom they surely will never be forgotten.

GILLET.

LOUISE LATEAU.

MGR. CHATARD, Rector of the American College in Rome, who is now on a visit to this country, recently visited Louise Lateau while on his way from Rome. A letter to some of his friends describing his impressions is published in the *London Tablet*, and from it we reproduce the following interesting extract:—

"On the evening of the 8th of February, 1877, I reached Menage from Paris, and immediately walked over to the village of Bois d'Haine. I went to call upon the Curé, M. Niels, to whom the rector of the Belgian College at Rome, Right Rev. Mgr. Van den Branden de Reeth, had been good enough to write in my behalf. The worthy Curé was very kind, and received me into his house, saying he was sorry I had not come earlier, as he had just come from visiting Louise Lateau and I could have accompanied him. Two young French priests arrived at the same time, and arrangements were made for seeing the ecstatic of Bois d'Haine on the morrow. She was to receive Holy Communion at about half-past six o'clock. We were ready in the church at a quarter past six next morning, and the Curé very considerably asked me if I wished to take her the Blessed Sacrament. I thanked him, and after receiving the Pyx with one Host, I started, accompanied by the two priests above referred to, MM. Chabe, Principal of the College of Roubaix, and Gillet, one of his professors, the former with the lantern, and the other with the bell. After ten minutes' walk over the meadows, we came to the modest habitation of the servant of God, and found there several persons, women, sisters of Louise, and one or two of the friends of the family. The usual prayers

J. A. M. A. C. E. D. O.
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All for Jesus, by F. W. Faber, D.D., cloth lettered, 7s 6d. post, 8s 6d.
Catholic Interests in the nineteenth century, by Count de Montalembert, 2s 6d, by post 2s 10d.
Dialogue of Comfort against Tribulation, written in the Tower of London, in 1534, by Sir Thomas More, cloth lettered, 4s, post 4s 8d.
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Heroines of Charity, new edition, cloth lettered, 4s, by post 4s 4d.
Immacolata, the Convent Flower, by Florentina Straker, cloth lett., 4s, by post 4s 4d.
I Promessi Sposi, or The Betrothed, by Manzoni, cloth gilt lett., 5s 6d, by post 6s 2d.
Irish Diamonds, by Emily Bowles, cloth lettered, 4s 6d, by post 5s.
James Jordan, a Workingman's Narrative, cloth lettered 2s 6d, by post, 2s 10d.
Julia Ormond, or the New Settlement, cloth lett., 1s 6d, post 1s 10d.
Legends of the Blessed Virgin, new ed., cloth gilt, 5s 6d, by post 6s.
Letters of St. Teresa, translated from the Spanish by Rev. John Dalton, with fac-simile of the Saint's handwriting, cloth lettered, 5s 6d, by post 6s 2d.
Life of Our Lord, by Abbé F. Lagrange, cloth lett., 4s, by post 4s 6d.
Life of St. Anthony of Padua, 5s 6d, by post 6s.
Life of St. Aloysius Gonzaga, S.J., by Edward Healy Thompson, cloth lettered, 7s 6d by post 8s 2d.
Life of Marie Eustelle Harpain; or the Angel of the Eucharist, by Edward Healy Thompson, cloth lettered, 7s 6d, by post 8s 2d.
Life of St. Stanislaus Kostka, S.J., by Edward Healy Thompson, cloth lett., 7s 6d, by post 8s 2d.
Life of the Baron de Renty; or Perfection in the World Exemplified, by Edward Healy Thompson, cloth lett., 9s, by post 9s 10d.
Life of Blessed Margaret Mary of Parey-le-Monial, by Rev. George Tickell, S.J., cloth lettered, 9s, by post 10s.
Marcion; or the Magician of Antioch, a drama, by W. Tandy, D.D., cloth lettered, 3s, by post 3s 6d.
Nellie Netteville; or One of the Transplanted, an Irish Catholic tale, cloth lettered, 5s 6d. by post 6s 2d.
Papacy and Schism, by Rev. Paul Bottalia, S.J., 4s, by post 4s 6d.
Pius IX. and Lord Palmerston, by Count de Montalembert, 1s, by post 1s 3d.
Passion Flower, a Catholic tale, 7s 6d, by post 8s 2d

And others too numerous to mention.

J. A. M. A. C. E. D. O.

PRINCES-STREET SOUTH, CATHOLIC BOOK DEPOT,
DUNEDIN.

THE WESTMINSTER LOAN AND DISCOUNT SOCIETY.

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A. E. MELLICK, MANAGER.

This Society advances CASH to all respectable parties on personal security, in sums of £5 to £500, repayable by weekly instalments of one shilling in the pound, at a uniform charge of ten per cent., which is deducted from the amount borrowed when the Loan is granted.

N.B.—These advertised terms are strictly adhered to.

CASH advanced on freehold, leasehold, and all other available securities. Bills Discounted.

THE MOSGIEL WOOLLEN FACTORY CO., LIMITED.

MOSGIEL DRESS TWEEDS, in new checks and plain colors, for Ladies' Ulsters, Costumes, and Dresses.

MOSGIEL TWEEDS, in new checks and twists, are the Best Quality and Purest Woollen Goods of the class that are made.

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MOSGIEL PLAIDING OR SERGE, in White, Shetland and Grey.

MOSGIEL 3-PLY HEAVY KNITTING YARN, in all the best greys, is of better quality than imported.

MOSGIEL HEAVY RIBBED AND PLAIN LAMBS-WOOL PANTS AND SOCKS, are most comfortable wear and best quality.

MOSGIEL SHAWLS, PLAIDS, AND TRAVELLING WRAPPERS, in checked and plain.

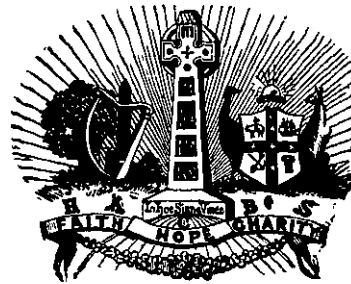
The whole of the **MOSGIEL MANUFACTURES** are offered to the Trade at Prices that compete successfully with imported goods, and, as genuine honest Woollen Goods, will maintain their reputation with the Public.

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(Formerly occupied by Messrs. Wm. Watson & Sons.)

HIBERNIAN AUSTRALASIAN CATHOLIC BENEFIT SOCIETY.

BRANCHES ARE ESTABLISHED IN

Invercargill
Dunedin
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Greymouth
Charleston
Addisons
Greenstone
Waimea



Hokitika
Wellington
Orehunga
Otahuhu
Auckland
Napier
Akaroa
Grahamstown
and Nelson.

Registered under the Friendly Societies Acts of Victoria, New South Wales, Queensland, South Australia, Tasmania, and New Zealand, and at present numbering 116 Branches and over 6,000 members.

Clearances are granted at no extra charge to members.

The entrance fees and rates of subscription will be found to compare favourably with those charged by other societies, and are as moderate as practicable, having due regard to the benefits secured, a synopsis of which is subjoined:—

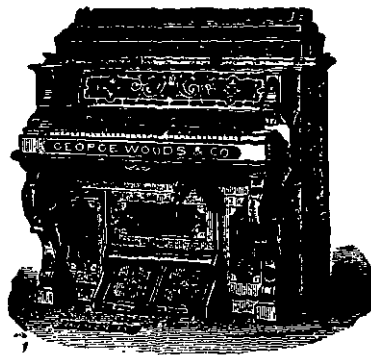
A Benefit Member receives during illness £1 per week for TWENTY-SIX CONSECUTIVE WEEKS, 15s. for the next thirteen weeks, and 10s. for a further period of thirteen weeks: on death of wife, £10; at his own death his relatives receive £20. He has medical attendance and medicine for himself and family immediately on joining. If a single man with a WIDOWED MOTHER, AND BROTHERS AND SISTERS (under 18 years of age), he has medical attendance and medicine for them. A member removing can have a CLEARANCE which will ADMIT him to ANY branch of the Society in the locality to which he may remove. Honorary and Life Honorary Members are provided for, and may, on the payment of a SMALL weekly contribution, secure medical attendance.

Our fellow Catholics have no longer the excuse, heretofore too well founded, that there is no Catholic society for them to join, offering advantages equal to those afforded by other benefit societies, as the HIBERNIAN AUSTRALASIAN CATHOLIC BENEFIT SOCIETY is in a position to offer benefits not to be surpassed by any other society in New Zealand; it is therefore confidently anticipated that in a very short time many thousands will be enrolled in its ranks throughout this Colony, forming an institution to which it will be an honor to belong, and of which the members may feel justly proud.

As set forth in the introduction to the Rules, one of the objects of the Society is for the members to "Cherish the memory of Ireland," rejoicing in the prosperity and condoling in the sufferings of their native land, and to bind them yet closer in social chains of fraternity and friendship in this distant land. Also, to endeavor to instil into the minds of the Celtic-New-Zealand race a veneration for the land of their forefathers, in order that they may imitate, if not excel, the faith and virtues of that devoted nation; and to extend the hand of fellowship to their co-religionists of every nationality, participating with them in a brotherly spirit every benefit, social and pecuniary, Society affords.

OPENING NEW BRANCHES.

Any person desirous of having a branch opened shall make application to a branch, verified by signatures of not less than thirteen persons not members, who wish to become members thereof; also the signature of the resident Priest, if available, and at the same time forward the sum of 10s. each as proposition fees.



**FIRST ANNUAL
CLEARING SALE,**

To make room for fresh
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MUSIC AND MUSICAL
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OF EVERY DESCRIPTION.

PIANOFORTES from £15. HARMONIUMS from £6 5s.
ORGANS AT ALL PRICES. MAGNIFICENT TONED PIANOS,
7 Octaves, trichord, fret front, in Italian Walnut, with check action,
and all the latest improvements, for

THIRTY-FIVE POUNDS.

The whole of the Magnificent Stock, costing over £12,000, will be offered to DECEMBER 31st, at a corresponding reduction, the only stipulation being that the terms are Nett CASH.

GEORGE R. WEST, MUSICAL IMPORTER,
PRINCES STREET, DUNEDIN.

were at once said, during which the hard and anxious breathing of Louise was audible. She was lying in bed, not heeding any one in the room, though at the 'Ecce Agnus Dei,' M. l'Abbé says she slightly opened her eyes, and turned her head towards the Blessed Sacrament. When the Host was presented to her she turned her head a little towards It, and opening her mouth, put out her tongue, and receiving the Sacred Particle, closed her mouth, and remained perfectly quiet. She is not aware of what goes on when she receives, everything material being, as it were, done for her, or spontaneously—her ecstatic condition beginning and reaching its perfect state when she communicates. Her hands had been covered with a clean linen cloth, so that on entering we could not see the bleeding, which had begun the night of Thursday and Friday. As she was perfectly insensible, we were able to take off the linen cloth from her hands and examine them at our leisure. They had been bleeding profusely. I put the candle close to her right hand, and holding the light in various positions, was able to distinguish the defined lines of the wound, just such as a nail thrust through the hand would form, though the flesh in the centre of the hand was not wanting. The blood was oozing out and trickling down the back of the hand, as also from the palms. We left her to return at ten minutes past two o'clock. At the appointed hour we were assembled before the door of the little house, about a dozen in all. After waiting until Louise had passed into her state of ecstasy, the Curé ushered us in, and gave me a seat next her at the head of the bed. She lay on her back, her eyes fixed and wide open, looking at some object that, invisible to us, absorbed her. The pupils were largely dilated, the eyelids closed and opened as ordinarily, by spontaneous action. One could see her eyes moving quickly from side to side with the quick motion of one taking in a variety of things going on in the vicinity, one after the other. The expression of her face varied rapidly, at one time expressing slightly joy or pleasure, mostly compassion, concern, or horror. Occasionally she would slightly rise, extending her hands, then sink back as if exhausted. Towards the end of the ecstasy she fell back, her arms outstretched, her mouth opened, gasping, her eyes glazed, with all the appearance of one about to give up the ghost. During this trance a number of interesting experiments were made. Any priest who put his hand near her, or over her face or hands caused her to smile with pleasure, though her eyes always remained the same. Persons not priests, or women when they did the same thing, could not produce the same effect. Relics had a still more marked effect, likewise sacred objects and prayers. At the 'Magnificat' she sat up with an expression of joy on her face. A picture unblessed was not noticed by her; not so the same picture after it had been blessed by a priest. At three o'clock the trance ended. I was the only one permitted to remain to see Louise come out of it. It was painful to give her the trial. But for the good of others I waited to witness what occurred. She came to suddenly. I sat at the foot of the bed looking her full in the face. Her expression was that of surprise and embarrassment; she looked at her hands, and seeing them uncovered, sought for the napkin that had concealed them, and which had been removed after she went into the ecstasy. She seized the sheet and finding that was not what she wanted let it go, and found the napkin or towel, which she raised to her eyes as if to wipe them, and then let it fall so as to completely cover her hands. All this was the work of an instant. I said to her—*Que Dieu soit avec toi, ma fille! Il vous a donné bien des grâces [the Curé told her who I was] Est-ce que vous seriez contente d'être-privée de toutes ces choses!* She replied immediately—*'Oh! Oui, Monseigneur, de toutes les choses extérieures.'* The whole of this scene was marked by a simplicity and naiveté that had all the sign of truth. She hid her hands in such a way as to prevent the impression that she was hiding them, letting fall the cloth from her face upon them. Her reply was without hesitation, and marked by humility and a desire of union with God—*De toutes les choses extérieures.* What she wished for was the essential thing, *union with God—les choses intérieures.* I had looked for some such answer, but not for one which so completely covered the whole ground. After a few words more of conversation, in which she, in answer to a question, expressed how glad she would be to see the Holy Father, if that were possible, from a sitting posture, she fell back on her pillow and began to show evidence of great suffering, both by her breathing and expression of countenance. At a word from the Curé I retired, after asking Louise to pray for the work I had in hand, and for myself, saying that of ourselves we could do nothing, but that the grace of God was our strength—a sentiment to which she gave very earnest assent. Thus ended my personal relations with Louise Lateau."

GLASNEVIN: ITS HISTORY AND ITS LESSON.

AND, speaking of Glasnevin, my visit there, to assist at the interment of a dear friend, reminds me to jot down a few notes that must interest all your readers, and, I trust, most American citizens. During the Penal Laws, with the alienation of our churches went the cemeteries which held the sacred ashes of our forefathers, so that dead as well as alive we were persecuted. Catholic burial was denied us in a large portion of the country, and in the city of Dublin alone the aggregate fees extracted yearly by ministers, clerks, sextons, bellringers and gravediggers amounted, according to the reports of the Catholic Association, in 1823, to £20,000 for mere right of burial without Catholic services or rites. O'Connell threw his mighty mind into the galling, monstrous tyranny, and determined to emancipate the dead even before the living. His reports and speeches in the Catholic Association roused the people to find a remedy. He demanded funds, and they came forth. In 1828 two Irish acres of land were purchased at Golden Bridge, on the south side of the city, near Kilmainham, consecrated and opened as a Catholic cemetery. Emboldened by their success, a plot of nine statute acres was taken on the north side, by the Tolka, in 1832, the foundation of the present magnificent cemetery of Prospect, Glas-

nevin. Strange, indeed, is the history of the site. The cemetery on the south and the Botanic Gardens on the north side of the Tolka had been Church lands belonging to Mary's Abbey, but which were alienated by Henry VIII., of "blessed memory." The Protestant bishop of Kildare obtained a large portion of these valuable lands, on easy terms, from the Ecclesiastical Commissioners, and from him the cemeteries' committee purchased or rented them, thus falling back, after nearly three centuries of spoliation, to Catholic hands. Round here resided or tarried Dean Swift, Dean Delany, Tickell, Parnall, Addison, while Swift acted as his own compositor in setting up, in Dalville, overlooking Glasnevin bridge, the Drapier's Letters. A little lower down the stream was the famous battle-field of Clontarf, within the grounds of Holy Cross College, where brave Brien fell, Good Friday, 1014. In the village churchyard of Glasnevin sleep the remains of Robert Emmet—"Oh breathe not his name, let it sleep in the shade, where cold and unhonoured his relics are laid." The nine acres gradually expanded until the cemetery now includes over one hundred acres. An act of Parliament in 1845, incorporated the committee, an act that first recognized the territorial titles of the Catholic bishops. The average interments annually, in Glasnevin and in Golden Bridge, amount to 8,000, and the aggregate interments to the close of 1876 reach the enormous number of 305,831, being considerably in excess of the whole living population of the city of Dublin. O'Connell, thus, emancipated the dead as well as the living, and there he sleeps under the noble Round Tower, visible twenty miles at sea, in the centre of the Catholic Necropolis of his own creation. Round him repose many Irish worthies: Curran, Steele, Gray, Dillon, Mangan, Hogan, O'Donovan, O'Curry, Bishop O'Connor, Drs. Yore and Spratt, and scores of devoted priests and good and patriotic laymen. The income of the committee is about £3,000, and each year they vote nearly £2,000 towards Catholic education of the poor. No cemetery in the world surpasses Glasnevin in Christian aspect, while few approach it in order, arrangement, and neatness. While there are few large or expensive monuments, and, properly speaking, only two public ones, those to O'Connell and Curran, perhaps no cemetery in the world exhibits such a number of tasteful and elegant Christian memorials. If the stranger seeks one of O'Connell's noblest monuments let him stand in the centre of the magnificent and touching Necropolis with its 300,000 bodies awaiting resurrection,—and we answer him, *Circumspice.* And, if he desires subjects for thought, let him look across the Tolka and see the residence of Lindsay, the last Protestant Bishop of Kildare, inhabited by the Nuns of St. Brigid, patroness of that diocese and of Ireland; the church disestablished, and O'Connell and 300,000 Catholics in the consecrated soil of the ancient lands of St. Mary's Abbey.—*Catholic Review.*

DUBLIN.

THE national anniversary was most and best celebrated in the churches throughout Dublin, and a brisk spring holiday flooded the city with strangers. The congregations at a hundred Masses were enormous. Panegyrics of the saint were heard from the pulpits. Father Burke's eloquent voice sounded his praises in St. Saviour's. Out of doors the wearing of the shamrock was almost the only token of the day. It is a little singular that, while salvoes of Irish-American artillery were pealing across the New World, while speeches were making about the day around French and English boards, and toasts passing in far Australian huts, the only public celebration of the anniversary in the capital of the Irish race should be made in Dublin Castle. It is none the less true. The ceremony of trooping the colours at the Esplanade in front of the Royal Barracks, and that of relieving guard in the Upper Castle Yard, were marked with particular military emphasis; and the custom of exhibiting the shamrock bedecked viceroy to his subjects was carried out in better earnest than it has been for years. The various garrison guards assembled on the Esplanade at eleven o'clock, under command of Lieutenant-Colonel M'Blane, of the Highlanders, who was officer of the day. H.R.H. the Duke of Connaught, as commandant of the Rifles, was with his men. A squadron of the Inniskilling Dragoons brought their band. The bands of the Highlanders and of the 23rd Fusiliers joined the array. Having completed the tame ceremony of trooping the colours, the column set off with drums beating to mount guard in the Upper Castle Yard. The castle guard was increased that the ceremony of relieving them might be more imposing. As the gallant Inniskillings marched in under the archway, they struck up "St. Patrick's Day," and the three bands ranged themselves to right and left of the portico under the State apartments, while the two bodies of guards in the centre were changing places. When the relief was accomplished, the Lord Lieutenant came out on the red-clothed balcony over the portico, surrounded by a brilliant party of ladies and officers, and was received with evidently cordial cheers all over the square. His Grace wore the indispensable bunch of shamrocks on his left breast. When the Duke of Connaught was espied on the balcony, loud huzzas went up from the crowd. His Royal Highness wore another monster knot of shamrocks on the breast of his dark green tunic. The festival was observed in a becoming manner in the provinces. —*Universe.*

I understand that Chevalier O'Clery has initiated a movement amongst his Parliamentary colleagues to present an address to the Holy Father on the part of the Catholic representatives of Ireland on the occasion of the fiftieth anniversary of the elevation of his Holiness to the Episcopate. This example will, it is believed, be followed by the Catholic deputies of France, Austria, Germany, Spain, Belgium, Holland, the United States, Canada, Australia, and the South American States, so that in June next Catholic Christendom, through its national representatives, will present to its venerated chief a tribute of universal loyalty and devotion.—*London Correspondent.*

HOGG AND HUTTON'S ADVERTISEMENT.

PORT WINE, 1834 Vintage, 42 years old; per dozen, 110s.

PORT WINE, 1844 Vintage, 32 years old. A bargain. Per dozen, 75s.

BBROWN SHERRY, 10 years. Just received. Rare value Per dozen, 75s.

COLONIAL WINES, 30s. to 35s. per dozen.

LORNE WHISKEY (Genuine), 48s. per dozen.

HOGG AND HUTTON, Octagon.

HAVING disposed of all the TEN POUND TEN DOUBLE FURROW PIRIE'S PLOUGHS, except two: we now offer EXTRAS at the following reduced rates. After the end of May, any EXTRAS remaining unsold, will be charged for at the Trade Prices:—

1/2 Circular Coulters, 30s. per pair, Mould Boards, 30s. per pair. Socks, 36s per doz.

NIMMO & BLAIR, DUNEDIN.

MR. J. B. C A L L A N,

SOLICITOR, &c.,

JACOBS NEW BUILDING, PRINCES STREET

(Entrance in High-street),

DUNEDIN.

NEW ZEALAND RAILWAYS.

WAITAKI—INVERCARGILL.

TENDERS are invited by the Government for the Erection of a Fourth-class Passenger Station at Waikouaiti.

Drawings and specifications may be seen at this Office, and on the Railway Works at Waikouaiti.

Tenders will be received at this Office till NOON on TUESDAY, 12th June, 1877.

The lowest or any tender not necessarily accepted.

By command,

W. N. BLAIR,

District Engineer.

Public Works Office,
Dunedin, 25th May, 1877.

NEW ZEALAND RAILWAYS.

WAITAKI—INVERCARGILL.

BRIDGE PAINTING CONTRACT, No. 1.

TENDERS are invited by the Government for Painting Bridges on the Dunedin, Mataura, and Tokomairiro-Lawrence Sections of the Waitaki-Invercargill Railway.

Drawings and specifications may be seen at the Public Works Offices, Dunedin and Invercargill, and at the Town Clerks' Offices, Balclutha, and Lawrence.

Tenders will be received at the Public Works Offices, Dunedin and Invercargill, till NOON of TUESDAY, 19th June, 1877.

The lowest or any tender not necessarily accepted.

By command,

W. N. BLAIR,

District Engineer.

Public Works Office,
Dunedin, 25th May, 1877.

MISSING FRIENDS.

MR. HUGH HENRY O'NEILL, late of Gortnaglough, Tyrone, Ireland, is requested to forward his present address to the Manager, TABLET OFFICE, Dunedin. Important news from Home awaits him.

NOTICE.

MR. R. W. H. VINCENT has resigned the Agency of the NEW ZEALAND TABLET Company for Wellington.

MACANDREW TESTIMONIAL FUND.

THE CENTRAL COMMITTEE beg to request that Gentlemen who have promised Subscriptions, and those still desirous of Subscribing, will SEND their AMOUNTS to any Member of the Committee, or the Honorary Treasurer, on or before the TWENTY-FIFTH of JUNE, when it is proposed to close the list. Also that Country Committees and others who aid in the cause will send in particulars before the above date, to enable complete lists to be made up preparatory to the Presentation.

ALEXANDER SLIGO,

Hon. Secretary.

AN APPEAL.

FOR the last six years the "Daughters of St. Dominick" have been struggling to promote, in Dunedin, that good which it is the end of their Order to effect throughout the world,—namely,—the Education of Female Youth, in the path of science and virtue. The question of the advancement of true civilization, of genuine progress in the only real sense of the word—of the happiness of society, as of individuals, of the temporal and eternal interests of the rising generation, is eminently involved in the development and training of the young mind.

While the subverters of order and authority in Italy, Germany, and other countries, spare neither wealth nor energy in their efforts to mislead the young and innocent, shall we be dismayed by our poverty? Shall we make no sacrifices to save them? Shall we not rather call unto us the little ones of Christ,—shelter them from the baneful influence of corrupt principles and bad example—teach them that life has not been bestowed on them to be squandered in self-indulgence, vanity, or the gratification of their passions?—but that, on the contrary, it is to be devoted to the self-denying task of acquiring that solid, useful, and religious knowledge, without which they can never be good members of society here, or attain their noble destiny hereafter. To impart that all-important knowledge, the Dominican Nuns have devoted their existence: Hitherto their efforts in New Zealand have been much impeded by the numerous difficulties in which they have been placed. The want of suitable conventual and scholastic buildings has been a sore trial, and numberless have been the inconveniences arising therefrom. Plans for a Convent, suited to the requirements of the Dominican Rule, and affording facilities to the Sisters for conducting their Schools, according to the style of their European Houses, have been drawn out;—the means alone are wanting for the accomplishment of the design. The Nuns, therefore, earnestly solicit donations towards a work which will involve an outlay of at least fourteen or fifteen thousand pounds.

The smallest contribution will entitle the donor to a place on the list of Benefactors, for whom prayers are daily offered.

DOMINICAN CONVENT, DUNEDIN
FEAST OF THE PRESENTATION OF OUR LADY.

DOMINICAN CONVENT BUILDING FUND.—PER MR. O. CUMMINS.		£	s	d
Mr. John Roach, Blue Spur	...	1	0	0
„ J. Roughan, Lawrence	...	1	1	0
„ J. Daly, Clutha	...	1	0	0
„ J. Dillon	...	1	0	0
Mrs. Kelly	...	1	0	0
Miss M. O'Donohue, Clutha	...	0	10	0
A. Friend, Manuka Creek	...	1	1	0

Subscriptions paid to Mr. O. Cummins will in all instances be forwarded to the Lady Superior, and acknowledged in the NEW ZEALAND TABLET.

THE following SUMS have been received as Subscriptions to the TABLET for the week ending May 30, 1877:—

	£	s	d
Mrs. O'Donnell, Kaikoura, to July 10, 1877	...	0	12 6
Mr. Smith	...	1	5 0
Mr. J. C. O'Connor, per Mr. T. O'Driscoll	...	2	8 6
Mr. D. Hanlon, Clyde, to May 22, 1877	...	1	8 0
Mr. J. McGrath, Naseby, to May 29, 1877	...	1	5 0
Mr. G. Purton, St. Bathans, to April 24, 1878	...	1	5 0

Subscribers are warned that unless their subscriptions are duly acknowledged as above within a reasonable time, some accident may be suspected. They are, therefore, requested to communicate with the Manager should their names not appear within a week or two from the date of forwarding subscriptions.

NOTICE.—Our Travelling Agent, MR. O. CUMMINS, is authorised to transact business on behalf of the NEW ZEALAND TABLET COMPANY, in those districts visited by him.

New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JUNE 1, 1877.

THE EDUCATION QUESTION.

ONE of our contemporaries—the Dunedin *Evening Star*—has recently had a leader on the subject of Education, which gives evidence that the editor's mind is in a state of progress towards the concession of justice to a large section of

his fellow subjects. He is clearly of opinion that it is not just, or politic, or commonly decent, for one section of the community, because it happens to be in the majority at present, to put its hands into the pockets of the minority, and extract hard cash for its own exclusive benefit. The editor of the *Evening Star* has not, indeed, altogether abandoned his proclivities in favour of free, compulsory, and secular education. But these have undergone a considerable modification; and for this we, as Denominationalists, are thankful.

The editor of the *Evening Star* proposes that Government should establish purely secular schools, not everywhere, if we understand him rightly, but wherever there may not be a sufficient number of private schools, including under this head Denominational schools; that education should not be free, except for such as are unable to pay fees; that Government schools shall enjoy no advantage over private schools which may be willing to become subject to Government inspection; that so much per head shall be allowed by Government for all pupils who attain a certain standard of proficiency; and that the attendance at school of all children, from five to fifteen years of age, shall be compulsory. This is, we think, a fair outline of the propositions of the *Star*.

On principle we are opposed to compulsion, and we think the end aimed at by its supporters could be obtained in a more natural and a wiser way. But, nevertheless, we do not think there would be any insuperable objection on the part of Catholics if the ideas of the editor of the *Star*, with two amendments, were carried out, embodied in law, and loyally enforced. The two amendments, to which we refer, were probably in the mind of the author of this leader when he was writing it. In order that Government schools should enjoy no advantages over private and Denominational schools willing to submit to Government inspection, provision should be made for the training of teachers for these schools, as well as for those of Government schools; and a better arrangement should be made as to the election of school committees than exists at present.

On these two points our Legislature would do well to follow the example of English legislation. In England the several denominations have their own training schools; and the Government grants annually a certain sum per head for all trained teachers who pass the examination required by law. This appears to be a most just and politic arrangement. There would be no difficulty in carrying it out in this colony. Then as to the school committees, every precaution is taken to at once secure a representation of minorities, and of public opinion. In order to the first, cumulative voting is allowed, and to secure the second, the ballot is resorted to, and voting papers are left at the houses of all ratepayers, and, when signed, collected, and the votes counted by responsible persons.

It strikes us that the system proposed by the editor of the *Evening Star*, modified by the two amendments we have just now stated, would secure justice to all, and meet the equities of the question in the present position of the colony. It would certainly give satisfaction and content to all, with the exception of a very few rabid secularists, secure for every man the expenditure of his own money in the way he desired, and save the Government from an expenditure which it could not honestly meet.

We shall be glad to hear what the *Evening Star* has to say further on this very important subject; and we rejoice to find that the discussion of this question is likely to lead to a satisfactory conclusion. As for ourselves, we can say that we are prepared to accept any compromise that does not call on us to sacrifice principle, and that, this saved, we shall heartily co-operate in working with the Government, and our fellow citizens, in promoting, in every way in our power, the education of the people.

RETRIBUTION.

THE spirit of the age is a spirit of money getting, and the chief end of man is widely considered to be the acquisition of property. The millionaire is the hero of the day, and the details of his career and the traits of his character are esteemed to be of as high interest as if he were one who, by virtue of a lofty intellect, had raised the standard of a nation, or whose philanthropy or bravery had rescued a people from famine, pestilence, or slavery.

Purse-pride, we are told, is the worst of all pride, and the man, whose mind becomes inflated only by the contemplation of his worldly possessions, is owner of nothing

which can by any accident elevate him in the least above grovelling point. Yet, of late years, many have made a noise in the world, of whom there seems to have been nothing worthy recorded, except that they had been endowed with a wondrous talent of acquiring wealth, and had employed such a talent to its uttermost. But this golden-calf worship is corrupt at the core, and, like many another false creed, is infected with a virus destined to destroy it. The votaries of the idol, while they make their obeisance and are loud in laudation, are secretly devoured by envy, and they are ready at any moment, as we believe it is the case with the inhabitants of certain heathen lands, to severely punish their gods should the occasion arise.

It is interesting to watch the various modifications of the growing enmity of the masses to men of wealth, and to trace its working amongst the impecunious, from the blood-thirsty Socialist on the continent of Europe, to the burster-up who threatens with bankruptcy the plutocracy of Victoria.

"Thou shalt not steal" is a very plain and definite commandment, and it is a difficult task to draw the line at which the property of another may be alienated without his consent, and yet so as to observe the obligations of honesty. It shall be lawful *par exemple* for a king to send out an army and possess himself of a city that has been for more than one thousand years the acknowledged possession of another sovereign, but for a band of *sans-culottes* to break into that king's palace and make their own of all they found there, would be outrageous robbery. This is unreasonable reasoning, and so, indeed, it is perceived to be, and the governments and rulers, that have so instructed the people related to them, have given a deeper lesson than they intended, and are drifting fast to that point at which it will be rehearsed in their ears, all too forcibly, by willing pupils.

In Victoria we perceive, according to the manner of the country and its circumstances, something also of this general war against capital, that bids fair at no distant date to tear the world asunder, and overthrow all existing institutions; and who shall say that the class attacked has not also done its part in stirring up the strife, in which, according to all appearance, it will probably perish? The squatter class has been noted for its selfishness. Throughout Australia tracts of country, that might long since have been covered with the homesteads of a prosperous people, are still populous only with the wild animals of the country. The dummy system and tricks innumerable have been successfully made use of, to secure to the dominant party the enjoyment of expanses of land, wide as principalities, and immigration has been encouraged only as the means of procuring cheap labour.

However dishonest then may be the mode in which it is now sought to dispossess the holders of gigantic estates, or however politically corrupt, it cannot but be felt that they have, in a great degree, brought retribution on themselves, and thus, though we may deplore the immorality of the whole proceeding, we cannot but acknowledge that, if it be successful, the sufferers will but have reaped that which they have themselves sown.

THE POPE'S JUBILEE.

On the 3rd of June inst. the fiftieth anniversary of the Episcopal consecration of his Holiness will take place—the celebration of his golden Jubilee. The following Brief is addressed to the faithful in connection with the glorious event which is now drawing near. The Brief is addressed "*Urbi et Orbi*," and is as follows—"Pius IX., Pope—To all the faithful of Jesus Christ who shall see these present letters health and Apostolic Benediction. Inasmuch as the Catholic Association of Italian Youth, in addition to the very many and distinguished works of filial affection, which, in union with the other faithful, it continually performs towards their common Fathers, with the object of testifying its zeal towards us, and of returning thanks to God because that, by His Providence and protection, notwithstanding the difficult times through which we have had to pass, we have been brought to our present age with such vigour of mind and body, has considered it right to celebrate our fiftieth Episcopal anniversary in our honour, and desires that it should come to the Christian community with blessings and happiness, we, to increase the fervour of the faithful, and being eager for the salvation of souls, anxious also to second the filial desires of the beforementioned association, by the mercy of God, and by the authority of his Apostles, Peter and Paul, graciously grant to each and all Christians, of both sexes, who, in this year, on the 3rd of June, in any church or oratory, assisting at the holy sacrifice of the Mass, being truly penitent, having confessed, and received communion, shall have prayed to God for the conversion of sinners, for the propagation of the Catholic faith, and the peace and triumph

of the Roman Church, a plenary indulgence and remission of all their sins, which may be applied, *per modum suffragii*, to the souls of the faithful departed who may have gone from this earth united by charity with God. We wish that to transcriptions or copies of these letters, subscribed with the hand of any public notary, and with the seal of any person in ecclesiastical dignity the same credit be attached as would be shown to the present letters if they were exhibited themselves. Given at Rome, at St. Peter's, under the Ring of the Fisherman, Feb. 28, 1877, in the thirty-first year of our Pontificate."

NEWS OF THE WEEK.

THE inquest consequent on the death of Margaret M'Intyre has resulted in a verdict of manslaughter against Mrs. Reid.

THE *Illustrated N. Z. Herald* for May is a remarkably good number of the publication in question, and contains several capital wood-cuts.

AT a battue lately held in Queensland for the purpose of destroying kangaroos, from 13,000 to 14,000 of the animals were killed.

THE Jubilee of the Holy Father will be celebrated on Sunday next, 3rd inst., which will be the fiftieth anniversary of his Holiness' consecration as Archbishop of Spoleto. The brief we publish elsewhere will explain the privileges to be gained by the faithful on this occasion. On Sunday next also, it being the Sunday within the Octave of the Feast of Corpus Christi, there will be exposition of the Most Holy Sacrament at St. Joseph's Church, Dunedin, commencing at the termination of the 11 o'clock Mass, and continuing until Vespers.

THE *Freeman's Journal* of May 12 has the following:—"For the last week it has been generally known, and with much satisfaction in Catholic circles, that his Grace the Archbishop of Sydney had appointed, as his Vicar-General, a clergyman well known for over a quarter of a century for his zeal and devotion to the interests of religion, and the promotion of institutions having for their aim the protection and amelioration in life of the less favourably circumstanced classes of this community. The Very Rev. Dean Sheridan, who now occupies the office of Vicar-General, had his early ecclesiastical training in Ampleforth College, England, from whence he volunteered to accompany the late Archbishop to this colony in 1847."

THE advance of the Russians in Europe has been impeded by floods, which have added to the difficulty of crossing the Danube. In Asia Minor they are progressing successfully, and we shall probably soon receive intelligence of the fall of Kars. The Mahomedans of Armenia are, however, a warlike race, and, if anywhere, we should expect to see a vigorous opposition here to the invading army.

THE political aspect in Victoria is exciting the interest of the journalistic world. The Melbourne correspondent of our contemporary the *Daily Times* in particular expends over the matter, according to his custom, a large quantity of blood-flecked foam. There, however, has long been room for improvement in the management of affairs in the colony in question, and whatever may be thought of the "bursting-up" business, it is to be hoped that the Liberal party will use their power generally to the advantage of the community. They can hardly employ it to worse ends than those pursued by the late Government.

We learn that the ship *Calyppo* has arrived safely in London.

THE magnificent allocution of His Holiness the Pope, with which we furnish our readers in the form of a supplement, was subjected at Rome to the closest scrutiny before the officials of the Italian Government would allow of its publication. There is every reason to believe that they at length made up their minds to permit it to appear unwillingly, and fearing to encounter the indignation of the whole Catholic world which their refusal would have called down upon them. Quite enough, however, took place on this occasion to furnish an additional proof of the insulting surveillance exercised over the actions of the Holy Father, and to stamp with falsehood the pretence of his freedom.

A MAN named John Walsh lost his life on Tuesday last by the fall of a tree at Pine Hill. Deceased has left a large family, but, we believe, they are amply provided for. He was well known in Dunedin, where he for many years carried on business as a dairyman.

THE usual weekly meeting of the Dunedin Catholic Young Men's Society, was held in the Schoolroom on Wednesday evening last, when there was a large attendance of members. In addition to the usual business, the first act of the "Merchant of Venice" was read by various members in a very creditable manner. It is intended to go right through the play. Members are requested to attend next meeting, when the debate is to take place.

WE understand that it is purposed to close the subscription list in connection with the testimonial to the late Superintendent on the 25th inst. We hope to hear that a sum sufficient to make the affair a genuine and handsome success has been collected by the appointed day. Intending subscribers or persons interested in the matter, in which the credit of Otago is to a great degree implicated, will do well now to come forward, or to make additional exertions in the cause.

It will be found in our advertising columns, that Mr. B. Brown has opened an establishment as Plumber and Gasfitter in Dunedin. Mr. Brown has just returned from Europe, and is prepared to furnish all the newest improvements in his particular line.

COMMERCIAL.

MR. HENRY DRIVER (on behalf of the New Zealand Loan and Mercantile Agency Company) reports for the week ending May 30, as follows:—

Fat Cattle.—110 head were yarded at the market to-day, consisting of good to prime quality, and prices were firm at about last week's quotations. Best pens of bullocks brought from £10 to £13 10s; do cows, £8 to £10 10s—or equal to 27s 6d per 100 lb. for prime quality, and 22s 6d to 25s for medium.

Fat Calves.—14 were penned and sold at from 25s to 65s, according to weight and quality.

Fat Sheep.—1895 came forward. There was a further improvement in prices of about 1s 6d to 2s per head on anything like good quality. Best cross-breds brought from 10s 6d to 14s; merinos, from 5s 6d to 9s—or equal to 2½d per lb for prime mutton. At the yards we sold 400.

Store Cattle.—There is a demand for all descriptions of store cattle at about £6 to £7 15s for three to five-year-old bullocks, and £3 10s to £5 for cows.

Store Sheep.—We have no transactions to report.

Sheepskins.—We had a full supply at our weekly sale on Monday, principally green butchers', which met brisk sale. Cross-breds, 3s to 3s 4d; merino, 2s 1d to 2s 8d; lambs', 1s 6d.

Hides continue in good demand at late rates. Green butchers' sold at 18s to 21s 6d; wet salted, light and inferior, 12s to 15s; medium, 16s to 20s.

Tallow.—We sold several small country lots at 28s to 30s; one prime lot of mutton in shipping order sold at £34 per ton.

Grain.—Wheat market is very firm at 6s 3d to 6s 6d for good to prime milling—very choice would bring a still higher rate; inferior brings 5s to 5s 6d. Oats have advanced since Monday to 3s per bushel for all good samples fit for shipping, at which price some holders refuse to sell. Barley is a very heavy sale, the supply too great of discoloured samples, which, if at all fit for malting, sell at 3s 6d to 4s; brighter samples range at 4s 3d to 4s 6d; very choice, none offering. Feed samples are more inquired for as oats are advanced, and inferior wheats are too high for fowls' feed—2s 9d to 3s.

MR. A. MERCER reports as follows for the week ending May 30, 1877, retail prices only:—Fresh butter, in ¼ and 1lb prints, 1s 4d to 1s 6d per lb; fresh butter, in lumps, 1s 3d; powdered and salt butter, 1s 3d. Fresh butter this season has been more plentiful than usual, and this week it is getting scarcer in good brands, and likely to advance. There is no demand for keg butter at 1s 1d to 1s 2d. Cheese, 10d to 1s; English cheese, 1s 3d to 1s 4d per lb (no demand); side and rolled bacon, 9d to 10d per lb; English ham, 1s 4d (little or no demand); beef ham, 9d; eggs still very scarce, but not much asked for at the present price, 3s 3d to 3s 6d.

MR. J. FLEMING reports (wholesale prices) for the week ending May 30, 1877, as follows:—Oats (feed), per bushel, 2s 6d; milling, 2s 9d. Wheat (chicks), 3s 6d to 3s 9d. Barley, malting, 4s to 4s 6d; feed, 2s 6d to 3s. Pollard, scarce. Bran, £3 15s, bags included. Flour, large bags, £17; small, £17 10s. Oatmeal, £16. Potatoes, new, 4s per cwt. Hay, new, £4; old hay, £5 per ton. Chaff, £4 per ton. Straw, £2 per ton.

MR. J. VEZEY reports for the week ending May 30, 1877, retail:—Roast beef, 5d to 8d per lb; boiling do, 4d to 5d per lb; stewing do, 4d to 6d per lb; steak, 6d to 9d per lb; mutton, 2d to 5d per lb; veal, 4d to 8d per lb; pork, 6d to 8d per lb; lamb, scarce, 2s to 3s 6d per quarter.

MR. SKENE reports for the week ending May 30, 1877:—Outdoor labour is again at a complete stand still. Men can do little good between the short days and the great rainfall. However, people, with forethought, prepare themselves for short pay at this season. The demand is constant, and never slackens for good ploughmen. Shepherds are seldom needed at this season. Female servants are scarcer than ever they have been, and the only remedy is a few choice shipments. Carpenters, masons, and all connected with the building trade, are now slack, and on short pay. Bushmen and mills are quiet. Male hotel servants are in small demand. Only storemen and clerks, with colonial experience, are wanted. Couples are in fair demand. Wages—Day labour, 7s, 8s, and 9s; cooks, waiters, boots, &c., 20s, 25s, and up to 50s; couples, £65 to £80; carpenters, 10s to 12s; ploughmen, £52 to £60; dairy people, 15s, 20s, and 25s; hotel females, 12s, 15s, 20s, and 30s; dairy and private house do, 10s, 12s, 15s, and 20s; storemen and clerks, 30s to 60s; boys and girls, 5s to 10s; coal miners go from 10s to 12s; shepherds, £60 to £70.

MODERN ENGLISH ATROCITIES.—THEIR REMEDY.

ENGLAND is proud of her wealth, her commerce, ships, and machinery of all kinds. Yet these are things "after which the heathen seek" and ever have sought. Amidst all her splendour and material prosperity there is, as shown by statistics, an amount of popular destitution, ignorance, and of vice in its most revolting form in modern England, such as may well excite the pity and horror of all the nations of the world, civilized and barbarian.

Much of this misery exists among the very class who show skill and industry. England owes the greater part of her material prosperity—I mean the workmen; and the greater part of this misery and degradation springs from the sale of an article, the revenue from which tends to enrich the Government, more probably than the revenue from any other source—I mean alcoholic drink, of course. The richer the Government of England becomes in this way, the more degraded and brutalized her people become. The pen of an able and philanthropic member of Parliament has recently described a scene in which the horrors of the Bulgarian

atrocities are, if possible, surpassed, and which occurred in a public-house among the workmen of England. The Turkish ruffians destroyed the lives of women and babes in the heat and excitement of a rebellion. The victims of their demoniacal fury were aliens in blood and religion, and some of their relatives or co-religionists at least had given provocation. But the English monsters wreck their fury on their own innocent wives under circumstances and in a manner which makes one's very blood curdle with horror to read of them; and what is more, this has been done in the presence of *men* who have coolly looked on as the pitiless and inhuman monster was committing the atrocity.

Scenes of a similar kind, we are led to infer from this writer, are not rare in England. Where is the remedy for these miseries? It is plain the Anglican Church with its enormous wealth, and the Protestant sectaries with all their money and zeal fail to reach the root of the evil. The well-directed efforts of the Catholic Church alone can stay this moral plague in England. There she has free course and protection under a religious and just sovereign—and the natural disposition of Englishmen is good, though corrupted and degraded by selfishness in the past.—*LATIC.*

HIBERNIAN-AUSTRALASIAN CATHOLIC BENEFIT SOCIETY, INVERCARGILL.

ST. MARY'S BRANCH, No. 96.

A SPECIAL meeting of the above Branch was held on Monday, May 14, 1877, for the purpose of opening a Juvenile Contingent in connection therewith. The President, Bro. John Keveney, was in the chair, and all the officers, and several past officers of the Branch, were present. Owing to the inclemency of the weather, the attendance of juveniles was not large; however, 13 were enrolled. The Rev. Father Higgins, Treasurer to the Branch, gave the opening address, which was very instructive. He explained several of the most important laws of the Society, which he assured the juveniles they were bound to obey. He exhorted them, in particular, to practice obedience to the laws of God and His Church, and to their parents and superiors, and also to the laws of the land, and by doing so they would become true Hibernians and respectable and useful citizens in every sense of the word. The following Juvenile officers were elected—Masters Thomas Anthony, President; Thomas Tuohy, Vice-President; James Tracey, Secretary; John O'Neil, Warden; John Maher, Guardian. It was resolved that the Juveniles should meet on the same night as the Branch, but one hour earlier, in order to transact Juvenile business first. It is the intention of the Branch, as soon as possible, to form a life and drum band; and the Juvenile Secretary was instructed to write to Dunedin for information regarding it. The meeting was closed in due form by the Rev. Father Higgins reciting *The Angelus*.

OUR SCHOOLS.

ANOTHER large school has been thrown upon Catholics for support. The aid to St. George's, Carlton, was withdrawn at the end of last month, and at the same time the chief teachers went over to the State. But the school, notwithstanding, was not closed for a day; a new staff of teachers was immediately provided, and they are in every respect highly qualified for the duties entrusted to them. Immediately after the change there was a slight falling off in the attendance, some of the children having gone to the Government establishment, their parents being under the impression that St. George's would not be maintained. The truants have now, in almost every case, returned to their old quarters; and as the characters of the teachers have already established an excellent reputation for the school, it is certain to become more popular and larger than it has ever been. The cost of supporting it will, of course, fall on the Catholics of the district; but in every respect they are quite as capable of performing their duty in this matter as their brethren in any other part of the colony. There are not many parts of the colony where Catholics are not making the necessary sacrifices, and these examples will inspire the Carlton Catholics to do their duty freely and generously. They cannot but feel that they are subject to oppression in being excluded from the Government schools, and obliged to support their own while taxed for the former; but that sense of wrong from which they suffer will inflame them with a true spirit of Catholicity, with which submission to persecution is wholly incompatible. They are not likely to forget that the blow which falls on their shoulders was aimed at their faith, and then they will bear it without a thought of surrender. They will understand that they are tempted to sell the faith of their children for a few pieces of silver, and they will spurn the offer. And they need not be told that a greater treasure than that faith neither they themselves nor their tempters could bestow on these poor children, whom the Church is now with so much solicitude and tenderness endeavouring to shield. The Catholics of Carlton will reject the bribe as the Catholics in so many other parts of the colony have done, and when the system planned to destroy Catholicity has done its worst, the Catholics will be a united body, presenting an unbroken front, and preserving Christianity as God's own faithful children.—*Advocate.*

In Paris, where the art of education is so thoroughly understood, and the health of the body is no less carefully studied than the culture of the mind, and the Gymnasium is an institution much patronized, not only by males, but as well by members of the gentler sex, belonging to all classes of society. An establishment of the kind has now been opened in Dunedin by Messrs. Loug and Parmentier, and we have no doubt that persons who frequent it will speedily experience the benefit to be derived from it in increased strength of body and improved symmetry of limb.

THE CATTLE PLAGUE IN EUROPE.

The cattle plague now raging in Europe is not a modern scourge. It was known to the ancients, and its contagious character was pointed out by Columella in his work, "De re rustica." The wars of Charlemagne spread it all over Europe in the fourteenth century, and from 1711 to 1714 its ravages were fearful. In the after periods it caused a loss to Western Europe of 1,500,000 head of cattle. In 1745 two calves bought in Holland introduced the typhus, carrying off 109,000 head of cattle in Lincolnshire alone, and other countries in like proportions. The disease, despite the precautionary measures of the English Government, lasted till 1757, and then only because the cattle stock of England was exterminated. The cradle of the disease is in the steppes of Russia, in the rich pastures along the Dnieper and its branches, and where 8,000,000 of cattle are raised for the great markets in Bessarabia, Kenson, Podolie, &c. Thence they pass into Hungary, Central Russia, and Prussia. England, Belgium, Holland, and France have no trade in cattle with Russia. They transport live-stock, however, from Russia, excepting France, which draws its supply from Austria and Hungary. It is in this way the invasion of 1665 is to be accounted for. One hundred thousand head of cattle annually enter Galicia and Hungary from the steppes of Russia, and there the typhus is almost permanent.

There is but little doubt that the cattle of the steppes can transport the virus of the plague without being struck with it themselves, down to the time when the bad nourishment and want of water, with the fatigue of long journeys by rail, cause it to burst forth. The pestilential virus has lain dormant for six months without losing its strength. The disease is highly contagious, and is communicated to dogs, sheep, and horned beasts of the same enclosures. Farm-hands have carried the germs of the disease in their clothes, and have given it to animals in their charge; herds have even been struck with the disease from following the same road which beasts had passed over an hour or two before. By a strange peculiarity, and special to this disease, the more the cattle plague is distant from its original locality the more intense is its malignity. Nothing but the severest measures against the importation of cattle from infected countries will prevent its extension.—*Philadelphia Press.*

LITERARY PREDICTIONS.

A WELL-KNOWN writer in the seventeenth century—William Winstanley—in his "Lives of the English Poets," thus speaks and prophesies of Milton; "John Milton was one whose natural parts might deservedly give him a place among the principal of our English poets, having written two heroic poems and a tragedy. But his fame has gone out like a candle in a snuff, and his memory will always stink." One of the most illustrious of Milton's brother bards, Edmund Waller, in one of his letters, refers to "Paradise Lost" as a tedious poem by the blind old schoolmaster; in which there is nothing remarkable but its length. Horace Walpole, as shrewd a man and as accomplished a critic as ever lived, has obligingly informed us who were the "first writers" in 1793. Posterity would probably guess with Macaulay that they were Hume, Fielding, Smollett, Richardson, Johnson, Warburton, Collins, Akenside, Gray. Not at all. They were, according to a contemporary, Lord Chesterfield, Lord Bath, Mr. William Whitehead, Sir Charles Williams, Mr. Soame Jenynge, Mr. Cambridge, and Mr. Coventry—that is to say, a pack of scribblers, only one of whom is known even by name to ninety-nine readers out of a hundred—Lord Chesterfield—and he is remembered chiefly as the ninkpin of Dr. Johnson and Cowper. George Stevens as remarked that nothing short of an Act of Parliament would induce people to read the sonnets of Shakspeare, and Johnson prophesied a safe immortality for Pomphret's famous "Choice." Every one knows how the great *Edinburgh* received Byron's first attempts, and what it "prophesied" concerning him. When Dickens brought out "Pickwick," a leading review, condescending to notice the "low Cockney tale," shrewdly perceived that the author was already proving himself unequal, and that the "thin vein of humor" was rapidly showing signs of exhaustion. In the author of "Ænone," "Locksley Hall," and "The Lotus Eaters," the keen and searching critical acumen of the *Quarterly* could only see a minor star of that "Galaxy or milky way of poetry of which the lamented Keats was the harbinger," and the future author of the "Idylls" and "In Memoriam" was received with peals of laughter, and consigned placidly to oblivion.—*Globe.*

His Royal Highness the Duke of Connaught lately spent a few days in Kilkenny Castle, one of the most splendid mansions in the three kingdoms, the guest of the Marquis of Ormonde, who gathered round his Royal Highness not only the rank and station of that splendid county and its adjoining ones, Carlow, Wexford, Waterford, Tipperary, and Queen's, but also the middle and professional classes and the traders of the ancient city. In the hunting-field H.R.H. met some of the most accomplished sportsmen to be found in Europe, Kilkenny being classic ground for country gentry. In the noble picture gallery in the castle, the Duke of Connaught saw the portraits of more than one Butler, Catholic Archbishops of Cashel, one of them author of "Butler's Catechism," an outline of Christian doctrine familiar over the globe wherever a child of St. Patrick is to be found. His Royal Highness expressed to many the intense gratification afforded him by his visit. He examined the city where the Confederate Catholics in 1641 rallied for God, for the Church, for the King, and for the people; James, Marquis of Ormonde, being then Lord-Lieutenant of Ireland. These visits of the Duke of Connaught must soon familiarise him with the genialities of Irish life, and attach him to the warm-hearted people amongst whom he is so cordially received.

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For you to swallow!

No more are you to repeat Bottles and Pills,
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No more are you required to pay half-guineas
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None genuine unless doubly sealed on
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V.S.,

(in circle),

With red sealing-wax, and my signature on
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Fine qualities of Teas and Sugars kept in stock.

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The above handsome and substantial struc-
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view of supplying first-class accommodation to
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and stone throughout (nothing but the best
material being used in its construction), and
contains sixty rooms, including Bar, Bar
Parlor, Commercial, and Sample Rooms,
all of which are furnished in the most
superb manner. The Bedrooms are lofty, and
have thorough ventilation. The situation, as
far as health is concerned, cannot be sur-
passed in the Province, and splendid views of
the Harbor and Ocean Beach are obtainable
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Hot, Cold, and Shower Baths at all hours
during the day.
Passengers called in time for the early Trains
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Private Rooms for Families.
None but the best brands of Liquors kept.

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Wishes to intimate to his Friends and the
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first-class accommodation. Good stabling with
paddock accommodation. One of Alcock's
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The PROPRIETORS have just opened a
large Shipment, comprising the Latest
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WINTER BOOTS,

Which they can specially recommend for
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The Boys' Strong Nailed Lace-ups, 7s. 6d.;
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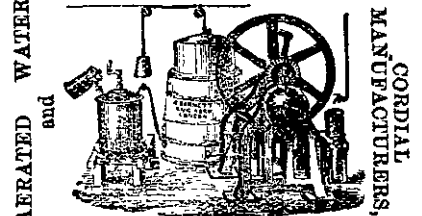
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NEWS BY THE SAN FRANCISCO MAIL.

We are glad to place on our list of foreign exchanges the *New Zealand Tablet*, published at Dunedin. It is a well conducted paper, and seems to be an able and zealous promoter of Catholic interests. There are two Bishops in New Zealand, one at Dunedin, the other at Wellington, and it is evident that the Church is making great progress in that country, judging from the mention of new churches, convents, and schools in the *Tablet*. In looking over the first numbers that have reached us we were surprised to come across some pieces from the *Ave Maria*.

The recent illness of the Holy Father was grossly exaggerated by the cable telegrams. It seems that he one day suspended the customary audiences on account of a slight indisposition, and this was magnified into an alarming illness, and gave rise to the most absurd speculations as to his probable successor, &c. His Holiness is quite well again, and has resumed his daily audiences, charming everyone by his accustomed amiability.

Our American friends will be glad to learn that steady legal steps are being taken to promote the completion of the O'Connell National Monument, impeded by family strife regarding the will of Foley the eminent sculptor. It is not very long since I spent several hours in the studio, in Osnaburg-street, London, with Mr. Brock, Foley's chief artist, and I am bound to state that neither Europe nor America has such a work of art, in the shape of a memorial, as the O'Connell monument, which Foley left all but completed.

Dr. Moran, Bishop of Ossory, is editing the Life and Letters of the late Very Rev. James Maher, D.D., parish priest of Graigne (Carlow), his kinsman, who was uncle to the Cardinal Archbishop of Dublin. Dr. Maher's career covered a long and deeply interesting period of the modern history of the Irish Church, from the accession of his bishop, the illustrious Dr. Doyle, to the overthrow of the Irish Protestant Church; nor was his voice or his pen ever quiescent during that half-century. The volume will form an interesting contribution to the modern history of Ireland.

The *Carlow Post* says that every now and again in the anti-Catholic Press we come across some flippant reference to the new doctrine of the Immaculate Conception, promulgated to the world by his Holiness Pope Pius IX. It will hardly serve to placate such writers, but still it may do no harm to remind them that the late commemoration of that mystery in December was the fourth centenary since the same Feast was, with its own Liturgy, celebrated as a universal Feast by the whole Church. That was according to the constitution of Pope Sixtus IV. published in 1476; and, being prior to the establishment of Protestantism, and also prior to the discovery of America, should certainly be old enough to satisfy the average scribbler.

The Irish Lord Chief Justice, in opening the Galway Assizes on Monday, was able to state that the country was in a peaceful and quiet state, and comparatively free from crime. Throughout the whole circuit the same satisfactory state of things prevailed. There would seem to be no patriotic Englishman in the West of Ireland committing crime to "foist it upon the Irish."

A Bill has been introduced in the Commons to authorize the enrolment of volunteer corps in Ireland, established on the principle and subject to the regulations controlling the various corps at present existing throughout Great Britain and the colonies. The Bill contains forty-eight clauses, which are based on the law at present in force with regard to the organization of the volunteer force in Great Britain, but it has not the slightest chance of obtaining a second reading. We fear the Irish people will have to wait until their Parliament meet in the "old house at home" before they will have a volunteer force of their own.

The citizens of Dublin have assembled in public meeting, and have adopted the Public Libraries Act with only one dissentient voice. Mr. Gray was the chief mover in this matter, and has done his work well. One of the resolutions was moved by a Catholic priest, and seconded by a Protestant clergyman. The chief opposition in the Dublin press seems to be on the part of the extreme Protestant party as represented by the *Dublin Evening Mail* and the old Orange *Saunders's News Letter*. And yet these are the papers that talk of "Romish ignorance."

The *Saturday Review*, in a recent article on "Federalism, Dualism, and Home Rule," engages in the labor of defining the first two of these forms of government, and showing that the Irish Home Rule demand does not accord with either of them. Federalism and dualism, it says, may be very good things in themselves, and one or other may answer admirably in other countries, but Ireland needs none of them, because "Ireland is not as Hungary was before 1866, held in bondage by Great Britain." This, to begin with, is a pretty fair specimen of an English blunder. We are not aware that Hungary was held in bondage by Great Britain before 1866. But we know very well that Ireland has been held in such bondage before and since. In saying that Ireland has nothing to complain of, the *Review* simply begs the whole question. Surely the Irish people are entitled to have an opinion on that point. Every set of oppressors in the world are always ready to declare that the people under their sway have no just cause of complaint. The Austrian government made exactly such protestations with regard to the Hungarians. "The dualism of Austria and Hungary," says the *Review*, "arose as a medium between the illegal absorption of Hungary by Austria, and a complete separation of Hungary from Austria." So has Ireland been "illegally absorbed" by England, against which absorption the Irish people mean to struggle to the death. But Ireland, says the *Review*, "is simply a part of the same kingdom with Great Britain," no more, we say, than Hungary was or is a part of Austria. But Ireland has a constitution, says the *Review*, to which we reply that she has not her own constitution, but a sham constitution forced on her by England, under cover of which constitution she is robbed, depopulated, and degraded by England. Vienna journalists pre-

vious to 1866 could write against the national claims of Hungary just as flippantly as London journalists now write against the claims of Ireland. The battle of Sadowa, which brought the Austrian empire into imminent peril, put an end to such logic as far as Hungary was concerned, and obtained for that country the rights for which her people had long contended in vain. If England should wait for *her* Sadowa, it may be too late to offer either federalism or dualism, or any other sort of political connection with her, to the Irish people.

One day, on the Boulevard Pereire, Paris, a mad dog started in pursuit of a velocipede, mounted by a boy of fourteen named Dupraty, living in the Boulevard, No. 16. The case was a terrible one, and ended in the fall of the boy. Happily it was in the iron of the velocipede wheel that the teeth of the mad bulldog closed. There ended the first act of the drama. The second follows: In an impulse of passionate joy on seeing her son saved from so great a danger, Mme. Dupraty pressed her lips to the wheel of the velocipede. Some hydrophobic virus had remained on the iron, and after an agony of a fortnight the poor mother died, raging mad.

The *Journal d'Alsace* says that it receives almost daily communications, which give evidence of the profound emotion caused in every family by the orders of expulsion from the territory of Alsace-Lorraine, recently intimated in the most unexpected manner by the authorities to very many who have expressed their preferences for the French nationality. Young men connected for many years past with commercial and banking houses, heads of firms, fathers of families, all have been affected by an order of this nature coming at a moment when they least expected it. This rigorous measure, which nothing can justify, in a general point of view, cannot but act fatally in every respect. Not only will it ruin many a bright prospect and prosperous career, and throw the commerce and industry of the annexed provinces into inextricable embarrassments, but it is also sowing in the hearts of the people whom it touches and injures in their affections as well as in their interests, the seeds of a discontent which they take no pains to conceal.

A terrible catastrophe has just occurred in France at the village of Port (Ariège). Seven houses, of which five were inhabited by about twenty persons in all, were buried three days back by an avalanche. Several corpses have been extricated, but the work of clearing away the snow presents great danger.

Biett, the illicit manufacturer of *matanette*, a kind of dynamite, which is prohibited in France, has been sentenced to three years' imprisonment and the payment of a fine of 30,000fr. Forty-two barrels of his explosive products were placed in the fort of Larmon, where they blew up all the buildings and killed ten men.

"A few days since," writes a reporter of one of our French exchanges, "I passed through Beaucaire. I had gone to pray at the tomb of St. Martin at Tarascon, which is only separated from Beaucaire by the river Rhone. A historian, with whom I by chance became acquainted, kindly offered to accompany me to the hermitage of St. Sixtus, in the environs of Beaucaire. It seemed strange to me that this Bishop, ordained by St. Peter, according to the Roman Martyrology, and first Bishop of Rheims, has left his work here even after a lapse of nineteen centuries. This was explained to me, however, by my religious historian, who quoted a still extant tradition and gave other incontestable proofs. St. Sixtus was one of the band of Bishops whom the Prince of the Apostles had sent from Rome to evangelize the Gauls. Having fallen sick at Beaucaire, he remained there and built a little hermitage, in which he dwelt for some time. The faithful kept this hallowed spot in great esteem until the times of the Calvinists; and even up to the period of the Revolution, St. Martha and St. Trophimus, first Bishop of Arles, had commenced to sow the Gospel at Beaucaire, and St. Sixtus, during his convalescence, continued the mission. After being fully restored to health he went to Rheims, where he founded that episcopal see. St. Denis, the first Bishop of Paris, was among the first band of missionaries sent from Rome; St. Sixtus belonged to the second. A chapel, dedicated to St. Peter, and still to be seen at Beaucaire, not far from the Rhone, seems to have been built by St. Sixtus, even during the lifetime of the Prince of the Apostles."

It is stated beyond doubt that King Victor Emmanuel is afflicted with a polypus of the tongue. This does not prevent him from going out, but it is a great impediment in his speech and in the taking of his meals. The courtiers around the king try to hush the matter up, but in spite of this it is whispered so loudly that before long it will be known everywhere. It is known that about two years ago a scurrilous pasquinade could be seen in the streets of Rome, representing the Pope on one side, and King Victor Emmanuel on the other imposing silence upon the venerable Pontiff, saying: "To speak is silver, but to be silent is gold." This satanic pasquinade finds its illustration in the new law to be enforced against the clergy, but it is said that the king since his affliction with polypus of the tongue is much concerned about the sanction of this law. May God grant that he reflect twice.—*Propagateur Catholique*

A telegram from a correspondent of a contemporary at Constantinople says: We are threatened with a complete stoppage of business in the Ottoman post and telegraph offices. The employees refuse to take depreciated paper in payment of their already small salaries, and have sent in their resignations from all parts of the empire. The Grand Vizier has referred their petitions to the Council of State, but the Minister of the interior has declared that if they will not work for the pay offered they must be dismissed, and other persons put in their places. This is impossible, as there is no reserve, especially of telegraphists.

The amount which the German Parliament have been asked to vote for the salary of the German ambassador in London amounts, in English money, to a trifle over £9800, being an advance of £1500 on the vote of last year. In justice to the Opposition it is only fair to say that our own ambassador in Germany receives

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TO ENGINEERS, ARCHITECTS, CON-
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FOR CASH ONLY.

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DRAPERY MART,In connection with his well-known
CLOTHING AND MEN'S MERCERY
ESTABLISHMENT.In order to make this new undertaking a
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GREAT INDUCEMENTS ARE OFFERED.FACT No. 1.—Winceys Cheaper than ever.
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Counterpanes, Toilet Covers, Sheetings,
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something less than Count Münster has hitherto been credited with, his salary being £7000. That is, however, less than other of the British embassies. Our minister at Vienna, for example, has £8000 a year. The British minister at St. Petersburg has £7800. Sir Henry Elliot had £8000; whilst our ambassador to France has £10,000. Of other ambassadors the British minister at Rome has £7000, and an allowance of £1200 for rent. The United States is not credited with an ambassador, but her Britannic majesty's envoy extraordinary and minister plenipotentiary adequately sustains these titles on a salary of £6000 a year.—*Mayfair.*

The return to unity of the Churches separated from the Holy See is a work which many noble souls have laboured to accomplish, and one for the success of which devout prayers are unceasingly offered in every part of the world. An Association for this object has been founded by Rev. Father Schouvaieff, a member of the Order of Barnabites. The rule of this excellent religious Society obliges its members to recite a prayer every day to the Blessed Virgin for the return of the Orientals to Catholic Unity. The Orientals, as is well known, have a great devotion to the Mother of our Lord. Father Schouvaieff is a convert himself, and he feels inspired to labour for the reunion of Christendom. It is not without significance, he says, that the Russians have preserved among the few precious germs of their faith a devotion to Mary. It is not in vain that they invoke her, that they call upon her, that they believe in the Immaculate Conception without perhaps being aware of it, and that they celebrate the Feast of this mystery. Mary will be the link by which the schismatic Church will be reunited to the Holy Roman Catholic and Apostolic Church; she will make of all who love her a people of brothers under the paternity of the Vicar of Jesus Christ. We may rely on the Mother of God for the return of the Oriental and Greek Russians to the Catholic Church.

The *New England Journal of Education* says that at a recent examination in one of the public schools, the question, "Why is Palestine called the Holy Land?" was put to a class in geography, and elicited from one of the boys the written response, "Because Satan lived there." As a still further illustration of the great ignorance of Scripture which prevails among the rising generation, it speaks of a reading class containing sixteen children between eight and nine years of age, who on coming to the expression in their reading-book, "Since the days of Adam," were asked by their teacher who Adam was. Not one of them had ever heard of Adam or Eve. And yet twelve of them were Protestants, and lived in a land of "open Bibles." But really, such ignorance is discreditable to either Catholic or Protestant, and there is neither reason nor excuse for it. It looks very much as though secular schools, supplemented by "home training," and Sunday-schools were not accomplishing all that was expected of them.

A certain class of people are so fond of declaring that the celibacy of the clergy is a dreadful thing, and of urging that they would be so much better fitted to understand and discharge their parochial duties if they were married and had families, that we wonder with what feelings they will read the following, which we copy from the *Calcutta Englishman*, of February 16th.—"The Rev. Mr. Le Mare, of the London Mission, was staying lately at a station in the Hospet division. The wife of the engineer, Mr. Norfor, died of cholera. The rev. gentleman was requested to read the burial service over the remains of the poor lady, to which request he sent the following reply: 'MY DEAR SIR,—I sympathise with you most deeply in your affliction, and were I alone I would feel happy to do all I could to express my feelings; but I have my wife and baby with me, and we feel so anxious on account of our child, that I must beg you kindly to excuse my reading the service.—Yours sincerely, E. LE MARE.'—*London Universe.*

An interesting but not surprising piece of news comes to us from England, on the authority of the *London Echo*. The Anglican Church, which ceased to have any connection with the one true Church of Christ 320 years ago, has since then been kept together, in a sort of a fashion, by the authority of the State; although from time to time large bodies of its members have seceded from it and set up on their own hook. Now, however, it is to be rent in twain. "The Ritualists," says the *London Echo*, "have decided on the formation of an entirely new communion, and to secede from the existing Church of England, it is said, on the 29th of May next." "An archbishop and two bishops" are to be consecrated by "two foreign prelates"—we suppose these must be Mr. Reinens and the Jansenist bishop—and, "in order to avoid transgressing the law of the Church," they will take "English episcopal titles which have lain long in desuetude. Mr. Tooth is to be one of the three. The ritual and manual of the new sect has been printed. It contains directions for the administering of the Seven Sacraments" appointed by the Roman and Greek Churches, with the three creeds now in use, and the Decalogue after the English form, thereby closely resembling the Liturgy in use by the Irvingites." It is the inevitable fate of all non-Catholic sects to split up into fragments, and sooner or later this must be the fate of not only the Anglican Church as it now is, but of the two bodies into which it is by this movement to be divided. The Ritualists have as good a right to set up in business on their own hook as had the founders of the sect from which they are about to separate. They number many thousands—their clergymen are highly educated, very zealous, and greatly beloved by their people. Their withdrawal from the Establishment will be a severe blow to that institution, and will no doubt hasten the day of its disestablishment.

"A bishop at sea" is not an unrequited theological aspect in that portion of the "Establishment" known as the "Anglican Communion" which has latterly received so many crushing, though legal, blows. However, human ingenuity is about to find a *modus vivendi* in the "Anglican" movement, which the promoters hope will place it beyond the jurisdiction of law. It is now proposed that the "Anglican movement" shall have a bishop of its own, and for this purpose it has been deemed "wise and advisable" to have the said bishop manufactured on the "high seas." We

have seen the head of a government "up in a balloon;" we have heard of a "parliamentary bishop;" and now we are to be treated to the sight of a "marine bishop." What next?

Professor Gregorovius is the author of a well-known "History of the City of Rome in the Middle Ages," which is written in a spirit of bitter hostility to the Popes, and for which the Buzzerri some time ago bestowed the freedom of the city upon him. In a recent publication this anti-Catholic says that at the time when he was collecting materials for his history the Pontifical authorities allowed him, "with the most praiseworthy liberality," to inspect the copies of the parochial documents prepared by the indefatigable Galetti, and deposited in the Vatican Library. A German paper thereupon asks "whether a *savon* standing in the odour of Ultramontanism" would ever be admitted to the secret State archives of Berlin with the same liberality with which this enemy of Catholicity was granted access to the archives of the Vatican.

Sebastopol is now in a fair way of becoming the great commercial port of Southern Russia. For a long time it lay in ruins, but in 1871 a branch railway was begun, to connect it with the main line running north. This was completed in 1875, and a few months afterwards the Government announced that Sebastopol was to be made a commercial port. Since that time it has rapidly advanced, and its prospects are bright. Large warehouses and custom-houses have been built, and quays a mile in length, beside which there is sufficient depth of water for the largest steamers. The railway runs along the quay, and in front of the doors of the warehouses, so that the expense of loading will be as light as possible. The distance by rail to Moscow and St. Petersburg is less than to Odessa, and this, with its advantages over the Sea of Azof ports in its better harbour, which is never frozen over, ensures its future prosperity, although its progress may be slow, owing to its lack of capital. A grim sense of humour seems to pervade the authorities, for they have laid off the Malakoff, Redan, and Flagstaff batteries, as boulevards dedicated to England, Russia, and France. The population in the spring of last year was estimated at 26,000, and in its new character as a commercial city there is no reason to wish anything but good to Sebastopol.

Queen Victoria of England intends to have a magnificent tableau painted representing the Pope and all his Cardinals. It is her admiration for Pius IX. which prompts her to this. Several artists have been appointed to visit the Cardinals and ask permission to take their portraits, as photographs are deemed unsatisfactory. The portraits of several of the Cardinals have already been taken in Rome.

The Right Rev. Dr. McKinnon, who is now *en route* for the Eternal City, is the bearer of a most feeling address to the Holy Father from the Indians of the diocese of Arichat. The address is signed by over one thousand Micmacs, and accompanied by an amount of Peter's Pence which is indeed creditable if the straightened circumstances of the donors be taken into account. It is written in the old Micmac language, and breathes throughout the fervent but gentle spirit of a simple primitive faith, and an unostentatious, childlike docility to the visible Head of the Church. Of the many addresses of congratulation, of which Pio Nono will have been made the recipient on the occasion of his golden anniversary, few will have a more touching pathos, or will be invested with more historic interest than that sent by those denizens of the inhospitable forests of Nova Scotia. It can at least claim the distinction of being the filial offering of the aborigines—the children of the first Catholics on the continent of America. The Micmac tribe were converted to Christianity in 1604, by the French missionaries who accompanied the early colonists sent by the King of France to settle ancient Arcadia. Naturally conservative of the national habits and idiosyncrasies they have adhered with an almost miraculous fidelity to the old faith, and have preserved it unswerving and unimpaired amid the vicissitudes of well-nigh three hundred years. A faith like theirs is always strong in the very simplicity of its unsophisticated character, and happily has but little to fear from the false spirit of liberalism or the more subtle rationalism of our nineteenth century. The genuine faith of the poor Micmac is felicitously formulated in this address to the Holy Father.

Far the largest number of the people of Austria are Catholics, and yet, strange to say, there has been thus far no Catholic party in the Austrian Legislature. There is a constitutional party, a party of justice, a centrifugal party; then there are the Poles and the Ruthenes, besides the Slovans, and whatever other fantastical names they may be, but as to a Catholic party pure and simple, it remains yet to be formed. This deficiency is now about to be made up. An address has been issued by some of the leading members of the nobility and gentry of the empire for a general meeting of Catholics to be held at Vienna from the 16th to the 19th of April. A brief of the Holy Father bestows the apostolic blessing on the enterprise, which will be headed by the Archbishop of Vienna, Mgr. Kutschker. We purpose in due time to inform our readers of the further progress of this laudable undertaking.

A duel has been fought in Belgium between Lieut. Pitrac and Baron de Vaux. The *casus belli* arose out of a discussion at mess whether M. Thiers was a great military authority. Both parties were wounded, and the ludicrous exhibition came to an end. The wound of M. de Vaux is the more serious, but is not reported to be dangerous.

A meeting of Catholic members of Parliament was held on Wednesday in the Conference Room of the House of Commons to deliberate upon the presentation of an address to the Pope on the occasion of the jubilee, or the fiftieth year of the episcopate of his Holiness, next June. It was unanimously resolved that a suitable address be presented to the Holy Father, and it is not unlikely that a deputation will proceed to Rome to present it. This is an example which it is to be hoped will be followed by the Catholic legislators throughout the world.

N O T I F I C A T I O N

—

WE have much pleasure in notifying to the LADIES of Dunedin and Vicinity the receipt of extensive shipments of DRAPERY and NOVELTIES, of which we respectfully invite inspection.

In every Department will be found the newest and most FASHIONABLE GOODS produced in the best Markets for the present Winter.

—

BROWN, EWING, AND CO.,
D U N E D I N.

QUEEN'S HOTEL, OAMARU.

"CIVILITY, COMFORT, ATTENTION."
JAMES MARKHAM, having taken the above Establishment, has just made extensive alterations and improvements, and is now prepared to accommodate a number of respectable Boarders on moderate terms. The cellar is stocked with the choicest wines, and the ales and spirits supplied at this house are of the very best brands.

Don't Forget
THE QUEEN'S HOTEL,
THAMES STREET, OAMARU.

ROYAL HOTEL, WALKER-STREET, DUNEDIN.

THOMAS CORNISH, Proprietor.

Travellers from the country will find the Hotel replete with every convenience. Excellent accommodation. All drinks kept are of the very best description.

SOUTH DUNEDIN BUTCHERY.

MR. ANDREW CHRISTIE begs to notify to the Residents of South Dunedin and adjacent districts that he has opened the Shop lately occupied by Mrs. McKay, and trusts that by keeping a first-class supply of Meat and selling at lowest current prices, to obtain the patronage of the residents. N.B.—Joints supplied at reduced rates.

M. C. FLEMING,
Wholesale and Retail
PRODUCE MERCHANT,
PRINCES STREET, DUNEDIN.

Cash buyer of Oats, Wheat, Barley, Potatoes &c., &c.

HARP OF ERIN HOTEL, Great King Street, Dunedin.

GOOD accommodation for Boarders. All Drinks of the best quality.
FRANCIS McGRATH - Proprietor.

NOTICE.—B. BROWN (late of Brown and Johnson), PLUMBER and GAS-FITTER, begs to inform his friends and the public generally that he has returned from Europe, and commenced business in the premises occupied by the late firm, and hopes, by strict attention to all orders entrusted to him, combined with first-class workmanship, to merit the support accorded to him on previous occasions.

G Y M N A S I U M, OCTAGON.

Messrs. LONG and PARMENTER, Drill, Gymnastic, Boxing, and Fencing Masters, conduct CLASSES at the above, from 8 a.m. until 10 p.m. daily.

Young Ladies' Setting-up Drill, Marching, Calisthenics, and Elementary Gymnastic Class can be arranged to suit the convenience of pupils.

Terms: Each Class, separately, £1 1s. per quarter; For all the branches combined, £2 10s. per quarter.

CLIFFORD, MORRIS, AND CO., ARTISTS AND PHOTOGRAPHERS, ROYAL ARCADE.

Established 1859.

THE LARGEST PHOTOGRAPHIC GAL- LERIES IN THE COLONY.

Quick Pictures of Children and Family Groups taken on the shortest notice. Our well-known Shadow Portraits taken in any weather.

Vignettes embossed; Cameo Medallions; Half-figures, Figures, Cartes de Visite and Cabinet Portraits finished with all the latest improvements, guaranteed never to change color. No extra charge for tinting. Photos. sent (post free) to all parts of the Colony. Visitors from the country will receive every attention.

Portraits of Maories and celebrities presented gratis.

CLIFFORD, MORRIS, AND CO.,
ROYAL ARCADE,
DUNEDIN.

PARTNERSHIP ANNOUNCEMENT.

J. H. JEWITT, having taken Mr. John Tunnage into Partnership, begs to return his sincere thanks to the Citizens of Dunedin for the liberal patronage bestowed on him for a number of years past, and desires to assure them that it will be the earnest endeavor of his partner and himself to merit a continuance of their favors. The business will in future be carried on under the style of
JEWITT & TUNNAGE,

Fishmongers, Poulterers, Game dealers, &c., in the premises lately occupied by Mr. B. Isaac, chemist, Princes-street.

Mr. Jewitt's late shopman (J. F. Martin) has been engaged to manage the business, and this fact is a guarantee that customers will have their orders attended to with punctuality and despatch.

JEWITT & TUNNAGE,
Fishmongers, &c., Princes-street.

PIPES. PIPES. PIPES.

At Reduced Prices.

To Engineers, Architects, Contractors, and Others.

WHITE'S well-known Salt-glazed Stove Pipes, Junctions, Bends, and Chimney Pots can be had in any quantity at his Kensington new Steam-pipe Factory, near Railway Station.

W. M. WHITE.

SHAMROCK HOTEL, BLACKS (OPHIR).

MARTIN GAVIN - Proprietor.

M. G. having lately taken this Hotel, trusts by attention to business to merit a fair share of Public support from the travelling public.

All Wines, etc., of best brands. Good Stabling with loose boxes.

COMMERCIAL HOTEL AND DINING ROOMS,

MOUNT-STREET, PORT CHALMERS,
(One minute's walk from the Wharf.)

THOMAS M'GUIRE, PROPRIETOR,
Having built and considerably improved the above Hotel, visitors and others from the city and suburbs will find it replete with every convenience. The Bed-rooms (single and double) are lofty and well ventilated. Great attention has been given to the purchasing of stock The Whiskies, Brandy, Wines, and all other drinks kept are of the very best quality.

T. LINKLATER, OCTAGON BOARDING HOUSE, STUART STREET (Late York Hotel),

Begs to announce to his friends and customers that he has resumed business in the above, and by strict attention hopes to merit a share of public patronage.

THOMAS LINKLATER.
N.B.—Stabling accommodation.

MORNINGTON HOTEL, MORNINGTON,

DUNEDIN.

FRANCIS M'CLUSKEY, - Proprietor,

Wishes to intimate to his many friends and the general public that he has purchased the above hotel. Having just completed extensive improvements, he is now in a position to offer first-class accommodation. None but the best liquors kept. Good stabling and paddock accommodation. Charges moderate.

JOHN VEZEY (Successor to John Gardner),

WHOLESALE AND RETAIL BUTCHER
PRINCES STREET SOUTH, DUNEDIN.

Families waited on for orders in all parts of the City.

Shipping supplied. Pork skins for sale.

The revolutionists of Ecuador, who are under the command of General Maldonado, are not meeting with the success which the sudden outbreak in Guayaquil first promised. They have been arrested in their progress, and we hope that their country will soon see the end of them. President Borrero has issued a proclamation from which we take the following passages: "The new revolution is a criminal attempt to disturb the religious, social and political order which we now enjoy in Ecuador. It is on those men who deny the divinity of our Lord Jesus Christ, who pretend that the people are above God, who demand the abolition of religious marriage, and who have chosen as their leader a soldier who is a traitor to his duty, that the responsibility of this attempt lies. People of Ecu-

ador! if you are a Christian people, defend your God, combat atheism. If you are an enlightened people defend society which is menaced in Ecuador, rise against the International and the Commune, protect your families and reject civil marriage." It is reported that this proclamation has been productive of the happiest result. The people are cheerfully paying the war tax which is to cover the deficit caused by the seizure of the revenues of Guayaquil by the insurgents. As time goes on the people are becoming sensible of the dangers that are threatening their country, which the Catholic government of the martyred Garcia Moreno has made prosperous and happy, and which the leaders of the present rebellion would reduce to a state of anarchy and decay.

C A R R O L L ' S H O T E L,

(LATE EUROPEAN.)

GEORGE STREET, (NEAR THE OCTAGON,) DUNEDIN.

JOHN CARROLL, (LATE OF THE HIBERNIAN HOTEL,) PROPRIETOR,

WISHES to inform his friends and the public, that he has now completed extensive alterations to the above HOTEL. The new addition is constructed of brick and stone throughout, and is furnished in the most SUPERB STYLE, while every modern appliance and requisite necessary for the comfort of his patrons is provided.

The HOTEL, from its CENTRAL POSITION, will be found a desirable residence for persons from all parts of the country having business to transact in Dunedin.

The Proprietor trusts that his LONG EXPERIENCE in the TRADE is a sufficient guarantee as to the general mode in which the establishment is conducted, and also as to the excellence of the viands.

HOT, COLD, and SHOWER BATHS at all Hours. PRIVATE APARTMENTS for Ladies and Families. A Splendid Billiard Room, with one of ALCOCK'S PRIZE TABLES. Good LIVERY and BAIT STABLES.

SMITH'S EXPRESS LINE OF COACHES for Blueskin, Waikouaiti, and Palmerston, arrive and depart daily.

Persons CALLED IN TIME for all the early Trains and Coaches.

INSPECTION OF THE HOTEL INVITED.

M E D I C A L.

DR. HANSON, L.R.C.P., AND L.R.C.S.,
OF EDINBURGH,

BEGS to announce to the DUNEDIN PUBLIC that he has opened a DISPENSARY in the OCTAGON, next door to the OCTAGON HOTEL, where he can be CONSULTED DAILY.

Hours—10 to 12 Morning, and 7 to 9 Evening.

Hours—9 to 12 Morning, Sundays.

Advice—1s. 6d. }
Medicine—1s. 6d. } During above Hours.

During other Hours DR. HANSON can be Consulted at MURRAY'S PRIVATE HOTEL, Rattray-street.

DR. HANSON also begs to intimate to the HOMŒOPATHISTS of Dunedin that he has a thorough knowledge of HomŒopathic and Hydropathic Treatment.

Specialist for Brain, Nervous, and Rheumatic Affections.

HISTORICAL! Vide "Jurors Reports and Awards, New Zealand Exhibition." Jurors: J. A. Ewen, J. Butterworth, T. C. Skinner. "So far as the Colony is concerned, the dyeing of materials is almost entirely confined to the re-dyeing of Articles of Dress and Upholstery, almost useful art, for there are many kinds of material that lose their colour before the texture is half worn. G. HIRSCH, of Dunedin (DUNEDIN DYE WORKS, George street, opposite Royal George Hotel) exhibits a case of specimens of Dyed Wools, Silks, and Feathers, and dyed Sheepskins. The colors on the whole are very fair, and reflect considerable credit on the Exhibitor, to whom the Jurors recommended an Honorary Certificate should be awarded." Honorary Certificate, 629: Gustav Hirsch, Dunedin, for specimens of Dyeing in Silk Feathers &c.

W I L L I A M R E I D,

WHOLESALE AND RETAIL SEED MERCHANT.

Agent for Pure California Grown Alfalfa.



THE CUTTING, PRINCES STREET, DUNEDIN,

(Adjoining the Queen's Theatre.)

FOR SALE,
TREES.

Apples from 1 to 8 years old.
Pears from 1 to 7 years old.
Plums from 1 to 6 years old.
Cherries, Peaches, Apricots, Quinces, Mulberries, Raspberries, Strawberries, Gooseberries, Currants—Red, White, and Black.
Filbert Nuts, Walnuts, from 1 to 10ft. high.
Thorn-quicks.
Privet Brier.
Euribea.
Rhubarb and Asparagus Roots.
Box for Edging.
Herbs and other Roots.

W. R. invites the Public, before they buy their Trees and Shrubs, just to call at the above Address, and see what they can buy for little money.
Fine Pines, from 3d each; two loads fresh from the Nursery per day.
400,000 strong 2-year old Thornquicks.
500,000 Evergreen Privits, from 2 to 4ft. high.
Euribea, for garden fences. In one season you can have a perfect fence.
10,000 Walnuts; price very low per 1000.
Gooseberries & Currants; really strong and good, and prices to suit the times.
Roses of the newest varieties and leading Show Flowers, from 1s each.
Filbert Nuts, very fine and strong; fit for bearing; at a very low price per 1000.
All Trees well packed FREE OF COST, and delivered at the Station or Wharf, or any part of City.

FOR SALE,
SEEDS.

200 Bushels Rooted Haws and Holly Berries.
Ash, Oak, Sycamore, Limes, Hornbean.
Scotch Spruce and Larch Seeds.
All the Hardest Californian Pine Seeds.
All kinds of Garden and Agricultural Seeds.
Perennial, Cocksfoot, and Lawn Grasses.
Clovers of the Finest Samples.
Golden and Black Tares.
Gum and Wattle Seed.

CATALOGUES ON APPLICATION.

Awaiting your Favors,
WM. REID.

N O T I O E.**CUMBERLAND-STREET RESTAURANT**

Next Messrs. Burt and Murdoch's
Saw Mill.

ST. LAWRENCE WEBB, PROPRIETOR.

The proprietor wishes to inform the public that the above Restaurant will be found second to none in Dunedin.

MEALS ALWAYS READY.

BOARD & LODGING, with every attendance. Charges Moderate.

STARKEY'S**KAWARAU HOTEL, CROMWELL.**

Gentlemen and Families visiting this prosperous mining district will find the above house replete with every comfort. The Proprietor has spared no expense to make the Kawarau Hotel a first-class establishment.

Horses and Buggies for hire, and none but first-class grooms kept.

One of Alcock's Prize Billiard Tables.

GOODGER'S**JUNCTION COMMERCIAL HOTEL, CROMWELL.**

Strangers will find a first-class residence at the above establishment. The larder is stocked with the choicest viands, and the liquors sold by Host Goodger are of the purest quality.

Horses, Buggies, Waggonettes, &c., always on hire.

Alcock's Prize Billiard Table.

HIBERNIAN HOTEL, TIMARU.

THOMAS O'DRISCOLL, PROPRIETOR.

Good Accommodation for Boarders and Travellers.

Private rooms for Families.

Good Stabling.

LYON'S UNION HOTEL,

Stafford-street, Dunedin.

Good Accommodation for Boarders.

Private Rooms for Families. Charges moderate. Wines and spirits of excellent quality. Luggage stored free. One of Alcock's Billiard Tables.

CITY BREWERY,

DUNEDIN.

JAMES SPEIGHT AND CO.,

BREWERS, MALTSTERS, AND BOTTLERS.

WILSON AND BIRCH'S

LATE PREMISES, RATTRAJ STREET.

THOMAS HANNAN,

BOARDING-HOUSE KEEPER,

Seyern Street

OAMARU.

GLOBE HOTEL,

Princes street

(Opposite Market Reserve)

Superior Accommodation for Travellers. Private Rooms for Families.

D. HARRIS, PROPRIETOR,
First-class Stabling.

PADDLE STEAMER PORTOBELLO.

DURING THE SUMMER HOLIDAYS.



THE above STEAMER is open for Engagement for PICNIC PARTIES, EXCURSIONS, &c. Rate as per agreement.

Apply

BOWMAN, MACANDREW & CO.,

Jetty-street.

HALL OF COMMERCE.

D. TOOHEY,

DRAPER, CLOTHIER, & OUTFITTER,
Oamaru.

N.B.—Millinery and Dressmaking on the Premises.

OAMARU BOARDING HOUSE,

J. COGVIN, PROPRIETOR.

Excellent accommodation. Good attendance with every comfort combined, with moderate charges.

SUPREME COURT HOTEL,

STUART-STREET, DUNEDIN,

C. O'DRISCOLL,

PROPRIETOR.

BURKE'S

OTAGO BREWERY, DUNEDIN.

BOTTLED ALE AND A1 STOUT.

UNRIVALLED XXXX PALE AND XXX ALES.

Depot: PRINCES STREET SOUTH.

J. T. ROBERTS,

HOUSE AND ESTATE AGENT,

VALUATOR, SHAREBROKER, &c.,

Manse-street, Dunedin.

JAMES T. O'AL,

PRACTICAL TAILOR AND HOSIER,

(Four Doors from British Hotel),

GEORGE STREET,

DUNEDIN.

JOHN GOLLAH,

BAKER, GROCER AND CONFECTIONER,
TEA, WINE AND SPIRIT MERCHANT,
ALBANY STREET, DUNEDIN.

Families waited upon daily for orders, and goods delivered all over the city and suburbs free of charge. All goods of the best quality. Prices strictly moderate.

[A CARD.]

THOMAS PATERSON,

(Late Commander of brig Pakeha),

SHIP BROKER,

Shipping, Custom-house, and General Commission Agent, Importer of all descriptions of Tasmanian Hard and Fancy Woods, Jams, Fruit, Wattle Bark, &c., &c.

CHARTER-PARTIES ARRANGED,
Freights Collected, and Ships' General Business well and punctually attended to. All descriptions of Colonial Produce bought, sold or shipped on commission. Liberal cash advances made, if required, upon consignments. Charges moderate. Settlements prompt.

Office: TEMPLE CHAMBERS,

Princes-street, Dunedin.

ESTABLISHED 1848.

ANDREW MERCER,

Family Grocer,

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

DUNEDIN

OCEAN VIEW HOTEL,

SOUTH DUNEDIN,

FORBURY.

NICHOLAS MOLONEY,

PROPRIETOR.

ALLIANCE HOTEL

Thames-street, Oamaru.

MATHEW GRANT Proprietor.

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

WALKER STREET GENERAL STORE,

EDWARD SHEEDY, PROPRIETOR,
FAMILY GROCER, HAM AND BACON CURER,
AND FRUIT DEALER.

All goods kept are of the very best description. Orders left will have prompt attention. Charges strictly moderate.

THE CHEAP SHOP, No. 9, ROYAL ARCADE.

BUY OF THE MAKER & IMPORTER.

E LOFT thanks the public of Dunedin and Suburbs for patronage during the past two years, and informs them that he is manufacturing Men's, Youths', and Boys' Boots of every description at prices and quality that defies all competition. A choice assortment of Ladies' and Children's Boots and Shoes always on hand. Measures strictly attended to. A perfect fit guaranteed. Repairs neatly done, and new elastics put in on the shortest notice. All goods sold guaranteed. Inspection invited.

E. LOFT.

ROYAL HOTEL

(George-street, Port Chalmers).

JAMES MORKANE, PROPRIETOR, Wishes to intimate to his Friends and the General Public that he has purchased the above Hotel, and is now in a position to offer accommodation second to none in the colony. Under his supervision, the Royal is being entirely refitted and renovated. Meals ready at all hours. Suites of rooms for private families. Large Commercial and Sample rooms. Billiards. Livery and Bait Stables. Saddle Horses and Buggies for Hire. Carriages for Hire.

MR. JOHN MONTAT

SOLICITOR,

Banks, Barron & Co.'s Buildings, Rattray-st.
DUNEDIN.

FUNERAL REFORM.

ECONOMY AND RESPECTABILITY

COMBINED with the strictest decorum in the performance of its duties. The expense of a Funeral, however COSTLY or HUMBLE, may be ascertained at the time of giving the order, and carried out according to the wishes of friends by

WALTER G. GEDDES,

Undertaker, Octagon,

DUNEDIN.

W. G. G. imports Coffin Furniture of the newest designs, and every Funeral requisite. Mourning Coaches with SEPARATE COMPARTMENTS FOR CHILDREN'S COFFINS, white and black Ostrich Plumes and Head Feathers, and every equipment of the best description.

Pinking in Cloth, Silk and Satin.

ALLOCATION OF OUR HOLY FATHER, POPE PIUS IX.

Delivered to the Cardinals, assembled in Consistory, Monday, March 12.

MANY times, Venerable Brothers, in the heavy days of our much-tried Pontificate, have we assembled you around us to deplore the evils and protest against the crimes committed, whether in Italy or elsewhere, to the injury of the Church and the Apostolic See. In these last years, however, we have been witnesses of attacks still more violent which the Catholic religion has had to endure in various parts of the Catholic world through the work of our enemies, to whom the occasion was opportune for assailing the Spouse of Jesus Christ both on account of our unhappy position and the abandonment in which we stand of every human succour. We should have wished to recall your attention to this almost general persecution to which the Church is subjected at present in various parts of Europe, but, reserving the painful description for another occasion, we cannot do less than point out to you to-day the increasing gravity of the situation of the Catholic Church in Italy, and the still harder trials which await us and this Apostolic See. It is already the seventh year since an usurping Government treading under foot every Divine and human right, in despite of the most solemn treaties, and profiting by the ill-fortune of a generous nation, occupied by main force all that remained of our provinces, and invaded this Holy City, filling the Universal Church with mourning at the consummation of so iniquitous a deed. In spite of the hypocritical and disloyal promises made at that moment to foreign Governments, by the usurpers, that they would respect the liberty of the Church and the independence of the Roman Pontiff, we were never under any illusion whatever as to the sad and miserable future in store for us under their dominion. On the contrary, indeed, well knowing the fell designs proper to men bound together by the spirit of revolution and iniquitous ties, we then foretold that the aim of such sacrilegious invasion was not so much the conquest of our State as the wicked design of destroying the more easily, through the suppression of our temporal dominion, all the institutions of the Church, of annihilating the authority of the Holy See, and of cutting down the supreme power of the Vicar of Jesus Christ, to us, although undeserving, confided.

Now this work of the demolition and destruction of every ecclesiastical organization may be said to be completed, if not up to the intentions and hatred of the persecutors, at least in as far as the most grievous injuries which up to the present day have been heaped upon us; and it is only necessary to cast a retrospective glance upon the laws and decrees made in this short lapse of time to see clearly that, one by one, all the means have been taken from us of suitably governing the Catholic Church.

Thus the iniquitous suppression of the religious orders has unfortunately removed from our side valuable and valiant auxiliaries, whose co-operation was absolutely necessary for the transaction of the business of the ecclesiastical congregations, and of so many other duties of our ministry. This iniquitous suppression has at the same time destroyed here, in this sacred city, numerous religious houses where foreigners were in the habit of resorting at stated periods to acquire renewed strength and render an account of their stewardship, and it has cruelly torn up by the very roots innumerable healthy and prolific plants, which carried fruits of benediction and peace to all the countries of the earth. The same unjust suppression, also, which dissolved the houses of the Missions, established in Rome in order to prepare worthy workers to be sent into the most remote and inhospitable regions of the universe, has deprived so many Christians of so pious and charitable a succour, with immense injury to the propagation of the faith, and to Christian civilization itself, proceeding from the holiness and doctrine (teaching) of our religion.

And these laws, already in themselves very bitter and adverse to religion, not less than to human society itself, were not long since made more grievous by new Ministerial ordinances, which severely prohibit both the forming of religious communities and new admission of regulars of both sexes.

The religious Orders being suppressed, next came in its turn the destruction of the secular clergy, and we, together with the Bishops of Italy, were constrained to see—alas, with what grief!—the fairest hopes of the Church torn from the sanctuary, young clerics in the very moment of consecrating themselves definitively to God forced to take arms and lead a life in every way opposed to the spirit of their vocation. What more? With another unjust law we saw the whole patrimony which the Church by sacred and inviolable title possessed, usurped in great part, and in part substituted by slender assignments, subject to the eventualities of the times and the caprice of Governments. We saw usurped and reduced to profane uses innumerable edifices which the faithful had erected at enormous sacrifices, and which formed the fairest ornament of Christian Rome, destined to receive the spouses of the Lord or other monastic families. We saw taken from us, and from the holy ministers of the altar, all the works and institutions of charity and beneficence, some of which the Roman Pontiffs, our predecessors, had erected here in Rome with so much munificence, and some of which were due to the charity of foreign nations; and if some remains of pious works still remain under the vigilance of the Church, it will not be long before a law is presented which will take them also from us and cause them to disappear altogether, as the open words and acts of the present Government convince us. We have seen, and we repeat it with the most intense bitterness of our soul, both public and private instruction, whether scientific or literary, withdrawn by degrees from the authority and direction of the Church, and the office of teaching entrusted to men of suspected faith, or to open enemies of the Church who had no scruple in making public profession of atheism.

But for the apostate sons of the Church, it was not enough to

have assailed or destroyed so many institutions of such great importance so long as they had not also placed obstacles in the way of the free exercise of the spiritual mission of the ministers of the sanctuary. And they have compassed this criminal object by the law recently approved by the Chamber of Deputies, and which they designate as the law on clerical abuses, by virtue of which they charge with crime and offence so many bishops and priests, and strike with heavy penalties those acts which the authors of the aforesaid law comprise under the insidious name of disturbance of conscience, or disturbance of the peace of families. In virtue also of this law which we point out, the words and writings of every sort by which the ministers of religion believe that, by reason of their sacred charge, they are bound to denounce and disapprove laws, decrees, and every other act of civil authority, as contrary either to the rights of religion or to the laws of God and of the Church, will be equally liable to punishment and penalties; as also the acts of those who may publish or circulate those writings, no matter what may be the rank of the ecclesiastical authority, or the place from which those writings are issued. So soon as this law can be sanctioned and promulgated, a lay tribunal may judge if and how a priest in the administration of the Sacraments disturbs the conscience of the faithful and the peace of families, and the word of the Bishops, of the priests, shall remain shackled and stifled, and not less shall be that of the Vicar of Jesus Christ, who, although he may be personally called irresponsible for reasons of policy, shall nevertheless be punished in the persons of his accomplices; as a Minister had no hesitation in declaring in public Parliament, when alluding to our person, he stated that it was neither a novelty nor an anomaly in penal legislation to punish accomplices when the principal author was beyond reach. From which it was evident that the blow aimed by this law, according to the meaning of the rulers, refers also to us, so that when our words or our acts are in opposition to it, the bishops and the priests who shall publish or shall carry out our resolutions shall bear the penalty of that pretended crime which in their judgment is attributed to us, as to the principal author of the crime and offence.

Behold, Venerable Brethren, how not only so many aids and institutions which had stood the test of centuries and other tempestuous epochs, institutions so necessary to the administration of the Church, have been violently destroyed; but see how the extreme is reached even of impeding that sublime mission which the Church had from her Divine Founder, of teaching, directing, admonishing, by closing under threats of severest penalties the mouth of her ministers, who, while they teach the people to observe all that Jesus Christ has commanded, while they are instant in season and out of season—reproving, entreating, exhorting, teaching with all patience—are doing exactly what is imposed upon them by Divine and Apostolic authority. We pass over in silence other dark machinations of the enemies of the Church to which we are aware some in public authority do not refuse their aid and encouragement—machinations through which they would desire to prepare for the Church days of yet greater desolation; whether in prompting occasions of schism at the moment of the election of the future Pontiff; whether in disallowing the spiritual authority of the Bishops placed by us for the rule of the churches of Italy, which has forced us to declare that the presentation to the civil Government of the acts of their canonical institution may be tolerated, in order thus to prevent, as much as in us lies, most grave evils and dangers, which no longer refer to the simple possession of temporal goods, but which seriously threaten the peace of consciences and the salvation of souls, which is for us the supreme law. But in this that we have done to prevent very serious evils, we desire that publicly, and once again, it may be known that we utterly reprove and condemn this unjust law, which is called of the *regio placito*, declaring openly that the Divine authority of the Church is offended by it, and her liberty violated.

After this painful exposition, which does not include many other deplorable things to which we could have extended our discourse, we ask how is it possible that the Church can be governed by us under the dominion of an authority which deprives us of every means, which closes every way, which at every instant imposes obstacles and embarrassments, and which lays for us at every moment new lynx-like traps? In truth, we cannot understand how men can be found who, we cannot tell whether with greater levity or bad faith, endeavour, either by means of the daily papers, by pamphlets, or by speeches delivered in opportune meetings, to create the belief that the situation of the Roman Pontiff is such, here in Rome, that, even in the presence of a usurping Government, he can exercise his supreme ministry with tranquillity and freedom. And in support of this idea of theirs they let no opportunity escape, when bishops come to Rome, and are received by us in audience, when pilgrims crowd to the Vatican, or when discourses are from time pronounced by us upon the attempts committed against the Church, maliciously to endeavour to convince the incautious that we are really free whether to receive, to speak, or even to govern the Universal Church. In truth, we are surprised at the shamelessness with which these things are repeated, as if the exercise of the acts about which they make so much noise was left in our full and free power, and as if in them consisted the work of governing the Church confided to our care. For who are they who do not know, that the acts which to-day it is boasted are free are not dependent upon our power, but upon that of the present rulers, so that we can only perform them within certain limits, and for as long only as they are not prohibited? That upon them depends the exercise of these acts called free is—even if other evidence were wanting—clearly shown by the last laws we have already deplored, in virtue of which, with new and intolerable oppression, the free exercise of our spiritual power and that of the ecclesiastical ministry is limited and shackled.

But if they permit us to perform certain acts because they know it is to their interest to have it believed we are free, how many

other grave things of the highest importance and necessity there are, on the contrary, that when required we, in point of fact, cannot do, deprived as we are, through the chains laid upon us, of the requisite liberty and independence? We would gladly have it that they who write and speak in the manner we have described should turn their eyes upon what occurs around ourself, and for a moment dispassionately judge, if it can in reality be said that the government of the Church is possible in the situation in which the Government of Usurpation has placed us. We would that they should hear the injuries and the insults which are daily launched, even in public Parliament, against our humble person—injuries and insults for which, individually, we pardon those unhappy ones who pronounce them, but which cannot do other than offend the whole Church in the person of its chief, whom they would seek to deprive of that high respect, in the minds of the faithful, which the Vicar of Christ requires for the supreme government of the Church. They would then be witnesses of the opprobrium and calumnies which, in every way possible, are vomited forth daily against your sublime Senate, and against the high dignitaries of the Church, with great disadvantages to their respective administrations.

We would that these sustainers of our pretended liberties were here in Rome to look on while all the most august rites and teaching of the Catholic Church are derided and trampled under foot day by day, to be present at the many profanations of the most august mysteries, and to see impiety and atheism honored daily with public demonstrations and solemn processions, while prohibition prevents those religious processions which the ancient piety of the Italians was always free to organize on every sacred occasion. We would that they should hear the blasphemies which, without a word of protest on the part of the authorities, are vomited forth against the Church in the Parliamentary Chamber, where they have gone so far as to qualify her as subversive and aggressive, her liberty as wicked and fatal in principle, her doctrines as perverse, anti-social, and immoral, and her influence as hurtful to society. They would themselves be able to judge of the continued, varied, and powerful opportunities offered to incautious youth to demoralize and corrupt it, and to root out from its heart the faith of its fathers. We would, in short, that they should wander through the streets of this city, which, because of the Chair of St. Peter, is the seat and centre of religion, and then judge of the temples erected to false doctrines, the schools of error found at every corner, the many houses of perdition opened at every step, the most obscene and repulsive spectacles presented to the eyes of the public, make the position tolerable of him who by the duty of his Apostolic ministry ought to prevent, and would prevent, all these disorders, but who on the contrary is deprived of every means and of all power of preventing even one and of guarding against the ruin of so many souls.

This, Venerable Brethren, is the exact and truthful description of the position to which the ruling Government has reduced us; this is the much boasted liberty and power we enjoy—liberty, it is true, to assist daily at the progressive destruction of all ecclesiastical organization, and of the certain ruin of souls, without being able to oppose the slightest remedy. After all this, is it not an atrocious irony and mockery to repeat to us, as is continually done, that we ought to come to an accord and a conciliation with the Government which oppresses us, when this pretended conciliation would be equivalent to a total abandonment on our part, not only of the rights of the Holy See, transmitted to us as a sacred and inviolable deposit by our august predecessors, but also in a more specific manner of the Divine mission confided to us for the good of souls, into the hands of an authority which puts everything into operation to destroy, if it were possible, even the name of the Catholic religion? Now, indeed, the world must be thoroughly enlightened as to the value of those pretended guarantees which, to delude the simplicity of the incautious, a show was made of giving to the Head of the Church to ensure his dignity and independence; guarantees which have no other foundation beyond the caprice and ill-will of the Government which applies, interprets, and carries them into effect, according to its desires and its particular interests.

No, the Roman Pontiff neither is nor ever will be free and independent under the dominion of an extraneous power. In Rome he must either be a sovereign or a prisoner, and the Catholic world can never be tranquil as long as the action of the Roman Pontiff shall be exposed to the agitation of parties, to the arbitrary power of the rulers, to the results of political elections, and the calculations of crafty and interested men.

But do not believe, Venerable Brethren, that in the midst of so many difficulties we lose courage, or that there is any diminution in that trust we repose in the eternal decrees of the Omnipotent. Rather than seek a tranquil asylum in a foreign country we have remained here in Rome in order to defend—like a vigilant sentinel at the Sepulchre of St. Peter—the interests of the Catholic Church. We have struggled, and struggled daily, for the preservation of her rights. We defend inch by inch the little that still remains to save it from the usurpation of the Revolution. We have, in conformity with our duty, made our voice and our reclamations heard, and you, who have shared our trouble and the dangers with us, have been witnesses of the words we have publicly spoken, whether to condemn new attempts, to protest against the insolence of our enemies, or to warn the faithful against the seductions of hypocrites and the teachings of false brethren.

Would to Heaven that these our words might in the end be heard by those whose duty and interest it should be to sustain our authority and to protect the most holy and legitimate cause of any upon the earth. And how can they be unaware that there cannot be prosperity for the nations, tranquillity and repose for the peoples, and firmness and stability for thrones, if the authority of the Church, which is the foundation of all well-ordered society, is down-trodden and outraged, and if the person of the Supreme Hierarchy is not free and independent in his elevated ministry?

For the rest, it is a cause of rejoicing that our voice has, happily, been heard by the Catholic peoples, who have with alacrity received it with filial piety and equal advantage; and the repeated and continued proofs which they give us, while they are a glory to them, and to the Church, are earnest of better days for the Church herself, and for the Apostolic See; and in truth we cannot sufficiently express to you, Venerable Brethren, the consolation which, amid the general abandonment in which we are, we experience in seeing this spontaneous and generous movement which is manifesting and diffusing itself among the peoples of even the most remote nations in favour of the Roman Pontificate and of our humble person. The generous succors which come to us from every corner of the earth to supply the most urgent needs of the Holy See, and this gathering of the nations to the Vatican to testify to the Head of the Church the sentiments of their filial piety, are facts for which we cannot enough thank Divine Providence. We wish also that all might fully recognise the value and the significance of these pilgrimages, which, being thus multiplied in the very moment of peril for the Roman Pontificate, are not so much a demonstration of simple affection and reverence towards our humble person, as a clear and eloquent manifestation of the internal uneasiness which reigns in the hearts of all Catholics as to the abnormal position of their common Father; an uneasiness which will not cease, but rather increase until the Head of Catholicity returns into the possession of his full and real independence.

We would wish that our voice, issuing from this inclosure, might penetrate to the utmost limits of the world, to attest to all the Catholics of the universe the gratitude of our soul for the generous and repeated proofs given us of their affection and filial devotion. We would thank them for the sacrifices they make to the necessities of their Father, even to the forgetting sometimes of their own straitened means, knowing that they offer to God what they give to the Church; we would wish to congratulate them for the courage they show in despising the anger and derision of the impious; we would prove to them how much we are beholden to them for that alacrity wherewith they propose to give us a new pledge of their love in celebrating the anniversary of the episcopal consecration which, albeit unworthy, we received now fifty years ago.

We would wish that our voice might reach at one and the same time all the pastors, even the most distant, of the Catholic Church, to invite them to signalise to the faithful committed to their care the ever-increasing perils of our difficult situation; we would wish that they might cause them to understand well that whatever be the fate awaiting us, we shall never cease to raise our voice against the iniquities committed under our own eyes; but it may well happen that by the recent laws, and by others which are announced as still more oppressive, our voice may not be able to reach them except rarely, and at the cost of grave and wearisome difficulties. Meanwhile, therefore, we exhort them to forewarn their flocks against the false and hypocritical insinuations of those who with insidious arts attempt to misrepresent our true and real situation, whether by concealing the gravity of it, whether by extolling its liberty and independence, while the whole situation is epitomized in these words—the Church is persecuted in Italy; and the Vicar of Jesus Christ is neither free nor independent in the exercise of his supreme power. And, this being the case, nothing seems to be more opportune, nothing do we desire more ardently, than that those same holy pastors who have given us so many proofs of union and good-will, whether in defence of the sacred rights of the Church and in obedience and affection to this Holy See, should study to rouse up their faithful flocks to act upon their Governments through the means allowed by the laws of their respective countries, in order to induce them to cast a glance upon the situation of the Head of the Catholic Church, and provide in an efficacious manner for the removal of the obstacles which prevent his full and real independence. And as it is proper to God alone to illuminate minds and turn the hearts of men, we invite not only you, Venerable Brethren, to offer warm prayers to God, but we exhort the pastors themselves of all the Catholic peoples to assemble together their faithful in the temples, that they may not cease to pray from the depths of their heart for their common mother the Church, for the conversion of our enemies, and the cessation of evils so great and universal. God will receive, we are confident, the supplications of His people who turn to Him, for He has pleasure in those who fear Him and hope in His mercy.

Meantime, Venerable Brethren, let us comfort ourselves in the Lord and in the power of His might; and, clothed in the armor of the strong, let us not cease to combat with valor and vigor, as we have hitherto done, against the powers of darkness and the perversity of this age. Already the torrent of revolution threatens to sweep away all things, and not a few of the authors and promoters of it look back terrified at their own work. God is with us, and will be with us until the consummation of the ages. Let those fear of whom it is written—"I saw those who committed iniquity and sowed troubles and reaped troubles perish at the breath of God, and they were consumed at the breath of His anger." But for those who fear God, who fight in His name, who hope in His power, is prepared mercy and aid; nor is there room for doubting that His being the cause, His the battle, He will guide the combatants to victory.

The Jesuits, according to a work annually published by them at Vienna, number 9,546, or 159 more than twelve months ago, and 4,694 more than in 1847. France has 3,001—an increase of 32; Germany, Austria, Belgium, and Holland have 2,535; Italy, 1,466; England, 1,165; Spain, 1,332; North America, 727; and South America, 334.

An Egyptian war vessel cruising off Suez for the purpose of capturing slavers, has been burnt at sea. There were 420 persons on board, of whom several were Englishmen, but 40, including all the Europeans, were saved by the *Agua*.