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Current Topics.

AT HOME & ABROAD.



WE preserve our equilibrium, and have become neither a Greenite nor a Brightite. In a word, the celebrated controversy between the advocates of Freethought and "reformed" Christianity is concluded, and matters stand almost where they stood before. The affair, it strikes us, was very amateur, and the only result which we can discern as following from it is that the Ministerial party have taken a lower standing than that previously occupied by them, and in the person of their chaplain have betrayed "science" in a great degree. Mr. Bright has by this time, we have no doubt, realised the truth that he commenced his calling rather late in life to master it perfectly, and must content himself with the composition of lectures and their delivery, shunning for the future the debating platform, where, candidly, he is by no means a luminary. The discussion seems to have been rather mixed and somewhat scattered, but we have no intention of pursuing it critically, or, indeed, otherwise, to any extent. We shall content ourselves with a remark or two that occurred to us during the course of the argument. In the first place we are at a loss to understand what Mr. Green could possibly mean by asserting that Christianity "had been proof for eighteen centuries against the best powers of its numerous and determined opponents." Does this gentleman, as a Protestant minister, although not reverend, not know that for at least eight centuries the whole so-called Christian world was sunk in "abominable idolatry?" Surely for those eight centuries, and we fancy research would add greatly to their number, Christianity was stamped down under the very feet of Satan, the prince of its opponents. Then when these centuries had run their course, certain men, as any philosopher relying on his natural lights might do, took up the Bible, and, upon their interpretation of it, built Christianity anew. From that time on it has never been proof against "determined opponents," but has everywhere required the support of the temporal power; failing which, it has notably gone to the wall. The history of modern Europe abundantly proves this. Mr. Bright magniloquently overlooked his adversary's weakness here, but it was at the beginning of the controversy, when Mr. Bright was about to enter like a lion upon the fight, and probably fancied himself strong enough to yield a point or two: when at the conclusion he was about to retire like a motherless lamb, matters might have gone differently had the occasion offered. Again, *apropos* of religions founded by Eastern sages, and teaching a high morality, we are unable to see how they in any degree militate against Christianity, we rather think on the contrary they confirm its truth. Since all nature proceeds from God, it is but reasonable to suppose that in it may be read, by men of genius to penetrate its meaning, the highest truths; nevertheless, a distinct revelation, such as that contained in the Gospel, may have been necessary, whether thousands of years afterwards or not makes no difference. That it was so is evident from the fact that the Gospel alone had power to influence the lives of men; whatever may have been taught by Eastern sages, Eastern nations have practised nothing unnobling or tending to true progress. The truths read in nature by men wise enough to read them came, as the Gospel came, from God. "God did not leave Himself without a witness," but the men who read them had no power to plant them in the hearts of others, and cause them to bear fruit there. Christ, unless He had been God would have been alike powerless to accomplish this. He did accomplish it, His Gospel revolutionised the world, and thus these fruitless systems testify to His divinity—and the more powerfully in proportion to their excellence. In conclusion, our impression of the discussion in question is, that Mr. Bright failed because he is, as we always have been aware, extremely superficial, and as we now learn, a miserable debater. We cannot at the same time discover anything very powerful in the arguments of Mr. Green.

WE lately took exception to certain remarks of a gentleman in Auckland, who expressed an opinion that the hangman was an estimable member of society, and deservedly a general favourite. We now find that we are placed in the unpleasant position of being obliged

to eat our own words. We have received proof positive that the gentleman to whom we allude took a right view of the case, and stated no more than facts authorised him to state. An execution, in short, lately took place in South Wales, and on the conclusion, the hangman received an ovation. A dense crowd that had surrounded the prison while the sinister deed was being wrought inside, refused to disperse when the black flag announced its termination, but waited patiently until the official came forth. Then they accorded him a hearty reception, wringing his hand and declaring that they were proud of him. He, indeed, on his side seemed to appreciate thoroughly the folk he was among: he said he hoped he should come that way soon again, and at this they roared with laughter. We are glad that we had already been told the hangman was a most estimable person, otherwise we should have been tempted to sneer at British civilisation so much boasted of. Now we know that we have all along been in the wrong, and acknowledge our stupidity. *Live Jack Ketch.*

IN a recent number of *The Nineteenth Century*, a gentleman signing himself R. W. Dale, gives us a portion of his "Impressions of America." He tells us he spent seven or eight weeks in the country, and that he chiefly lives amongst English congregationalists. He is evidently a sworn foe of the Church, and on the whole we must take his "impressions" for what they are worth; still, as we see some useful information, or perhaps rather hints, to be gained from them, we have no hesitation in furnishing our readers with an abstract of a certain part of his remarks. He tells us those figures which indicate the rapid growth of Catholicism will probably excite his readers' deepest interest. It is, he says, a common belief that "Roman Catholic Immigrants are lost to the Roman Catholic Church within a very few years after landing in America." Roman Catholic Bishops have shared this belief, and warnings have been uttered by them intended to check emigration from Ireland. In 1870, he says, the Archbishop of Cincinnati complained, "The Catholic Church is losing hundreds of German members, who prefer Protestant preaching in German to the Catholic preaching in English, and who also want to belong to more societies than the Church provides." His authority, however, for this, as well as other statements, is a Rev. S. W. Barnum, who has written a book called "Romanism, as it is," and we do not attach too much importance to histories of Catholic matters, written by reverend Protestants—experience has amply taught us their value. These apprehensions he nevertheless admits, appear to him inconsistent "with the figures which show the increase of the religious accommodation provided by the Roman Catholic Church during the last twenty years." He then proceeds to explain this fact, or rather explain it away, a proceeding in which our Protestant friends are very well exercised. A great deal of their creed indeed hangs upon their ability in explaining away, it frequently enables them to discover that black is white. His explanations are simple nonsense Catholic priests—whom to do him justice he likens to "good shepherds"—are by no means given to romancing. They do not provide churches of the future to lie empty until erring congregations have been reclaimed. The churches built by them are built with much labour and by means of many sacrifices on their own part and that of their congregations, and they are built to supply pressing need in the present. He adds—"The present number of Roman Catholics is probably about 5,000,000." This we have on the authority of a gentleman resident in America seven or eight weeks, and relying on Protestant and hostile authorities; from other sources resident in America all their lives, and relying on Catholic authority, we learn that the number of Catholics there amounts probably to twice the figure given here. We prefer the latter testimony, and surely with some show of reason. We are next treated to a few sentences that read immensely like "poppycock." Here they are—"But large numbers drift away to the West, and settle on the land; these, too, are the most vigorous, the most enterprising, and the most industrious of the immigrants; they are the people whom the priests are most anxious to keep; and yet to follow them all is impossible. They remain nominal Catholics for a few years, but their faith is generally dissipated. It is believed that very many of them become Protestants. In 1850, the American and Foreign Christian Union reported 'Several Churches,' composed mainly of converted Romanists, that have Lutheran, German Reformed, Presbyterian, Dutch Reformed, Baptists and Methodist ministers as their preachers and pastors." If such be

indeed, the effect of going West and settling upon the land, we marvel much how it happens that our American Catholic contemporaries so warmly recommend this step to their Catholic readers. It is a most suicidal policy on their part, unless they are otherwise informed than Mr. R. W. Dale, and have profited by their years of experience, so far as to prove his few weeks of observation have resulted in persuading him of a great deal that is groundless. Still Protestantism must not crow too loudly. "However many of its members may be lost to the Roman Catholic Church, every traveller in America is constantly reminded that Roman Catholicism is a great and formidable power. The most magnificent building on the Fifth Avenue in New York—the most magnificent building, probably, in America—is the unfinished Roman Catholic Cathedral; every one that drives from the centre of the city to the Park passes it. In Chicago, the Jesuits' Church is one of the show places of the city. Even in New Haven, within a few hundred yards of the college, associated with the names of Jonathan Edwards, Timothy Dwight, and Nathaniel Taylor, a Roman Catholic Church rises among the glorious elms which were planted by the most Puritan of the Puritans; its presence is almost enough to bring some of them out of their graves in the neighbouring cemetery. New England farms—so I was told—are being bought in considerable numbers by Irish Roman Catholics. In all the great cities the Roman Catholic vote is the source of perplexity, and alarm to the most honorable politicians. . . . It is also admitted that Romanism has made converts. According to the *Catholic World*, Episcopalians and Unitarians have been especially accessible to Roman Catholic influence. Protestants, however, assert that the converts from Romanism to Protestantism have been as numerous as the converts from Protestantism to Romanism. For myself, I very much doubt whether converts have gone over from either side in sufficient numbers to affect very seriously their relative strength." Our traveller, then, does not implicitly receive the "poppycock" of the "American and Foreign Christian Union," and here he is probably in the right of it. Of the number of converts to the Catholic faith we are not precisely informed, and therefore cannot judge of the correctness of the views put forward. Of converts to Protestantism we need not speak. We have never yet found that such a claim was genuine to any extent, and it is a claim made continually and everywhere. We do not say that it is impossible that large bodies of Catholics might lose their faith in this peculiar way—that of going over to Protestantism—but it seems now out of date. Protestantism was but the road that led to infidelity; it seems sufficiently acknowledged even by Protestant writers of eminence. Take for example the following passage from Guizot, the only writer of the class we can at this moment lay our hands upon:—"In my opinion the Reformation was neither an accident, the result of some great chance, of personal interest, nor a mere aim at religious amelioration, the fruit of an Utopia of humanity and truth. It had a far more powerful cause than all this, and which dominates over all particular causes. It was a great movement of the liberty of the human mind, a new necessity for freely thinking and judging, on its own account, and with its own powers, of facts and ideas which hitherto Europe had received, or was held bound to receive from the hands of authority. It was a grand attempt at the enfranchisement of the human mind: and, to call things by their proper names, an insurrection of the human mind against absolute power in the spiritual order. Such I believe to be the true, general and dominant character of the Reformation." [Civilisation in Europe; Hazlitt's Trans: p. 220.] It would at the time have been boldly a profession of free thought had that portion of mankind affected by it been able all at once to shake off the influence of centuries. This has now been done to a great extent, so that we expect to-day when Catholics lose their faith they will become openly infidels rather than such under the veil of Protestantism. But while we can say nothing definite as to the number of converts to the Catholic Faith in America, we are not without exact information as to the value of many of them; such men, for example, as Brownson and Bayley of themselves are worth a host, and in the long run the cause that is upheld by intellect, learning and devotion must prevail even that supported only by custom, respectability, or self-interest. Finally this writer sums up his conclusions to the following effect. There are about 5,000,000 of nominal Roman Catholics in the United States, of these a large proportion, from various causes, are practically lost to their Church. The Catholic organization is now stronger than ever it was before, and the loss in the future will be less than it has been in the past. And last, though not least, "That American statesmen who care to maintain the institutions and traditions of their country will have to deal very firmly with the attempts of the priesthood to secure for the Roman Catholic Church special immunities and privileges. They will have to stand fast by the common school system (the italics are our own) and to discover some means of preventing the bishops from violating the spirit of American law, which is hostile to the unlimited appropriation of property to ecclesiastical uses." We would point out to our readers especially the words we have printed in italics. Here is an open acknowledgment of what we have so often asserted; that is, that the secular system has been adopted and is being supported by men of all shades of opinion for the express purpose of undermining

by the Catholic Church. It is a powerful engine whereby to destroy the faith of Catholic children, and our enemies know it; it is for this and not as they pretend, for the impartial education of the country that they insist so strongly upon it. Can we require anything more than this to nerve us to resist it to the utmost? As for the rest it repeats the policy of the times; direct persecution has failed to conquer the Church; indirect must now be enlisted in the cause and perhaps, with better success; so they hope. Laws must be framed against pretended encroachments of the Church, and under this disguise her rights may be impeded, and her interests destroyed. This is now the advice we find anti-Catholic writers on all sides putting forward. "In the middle ages" says this writer, "the struggle with the Papacy tasked the strength of the greatest kings; it remains to be seen whether the strength of the greatest of republics will be equal to the conflict." It will not: the gates of hell are many times stronger and even they shall not prevail against the Church.

WE hardly think it can be necessary for us to remind our readers that the expiration of the time allowed for registration is drawing near. Every Catholic, who is entitled to a vote at the election of a member in the House of Representatives, but who neglects to take steps needful to ensure his name being placed upon the list, neglects a duty he owes to himself and his fellow Catholics generally throughout the colony. He throws away the only arm of defence he possesses against the perpetration of injustice towards himself and his brothers in religion, and betrays, so far as in him lies, the common cause to unprincipled men, petty tyrants, and bigots, who are ever on the watch to injure its dearest interests. We trust, therefore, that there are none who will now let the opportunity of securing the franchise pass. The matter is pressing, and carelessness or indifference displayed in it would be nothing short of disgraceful.

THREE Chinamen of Melbourne, named respectively L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy, have edited a pamphlet whose object it is to advocate the Chinese cause. It is a fairly written document, albeit somewhat high-flown, very plausible, rather pathetic, and, considered apart from all questions of expediency or necessity, not without a tolerable show of reason. It, moreover, lauds the excellence of the Chinese people, speaks highly of them as a civilized and well educated nation, and quotes from Mencius and Confucius passages that might bring tears to the eyes of our Attorney-General, who, where the Chinese question is concerned, seems not void of lucid intervals. It would go hard with him to encourage legislation tending to exclude from the country folk so morally un-Christian as these pretend to be. In a word the pamphlet pleads the Chinese cause, about as powerfully as it can be pleaded, but, when all is said, the matter rests exactly where it stood before. Chinese immigration into these colonies must be kept within narrow limits or totally forbidden. M. de Varigny, from whom we lately quoted, supplies us with the reason; it is State policy, and no argument can be so plausible as to set this aside. The Chinese may be everything that these three editors make them out to be, but this is nothing to the purpose. However excellent these people may be, we should be far from justified in permitting them so to flock in here as to ruin us and our children. Whatever aid we are bound to afford the needy, we are not bound to sacrifice to them the well-being of our own families. We are not called upon because they are starving at home to bring them here to starve us and everyone belonging to or dependant on us. We fail to see the "reciprocity" that exists between the English trade with China, and permission given to this country to swamp the English colonies, and destroy their inhabitants. This is a "reciprocity" that inclines rather too much to one side. Finally, we are permitted to fight for our lives, and resistance to Chinese immigration is a fight on our part for life. The Chinese must not come here. That is our answer to this plausible pamphlet that has been forwarded to us.

It is always interesting, and occasionally useful as well, for the people of a country to learn the light in which they are regarded by foreigners of intelligence. We were, therefore, pleased to find in a late number of the *Révue des Deux Mondes*, an article on Ireland which had been inspired by Mr. A. M. Sullivan's work, "New Ireland," and Mr. John Rutherford's "Secret History of the Fenian Conspiracy." The writer, M. H. Blerzy, proceeds to the following effect. Ireland is a country which we are accustomed to paint in sombre colours; a rural population, over-flowing, poverty-stricken and ignorant; absentee landlords, who take but little interest in the ordinary concerns of the country; want, copious emigration, secret societies, and outbreaks; permanent antagonism between hostile races, the one victorious and abusing its power, the other incapable of raising itself to an improved condition; two religions, of which the one possesses all the wealth, and the other all the influence; such is the afflicting picture hitherto presented to the students of her history by Ireland. The English themselves have sometimes acknowledged that the case was deplorable, and declared themselves anxious to repair the wrongs done by their ancestors to the Irish; but, if their word were true, the Celtic inhabita of the

island were incorrigible conspirators, incapable of appreciating the benefits of a liberal Government. The character of a people reveals itself in the great men to whom it accords popularity; who, for the space of fifty years have been the popular men in Ireland? A fiery orator, O'Connell, who made it his boast that he could drive a coach and four through any Act of Parliament; an enthusiast, Father Mathew, whose sermons against drunkenness produced but a momentary effect; a selfish conspirator, Stephens, who only succeeded in causing the country ten years of disturbance without any results. Such short-sighted agitators as this inspire rather pity than anger. It is with an iron hand conclude the accusers that a nation possessed of such false political instincts must be ruled. It seems, however, that these descriptions are no longer true. The author of "New Ireland," although himself an Irishman does not overlook the innate faults of his fellow-countrymen. He impartially condemns the faults committed by them, but he claims that by degrees education and experience have taught them how better to conduct themselves. The Ireland of to-day is no more, either that of O'Connell, or that of 1848. Fenianism has been only a passing illusion; the nation has long since renounced its dreams of absolute independence, condemns religious dissensions, abhors secret societies, and only demands freedom like that of Australia or Canada, to legislate for itself in all matters that do not concern the rest of the empire. It in consequence desires an Irish Parliament assembled in Dublin rather than in London, and elected by all citizens without distinction of caste or belief. The volumes published by Mr. Sullivan are a picturesque pleading, by which he shows the progress made by ideas in half a century. The picture is, perhaps, somewhat overdrawn; but the sentiment which inspires the author is, in every instance, honest. Without allowing ourselves to be altogether carried away, it is impossible not to feel a lively sympathy with the cause under consideration. A commission, under the presidency of Colonel Burgoyne, was appointed to report on the construction of a chain of railways in Ireland. Their report, published in 1838, contained a long chapter on the condition of the rural population. Here we read that the population was far in excess of the resources of the country; that two-fifths of the men were without work, because agriculture only afforded occupation during a portion of the year, and there was nothing to supply its place. The peasantry divide amongst them, to an extreme degree, the estates of the landlords; each one obtains so small a portion, that it is impossible to work it with the plough. The little money they earn is expended in taxes and rent; the cultivator of the soil, and his family have barely the means of sustaining life. The potatoe is the sole sustenance of the people. Milk is considered a luxury. There is no bread, no meat; water is the only drink, or, unfortunately, whiskey, if the peasant has wherewithal to pay his score at the public-house. The dwelling of the villager is a hut made of mud and straw, and roofed with thatch; it is without window or chimney, and bare of furniture. The father of the family has always lived, as best he could, on the property where his fathers lived before him. If he has children they marry when they are scarcely grown-up, build a cabin beside that of their father, and receive a division of his plot of ground. From generation to generation the means of living become less, because the number of mouths to be fed increases, and the land cultivated remains the same in size. All are covered with rags. The Irish people are the worst fed, worst lodged, and worst clad in Europe; and, what is worse, they have nothing to fall back upon, they live from hand to mouth. To all this misery were added political and religious persecutions. O'Connell, in '29, obtained the admission of Catholics to public employments. Two years afterwards, the late Lord Derby, then Chief Secretary for Ireland, brought about the establishment of a new system of primary education. It is true there had already been numerous schools, but Catholics were forbidden to teach in them, and the children of Catholics would only receive there the lessons of Protestant masters. The Irish, who were devoted to their religion, would not have anything to do with schools intended to proselytise them. At the commencement of the century the Act of Union between Ireland and England had ruffled all patriots of every shade of opinion. The Protestant nobility were especially offended because they had lost all the influence hitherto possessed by them over the affairs of the country. Had a campaign been then entered upon for the purpose of obtaining the repeal of the Union, it would have gained the adhesion of all, but O'Connell judged it preferable to claim first emancipation of Catholics. He succeeded in this after a struggle of twenty years, but when he desired, after 1830, to revive the question of repeal the situation was changed. The Protestant landlords were disgusted at the notion of a national parliament, where their religious adversaries would form the majority. The Bishops, as well as the higher-class Catholics, were satisfied at the result obtained, and did not again desire to find themselves placed in hostility to the Government. O'Connell then adopted the expedient of maintaining a constant agitation, without infringing at any time the letter of the law. This is everywhere a dangerous policy, but it was especially so in Ireland. It failed, and O'Connell lost a part of the popularity which his former life had gained for him. When death overtook him, he was not only worn out, he had also had the

misfortune to keep up amongst his fellow-countrymen a state of irritation that approaching calamities were destined to aggravate. Soured by extreme misery, and excited by the harangues of their favourite orator the Irish people were at that time in a state of demoralisation. The condition of the secret societies at the period in question is an evident proof of this. The most formidable of these societies was named the Ribbon Confederacy, and the name is the only thing certainly known in connection with it. Was it political or simply agrarian? Had it a single centre, or was it divided into as many sections as there were counties? Were the conspirators bound by oath, and of what nature was the oath? Nothing is known of all this. The least doubtful point concerning it is, that its members were all Catholics, although the clergy, faithful to the traditions of the Church which condemns secret societies, always denounced it. Englishmen agree in holding the Ribbon Confederacy accountable for all the agrarian crimes committed in Ireland. The agents of great estates were continually threatened by it. One of them, Mr. Trench, narrates, in his memoirs published some ten years ago, that during a whole year following some evictions, he did not dare to go abroad without arms and an escort. The recent murder of Lord Leitrim leads us to suppose that the barbarous custom alluded to is not extinct, or that it is occasionally revived when prolonged ill-treatment exasperates the country people. In spite of public misery, political agitations, and the detestable regulations that directed the management of landed property, the population of Ireland increased with unexampled rapidity. It is estimated that in 1845 there were nine millions of souls. Nine millions of people living from hand to mouth, without any resources whatever. The potato, as we know, was the only food. A rumour arose that, the preceding year, this precious plant had failed in America; the harvest, however, was plentiful in Europe and no attention was paid to the report. The year '45 set in fairly; towards the middle of autumn the disease showed itself, still there remained sufficient fruit for present consumption; but a considerable portion of the store laid up for winter became rotten. Deprived of their accustomed supplies, the cultivators sold what they possessed, went into debt, in spite of all with the characteristic courage of the Celt prepared their fields, hoping that a good season to come would repair the losses of the past. But the harvest of '46 was a more complete failure than that of the year preceding. And this time it was famine; a whole people found themselves stripped of the means of subsistence. What was to become of those nine millions of unhappy wretches, of whom one-half, perhaps, were reduced to absolute penury. Was it not the duty of the English Government to come to their aid at once when the mishap became known. This catastrophe took place just at the moment when from one end of Great Britain to the other the question of the corn-laws was being agitated. If the protectionists had admitted that there was danger of a famine in Ireland, they would have furnished their opponents with a powerful argument in favour of free-trade in corn, for nothing could have been more pressing than the necessity of opening the ports for importation from abroad. On the part of Government there was a fear of being misinformed, of giving useless aid or making a wasteful distribution. Although the Irish authorities had given a warning of the danger in October, '45, the matter still seemed doubtful. At length when the misery could not be hidden, and Parliament had accorded a magnificent subsidy, besides its being too late for the remedy to be efficacious the ministry were undecided as to what steps it was desirable to take. On all sides the economic doctrines with which England had occupied herself for ten years presented an obstacle to proper application of the aid granted. We may well believe that the Catholic clergy did not spare themselves during these frightful trials. On the other hand, the Protestant ministers did not show themselves less devoted, and Quakers, commissioned by the Society of Friends, in England, went through the most distressed districts, carrying everywhere aid and words of comfort. As to the landlords their conduct was generally blameworthy; those who habitually lived abroad were careful not to return, and others fled from the prevailing epidemic. Ireland long suffered from the effects of the sufferings endured in 1846 and 1847; not only because a great part of her population had succumbed, but because her national character had taken a sombre tinge. All amusements were forgotten, the traditional hospitality of the people yielded to an exaggerated distrust of strangers, and hatred of England was increased, because of the grudge borne her for having so long delayed in understanding the gravity of the situation. On the first tidings those who had emigrated to America hastened to send help to their fellow-countrymen; these repaid them more gratitude for the few thousand pounds they sent, than they yielded to the English for the millions so tardily furnished by them. It is almost an historic axiom that a country is never more prosperous than after it has suffered some great calamity. If it was not so, in Ireland following the famine of '47, it was because the wounds were kept open by some thing external, or because the evil was so inveterate as to require still more violent shocks, or, at least a longer treatment to destroy its roots and repair the damage done by it. The evil in question was the antagonism of race between the Saxons of

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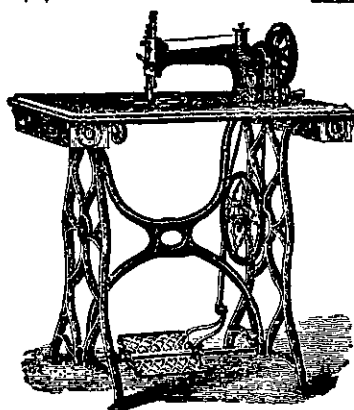
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England and the Celts of Ireland. The radical vice of Irish society exists in the mischievous arrangement of landed property. In all the countries of Europe submitted to Roman law, or which had adopted it, in the course of time the tenant became the proprietor of the lands held by him. It was not so in Ireland, and the cause is variously assigned. It may be said that it arose from the fact of cultivation being always backward, and the cultivator always poverty-stricken, or because between the Protestant proprietor, who represents the conqueror, and the tenant, who is in some sort the sort attached to the soil, there lies an abyss that religion renders more deep. Not only does there exist no contract between them, but custom, moreover, confers no privilege on the cultivator. It matters not what improvements he may have made, all belongs to the landlord, who has the right at any time to evict him or to raise his rent. This condition of things appears all the harder in Ireland, because there is retained there the memory of a far different state of affairs. The Celtic law, in a word, far from conferring upon a lord of the manor the possession of the soil, taught that it must remain undivided among the members of the tribe. These ideas have been transmitted from father to son from time immemorial. Whether the peasant is evicted for non-payment of rent, or owing to the caprice of the landlord, who desires to try new modes of agriculture with the aid of English or Scotch labourers, he considers himself despoiled. Perhaps this unfortunate condition of matters would have been ameliorated with time in Ireland, had not the lord of the manor been an enemy or foreigner. He is an absentee living in England, and only concerns himself with his estate so far as to receive the income derived from it. He is represented by an agent who, even were he accessible to pity, cannot act as he will. Thus the peasant lives in constant fear of his master, and refrains from furnishing his cottage or trimming his garden, even if he is prosperous. Every outward sign of prosperity would indicate that he was making a fortune, and would prove him in a position to pay a higher rent.

AN EXTRAORDINARY CURE BY THE WATER OF LOURDES.

[THE following communication, for which we (*Ave Maria*) are under obligation to the writer, will be read with deep interest. It recounts one of the most extraordinary cures by means of the water of Lourdes that has ever come to our notice.]

Rev. Editor *Ave Maria*.—In compliance with your request, dear rev. sir, to make known for the *Ave Maria* the particulars of an extraordinary cure wrought by Our Lady of Lourdes last summer, I send you the following narrative.

It had not been my intention to publish any of the circumstances connected with this surprising instance of the potency of the water of Lourdes, but having received your letter on this Feast day of the Presentation of the Blessed Virgin, I am impelled to make an offering of this recital in her honour.

It was during the last days of August, of '78, and near my summer home on South Mountain, Maryland, that George Morgan, a labourer, met with a seemingly fatal accident.

He fell from a heavy waggon that was laden with a reaping machine of great weight, which was being carried from farm to farm during the harvest season. In his fall he was dragged under the wheels in such a manner that the waggon with its enormous load passed over his body. The wheels glanced as it were up the right leg, then cut across the body, seeming to crush the liver, breaking seven ribs, and then passed over the left lung, breaking the collar bone.

The "crushed man," for as such he is still designated, was carried to the hut of a relative a mile distant from the scene of the accident. For forty-eight hours he lingered on, in great torture and with every sign of fast approaching dissolution. At this juncture, having only that day heard of the sad occurrence, I met, while driving out, the surgeon, Dr. G—s, who, accompanied by a medical student, had just left the bedside of the dying man.

Dr. G—s, was a well known surgeon in the Confederate service during the war, and since its close has been in constant practice as physician and surgeon. He is a remarkably intelligent gentleman, and has won considerable reputation in his profession. I mention this to show that the doctor is perfectly able to make a correct diagnosis, as he possesses such extensive acquirements and experience in his profession as not to be likely to make any mistake in such a case. I stopped the doctor's carriage to ask about the unfortunate man. In reply to my inquiries he said he thought the man was dying; that it was one of the worst cases of mutilation he had known; that seven ribs and the collar-bone were broken, the liver and left lung both crushed, and that *traumatic pneumonia* had set in. He remarked that he had taken one of his students to see the case, and had called his attention to the peculiar breathing, commonly spoken of as the "death-rattle."

Struck with compassion at the thought that the poor man would leave his family destitute, I involuntarily exclaimed: "Oh, doctor, must he die!" He replied: "I did not say that this man must die, madam, but that it is my opinion he will not survive the night."

This conversation took place about five in the afternoon and I was about a mile distant in the ascent of the mountain from my home.

Most of the people who live on the South Mountain are of a sect called Winebrethrens, and do not admit infant baptism. I feared that the sick man might never have been baptised, and, hastening home, I filled a small bottle with pure water, and also took with me a very small vial (homeopathic in size) half full of the water of Lourdes, which had been given me by the good Sisters of the Holy Cross in Washington some months previous. Taking the water of Lourdes was an almost mechanical act, for my mind was really only intent on

one thought at the time, and that was an ardent desire to administer baptism if possible—and I feared indeed to be too late.

The log cabin was filled with sympathizing friends (whom God gives the poor more freely than the rich), and the sufferer was stretched upon a cot placed before an open door and window for air. His laboured breathing and the cold profuse sweat on his forehead betokened the near approach of man's supreme hour. He was perfectly sensible, and as his little child held up a cent that some one had given—exclaiming, "See! see!" he said, with tender tone—"My baby!" Knowing by this touching scene that he would understand me, and fearing to lose a minute, I said to him: "You are very sick and I would like to baptize you.

He replied: "I was baptizd.

Thinking perhaps he did not understand me, and unwilling to be denied, I ventured again after a short interval (in which I had wiped the death damps from his forehead) to repeat the request. I was denied. Afterwards I learned from him that he had been baptizd by a Lutheran minister when an infant. The man was too ill for any words; he was surrounded by all who were near and dear to him, but only one Catholic was present. Forced to relinquish my one idea of baptism, I suddenly remembered the little vial, and pouring two or three drops into an iron tea-spoon handed me, I opened his closed teeth sufficiently to be quite sure the water rested on his tongue. I extricated the spoon with difficulty. At the same time I made this mental prayer: "Holy Mother of Lourdes, please cure this man!" and having done this I at once left the house. No one present, except an excellent Irishwoman who accompanied me, had the remotest idea of what had been done, for not a word had been spoken, nor would the act have been at all understood had it been known. Every one supposed some medicine had been given.

So little expectation had I that our dear Blessed Lady would deign to answer, that early the next morning, sending a messenger with beef tea and old cognac to the cabin, I said: "If the crushed man still live, tell them to give this." It was only when the boy returned, saying "that not only was he still alive, but very much better," that I understood that our Lady of Lourdes had brought healing.

The next day he was so surprisingly improved that we had a long conversation. I then explained to him what had been done the evening previous, and asked his consent to repeat the remedy. He said he wished to take the water of Lourdes, and the prayer was then said aloud, and two or three more drops given. The third day succeeding my first visit, and the fifth after the accident, the doctor intermitted his visit, and I called to ask him next day why he had done so. He replied, "Because the man is getting well, and does not need me;" adding, "what have you done to him?" "I! nothing; Our Lady of Lourdes is curing him." As the doctor is a Protestant this remark required considerable explanation.

The third day after taking the water, the man sat up, had an excellent appetite, digested his food well, walked about the cabin, stood in the doorway, and was rapidly recuperating. At times he suffered, however, acute pains, such as might come from the rapid healing of wounds, and people shook their heads and said: "He may seem to be well, but it cannot be; he will suddenly drop down and die, you will see." I did not make a note of the exact time, but my impression is, that about two weeks after he had first taken the water of Lourdes—but it might not have been so long a time—he walked down South Mountain to the village of Boonsboro, two and a half miles distant, and had the doctor remove all the bandages with which he had swathed, as it were, his body. He bore this walk of five miles, including the tiresome ascent of the mountain, without any complaint.

On removing the bandages, it was found that the seven ribs had grown together, but not precisely straight, as in one spot there was an overlapping of perhaps an inch. It was as if our dear Blessed Lady had made a mark over the place; and it was in her own perfect way that she did so, for some said: "The man could not have been hurt after all!" But there, distinctly traced, are the marks. They affirm that he was hurt.

A fortnight after the removal of the bandages, and a month after the accident, observing that the man took long walks without fatigue, but was very unhappy because he had no employment, I offered him work, which he gladly accepted. When I left South Mountain, October 23rd, I paid him money for a month of work—wages fairly earned by labour. I mention this to show that he had continued strength.

I have been thus circumstantial, even to a doubtless tiresome minuteness, because I have desired to give a clear and accurate idea of exactly what was done. The most surprising thing, to my apprehension, is, not the cure, because we all know that such an act is as nothing for our dear Mother, but that our Blessed Lady would deign to act at all in such a case. Like God's grace, it was indeed a most pure and most gratuitous gift. The man, when asked as to his cure, says "he supposes it was the Blessed Virgin; that it was not the doctor;" but he was and is still, not a Catholic, nor did he in the first instance know what had been done. It will also be noticed that nothing could have been more imperfect than my own act, which had not even the merit of being accompanied with any expectation of a cure!

I desire to say, in conclusion, that it is with very great reluctance, but with the thought that your request, rev. sir, makes it a duty, that I write the recital of this cure for the *AVE MARIA*.

M. VINTON DAHLGREN.

MISS EMLIE GAVIN, the young lady who some months since created a favourable impression in New York, upon the occasion of her *debut* in that city, is now playing an engagement in Chicago, Ill. She made a decided hit at that city in *Katherine*, in Shakespeare's play of Henry VIII. The scene between Katherine and the two Cardinals is generally omitted in presenting the play, for the reason that it is difficult to procure a Katherine who can do justice to the scene; Miss Gavin, however, not only went through the scene in a manner highly creditable to herself, but was called before the curtain in response to the enthusiastic plaudits of her admirers.—*Boston Pilot*,

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Beg to intimate to their Friends and the
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Begs to inform his Friends and the Public
that he has purchased from W. Bacon and
Sons the Old Club Stables, MacLaggan-street,
and that they will be carried on in future
under his direction.

The Lady of Neville Court

A TALE OF THE TIMES.

BY THE AUTHOR OF "MAMION HOWARD," ETC., ETC.

CHAPTER VII.—Continued.

"SUPPOSE, then, my dear aunt, since we are upon the subject, you give me the names of some of your converts," said the rector, taking out his pocket book with a brisk business-like air. "I ought to call round upon them, and congratulate them, you know. Patrick Flanagan for one, I suppose?" and Mr. Neville smiled more mischievously than ever.

"Yes," said aunt Barbara, looking rather nonplused, but very angry, "Patrick Flanagan is one, and a very zealous one too. Have you anything to say against him?"

"Nothing in the world, poor fellow. On the contrary, it is just what I should have expected; for he is converted every winter when the soup-kitchen opens."

"I don't believe it."

Mr. Neville gave her a quaint stare of dignified astonishment.

"That is to say," she continued, feeling that she had gone too far, "can it possibly be true?"

"Everybody knows that, aunt," chimed in Harry, who had just entered the room; "I was going to tell you myself one day, but you wouldn't listen."

"You be silent, sir. But it is possible, Edward, that you have known this, and yet have—"

"Given him soup! Of course I have, and have only regretted that he could think I should be pleased at his ever entering our church against his conscience. If I could only find time to go round among the people, I could make them understand better that what I give the poor is given quite irrespectively of their creed."

"There, then, I consider you are wrong, my dear nephew. It is astonishing how many conversions are effected by ministering to the temporal necessities of the poor."

"Very well," said Mr. Neville, "it may be so; but with all due deference to you, my dear aunt, when I effect conversions by such means, I hope I may be boiled down in my own copper for soup."

A laugh from the young people, and a warning look, such as she had never seen before in the clergyman's eyes, convinced aunt Barbara that she had better pursue the subject no further.

"Suppose we go on with our names," said Mr. Neville, when the party was once more restored to gravity. "Who is the next?"

"One that I think will surprise you, she belongs to such a bigoted family—Honora Mooney."

"What! John Mooney's widow?"

"No other. Are you not astonished?"

"Not much, because I have heard that she is contemplating a second marriage with a Protestant. Do you mean to say she actually attends our church?"

"I do. You have seen her there, Harry, have you not?"

"Yes, aunt, twice; but last time she looked very cross, and told the man she was walking with, Will Summers, that she did not think much of it."

"Will Summers! No other than the bridegroom-elect," cried Mr. Neville, laughing.

"Ah, but I have seen her since then," exclaimed Miss Barbara, looking very red and angry; "and it is astonishing what a little persuasive power will do. I left her 'almost persuaded to be a Christian.'"

"I saw her talking to Father Donovan in the lane yesterday," said Fanny quietly. "Her eyes were very red, and she passed me without even looking at me."

"Poor thing, then you may be sure she had been telling him of her conversion to the truth. If she had consulted me, I should have advised her to have done so by a letter, which I would have written; for we are poor frail creatures at the best, and Apollyon strengthens his ministers for their work."

"Father Donovan would be flattered, I am sure," said Mr. Neville; "but he is a good little man, and would bear you no malice. I only wish I had the power over my people that he has over his;" and he heaved such a deep sigh that Fanny twined her arms around his neck, and kissed his white hair to comfort him. "Who comes next?" he asked after a pause.

"Denis Mahoney."

"The biggest drunkard in the place! Thank you; Father Donovan is quite welcome to keep him."

"But, Edward, he sees the error of his ways. I had a long and beautiful conversation with him on Thursday, and it ended in his promising to become a Protestant, and to take the pledge from you."

"And what did you give him for all that?"

"Give him! Why nothing, of course, except a trifle to make him decent for Sunday."

"Then I am sorry to inform you that your well intentioned trifle had a contrary effect, for it must have been under the influence of it that I saw him in the gutter that same Thursday evening. Ah, aunt Barbara, I expect that with all your experience you get taken in sometimes, as well as the best of us! Go on with your names."

"When one is made the subject of ill-timed ridicule, one naturally finds a difficulty in recalling names or anything else," said Barbara with an injured air; "but I will give you a case in which I am most deeply interested; it is that of Tim Murphy and his wife."

The clergyman looked really astonished.

"What! Tim Murphy down the lane?"

"Yes, the very same; he and his wife, convinced by my reasoning, have consented to abjure the errors of Popery, and to bring up their children in the Protestant faith."

"Well, you do astonish me now, I must confess," cried her nephew, "I always imagined that family to be firm as a rock itself

in their religion; what can have changed them? Murphy has had some loss amongst his pigs, I believe, lately; and I suppose that he has had something to do with it."

"Yes, it has; like harrow and plough it has broken up the hard earth and prepared it for good seed," said Miss Barbara.

"Oh, aunt, I quite forgot to tell you," cried Harry, "but you remember the last time your friend Mr. Giles was here? Well, as you and he was walking home from church in the afternoon, I caught Tim Murphy pulling faces behind your backs."

"Why, your naughty boy how dare you say such a thing!" cried Miss Barbara, turning suddenly upon him.

"Just because he did it; I turned the corner suddenly and caught him at it."

"You caught poor Timothy sneezing, I dare say; for let me tell you he has had a very bad cold in his head this winter; but making faces, never!"

"Well, 'seeing is believing,'" muttered Harry; "he did pull faces, and I won't say he didn't for all the aunt Barbaras that ever lived."

"It is astonishing," continued Barbara, "how very little interest either you, Edward, or any member of your family takes in the cause of the Irish Church Missions. I cannot understand it; to me the most glorious work in the world seems to be that of freeing Ireland from the grasp of the Beast. If you had been with me once or twice lately, what touching scenes you might have witnessed, even here in your own parish! Only one day last week I entered a cabin, where a starving family were huddled together without fire or clothes, with my Bible in one hand and a loaf in the other. How eagerly they snatched the food for the body; and as they ate it how joyfully they listened to the tidings I had brought their souls! What cared they, think you, for the mummeries of their creed, after I had spent half-an-hour in teaching them the precious truths of mine? Ah, Edward, if you only appreciated my work as you ought, you would help me, at any rate with your influence, and would not suffer a man who would not renounce the degrading thralldom of Rome even to drive a plough on the Glebe lands."

"It is a pity, my dear aunt," said Mr. Neville, "that you should waste your time by entering upon that subject again, seeing that I have told you over and over again that I am a staunch advocate for freedom of opinion."

"Freedom of opinion, indeed! Well, well, wait till Romanism and Fenianism have worked their will upon you, with fire and sword, gibbet and thumb-screws! Where will your freedom of opinion be then, I wonder!" cried Miss Barbara, with a gesture worth of Cassandra. "And you two girls," she continued, after a short pause, "I intend to read you both to-morrow some extracts from my 'Groans of Ireland.' That will touch you if anything will, seeing that every line is the result of personal investigation, and that every deduction bears the stamp of having been drawn by an unbiased mind. My friend Mr. Gillies has promised to write a preface to the work, and I intend to devote the proceed of the sale to the funds of the Irish Church Missions. You must sell some copies for us, Maude, among your friends in London."

"Aunt Barbara," said Maude, "I have the greatest possible objection to being misunderstood, and therefore let me tell you at once that I hold the cause of the Irish Church Missions in utter abhorrence. I am an Irishwoman, and I love my country with a deep and passionate love, and I have studied her history well. What have I learned? That if there is one page more worthy of love and reverence than another, it is the long brave struggle of her Catholics for their faith; and that if there is one page in it more worth of execration than another, it is the oppression she has received at the hands of her Protestant rulers. My mother was a Roman Catholic; and I sometimes wish that I myself had been reared in the same creed, that my heart might glow, as hers did, with the double enthusiasm of religion and patriotism. But I am not a member of the Roman Church, for I believe that, though right in her exposition of grover doctrines, she is in many respects faulty; and I believe that the Anglican Church, now restored to apostolic purity, is the true Church of God. Still, in my heart I feel persuaded that if it be a sin crying to heaven for vengeance to rob the labourer of his hire, it is a sin, crying with a voice doubly terrible, to rob him of the birthright God has given him, his faith. If Protestants tried to convert souls as Catholics try to convert them, by warm prayers and cool arguments, who could blame them? But, as it is, I could die with a poor Catholic Irishman in helping him to defend his one single treasure against the tyranny of the strong, and still more dangerous blandishments of the rich." Maude's eyes flashed so brightly, and her stately figure grew so majestic in her indignation, that Miss Barbara for the minute almost quailed.

"Well!" she exclaimed at length, partially recovering herself, "all this is fine talking, but it shows what comes of these new-fangled ideas in religion. I should like to know, Miss, what difference there is between you and a Papist?"

"So little," returned Maude, "that I trust the day will come even in my lifetime, when the long-hoped-for union shall take place. I do indeed, dear uncle," she continued, addressing him in a sweet, almost deprecating, tone; for not only Miss Barbara, but Mr. Neville and his children, were looking at her aghast with astonishment; "but you must not be angry with me, please;" and as she spoke she stole lovingly to his side.

"Angry, my child, no; why should I be that? But, of course, I am surprised to hear my brother's child utter such sentiments. But you and I will have a little talk."

"Yes, all to ourselves, in your study, if you will let me come to you, and Fanny will not be jealous."

"I know too well what these little chats can do for me to begrudge them to you," said Fanny; "they are the bright spots in my life. Now don't shake your head like that, papa; for you know it is the truth."

"Her Father smiled. 'If I ceased to comfort you, my child, it would be the power, not the will, that would be wanting. As for you, Maudie, my darling, come to me whenever you like; the old man's door, and the old man's heart will alike open to you.'

(To be Continued.)

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THE MIRACULOUS CURE IN CEYLON.

The following paragraph appeared in the *Observer*—"specially sent us" of course—in the London letter of the "absent coadjutor":—

I am very surprised to find the *Times* giving currency to the following absurd story, and its placing reliance on the obscure Jaffna local print. In its issue of the 21st under the heading of "News from India" it prints as follows:—A correspondent sends to the *Jaffna Catholic Guardian* (Ceylon) the following account of a miracle which occurred there on the 4th inst., on the occasion of the Feast of St. Sebastian, which is deserving of notice:—"A deaf mute, born of non-Catholics at Mannepay, a close relative of the Kachcheri Shroff and about twelve years of age, after having been allowed to remain for a couple hours tied to the cross erected in front of the celebrated shrine, was able to hear and repeat the words "father," "mother," &c., for the first time in her life. The parents of the girl, overjoyed by the circumstances, begged the Rev. Father Ghilini to administer to her the sacrament of baptism, which was performed in the most imposing manner. I relate the fact as I saw it; let sceptics and scoffers say what they like, there is no denying a fact attested by hundreds of eyes and ears." How the *Times* could insert this cock-and-bull story I cannot conceive. In the first place, is it likely that non-Catholic parents would permit their child to be "tied up" to a cross for two hours? Still less probable is it that, if there were no pre-arranged trickery, clever shrewd men like the Roman Catholic Missionaries would expose themselves to the almost certain chance of failure.

The other "coadjutor," in a footnote to the above, says that "the *Times* is entirely gratuitous, as the *Times* did not say with what motive he inserted the paragraph. If we do not mistake, we read the same story in an overland summary of the *Observer* itself, though the "absent coadjutor" does not appear to have seen it, and if the other "coadjutor" really thinks it a disgrace to Christianity, why does he, while professing to be so good a Christian himself, now help to circulate it, whether he did so before or not, as we are almost sure he did? Is this not an acknowledgment that his hatred of the Catholic religion exceeds his love of whatever he may mean by Christianity? Had the relatives of the girl been Catholics, of course it would have been said that they had entered into a secret conspiracy with "priestcraft" for the purpose of deceiving the public, but as it would hardly be credible that Protestants or Infidels should do so, there is nothing for it but to deny the fact altogether, though it is said to be capable of being attested by hundreds of witnesses. The grounds on which it is denied are, however, scarcely less absurd than the supposition that Protestants or Infidels would be guilty of an imposture favourable to the Catholic religion—namely that non-Catholics would not have recourse to Catholic devotions for the purpose of attaining a divine favour, and that Catholic missionaries would be too cunning to expose themselves to a risk of a failure. It does not appear that Catholic missionaries had anything to do with the matter until after the alleged cure had been effected, but even if they had, they would have been none the worse of a failure, as it would no more prove the Catholic religion to be false than a sick person's dying after prayers had been said for his recovery would prove all prayer to be a delusion. As for the improbability of non-Catholics having recourse to Catholic devotions, nobody need go out of Colombo to learn that non-Catholics almost every day light candles and make vows in St. Anthony's Church at Sea-street. The fact is that non-Catholic natives, whether they profess to be Protestants or Buddhists or Gentoos, have no real faith in any devotion except the Catholic religion and devil worship; and if they commonly have recourse to the latter before trying the former, it is not because they believe the power of the true God to be less than that of the devil, but because they do not like the trouble of being sufficiently virtuous to merit a divine favour, so long as they think they have a chance of getting what they want in a more easy way. We know nothing about the reported miraculous cure at Mannepay beyond what has been related by our Catholic Jaffna contemporary, but it does not say much for the "absent coadjutor's" own shrewdness and cleverness that he admitted the Catholic missionaries to be "shrewd clever men," and forgot that their being such would render it very unlikely that they should permit a Catholic paper, known to be under ecclesiastical control, to circulate a story that would be so easily exposed if it were a falsehood. Should the alleged miracle turn out to be an imposture it will do us no harm, because it was not Catholics that were guilty of deceit, if deceit there was; but it is terribly damaging to the missionaries of the sects if it is true, because it would in that case be nothing less than a divine attestation of the truth of the religion which they make it their chief business to revile and blaspheme. That hundreds of witnesses should be deceived as to what they themselves had seen and heard would be a greater miracle than the alleged miracle itself, and whether the girl said to have been a deaf mute until she was twelve years of age, was really so, could easily be ascertained beyond the possibility of a doubt, because there must be plenty of persons who have known her from infancy. It is, however, so improbable that her parents, not being Catholics themselves, should be guilty of an imposture in order to favour a religion to which they did not belong, that the investigation would hardly be worth the trouble if its objects were to prove the story to be a falsehood. There is no risk in denying the truth of the story, and any fool can do it; but a mere denial is no argument, and why does nobody venture to expose the alleged imposture if it is not feared that investigation would only confirm the truth of the miraculous cure?—*Ceylon Catholic Messenger*.

The Catholic Church Board of Wiscaden has addressed a petition to the Vice-President of the Hess-Nassa demanding the restoration of the parish church on the ground that the old Catholics no longer make use of it in the sense of the law: and they have no parish priest and no regularly organized Church service. Even when foreign clergymen, such as Dr. Reinkins, Reusch, Knoodt, and Steinwaches, come from time to time to perform Divine service in the church, there are hardly more than thirty persons present, notwithstanding the advertisement that appears in the local newspapers.—*Catholic Times*.

RELIGIOUS STATISTICS FROM ALL THE COUNTRIES OF THE EARTH.

ACCORDING to Hubner's "Statistical Tables of all the Countries of the Earth," there are in the German Empire 5,600,000 Evangelical Christians, 14,900,000 Catholics, 28,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other denominations or of none. In Austria-Hungary there are 23,900,000 Catholics, 3,600,000 Evangelical Christians, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5,000 Mahomedans and others. In France there are 35,390,000 Catholics, 600,000 Evangelical Christians, 118,000 Jews, 24,000 Mahomedans, and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denominations, 5,600,000 Catholics, 26,000 Greeks, etc., 46,000 Jews, 6,000 Mahomedans, and others. In Italy there are 26,660,000 Catholics, 96,000 Evangelical Christians, 100,000 Greeks, etc., 36,000 Jews, 25 Mahomedans, and others. In Spain there are 16,500,000 Catholics, and 180,000 adherents of other denominations (details not given).

In European Russia there are 56,100,000 Orthodox Greek Christians etc., 2,680,000 Evangelical Christians, 7,500,000 Catholics, 2,700,000 Jews, and 2,600,000 Mahomedans and others. In Belgium there are 4,920,000 Catholics, 13,000 Reformed Church, 2,000 Jews, and 3,000 belonging to other denominations. In the Netherlands there 2,001,000 members of the Reformed Church, 1,235,000 Catholics, 64,000 Jews, and 4,000 of other denominations. In Sweden and Norway there are 4,162,000 members of the Evangelical Church, 4,000 Greeks and other Christians, and 1,000 Jews; the number of Catholics is not officially given—it is estimated at less than 1,000. For every 10,000 inhabitants there are yearly in—

	Births	Deaths,	Marriages.	Children in Elementary Schools.
The German Empire.....	406	292	90	1,500
Austria-Hungary.....	402	352	88	890
Great Britain and Ireland.....	346	220	77	800
France.....	267	231	86	990
Italy.....	360	306	90	708

Russia has the smallest proportionate number in elementary schools, about 150 per 10,000 inhabitants, and the United States of America the largest, 2,180 for every 10,000 inhabitants.

BISHOP DOUPANLOUP ON IRELAND.

"BE it well understood, there is in the heart and bosom of a priest and a bishop something more than in the figures of science. In the account of battles let others be for the victorious and triumphant; I am whole and entire for the wounded and dying. My place, allow me to say, is at the ambulance. Neither do laurels console me for the loss of blood shed in the battle-field, nor do reasonings reconcile me to the cries of hunger and despair. I see those who are banished—I hear the cry of those that are outraged—I gather the tears—I stretch out my hand to the poor and desolate. I am not a *sacant*, an economist; I am a minister of Jesus Christ. Leave me entirely to my ministry, and, if I shock your theories, be not scandalised by my compassions. You shall reason to-morrow; but men suffer, men weep, men hunger, men are dying. To-day I even hold forth my hand to those who reason for those who weep. I do not blame science, but I feel pity. Science, I shall leave thee to theorise; but leave me to act, to speak, to intercede for those who suffer; leave me to infuse into the hearts of all, in favour of Ireland, pity, tender compassion, active charity, which alone can excel and assure thy blessings. Allow me to send to Ireland, if not the millions which are not in my hands, at least the sympathies, the tenderesses which every Christian heart feels for this unfortunate land. Yes, dear Ireland—noble Catholic soil—old land of saints, country rich in virtues and in sorrows—native land of faith, of honour, of courage—I am happy to say it of thee, the world regards thee with respect and love. It waits in thy misfortunes; it admires thy constancy; you hold as your own every noble heart. Ah! poor and unfortunate country! for thee I can do nothing; but at least I can say that thy name makes my heart beat with an ineffable emotion. Thou art nigh as dear to me as my native land. Ah! would that my accents could cross the sea and reach thee, not only thee, but all thy children in every land where exile may have flung them, in the forests of Australia, or at the foot of the Rocky Mountains, lands of the mighty ocean, to tell them all my love, to bring them a consolation and an encouragement, and, at the same time, a hope. Yes, gentlemen, a hope! and by this word I wish to console your hearts also, that I have saddened so much. Yes, I hope a future more favourable for Ireland; and already do I think I see in the distant horizon signs that portend better times and prophesy a deliverance."—From his Lordship's Sermon, for the poor Catholics of Ireland, preached March 25th, 1861.

The Liverpool *Catholic Times* reminds its readers that "when M. Gambetta was at Valence he made a speech, and in one of his flights of oratory he saluted 'the sun of the Republic.' It so happened that the luminary was at that moment disappearing behind the hills, and the Conservative papers make huge fun of the unlucky coincidence." "It is always when the fortunes of the country are low that those of the Jesuits rise." "This was the utterance of M. Gambetta, the other day," says the same Journal. "Henry des Huox, in *La Defense*, says that the orator must have a front of brass to hazard allusions to fortunes which are gathered out of public disasters. He became rich himself through the ruin of the country. He amassed riches from a dying nation as the robber rifles spoil from a battlefield on the night after the combat. If 'Jesuit' is a term of contempt for the man who grows fat on public misfortune then (says Henry des Huox) behold a Jesuit in Gambetta." The charges of hostility to civilization and education on the part of the Catholic Church are false and groundless. It is simply astonishing that an intelligent person should make such charges, when the Church has been the great civilizer of man.

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WANTED Male Teacher for the Roman Catholic Boys School, Thames. Applications, with references as to ability, and good moral character will be received up to 25th November, by the pastor of the district, REV. FATHER O'REILLY.

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FOR CASH ONLY—
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University, Dunedin, Otago, New Zealand.
Laboratory.

Class—Beverages.

November 5th, 1875.

I have examined for Mr. J. D. Feraud, of Monte Christo, Clyde, Otago, two samples of Aromatic Tonic Bitters, with the following result :—No. 827 is a sherry coloured, and No. 828 is a port-wine red-coloured liquid; they are both perfectly transparent, showing the purity of the water and other substances employed in their manufacture.

These two Beverages have a slight acid chemical reaction, and possess an agreeable cool bitter taste, blended with a sensation of sweetness, arising from the saccharine matter of the fruit of which they are the fermented extract.

I have also examined the aromatic and other flavouring substances used by Mr. Feraud in their manufacture, and from the proportions in which they are blended with the fruit wine, they must be pronounced perfectly safe, and free from anything like deleterious properties.

I consider this wine, therefore an agreeable and perfectly safe beverage, and when diluted with three or four times their bulk of water, they will make a good cooling summer drink.

JAMES G. BLACK, Provincial Analyst.

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We are not responsible for the opinions of our correspondents.

THE WARFARE OF TO-DAY.

To the Editor of the N.Z. TABLET.

SIR,—I am one of the many who are greatly amused just now at the reception given to Mr. Varley in Dunedin by the Evangelicals. They want the dry bones steeped in some enlivening liquid, which, while it has plenty of froth, must be so diluted that it shall contain nothing to hurt the feeling of everyone in the thousand and one sects. Is that what Protestant Christianity has come to! A cutting away here, a paring and a lopping there, to please each sect till finally a little revivalistic emotion only remains. Evidently the reformers are fast reforming themselves, or rather their principles out of existence; and the struggle between faith and reason, between true liberty of conscience and Caesarism—a form of which latter we have in the action of people who force their intolerant ideas upon other people's children in the public schools—is coming to a point at a much faster rate than might have been a few years ago expected. Listening to the Rev. Father O'Malley's sermon at St. Joseph's the other evening, I could not but think of St. Augustine's noble words when he spoke against a sect strong in its day, but whose very name is now to most people forgotten. In the beautiful apostrophe which the great saint puts into the mouth of the Church she cries out to the eternal spouse: "Why do those who have gone from me murmur against me? Why do those who are lost declare that it is I who have perished? Announce to me the fewness of my days: how long shall I be in this world? Tell it to me for the sake of those who say she was and now she is not; for the sake of those who say that the Scriptures have been fulfilled, the nations have believed, but the Church has apostatised, and perished from all the nations." And it was answered; nor was the voice an empty one. In what words was it announced? *Behold I am with you until the consummation of the world.* That is, moved by your words and by your false opinions, the Church asks of God to make known to her the fewness of her days; and she finds that the Lord has said: *Behold I am with you all days until the consummation of the world.*

Sir, I will trouble you with a double quotation, namely an extract from the celebrated encyclical of November, 1873, by the late Pope, and which I commend to the diluted Protestants, "liberal" parsons, and "advanced" thinkers of this colony: "We have a sure hope of a future calm, and a glorious peace for the Church, and, trusting in the assistance of God, let us cheer ourselves, our toiling clergy and our people, with the noble words of Chrysostom: 'Many waves and storms threaten us, but we are not afraid of being overwhelmed, for we stand upon the rock. Though the sea rage, it cannot melt the rock; though the waves rise, yet they cannot sink the bark of Jesus. There is nothing mightier than the Church. The Church is stronger than heaven itself. *Heaven and earth shall pass away, but my word shall not pass away.* What words are these? *Thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it.* If you do not believe in words believe in deeds. How many tyrants have tried to oppress the Church? How many swords have been prepared against her? What have they accomplished? Nothing! Where are her foes? They are forgotten. Where is the Church? she shines more brightly than the sun. Her foes have perished; her children are immortal. If when these were few Christians they were not overcome; how, when the whole world is full of holy religion will you be able to overcome them? *Heaven and earth shall pass away but my word shall not pass away.*"

Sir, the contention of to-day and of the coming day is not and will not be with the sects—they have lost their propagating force, and are passing down the river of forgetfulness. It is and will be with indifference, doubt, scepticism, and with the "advanced" ideas which old fashioned Protestants asserted, however much they might flourish on the continent, could not find a home in a British community. The error of that has been found out a few years ago. But "shall the sons of God fall back before the sons of Voltaire!" The burning words of the great French orator, are answered by all Catholics with an emphatic "No!"—I am, etc.

AN UNFAIR CHARGE.

To the Editor of the N. Z. TABLET.

SIR,—I have noticed in your issue of 24th inst. an unwarrantable attack made by the district officers of the H.A.C.B.S. at their annual meeting against some officers of the Oamaru branch for "misappropriation" of funds upon the information of two members from here.

Now, Sir, I wish to inform your readers that these Dunedin officers never gave the slightest notice in any shape or form to the officers here that this serious charge was laid against them, until they sent it abroad on the wings of the Press. Those wisecracks of Dunedin had neither the prudence nor the consideration, to give us an opportunity of defending ourselves from this charge; nor had they the fairness to tell who are they who are charged, or who laid the charge. Of course it is quite enough to prove it that four of those "wisecracks" names are gone forth signed at the foot of their report, and they give as their authority that they have received letters from two members from Oamaru. Now, let them then take it ill or otherwise of me, I tell them that a more uncharitable act was never done by any man, or body of men, than that which they have done.

I have been secretary for this Branch during the last 18 months. When I took office I was furnished with an account of the amount of money to the credit of this Branch at that date, which I can produce, and also the amount of money received and paid away since then up to the present. We have it all, as they say, "in black and white," with day and date, and I defy either the men from Oamaru, who ever they may be, or the imprudent "wisecracks" of Dunedin, to prove that one shilling has been misappropriated. I also request of them

to furnish a copy of those letters that they have received to the TABLET, with the names of the writers, in order that they may prove their charge. There is no other way of settling the matter now than through the TABLET, where the charge first appeared. I speak now for myself, and, as far as I know, I can do the same for my brother officers; we want no hole and corner work. The charge is now laid and we want to have it properly investigated, all through the public Press. Then if we are found guilty it will be time enough to charge "some officers with misappropriation" and charges of a "grave" nature, and if the case goes the reverse way, we shall have had an opportunity of knowing our accusers. I hope you will excuse me for trespassing on your space; but I feel, in common with others, that a serious charge has been circulated concerning us, and I wish the case to be thoroughly sifted, so that instead of the Dunedin officers and the two persons from Oamaru, we may have the public to judge of our case. Knowing also that your motto is *Fiat Justitia, I say Fiat Justitia ruat coelum.*

I am prepared to give a full and correct account of the funds of the Branch when called upon by the proper authorities.—I am, &c.,
P. M. MORONY.

GODLESS EDUCATION.

To the Editor of the N.Z. TABLET.

SIR,—It is to be hoped that the election of the new School Committee may have the effect of letting the infidel band, which has hitherto sat upon us like a horrible nightmare, see that they are no longer to play at pleasure the dictator to a professedly Christian community; on the other hand it is to be hoped that those who have some respect left for religion may see the necessity that exists for using to purpose the power they have got. Our infidel neighbours and half-hearted religionists have heretofore almost wrought themselves into a phrensy over the bigotry, forsooth, that lurked in every mild, almost apologetic, assertion of Christian right; but, sir, we have had a taste of what those can do who care nothing for religion, and that taste has left a bitterness behind it which years to come will not obliterate. The secularists have been permitted to set up their god for a time, and a sorry god he has proved to be. Of this I am sure that, granting the worst that has ever been said about denominationalism, it would be hard now to convince us that it is worse than the moral plague, in the shape of the scholastic system, which has for a moment been imposed upon us in New Zealand.

Where there is no fear of God, it appears to me, you may say there no firm principle will be found; a wavering, cunning, disreputable telescoping of the future will take its place, and, as a matter of course, our legislative adventurers are doing their best to bring up the art of balancing themselves on a fence to the dignity of a science.

It is surely owing to the moral blindness of the crowd and the indifference of those whose perceptions are clearer than men like the bulk of our representatives get into office. Look, for example, at the Attorney-General even on Monday night last, and say if the exhibition was not painful. I would not like to say that the office which he fills has had the effect of softening his brain, still the point is worthy of consideration. What a farrago of nonsense he spoke when the Education Act was jeeringly handed down to him for his explanation as to whether women could vote—wives as well as husbands—in virtue of the same estate, and I venture to assert that no man, not presuming on the insanity of his audience, could affirm that husband and wife could vote in virtue of the same property, but the learned Attorney's perceptions are so much clearer than other mortals'; then he can see black where they see white, and *vice versa*.

It may stave off the clear perception of the fatal hour at hand for the Hon. R. Stout not to put forward his name on such an occasion as Monday night presented, but it will not delay it; his utter disregard of the religious feelings of this community has been not only known, but so thrust in our faces that a Nemesis has sprung into being which will neither be pacified nor deceived. I do not know whether the Attorney-General is thinking of taking that "confoundedly sharp curve" or not, but it may well be asked if, when by way of explanation of the utter secularism of the Bill he said something to the effect that, had it been otherwise, free-thinkers might have applied for the schools for their worship; it may well be asked I say if this was the moving spring of his conduct—to put the question to any one who knows the gentleman is to answer it. Sir, I could respect consistency even in the devil, but when he begins to come out in garments of light, incipient respect vanishes. The Attorney-General has gone too far to retrace his steps. He has read no doubt the story of the boy and the wolf, and some how or other we fancy that we have a moral plague to stamp out, and *we'll do it*.

Sir, it is such men as Mr. Stout that perpetuate the jealousies and heartburnings that are supposed to exist among Protestants, Catholics, and others, and that too, by the very means they take, if you believe them, to remove all such jealousies; they would perpetuate peace by the destruction of all solid basis of peace. Perhaps, you would kindly enquire if the Attorney-General has ever, on any occasion said that the best way of counteracting the Roman Catholic influence was for Protestants to nominate their own friends, &c. If such reports go abroad they make us uneasy, when we find denominationalism cursed in one breath and blessed in another. I hope you will not cease in your efforts to obtain in education what you demand, for in obtaining it, we will all derive benefit. Were I sure that religion could be taught apart from denominationalism I would be content. This, however, the sectarianism of secularism forbids, and, perhaps, it is well for what part has Christ with Belial.

Yours, &c.,

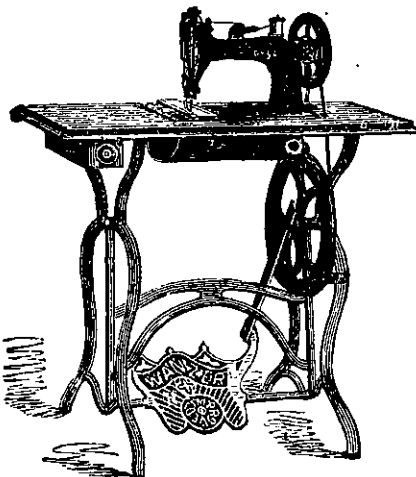
A PROTESTANT.

The organs of the Conservative party in the German empire are congratulating Bismarck upon his decision to come to terms with the Vatican, maintaining that, in the light of recent occurrences, Germany has more to gain from the Ultramontanes than from the Socialists. Ten years ago Pope Pius IX. said as much.

WANZER'S "IMPROVED" AMERICAN SHUTTLE SEWING MACHINES.

700,000 now in Use throughout the World

WANZER'S IMPROVED Little Wanzer, bearing all the most recent Improvements, including 16 extras ... 4 10 0
 With Stand, to work by hand or foot, from ... 5 5 0



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 With Stand, to work by hand or foot, from ... 5 11 0

WANZER'S IMPROVED Sewing Machines for DRESSMAKERS, TAILORS, and BOOTMAKERS, without COGS, very Large STEEL SHUTTLES, work either backward or forward while the machine is in motion without any stoppage; wind the bobbins without running the machine, and many other important improvements. Prices £7 17s 6d; £8 17s 6d; £9 17s 6d.

At the U.S. Centennial World's Exhibition, Philadelphia, 1876, the WANZER SEWING MACHINE COMPANY have not only captured the Centennial Medal and Diploma of Honor, but they secured, after one of the SEVEREST TESTS that was ever submitted, the "Gold Medal" and Diploma (the only "Gold Medal" given to any Sewing Machine Company), which honours no other Sewing Machine Company in the World can claim.

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 Agent for New Zealand.

N.B.—All kinds of SEWING MACHINES REPAIRED with dispatch and on moderate terms, by a first-class Sewing Machine Mechanic.

NOTICE

FROM
A. EVANS & CO.,
 GEORGE-STREET, DUNEDIN,
 Between St. Andrew and Hanover streets, Left-hand side going North.

MILLINERY.

The very choice stock of English, French, and Continental novelties in this Department is worthy of everybody's attention, while those Bonnets and Hats made up by our Milliner (who, by the way, is direct from Peter Robinson, Oxford-street, London), are an exception to the class of goods showing in town this season, both for style and prices. We have some really nice Hats at 5s 6d and up to 25s. Bonnets from 7s 6d to 42s. We use only the very best materials procurable, and which are entirely new this season (never having kept Millinery previously). We have a desire to foster a large trade in this Department, and with that view we intend to sell everything very cheap, "Please inspect the goods."

DRESS DEPARTMENT.

We have not been able to keep a very assorted stock until this season. Having enlarged our premises, and exceeded our previous imports fourfold, we are satisfied we can please our patrons as regards assortment quality, and price; the very best value ready money can buy, selected with our buyer's usual good taste. Prices from 6d per yard upwards.

FANCY DEPARTMENTS.

New Fringes, the greatest bargains we have ever had, 1s up to 2s 11d for Black Silk Ball-Fringes. Moonlight trimmings, 3d per yard up to 1s, worth six times as much; new Frillings up to 2s; Silk Ties, with Frillings combined, 1s, usually sold at 3s 6d; Kid Gloves, 1s 6d up to 3s 8d for Josephines (Gant's Rouillon genuine). These are not fictitious prices, merely advertised to attract attention, but genuine regular prices with us, and which cannot be bought at any other house in these Colonies for the same money. We are always glad to show our goods without pressing you to purchase. Come and see for yourselves.

FURNISHING DEPARTMENT.

We have a grand stock, and really cheap. Calicoes, 4s 9d per doz. in grey and white, free from dress, and yard wide; these are good goods, and will wear well. Flannels, 1s 3d, all wool (no Unions kept), Holland, 7½d, 8d, 9½d, and 1s; cheaper than any wholesale house in Town. Everybody wonders where we get them. Blankets, Bedcovers, Sheetings, Towels, Turkish, 10½d upwards; Toilet covers, 1s upwards, and everything else proportionately cheap.

Call and examine, go away and compare, and buy from the Cheapest.

A. EVANS & CO.,
 GEORGE-STREET, DUNEDIN.

F O R S A L E.

DUNEDIN—

Quarter-acre, corner Eden and Dundas-streets, Seven-roomed House. Quarter-acre, corner of Forth and Dundas-streets; Six-roomed House, Stable, Garden, &c.
 Fine Building Allotment, St. David-street.
 Half-acre, Maori Hill, Seven-roomed House, Stable, Buggy House well-stocked Garden, &c., will be sold cheap.

Half-acre, Outram Extension, good House, Garden, etc.
 Half-acre, Granton, near Kaitangata, Six-roomed House.
 Ten and a-half Acres valuable Land, Waikari district.
 Twenty-five Acres, Taieri, near Mosgiel, houses, etc.
 North Taieri—One and a-half Acres, convenient to railway, 8-roomed house, etc.
 One hundred and fifty Acres, Water of Leith, well adapted for a township.
 54 Acres, Water of Leith block VIII., North Harbour and Blueskin district.
 Splendid Agricultural Farms from 25 to 14,000 acres, improved and unimproved, in the Taieri, Hampden, Clutha, Waipapa, Queens-town, Waipahi, Glenkenick, Waikaka, Winton, Waimea, Lothian, and Aparima districts.
 Allotments in Williamsburgh, Caversham Rise, Mount Pleasant, Mosgiel, Duddingston, and Clarendon.
 Four Sections town of Moeraki; two Dwelling-houses containing five rooms and six rooms respectively, Garden, &c., will be sold cheap—together or separately.
 Capital Follmongery Business, with every convenience for doing a large and profitable trade.

TO LEASE.

Valuable frontages in Moray Place to lease on favourable terms. Money to Lend on Freehold Security.

DONALD REID and CO.

S. T. ALOYSIUS' COLLEGE, WAIKARI, Near Dunedin.

QUARTER DAYS :

Second Tuesday in February; May 1; July 20; October 5.

TERMS :

	Per quarter	£	s.	d.
Day Pupils	3	3	0
University and Civil Service Classes	4	4	0
Resident Boarders	15	15	0
do. University and Civil Services Classes	...	16	16	0
<i>Extras :</i>				
Music			
Drawing			
Italian	2	2	0
German	2	2	0
Library	0	5	0
Washing	1	1	0

Each boarder is to provide himself with three pair of sheets, a sufficient supply of blankets, a hair mattress, two feather pillows, six pillow cases, two white counterpanes, six table-napkins and ring, four plain towels, two bath ditto, knife and fork, tea-spoon and desert-spoon, two suits of clothes (a strong one for play, and a dress suit), shirts, stockings, two pair of strong shoes and two pair of house shoes.

Each boy's outfit to be properly marked.
 The Day Pupils to pay quarterly, and the Boarders half-yearly.
 All payments to be made in advance.
 A quarter's notice, or half a quarter's fee required before the removal of a pupil.

The Jesuit Fathers will have everything in readiness for the reception of pupils by the 3rd of February. As they can receive only a limited number of boarders at present, applications should be made immediately.

The terms for music and drawing will be stated as soon as arrangements shall have been completed.

S. T. MARY'S CHURCH, NELSON

GRAND DRAWING OF PRIZES.

30 MONEY PRIZES.

ONE PRIZE OF FIFTY SOVEREIGNS.

Prizes of Ten Sovereigns.
 Prizes of Five Sovereigns.
 Prizes of Two Sovereigns.
 And New Watches, Pictures, Cushions, &c., &c., &c., to raise Funds for the Enlargement of the Church.

Tickets Half-a-Crown, may be obtained from
REV. FATHER GARIN,
 St. Mary's, Nelson.

QUEENSTOWN SUBMERGED!

Appeals to Catholics and the public generally.

GRAND ART-UNION IN AID OF ST. JOSEPH'S PRESBYTERY BUILDING FUND.

The prizes, which are numerous, consist of Works of Art of great merit—chosen specially for this drawing, and a number of splendid Nuggets contributed by diggers in the district.
 Tickets, 2s. 6d. each, may be had of Rev. J. Mackay, Queens town.
 Drawing postponed till St. Joseph's day, the 19th March, 1879.

WANTED, a qualified **CATHOLIC TEACHER** for the Ahaura Boarding School. Salary, £150 and board.

Apply, with testimonials, to Rev. J. B. L. Rolland, Ahaura.

WANTED.—MR. SULLIVAN, Teacher, to send his address to the **TABLET** Office.

EYE, EAR, AND THROAT SPECIALIST.

DR. SCHWARZBACH

has arrived in Dunedin, and may be consulted at **MURRAY'S FAMILY HOTEL, RATTRAY-STREET,** till about the middle of February, previous to his departure for Europe.
Hours from 10 to 1.

INFORMATION wanted of **DENNIS GILMORE M'DONNELL**, son of Thomas M'Donnell, formerly of Great Brunswick St. Dublin, Ireland. He arrived in Melbourne about 1854. Was last heard from in the Lake Wakatipu district, New Zealand, in 1867. Any information will be most gratefully received by his brothers Edward and William.—Address: M'Donnell Brothers, booksellers, Major Block, Chicago, U.S.A.

THE Proprietors of the New Volunteer Hall, Dowling Street, invite **OFFERS** from Religious or other Bodies for the use of the Hall on Sundays for a period of one to five years. The hall will shortly be ready for occupation, and will hold (seated) over 1500 people.

Apply

COMMISSIONERS,
Box 199, Post Office.

NOTICE.

CATHOLICS interested in Election Matters, should lose no time in having their names placed on the Electoral Roll, as the time for doing so expires in March next.

Forms for filling up can be had on application to the Returning Officer.

CATHEDRAL FUND.

I **ACKNOWLEDGE** the receipt of the following amounts (mostly second instalments) towards the Cathedral Fund, continued.

£ s. d.		£ s. d.	
Mrs. James Kelly	1 10 0	Miss Mary Connolly	1 0 0
Mr. C. O'Leary	1 0 0	Mr. F. Johnson	10 0 0
Mrs. Coburn	2 10 0	Mrs. East	1 0 0

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JANUARY 31, 1879.

THE NEW CATHEDRAL.



N Sunday last the Most Rev. **DR. MORAN**, assisted by the Most Rev. **DR. REDWOOD**, Bishop of Wellington, and the clergy of the Diocese of Dunedin, and in presence of about ten thousand people, blessed and laid the foundation stone of a new Catholic cathedral in this city. This is no ordinary event, and it deserves, therefore, a special notice.

The full particulars of the event will be given in another column, but we may here call attention to a few circumstances which take it out of the ordinary run of even remarkable things. The Catholics of the Diocese of Dunedin are neither numerous nor wealthy. Nevertheless they have undertaken the erection of a cathedral which when completed cannot fail to reflect very great credit on all who had any part in its erection. It is of large dimensions, and all who have seen the admirable design of the architect, **MR. F. W. PETRE**, have readily admitted that it will be both imposing and of very great beauty.

The design is gothic highly ornamental, and its dimensions are:—Length, 230 feet; breadth of nave and aisles, 55 feet; length of transept 100 feet; breadth of same, 40; length of sanctuary, 60 feet; height to ridge, 65 feet, of main tower and spire, 200 feet, and of the two front towers 83 feet each. It will afford ample sitting room for 2,000 persons, and will

be furnished in admirable style, and provided with sacristies and everything else requisite in a cathedral.

About twelve months ago, the first collection for funds to enable a beginning to be made, took place in the building now used as a church at St. Joseph's, and on this occasion the sum of £3,500 was promised and paid in part. From time to time since, the subscribers, have paid instalments of their subscriptions as calls were made upon them, and the remainder will be forthcoming when required.

The works of the foundations were sufficiently advanced to enable the bishop to bless and lay the foundation stone on last Sunday, and at his Lordships invitation many members of the congregation, as also several from other parts of the diocese advanced to the newly laid foundation stone and placed on it their contributions. The result was the magnificent offering of £2,700 of which amount no less a sum than £874, eight hundred and seventy-four pounds in cash, was paid down on the spot.

This is an earnest of what is to come, and authorises the expectation that large as is the undertaking, it is not too large for the willing hands and hearts of Dunedin Catholics. Fully conscious of this, and feeling that this was preeminently the occasion to give expression to this consciousness, **BISHOP MORAN** gracefully and gratefully availed himself of the opportunity of proclaiming to all the world his trust in his people, and his great appreciation of their faith and charity.

When, after having blessed and laid the foundation stone, he addressed them, he did not set himself to prove to them their obligations or to appeal to their enthusiasm for the Church. Not at all, nor did he array arguments meant to remind them of their duty, he simply told them he had no duty to perform further than to congratulate with them on the ceremony of the day, and to explain to them the mode in which they were to make their contributions, saying he knew they would do now as they always did—that is, their duty; and they would do it in a spirit of great generosity.

He told them that had he not known his people thoroughly, and relied on them implicitly, he would never have undertaken so large and expensive a work; and that he had undertaken it in consequence of his knowledge of their generosity towards all good works in the past. This is high praise, but not higher than is deserved. The result proved the accuracy of his estimate of them. They came forward calmly, respectfully, but with an air of edifying earnestness, and in answer to his Lordship's invitation to observe a time-honoured practice, and deposit their offerings towards the cathedral fund on the newly laid foundation stone, placed on it in cash the sum of £874, and in promises £1,850, making a grand total of £2,724; with the exception of £5 5s., this is the contribution of the Catholics themselves exclusively.

It may also be stated here that in twelve months, a comparatively small body of Catholics, not burdened with much of the superfluities of this world have borne the splendid testimony to the faith which is derived from contributions to their cathedral fund, amounting to six thousand pounds sterling. True, all this money has not yet been paid, but nearly one half has been paid, and the other half will be forthcoming when required and asked for.

Such facts as these should not be permitted to remain hidden in one little corner of the world—such a testimony to the Catholic faith should not be permitted to lie hidden in these days of unbelief and irreligion.

THE CHRISTIAN RECORD.

OUT of politeness we designate this periodical as it designates itself, though there are not wanting some who think it ought rather to be called the *Unchristian Record*. That such an opinion is not altogether unreasonable will be apparent to any one who has read our leader of the week before last, and will be at the trouble of reading the following from the *Christian Record's* leader of last week in answer to us, and will at the same time attend to the nature of the charges made in the article referred to against the Jesuits. Here is what the Rev. **LINDSAY MACKIE** says in reply to our leader:—

"In an article in the **NEW ZEALAND TABLET**, signed by Bishop Moran, the part of the *Southern Cross* article, reprinted in our issue of the 10th inst., referring to Gury's Compendium of Moral Theology, is dealt with, and under thirteen heads the views and statements attributed to Gury are repudiated. We have forwarded the **TABLET** to the editor of the *Southern Cross*. We would direct the attention

of our readers to another article in the present issue on the same subject from the same quarter."

This reverend gentleman thinks he has done his duty by sending our article to the *Southern Cross*. Is it possible his congregation thinks as he does, and that he has acted the part of a Christian clergyman in grossly slandering his fellow man, and when detected in mean and injurious falsehood, cowardly endeavouring to cloak all uncharitableness under the shadow of the *Southern Cross*? Were the Rev. LINDSAY MACKIE a candid Christian gentleman anxious only for the truth, he would not have permitted a moment to be lost in endeavouring to satisfy himself whether the *Southern Cross* had played upon his credulity, taken advantage of his trust in its ability and honesty, and used him for vile purposes. He would not have permitted slanders to be propagated in his name and by his authority when he had it in his power to know the truth in an hour. The Rev. Mr. MACKIE had only to ask Bishop MORAN for a copy of Gury's Compendium of Moral Theology, and his request would have been complied with at once. Had this been done, as it ought to have been, the Rev. Mr. MACKIE would have seen in a very short time that the *Southern Cross* had made most untrue and truculent statements.

Instead of this, however, the Rev. Mr. MACKIE omits this obvious means of arriving at the truth, and permits the slanders he deliberately published for the information of Protestant Christians here, to go uncontradicted and unrecalled till it may please the *Southern Cross* to recant, a proceeding not likely to take place.

So far from doing what justice, common sense, and Christian feeling would suggest, the *Christian Record*, notwithstanding the previous falsehoods of the *Southern Cross*, publishes from the same paper another article still more atrociously false, if possible, than the previous one in reference to Gury's Compendium. Here is what his reverence says, "We have forwarded the TABLET to the editor of the *Southern Cross*. We would direct the attention of our readers to another article in the present issue on the same subject from the same quarter." A man of common sense, not to speak of a Christian minister, if he had any decency, would have waited for the answer of the *Southern Cross* to our article before publishing any more extracts from that paper.

Whilst waiting for the answer of the Rev. Mr. Mackie and the *Southern Cross*, we may turn our attention to this article to which the editor of the *Christian Record* refers. We find on reading it, that it is a furious tirade, and a ridiculous onslaught on the Jesuits. It charges these gentlemen with being the cause of the last war between Prussia and Austria, and also of the last war between France and Prussia. Their influence is, it seems very great, all the powers of Europe are in their hands; surely they have reason to feel flattered; surely in this supposition they are quite right in treating the effusions of the *Southern Cross*, which are so charming to the Rev. Mr. MACKIE, with silence, and if they are capable of treating anything with contempt, with silent contempt.

The last sentence in this article is a species of gem in its way. Here it is, "Their great maxim 'that the end justifies the means,' is here clearly set forth, and through it is vindicated, defined, and enforced by their most eminent writers, they will, calculating upon the ignorance of the people, boldly deny that they act upon it, as we intend to show." This is specific at all events, and we can, as we now do, join issue with the *Southern Cross* and the Rev. Mr. MACKIE, in reference to this charge. We, therefore, now call upon both, or either, to point out any one of the most eminent writers amongst the Jesuits who teaches that "the end justifies the means." And, that there may be no mistake, we call upon them to state the name of the author or writer, the treatise, the page, the passage in which such a doctrine is taught.

News of the Week.

THE Diocesan Synod of Dunedin concluded its sitting on Friday last. It had lasted three days, and each day commenced with celebration of High Mass, after which there was a session. Several congregations took place during the day. Almost all of the clergy who were present waited in Dunedin for the ceremonies of the 26th inst.

THEIR Lordships the Bishops of Wellington and Dunedin visited Invercargill on Wednesday last; returning to Dunedin on Thursday evening.

THE annual picnic of the Christian Brothers Schools was held at Waitati yesterday, 30th inst.

A NORTHERN contemporary informs us that in a Danedin Church "named after the great Scottish reformer" it has been found desirable to alter the arrangements of the choir so as to enable the "ladies (?) to sit apart from the "sewing girls." Has this pitch of impudence really been arrived at in any part of the Otagan capital? If so, low life above stairs, to reverse the title of the old play, has evidently set in strongly amongst us.

A WRIT for libel, damages £1,000 has been served on the Age Co-operative Company at the instance of Mr. Denniston, solicitor, of Dunedin. The alleged libel appeared in an article entitled "An Indignant Attorney," published by our contemporary on the 22nd inst.

ACCOUNTS of Mr. Conyers's condition continue on the whole favourable.

WE clip the following from the Napier *Daily Telegraph*:—There is a report, which has been carefully kept out of the papers, that the survey of the Waimate plains has been stopped by the natives, a mob of women having been employed in seizing the surveyors instruments. Major Brown, we hear was then deputed to remonstrate with the Maoris, and he, proceeding to the ground, was met by the same party of Amazons, who dragged him off his horse, and stripped him. It would now appear that the murder of the cook of the surveyors had more of a political significance than was at first supposed, which accounts for the safe refuge Hiroki has found amongst his countrymen.

DR. HECTOR has discovered a new species of tree at Mokau. It bears some resemblance to an apple tree, and is said by the Maoris to have sprung up from the boughs brought as flooring to the canoe in which their ancestors came to New Zealand.

THE *Bay of Plenty Times* informs us that Te Kooti has had a vision to the effect that there is to be more fighting in the Waikato, and that the cause of the dispute will be brought about by the Government support of Rewi against the King. He also states that three murders are about to be committed in consequence of certain land sales, one by a Tauranga native, and two by Arawas. The latter portion of this dream is implicitly believed in by the Maoris here.

Telegrams.

(REUTER'S TELEGRAMS TO PRESS AGENCY.)

LONDON, January 25th.
Reports from the Cape state that up to the 16th Cetewayo had failed to reply to the Governors ultimatum. It is, therefore, evident that he intends to fight. The British commander waits till the 11th to receive complete submission. Meanwhile preparations are being made to cross the frontier.

January 26th.
Arrangements have been made to establish a National Bank of Egypt with a capital of four millions.

A French labourer has been arrested for threatening to shoot Gambetta.

January 27th.
The trial of the Directors of the Glasgow Bank continues. The case for the prosecution closed to-day. The charges of theft and embezzlement have been abandoned.

BERLIN, January 26th.
Germany is prepared to mobilise 80,000 men for the purpose of establishing a sanitary cordon along her Russian frontier to prevent the introduction of the plague.

BOMBAY, January 26th.
Yakoob Khan has seized the forts and families of the Chief Babeka. The Kheles and other tribes, and the Ghulgees have recommenced hostilities against the British troops.

MESSRS. SELLARS & Co., late of Christchurch, have opened extensive dye works in Frederick-street, Dunedin. The work executed by them will be found in all cases most satisfactory.

PERSONS desirous of obtaining valuable building sites will have an admirable opportunity of doing so on Saturday next, when a choice portion of the township of Vauxhall will be offered for sale at Watson's Hotel, Dunedin. Particulars will be found in another column.

A LETTER in the *Bien Public* of Ghent states that lately nine young priests of Alsace were summoned to Strasburg to undergo examination before serving in the army. Of these, three were pronounced fit, and had to report themselves on the following day. The writer says that the Catholics of the neighbourhood are justly indignant, and he exclaims: "The Jesuits have been driven away, other religious Orders have followed them. A great number of our pilgrimages are now deserted. Our Christian Brothers have been torn from us. Catholics are prohibited to have a newspaper of their own. But our priests, at least they will be respected—they cannot separate them from us. We will not yield without making our voices heard!"

PUBLIC NOTICE.—Having learnt from a number of his clients that there is an impression abroad that he, G. Hirsch, Dunedin Dye Works, George street, had gone out of the business as Dyer and Cleaner, carried on by him for the last fifteen years in this city, perhaps because he has let part of his premises—his shop only—to a shoemaker, this is to give notice that he is still dyeing and cleaning at the same works. Orders will be left at his office in George street, between his former shop, now a shoe shop, and the "Little Dustpan" shop almost opposite Miss Clough's.—*Advrt.*

Commercial.

Mr. HENRY DRIVER (on behalf of the N.Z.L. and M.A. Company, Limited) reports for the week ending 29th January, 1879, as follows:—

The following fat stock came forward at the yards to-day:—105 head cattle, 6 calves, 1552 sheep, 370 lambs.

Fat Cattle.—Notwithstanding the moderate supply, there was very little improvement in prices, and the sales were altogether languid. Best bullocks brought up to £13 7s 6d; do cows, up to £10 2s 6d—or barely equal to 30s per 100lbs.

Fat Calves.—Those penned sold at fair prices, according to size and quality.

Fat Sheep.—Owing to the small supply, prices advanced 1s per head on last week's quotations. Of those penned, 300 only were in store condition. Best cross-breeds brought up to 12s, or fully 2d per lb.

Fat Lambs.—These sold at 6s 6d to 10s, according to quality.

Store Sheep.—We have placed several large lots under offer, but have no transactions to report.

Store Cattle.—On Thursday, the 23rd inst., we sold at Mosgiel the balance of Messrs. Ayson and Watt's cattle (173 head) at from £5 2s 6d to £8 per head for steers and bullocks, and £3 10s for cows. Privately, we have sold 300 head mixed cattle during the week at £5 per head.

Country Sales.—We beg to call special attention to our sale at Balclutha on Friday next, at one o'clock, when we shall offer, on account of Mr. Robert Williams, the whole of his coaching plant, consisting of coaches, horses, buggies, harness, &c., &c.; also sections in the Forest Hill, New River Hundred.

Wool.—We have no advices from our London office, nor have any sales taken place in this market since our last report. Private inquiry quiet. On Tuesday next we offer a catalogue of good wools, greasy, washed and scoured.

Sheepskins.—Supply small. The few lots offered sold at full rates, considering their medium quality. Cross-breeds brought 4s 1d to 4s 3d; merinos, 4s 1d; pelts, 3d to 6d.

Tallow.—We had a good supply this week, for which there was increased competition. We sold 45 packages—about eight tons—at 24s 6d to 27s 6d for fair medium quality; damaged and inferior, 17s 6d to 22s; rough fat, 21s.

Grain.—Wheat is not in request, except in small parcels for mixing. Millers will not increase stocks in face of the new crop so near at hand. Quotations are nominal. Oats: Sales of the new crop have been made at 2s 6d to deliver next month. Old corn brings 3s 6d to 3s 8d for feed. Barley nominal.

MR. SKENE reports for the week ending January 29:—That it is utterly impossible to supply one-fourth of the present demand in every line of day labour. The new arrivals hardly get time to pack their traps and away. Not a shadow of an excuse for idlers at our street corners now. Paupers and public works are now bidding against each other for hands, so that men can choose which they may think best. Girls are at last to be got in small numbers only. Couples with farm experience go off easier now. The building trade is very active; the journeymen have better times than the contractors. There is room for a great many rabbit killers. Wages—Harvesters, 30s to 50s; day labour, 8s, 9s and 10s; cooks, waiters, grooms, boots, 20s to 40s; grooms and gardeners, 20s to 30s; couples, £65 to £85; ploughmen and shepherds, £60, £65 and £70; milkers, 15s to 25s; boys, 6s to 12s; ordinary girls, 10s to 15s; upper do., 20s to 30s; shopmen and clerks, 30s to 60s, worse than day labour.

MESSRS. A. & H. MERCER report for the week ending Jan. 29:—Retail prices only—Fresh butter, best and favourite brands, 1s to 1s 2d per lb; ordinary butter, 1s per lb; fresh butter in lumps, 1s; powdered and salt butter, 1s per lb. Fresh butter is still plentiful, and the most of the shops are selling down. Cheese, best (old), 10d to 1s per lb; new cheese, best, 10d to 11d per lb. Side and rolled bacon, 11d; colonial hams, 1s. Eggs (fresh) are scarce, and selling at 1s 6d per dozen.

MR. J. FLEMING reports (wholesale prices) for the week ending Jan. 29, 1879, as follows:—Oats (feed), 3s 6d to 3s 9d per bushel. Wheat—4s; chicks, 3s to 3s 4d. Barley, malting, 5s to 6s 6d; feed 3s to 3s 6d. Pollard, £6 per ton. Bran, £4 10s. Flour, large bags, £10; small, £10 10s. Oatmeal, £19 10s. Potatoes, £6 0s to £8 per ton. Hay, new, £4 per ton; old do. £6 per ton. Chaff, £4 10s to £5 10s per ton. Straw, £2 per ton. Onions, 14s. Cheese, 6½d. Bacon 9d.

MR. J. VEZEY reports for the week ending Jan. 29, as follows:—Retail prices. Roasting beef, 6d to 8d per lb; boiling do, 3d to 6d per lb; stewing do, 4d to 6d per lb; steak, 6d to 8d per lb; mutton, 2½d to 4d per lb; veal 4d to 8d per lb; pork, 6d to 9d per lb; lamb: 3½d to 3s 6d per quarter.

L'Echo de l'ouvrier of October 19, published at Lyons, France, contains six and a-half closely-printed columns of eulogy of the late Mgr. Dupanloup, in which are published extracts from the leading Catholic journals of France, expressive of the great loss the Church has sustained in the demise of the venerable prelate. We translate the following paragraph from the extracts contained in this article:—"When intelligence of the death of Mgr. Dupanloup, Bishop of Orleans, reached the Vatican, His Eminence the Cardinal Secretary of State, by order of His Holiness Leo XIII., immediately addressed the following telegram to Mgr. Coullie: 'The Holy Father is deeply afflicted at the loss of so illustrious a prelate, and has ordered prayers to be offered up for the repose of his soul. From the fullness of his heart he blesses his successor.' It may be proper to add that on the 2nd October, 1877, Mgr. Coullie, Bishop of Sidon, was appointed Coadjutor to Mgr. Dupanloup *cum jure successionis*, and, on the death of the latter, at once entered upon his charge of the Diocese of Orleans.

General News.

THE Bishop of Salford, in a letter to Rev. Henry Depelchin, S.J. who has been charged with a mission to Central Africa, says:—"God seems to seek compensation among the inferior races for the dishonour He sustains by the perversion of cultivated and refined intellect among the more favoured races. As it was in the sixteenth centuries, so it may be in the nineteenth and twentieth. The Church, through the zeal of her missionaries, will spread, and will acquire more than she has lost and is losing. The millions that are as yet unevangelised, and have never known the truth, are at least five or six times as numerous as those who have despised and rejected the light of salvation. All Catholics ought to feel it a positive duty to take part in the foreign missionary work of the Church.

As a Kansas city lawyer was going to his office the other day he noticed a red suspender lying on the top of some freshly caved earth. He stooped to pick the suspender up, but it stretched and refused to come. Digging down with his hand, he found the dead body of a boy. Much alarmed, he began to dig with a spade, and to his horror unearthed the bodies of two more, who had been buried alive by the caving in of an embankment on which they had been playing the night before.

THE women of the country should have the following extract from the Memphis *Aratanche* printed in letters of gold and hung up in every home:—"Parents have deserted children and children parents, husbands their wives, but not one wife a husband." This tribute to women's devotion is found in a column descriptive of the plague horrors in Memphis.

ON his way to the northern provinces, King Alfonso has been at Avila, and his visit to the shrine of St. Teresa suggests to the correspondent of a daily contemporary some remarks on the revival of religious Orders in Spain. "The Restoration," he says "has allowed many of the monastic Orders and congregations of nuns to return to their ancient homes. The cells have once more become harbours of prayer and solitude. The cloisters are tenanted by their reverend Fathers as in the days when Ferdinand and Isabella laid the remains of their first-born in the Mausoleum of Santa Tomas. Ten monks, fifty-six novices, and twenty lay-brethren live in the monastery (the Carmelite priory at Avila), and the Prior showed the King the relics of Santa Teresa and the cells of illustrious members of the Order. They now prepare young missionaries for the colonies, and but a few days ago twelve left for the Philippine Islands."

A SYSTEM of loading heavy guns by means of compressed air has been invented by R. C. Smith, of Edinburgh, Scotland. The rammer consists of a series of telescopic tubes, into which the air is admitted so that the tubes are extended one after the other, and when the charge is thus thrust home communication is established between the rearmost tube and a series of internal tubes (which are extended along with the others) permitting the air to escape. Sparging is effected in the same way. The whole process is said to be very expeditious.

AN association has been formed in England entitled "The Church of England Funeral and Mourning Reform Association," to encourage the adoption of such observances as are consistent with the hope of a resurrection to eternal life, and to discourage feasting on the day of burial and all useless and extravagant expenditure in the coffin and its furniture, and in wearing of mourning.

THE Very Rev. Canon Oakley, of St. John's, Duncan Terrace, writes to the editor of the *Standard*:—"Sir,—I find that my name has been mentioned in a somewhat animated controversy on the subject of Anglican Sisterhoods in general, and one in particular, between a speaker at the Church Congress and a lady, who replies to him in the *Standard*. I think that I may throw some light on the subject, which will have the effect of showing that both parties in this controversy have truth on their respective sides. The speaker at the Congress was correct in saying that an Anglican Sisterhood came over to us in a body some years ago, and after going through a short novitiate at Paris, worked under me till called to Ireland, where they have ever since been living a most holy and devoted life in the county of Leitrim, as Franciscans of the Third Order enclosed. It is equally true, as your correspondent states, that I never received under my care any community from Osnaburgh street, nor, indeed, any other Anglican community than the one above mentioned. That which I did receive, and to which I imagine that the speaker at the Congress refers, was previously established, not in Osnaburgh street, but in Margaret street.—*London Universe*.

On Friday, October 18, 1878, Maurice Flynn, an enthusiastic Irish patriot and friend of Robert Emmet, died in New Orleans. He was born in Tipperary, Ireland, 1773, just three years after the birth of that memorable patriot and martyr.

One of the greatest improvements inaugurated in Dublin for many a day is making satisfactory and even rapid progress towards completion. We allude to the new bridge which will connect the northern and southern sides of the city between Beresford-place and George's-street East, thus affording an accommodation to the public, the want of which has been long and keenly felt by the business portion of our community. Resting on a solid granite arch in the middle of the river is the huge swivel bridge itself almost completed. It is iron of course. Round the mason work of the arch in the centre of the river, on which the swivel bridge revolves, is a heavy shield of timber to protect passing vessels from contact with the granite work, which shield will, of course, be removed when the works are completed and thrown open to the public. One man is sufficient to turn and replace the new bridge; and this improvement alone will be appreciated by those whose occupations lead them frequently to the North Wall, where the time and labor expended on the opening and shutting of a single little bridge are sufficient to try the sweetest and most amiable of tempers. This great and much-needed improvement will, we are assured, be available for public accommodation on or about the 1st of May next year.—*Freeman*.

MR. WAKEFIELD, M.H.R., ON SECULARISM.

WE clip from a Timaru contemporary the following extract from Mr. Wakefield's late address to his constituents:—

Now I come to a special subject, one indeed in which we all take a special interest. Last session Mr. Curtis, the member for Nelson, brought in a Bill to make the practice general throughout the colony of subsidising denominational education where the schools fulfilled the requirements of the Government Inspector. This it will be observed was the establishment of a modified form of denominational education. In the provinces of Nelson and Hawke's Bay, they always had a denominational system of education. In Nelson, where I lived myself, I know there are no better schools than those conducted by religious bodies; there is no proselytising; the children are taught the elements of religion and sound morality, and during the nineteen years they were in existence in Nelson, to my knowledge no complaint had ever been made against them. The object of the Bill was to restore to some extent these denominational schools which, I believe, would have been a very good thing, but the Government was opposed to it, and did a very unjustifiable thing in attempting to burke its being discussed. I hold that every question effecting the public should be allowed to be fairly discussed. The Government took advantage of the forms of the House to throw out the Bill. However, the feeling of the House was so strong on the matter that the Bill was restored to the Order paper. Mr. Stout then agreed that a particular day should be set apart for discussing it, but it was afterwards so arranged by the Government that the Bill should be discussed after half-past five on another day. A number of the members knew nothing about this change, amongst them myself, and I was not in the House when a division was taken on the question. The late Mr. Teschemaker and myself were supporters of the Bill, and we were not in attendance when the Bill went to a division. But it was lost only by six votes, and that fact is, I think, the strongest proof that the opinion of the House regarding the education question had very much changed since the previous session. It is my belief that we shall be obliged to come back to a denominational system whether we like it or not. The only real objection urged against this system is that it is very expensive, that is to say that instead of the Government aiding a small number of large schools they will have to aid a great number of smaller ones. It is said that a proper distribution of the funds could be made to the schools without dissipating the educational fund whatever. I hope that is the case, but even, if not, would it not be better for us to spend more money on the education of our children, and to get a good education. Of the money we now spend, a very large sum is wasted in bringing up the whole youthful population of this colony without teaching them any religion. Such a system I am sure is a very bad one, and one which is sure to land us in a very bad position in a short time. Well, gentlemen, I am very glad to hear that cheer, for it was only a very short time ago that a man would not dare to stand up on a public platform in New Zealand and express such a sentiment. I remember well that Mr. Stafford lost his election at Heathcote through making a remark like the one I have just made. I say we are a Christian people, and we cannot submit to have our children brought up without religion at all. Some people maintain that we can educate the children in the public schools without religious instruction in those schools, and that they can then be taught the principles of morality; but I say that nothing of the kind can be done. We have learnt our own sense of what was right from the Bible, and we are not going to introduce any system of Greek philosophy—that no two men are agreed upon—and to see our children brought up without religious instruction in our public schools. We are not prepared to throw away that system under which Christianity has spread through out the whole world during the last eighteen centuries. I myself would rather see my children dead than grow up without religion, and I say that this is the feeling throughout the whole country. I say I attribute half the prevailing larrikinism in our towns to the present system of education. If we are to have denominationalism, we must consider those who hold different views to our own, and be most strongly against children learning religion according to a faith they do not belong to (hear, hear). Let us be just and generous to everybody, and let us not, while we do this, introduce anything like bigotry. This is the very worst form the question can assume, and I hope and trust we shall never have it here. (Cheers). I feel sure of this, that the time will come when we shall have religion in our schools, so that the opinions of the people who differ from us in religious matters may be respected. (Cheers).

THE BISHOP OF WELLINGTON AT TIMARU.

WE clip from the *Evening Telegraph* of the 20th inst., the following remarks made in his late sermon at Timaru by the Rev. Dr. Redwood.

He remarked that it was necessary for them to have Catholic education. The Church had again and again raised her voice against schools wherein even the name of God was not allowed to be spoken, or religious principles inculcated. The Church had declared that such schools were positively pernicious and dangerous to Catholic children. It was therefore necessary to have Catholic schools. His hearers might say that it was a hard thing to pay taxes for schools, and at the same time not to be allowed to have either hand or part therein. But the consideration of their children's education, in accordance with the teaching of their Church, was of a higher aim than that of the paltry money they would pay in taxes. Whether they had a hand or part in it or not, it was necessary to have Catholic schools, and by establishing them it was the best way to get something from the Government. Let Catholics set the example and show the Government what they could do. If Catholics did not make an effort in establishing schools, but cowed down before the Government, then their enemies would triumph over them and say that they could not do their duty. As showing, however, that efforts were being made, he would state that in other parts of New Zealand, Catholics were trying to get schools established. It was a principle of the Catholic faith that religion must go hand in hand with secular teaching in the schools, and when they had no such schools of their own, the parents must use their influence to counteract the pernicious effects of the instruction otherwise imparted. Whilst, however, talk-

ing in that strain, he would not forget to impress on his Catholic hearers the fact that in Timaru they had means to establish educational schools in their midst. They were strictly bound to assist in their establishment. They had property, and their numbers were such that they must at once act in the matter. Their pastors would not allow them to go on any longer without them, and he was there that day to see what could be done in the good cause. He warned Catholic parents that if they allowed their children to be educated in the present schools they were guilty of great scandal in depriving children of Catholic morality. He knew they were only too anxious to have these schools so soon as means allowed, and he would submit a plan whereby they could have the schools erected in a few months. That had been resolved on by their pastors, and it was their sovereign duty to assist them, and they must also look to the future as well as to the present. It was necessary to found two schools, one for boys and one for girls. In order for the boys to be properly educated, it was in contemplation to have the assistance of Christian Brothers, and for girls they had in view the employment of an order of nuns. This would be an immense boon for the whole district, as they would be all trained and certificated teachers, who would surpass their opponents in secular education, and would also be well founded in religion. If any child went astray after being educated in one of these schools, then its parents could say they had done their duty and their conscience was safe. It would be necessary to have two schools, one under the charge of a Catholic school-master, and the other under the charge of a Catholic school-mistress, till arrangements were completed with the Christian Brothers and Sisters. Their venerable pastor, Father Chataigner, has resolved to pass over to the Bishop of the diocese half an acre of land on the eastern side of the town belt, for the boys' school. This land cost him £620, and it would be handed over free of any cost. That would be the subscription of their clergy. A portion of land would also be secured on the western side of the town belt, which he would mark out for the girls' school and which would eventually become a convent. Both schools would thus be under the eye of the clergy. It would not cost them much more for the two than for the one school, and the difference in the cost was in reality nothing when compared with the advantages to be derived.

LAYING THE FOUNDATION STONE OF THE DUNEDIN CATHEDRAL.

ON Sunday last, 26th inst., Pontifical High Mass was celebrated at St. Joseph's Church, Dunedin, at 11 a.m. His Lordship the Bishop of Wellington acting as celebrant, the Rev. Fathers Larkin and Crowley as deacon and sub-deacon respectively; the Rev. Father Higgins as Priest Assistant at the altar; and the Rev. Father McEnroe, S.J., as Master of Ceremonies. As the ceremony of laying the foundation stone of the cathedral was to commence at 3 p.m., no sermon was preached so that the convenience of the congregation might be the better provided for. At the hour appointed in the afternoon a procession was formed in front of St. Joseph's Church, in the following order:—The cross-bearer, girls of St. Joseph's female schools in white dresses and veils, boys of the Christian Brothers' schools, wearing temperance and confirmation scarfs, and under the care of their teachers, the Christian Brothers; Association of the Children of Mary, preceded by the Banner of the Blessed Virgin and wearing the blue and white garments of the society; Members of the Catholic Association, headed by the Banner of the Sacred Heart; members of the H.A.C.B.S., in their regalia; females of the congregation; males of the congregation; acolytes, priests, and bishops. The school children arrived first on the site of the new building and were ranged in order forming a semi-circle in front of the foundation stone, and according as the procession advanced those who formed it took up a position behind where the children stood. The whole constituting a group that had a very good effect. There were also present a very large number of people belonging to various denominations, who were remarkable for the decorum of their conduct. The number could not have been far short of 10,000, for the cathedral will furnish sitting room for 2,000 and a space much larger than that it will finally cover was densely packed with people standing, besides many on the outskirts of the crowd.

The ceremonies were then proceeded with, the choir of the Children of Mary rendering the responses to the Litany. Under the foundation stone were placed copies of the N. Z. TABLET, the *Otago Daily Times*, and the *Morning Herald* newspapers, and several coins bearing the date 1878; and the following Latin inscription, of which we furnish also a translation.

In honorem et gloriam Aeterni Dei Omnipotentis Patris et Filii et Spiritus Sancti: in honorem Jesu Christi Filii Dei Unigeniti, Redemptoris Nostri; in augmentum devotionis, erga S.S. Eucharistiae Sacramentum: erga Beatam Mariam Semper Virginem, et Sponsam ejus gloriosum Joseph; hac die VII Kal. Feb., anno reparate salutis MDCCCLXXXIX; Leone Papa XIII. sedem sanctam occupante; Revisissimo Patrio Moran annos quidem XXIII—ad episcopatum evecto, decimo autem anno Diocesis Dunedinensem ejus episcopalem curam ille primus gerit, regente: Victoria Britanniae Magnae et Hiberniae Regina neonem et Indiarum Imperatrice anno XLII—regnante: Equite Hercule Robinson Novae Zelandiae Gubernatore Generali; Ministro vero Primario Equite Georgio Grey; Coram Revisissimo Francisco Redwood Episcopo Wellingtonensi, atque fere omnibus totius Diocesis Dunedinensis Sacerdotibus, populi magno concursu: lapsis hic Angularis Ecclesiae Cathedralis Sancti Joseph, juxta formam a Francisco G. Petre Annigero excogitatum edificando, a Revisissimo Patrio Moran Episcopo Dunedinensi, benedictus et positus est.

To the honour and glory of the Eternal Omnipotent God, and of His only Son Jesus Christ Our Redeemer, to promote devotion to the Most Holy Sacrament of the Eucharist, to Blessed Mary ever Virgin and her glorious spouse, St. Joseph, this foundation stone of the Cathedral Church of St. Joseph, designed by Frank W. Petre, Esq., was laid to-day, the 26th January, 1879, by the Most Reverend P. Moran, Bishop of Dunedin, assisted by the Most Reverend Francis Redwood, Bishop of Wellington, and almost all the clergy of the diocese of Dunedin, in the presence of a vast multitude of people of all classes, in the Pontificate of Pope Leo XIII., in the 23rd year of the Episcopate of the Most Rev. P. Moran, and the 10th year of his incumbency of the diocese of Dunedin, in the 42nd year of the reign

of Victoria, Queen of Great Britain and Ireland and Empress of India, Sir Hercules Robinson being Governor-General, and Sir George Grey Premier of New Zealand.

The architect, Mr. Petre, presented the Most Rev. Dr. Moran with a hammer and a silver trowel of exquisite workmanship, on which was engraved the following inscription:

Presented
to
Most Rev. Patrick Moran, D.D.,
Lord Bishop of Dunedin,
by
Frank William Petre,
the Architect,
On the laying of the foundation stone of the
Cathedral of St. Joseph,
in Dunedin,
January 26th, 1879.

When the stone had been duly laid and the site of the building circumambulated and blessed, His Lordship the Bishop of the Diocese spoke as follows. (We take the report of the addresses from the *Daily Times*, making, however, a few corrections.)

My Lord, rev. brethren, and ladies and gentlemen,—It is absolutely impossible for me to make my voice heard by even a small portion of this immense multitude. It is not my intention, however, after the long ceremony at which you have assisted, to intrude at any great length on your patience. Indeed there is no reason why I should speak to you at all at any considerable length. It is only natural, indeed, that on an occasion such as this I should congratulate you on the beginning of this great work, and express as best as I can my hopes for its successful completion. But further than this I feel it is quite unnecessary for me to go in the presence of the people whom I now address. The only object I could have in trespassing on your attention would be to encourage you to come forward with your contributions, to enable me to bring to completion even a small part of this work. But it is unnecessary for me to do this, because experience has proved to me that I have only simply to make an appeal in order to evoke a prompt and willing response. You have already done your duty, and done it well; and I feel assured if you will continue to act in the same way and in the same spirit, it will never be necessary for me either on this or any other occasion to spend many words in order to induce you to come forward as Catholics and Christians are expected to do. The work we have in hand is a great work, and will demand much time, great patience, and well-sustained generosity; and were I not assured that I should have the support that I anticipate, I never should have commenced this work. But knowing my people as I do, I had no hesitation whatever in undertaking the work when I had once made up my mind that the time had come for such a work as this to be commenced. As you are aware, I do not anticipate that we shall be able to complete the building for some time. Many, many years of exertion will be demanded of us. But I am quite assured that the perseverance of the congregation will be equal to the demands made upon it. At the conclusion of the few remarks I am now making, and when the Bishop of Wellington has addressed you, I wish all those who intend to help us to-day to come in by the western entrance, and, in accordance with a time-honoured practice of the Church, to put on the stone that has just been laid any contributions they may intend to make. I should also be glad if those who wish to promise subscriptions would come forward as well, and write down their names with the amounts they desire to give. Even were I to speak at any greater length it would be impossible for me to give expression in an adequate manner to the sentiments that now actuate me; so I do not wish to trespass unnecessarily on your time. I will conclude by intimating that after Vespers this evening, the Rev. Father O'Malley will speak in reference to the ceremony we have just witnessed. I will now ask the Bishop of Wellington to be so good as to say a few words of encouragement and congratulation.

His Lordship the Bishop of Wellington then came forward and said: My Lord, rev. brethren, and ladies and gentleman,—I feel that it is quite beyond my power on the present occasion to do justice to the feelings that I, in common with every Catholic, necessarily experience to-day at the sight of the very imposing ceremony which has just concluded. In this I see a strong proof of the faith and the courage of the Bishop of Dunedin and his flock. The magnificent church that you have commenced to build speaks most eloquently of the deep faith that must fill the breast of the noble bishop who rules this diocese. It speaks his faith in the assistance of God in all his undertakings: the faith that he has in his people that they will as they have always done hitherto, correspond perfectly with his lofty aims for their benefit, and for the glory of the Catholic Church. Therefore, on the present occasion, I have only words of congratulation to speak. I congratulate the Bishop of Dunedin on the almost sublime undertaking that he has entered upon, and on giving to the present generation and future generations a noble monument of Catholic faith and devotion. I congratulate him on the spirit, the courage, that he has manifested in the midst of the irreligion and disbelief of our day. It shows that there is faith enough in this diocese of Dunedin—and I think faith enough in a small portion of that diocese, I mean the small portion of this district—in a handful of Catholics, in fact, to raise up a monument that will be a glory to themselves and to posterity, and a source of innumerable benefits to themselves, their children and their children's children. And while I congratulate you, people of Dunedin, on the noble monument that will be raised in your city, I congratulate you on having a piece of architecture that will be worthy of the good old times, and I have only to say, "Go on, and God bless you in your efforts." Be generous in your offerings, promising at least liberal subscriptions if you cannot give cash down on this stone. Let all parts of the diocese be spurred on with every ardour to aid in the completion of this glorious monument. I wish you therefore, my dear people of Dunedin, whom I have the privilege of addressing, a continuance of your best faith and courage, and I hope that those who will follow you—that those little children who form the crowning glory in the midst of this ceremony—that they, and their children even, will come forward nobly, generously perseveringly, until this monument of Catholic

faith is reared, so that it may serve as a means of propagating that holy faith which you have brought to this new country. You know that nations are built up on justice. True justice is based upon religion, and the true and only religion of God is the Catholic religion. And therefore, in founding this church you have done your part, as far as you can, in endeavouring to build up this great country of New Zealand—you ensure that the faith shall be transmitted to your children from the land where you have left the bones of your ancestors. May it flourish in this land! May the tree of knowledge planted here take a firm root and spread all over the land. By this noble church civilisation will flourish, because it is founded on the sublime hope of immortality, on the love of God and on true charity. You are endeavouring to the best of your power to at least give a start to that glorious Catholic movement which will, I hope, be continued for years and years until this stately edifice is completed. And now it seems to me that my eye peers into the future. I can see crowds of people who brings to mind what will take place some day on this spot. I see crowds of Catholics winding their way through your streets to hear the truth preached in this church, to have their children baptized, to join in the holy bonds of wedlock, to obtain forgiveness of their sins, to receive consolation from heaven and the hope of a future life. I see them now in my mind's eye, coming forward generation after generation; and I hear them from their hearts utter expressions of thankfulness to you for what you have done in this our day. So come forward generously, my friends. Set an example to the whole of New Zealand—an example that will be carried even beyond the seas, so that Australia, Europe, and America may be proud of the achievements of the Catholics of Dunedin.

His Worship the Mayor Dunedin: The members of the Catholic congregation of Dunedin and other Catholics from various localities then came forward and laid their contributions on the stone. The amount deposited in cash being £874 with an additional £1850 promised. The collection lasted for some time, and at its termination the blessing was given, and the procession returned in the order previously observed by them to St. Joseph's Church, where the Hallelujah chorus was performed on the organ by Mr. Waud, the organist, who on the setting out of the procession had executed the Gloria, from Mozart's 12th Mass. His Lordship the Bishop of the Diocese then delivered a short address, in which he expressed his thankfulness for the result that had just been witnessed, acknowledged his own indebtedness and that of the congregation to the kindness of the Bishop of Wellington, and announced that the sermon commemorative of the event of the day would be preached after vespers by the Rev. Father O'Malley, S.J. His Lordship said he had concluded this would be the best arrangement to make, as a sermon preached in the open air on the site of the new building would be inaudible to the greater part present. The congregation then dispersed for about an hour and a half. After vespers the Rev. Father O'Malley chose as his text St. Matthew xxi., 42, "Have you never read in the Scriptures: The stone which the builders rejected the same is become the head of the corner." The rev. preacher then delivered a most eloquent sermon, in which he pointed out the immutability of the Catholic Church; and showed conclusively that to her alone the truth has been committed by God. Benediction of the Most Holy Sacrament followed and on its termination the "Gloria" from Mozart's Twelfth Mass was sung by the choir.

SATURDAY, 1ST FEBRUARY,
At 2 o'clock.

VAUXHALL.

DONALD REID & CO.,
will sell by auction, at Watson's Hotel, Dunedin, on Saturday, the 1st February, at 2 o'clock,
100 Sections in that portion of the
TOWN OF VAUXHALL,
Formerly known as Lothians.

None of these sections have previously been offered, and in order to secure a *bona fide* sale to improving purchasers they will be put up at a very low upset price, and

SOLD WITHOUT THE SLIGHTEST RESERVE.

These sections have a beautiful sunny aspect, they command a charming view, and there are two excellent springs of water on the ground. They are in close proximity to the
ANDERSON'S BAY RAILWAY STATION,
and are therefore suitable for residences for persons having business in town.

The main road to the township has been formed and metalled.

Sections 3 to 10, Block B, original survey, will be offered at the same time.

These sections have a frontage to the Bay, and are considered the choicest in the whole township. They were originally reserved by the proprietor for himself, but in consequence of numerous applications to sell them, he has determined to place them in the market.

Go and see this charming Township, quite close to the Anderson's Bay Railway Station.

Remember this is the last week for viewing the Ground.

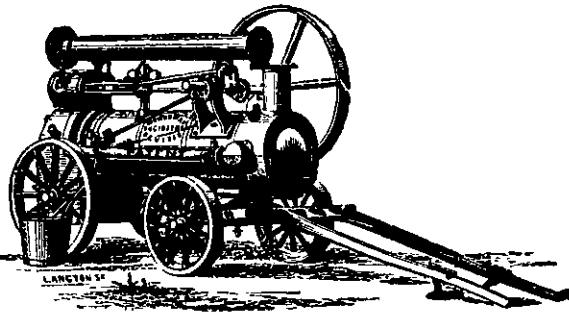
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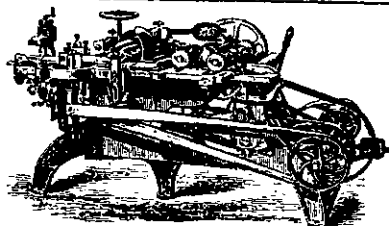
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Mr John Carroll	25	0	0	Miss Potter	0	5	0
J. M. Macedo	2	0	0	D. McLaughlin	1	0	0
Mr McCormack	1	0	0	E. Carroll	1	1	0
Mr Petre	5	0	0	D. Walsh	0	10	0
Wm. McGrath	1	0	0	P. Carey	1	1	0
Ed. J. Mee	1	0	0	J. Sheehan	1	1	0
MF Coleman	2	0	0	M. Francis	0	10	0
Benjamin Coleman	3	0	0	Mr Wishart	1	5	0
John Meade	1	0	0	Mary Hoar	0	10	0
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F. Johnson	1	0	0	J. Prenderville	5	0	0
J. Plunkett	1	13	6	James Plunkett	2	6	8
D. O'Halloran	1	0	0	Bridget Plunkett	1	0	0
Patrick Carroll	5	0	0	T. B. Conway	5	0	0
Patrick Huges	1	0	0	W. Connell	1	0	0
Mr Hall	0	10	0	P. Bonney	1	0	0
Ellen Driscoll	1	0	0	P. McNally	2	2	0
John McHagh	0	10	0	Mrs Pearson	0	10	0
Dr Murphy	2	2	0	J. Hallinan	2	2	0
Peter Farrell	1	0	0	J. Dillon	5	0	0
John Brennan	1	0	0	S. Marks	1	0	0
Philip Walsh	0	10	0	J. Keiffe	1	0	0
Allen Sheehy	1	0	0	J. Kennedy	1	0	0
Michael Fleming	5	0	0	M. Dorner	1	0	0
James Duggan	1	0	0	C. McDermott	1	0	0
James Morkane	5	0	0	P. Coffee	1	0	0
Mrs Wm. McGrath	1	0	0	M. Brown	1	0	0
Miss Walsh	0	10	0	P. Daniel	0	10	0
Friend	1	0	0	J. Delaney	1	0	0
Patrick Collins	1	0	0	T. Mead	2	0	0
Michael McCarthy	1	0	0	T. Kilmartin	1	0	0
Margaret Power	1	10	0	D. Whelan	1	0	0
Mrs Hegarty	0	5	0	Mrs Pavlitch	1	0	0
Thomas Falconer	0	10	0	W. J. Hughes	1	0	0
Martin Lyons	1	0	0	John Fleming	5	0	0
Patrick Reid	1	0	0	M. and J. Meenan	10	0	0
Michael Fenton	1	0	0	C. M. Jenkins	0	6	0
Mrs Hesford	2	0	0	P. Burke	1	0	0
Patrick G. Thomson	1	0	0	J. T. Harris	0	10	0
Richard Moeckles	2	0	0	A. Corrigan	0	10	0
Wm. Irwin	0	10	0	Mrs J. Norman	10	0	0
John F. Perrin	0	10	0	P. Keligher	5	5	0
Wm. Garvey	1	0	0	M. Beard	1	1	0
Thomas Reynolds	1	0	0	Mrs Green	0	10	6
Patrick Fogarty	1	0	0	Children of Mary	11	5	0
Mr Pearson	1	0	0	Elizabeth Mulligan	0	15	0
Miss Pearson	0	5	0	J. J. Connor	5	0	0
Thomas Murray	50	0	0	M. Butler	1	1	0
Francis Meenan	10	0	0	Bridget Farrell	0	10	0
J. and P. Martin	50	0	0	John Hully	1	0	0
Sheedy Bros.	3	0	0	John Dempsey	1	0	0
Mrs Sheedy	1	0	0	Mrs Beasley	1	10	0
May Sheedy	1	0	0	Mary Murphy	0	10	0
George Cronk	1	0	0	Mrs Wilkins	1	0	0
J. C. Norman	1	0	0	Catherine Toomey	5	0	0
E. McKewen	1	0	0	The Misses Fogerty	5	0	0
Miss M. Conville	1	0	0	Hiss Hant	3	0	0
Miss Lonergan	1	0	0	Miss Hessian	3	0	0
James M. Caw	1	0	0	Miss Lavelle	1	0	0
Michael Reed	1	0	0	A Friend	0	10	0
Rev. T. Kehoe	5	0	0	E. O'Donnell	0	15	0
Mrs Walsh	1	0	0	Mr. Daly	5	0	0
John Fearon	1	0	0	A Friend	1	1	0
John McCarthy	10	0	0	Ellen Hogan	0	10	0
Mary Burke	0	13	0	Annie McDevitt	0	10	0
James Day	0	10	0	Mrs Yamm	1	0	0
P. Mulroy	1	0	0	John Lynch	1	0	0
F. Driscoll	2	0	0	Charles Lennon	1	0	0
T. Fitzgerald	4	4	0	T. Murphy	1	0	0
G. L. Haydon	5	0	0	A Friend	1	2	6
W. Meade	2	0	0	Cornelius Cronin	3	0	0
W. Kearny	1	0	0	Stephen Cronin	1	0	0
J. Waters	1	0	0	Master Cronin	0	4	6
Mary Robjon	0	10	0	Cornelius Cronin, Jun.	1	0	0
Dan. M. Elinden	1	0	0	Mrs Cronin	2	0	0
James Shakleton	0	10	0	Michael Moore	1	0	0
J. Foltrel	3	0	0	Frank McGrath	5	0	0
H. Molloy	1	0	0	W. Knott	10	0	0
M. Ronan	1	0	0	James Griffen	5	0	0
R. Williamson	1	0	0	R. McGuillan	2	0	0
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J. B. Callan	2	0	0	Martin Brennan	2	0	0
T. F. McDonough	2	0	0	John Barry	1	0	0
A. Norman	1	0	0	James Cousins	1	0	0
Angus Wilson	1	0	0	John Edmonds	2	10	0
A. Drum	1	0	0	C. Fox	0	10	0
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W. Hamilton	1	0	0	M. McGrath	0	7	6
M. Flemming	1	1	0	Martin White	0	10	0
James McGrath	1	0	0	Edward Connor	2	0	0
A. Toal	1	0	0	Mr Cotter	10	0	0
A. Howard	1	1	0	Rev. P. O'Leary	25	0	0
Patrick Doyle	1	0	0	John Connell	1	0	0
W. Rosbotham	1	0	0	W. Lennon	0	10	0
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T. Gartland	2	2	0	Rev. T. Lenchan	5	0	0
E. O'Reilly	2	2	0	Miss Mina Brennan	15	0	0
Maurice Lynch	2	0	0				
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John Brennan	1	0	0				
T. Maguire	5	0	0				
Constable Keenan	1	0	0				
Mrs Walker	2	0	0				
Mrs Barry	1	0	0				
Mr Wilson	0	15	0				
John Murray	1	0	0				
Mr Toohill	1	0	0				
Michael Crowley	1	0	0				
Thomas Conway	1	0	0				
T. Dunne	1	1	0				
Mr Bracken	1	1	0				
Francis Halloran	1	0	0				
Daniel Malone	1	0	0				
J. Malone	1	0	0				
J. Scanlan	2	0	0				
M. J. Reany	5	0	0				
Mrs Jonston	0	18	0				
Mrs Staunton	2	0	0				
Thomas Conway	0	5	0				
Mrs Potter	0	10	0				
Alice McTiernan	2	0	0				
Mr Ketterer	0	10	0				
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Mrs W. H. Philip	10	0	0
Father Walsh	100	0	0
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Father Larkin	150	0	0
Mr J. Murray	10	0	0
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TO LET, House of Seventeen Rooms, occupied as Boarding-House; Furniture may be taken at valuation; early possession if desired.
Thomas Callender, Union Chambers, Princes-street.

GREAT TRIUMPH OF M'CORMICK'S SHEAF BINDERS OVER ALL OTHERS.

At the Paris Exhibition the M'Cormick Machine was awarded the only GRAND PRIZE given in the Agricultural department.
At the trial held under the auspices of the Royal Agricultural Society of England at Bristol, August 6th. Decision of the Judges—M'CORMICK'S SHEAF BINDER fulfilled the conditions of the Society, and was awarded THE GOLD MEDAL.
At the Riccarton Trial, January 24th, 1878, three-fourths of the farmers preferred the M'Cormick Reaper and Binder, and were prepared to give their unsolicited verdict in its favour.
At the Kaiapoi Trial, February 6th, 1878, the FIRST PRIZE, given by the Farmers' Club, was awarded to the M'Cormick Machine.
At the Oamaru Trial, February 26th, 1878, THE GOLD MEDAL, Given by the Northern Agricultural and Pastoral Association, Oamaru, Otago, was awarded to the M'Cormick Machine.
At the Ashburton County Trial, at Methven, on March 6th, 1878, the FIRST PRIZE was awarded to the driver of the only M'Cormick Machine present in competition with TWELVE Machines of another make.
At the Public Trial, held under the auspices of the Otago Agricultural and Pastoral Association, at the Grange, Taieri, on March 16th, 1878, the 30 Judges appointed were unanimous in awarding the FIRST PRIZE TO THE M'CORMICK MACHINE.
The season's stock of the above machines is now being landed at Port Chalmers from the E. C. Bushnell from New York, and being nearly all disposed of, early application is necessary to secure one of the above really First-class Harvesters.
Apply to Henry Driver, Dunedin; Or at the Offices of the N.Z.L. and M. Co., Oamaru, Balclutha, and Invercargill.

CATHOLIC INSTITUTE FOR THE DEAF AND DUMB,
NEWCASTLE.

THE Dominican Nuns have much pleasure in stating that they are now prepared to receive

DEAF AND DUMB PUPILS,

From six years of age and upwards into the above Institute, which has recently undergone extensive improvements for the better accommodation of its inmates.

This Institution was established for the benefit of the Australian Deaf and Dumb Children. In it, Children thus afflicted will receive an Education Equal, if not Superior, to that imparted in the State Institutes. They will be treated with care and tenderness, and every facility will be afforded them to advance their Education, and promote their health and happiness.

The terms of Admission are VERY MODERATE, and depend entirely on the Resources of the Parents and Guardians, who, by application to the Superiors of the Dominican Convent, can obtain all the required information.

SOUTH BRITISH INSURANCE
COMPANY.

CAPITAL ... ONE MILLION STERLING.

Every description of
FIRE AND MARINE INSURANCE
Effectuated at

LOWEST CURRENT RATES.
Settlement of Losses Prompt and Liberal.

Offices—
LIVERPOOL STREET, DUNEDIN.
ANDREW MAXWELL,
Manager for Otago.

R. & A. J. P A R K,

ENGINEERS AND SURVEYORS,

Accountants, Land and Share Brokers.

House, Estate, and General Agents,

SAVINGS BANK BUILDINGS,

High Street,

DUNEDIN.

BUTCHERY NOTICE.—The undersigned having succeeded to that old established business in George street, lately carried on by D. McDonald, beg to assure the customers of the late owner, their old friends, and the public, that they will continue to supply the best meat to be obtained in the market, and by strict attention to merit their favour.

ALEX. WILSON AND SONS.

F. B A T T S O N
GREAT KING STREET
(Opposite the Museum).
FURNISHING AND BUILDERS' IRON-
MONGER AND TINSMITH.

All kinds of repairs done well and with
despatch.

G R I D I R O N H O T E L,
PRINCES STREET SOUTH,
DUNEDIN.

JAMES MARTIN, PROPRIETOR.

The most comfortable Family Hotel in the City. Hot, Cold, and Shower Baths at all hours during the day. Passengers called in time for all the early trains and coaches.

Private Rooms for Families.

None but the Best Brands of Liquors kept.

A L L I A N C E H O T E L,
THAMES STREET, OAMARU.

MATHEW GRANT ... PROPRIETOR.

Good Accommodation for Boarders at
Moderate Charges.

The Miners' and Mechanics' Home.
Good Stabling.

T. B. C A M E R O N,

ARCHITECT,

MORAY PLACE.

Plans prepared, without superintendence, if
necessary.

THE COLONIAL INSURANCE COMPANY OF
NEW ZEALAND.

NOTICE TO INTENDING INSURERS.

Advantages of Dealing with this Company:—

1. Mutuality of interests between the Assured and the Company.
2. Full consideration will be given to any particular elements of safety attached to the proposed risk without regard to any arbitrary or predetermined classification.
3. Very special inducements will be offered to small insurers.

The Company are now prepared to accept Risks.

A. LEE SMITH, Manager.

OFFICES NEXT COLONIAL BANK.

J. T. R O B E R T S,

HOUSE AND ESTATE AGENT,

VALUATOR, SHAREBROKER, &c.,

Manse-street, Dunedin

J. W I L K I E A N D C O.,

Wholesale and Retail
BOOKSELLERS AND STATIONERS,
Princes street, Dunedin.

To make way for new shipments, the present Large and Varied Stock will be sold at greatly reduced prices.

N.B.—Books specially ordered from Britain supplied published price.

W. H E N D E R S O N A N D C O.,

BOOT WAREHOUSE,
Princes Street Cutting, next Glasgow Pie
House.

Every description of Ladies' and Gentlemen's Boots and Shoes in stock, and made to order on the shortest notice. Repairs neatly done; Orders receive prompt attention.
Terms—moderate.

C O M M E R C I A L H O T E L,
MOSGIEL.

SAMUEL O'KANE, PROPRIETOR,
Wishes to intimate to his Friends and the Public, that he has purchased the above Hotel, and having made considerable alterations and improvements, he is now in a position to offer first-class accommodation. Good stabling with paddock accommodation.
One of Alcock's Prize Medal Billiard Tables.

W. M ' L A R E N,

TAILOR AND CLOTHIER,

ALBERT BUILDINGS, PRINCES STREET
(Opposite Post-office),
DUNEDIN.

T. R O B S O N,

MERCHANT TAILOR,
GEORGE STREET, DUNEDIN.

All garments guaranteed best workmanship.

T. J. L E A R Y,

DISPENSING CHEMIST,
Princes street, Dunedin,

Has always on hand a well assorted stock of Pure Drugs, Homeopathic, and Patent Medicine, Perfumery, &c.

To arrive per Calypso and J. N. Fleming:—

Hunyadi Janos,
Friedrichshall and other Mineral Waters,
Seltzogenes, Eno's Fruit Salt,
Möller's and Newfoundland Cod Liver Oil,
Morson's Pepine Wine,
Hendrie's Moelline,
Trusses, Spongio Piline,
Magneto Electric Machines, &c.

All the latest chemical preparations added to stock by mail.

J. A M E S M U R P H Y,

BOOT MAKER,

George street, Dunedin.

Perfect fit guaranteed. First-class workmanship. Repairs neatly executed. Charges moderate.

L E I C E S T E R B O O T A N D S H O E
WAREHOUSE.

The arrival of Summer Shipments per "Matarra," "Calypso," and Mail Steamers via Melbourne, has enabled us to place before the public an assortment of BOOTS & SHOES that has never yet been equalled in Dunedin. The Novelties include "The Beaconsfield," Morocco, and "Salisbury," Prunella Rosette Shoes, Button Shoes, High-Leg Prunella Boots, &c. A variety of Ladies' Light Kid Boots, for holiday wear, at 6s 6d. Men's and Boys' Strong Wearing Boots, our own make, at lowest possible cash prices.

J. G. GREEN,
LEICESTER BOOT AND SHOE
WAREHOUSE,
George Street (near the Octagon), Dunedin

G R E A T Clearing Sale of White Lead Oils, Paints, Canvas Tacks, Brushware, Plate, Sheet, and Ornamental Glass.

P A P E R H A N G I N G S, from 4d. per piece. All kinds of requisites for painting equally cheap, to save expense of removal.

S A L E now going on at William Gilchrist's, George-street. Goods sold at cost price to make room for new shipments.

T O C O N T R A C T O R S, builders, and others. Glazing in sheet, ornamental, and plate-glass done on lowest terms.

A L A R G E assortment of Mirrors in gilt frames, from 40 x 30 to 60 x 40, to be sold at extremely low rates at the clearing sale, George-street.

P A I N T I N G, Glazing, Graining, and Varnishing cheaper than ever at the clearing sale of William Gilchrist, George-street.

M ' D E R M O T T & W H I T B U R N,
WOOD AND COAL MERCHANTS,
Great King and Union Streets,
DUNEDIN.

Newcastle, Kaitangata, and Greenisland, Coal. Firewood of every description cut on the shortest notice. Orders left at the Office, Rattray Street, will be punctually attended to.

C R O W N H O T E L,
RATTRAY STREET.

P. KELIGHER wishes to intimate to his friends and the public that he has purchased the above Hotel, which is most centrally situated, and affords accommodation not to be surpassed by any Hotel in the City. Persons desirous of the comforts of a home would do well to make an early call at the Crown.
P. KELIGHER ... PROPRIETOR.

W A N T E D, the weak-sighted to

know that they can have spectacles properly adapted to suit their sights, at PERCIVAL'S, Optician, and Spectacle-maker to the Dunedin Hospital, No. 5., George Street. Pure Brazilian Pebbles, highly recommended for defective visions. Also on sale—Sykes's Hydrometers, Glass do, Saccharometers, Thermometers, Aneroid Barometers, Sextants, Quadrants, Ships' Compasses, Salinometers, Lactometers, Mathematical Instruments, Field Glasses, Telescopes, etc.

N.B.—All kinds of Optical and Mathematical Instruments bought.

The Oldest Optician in town.—Established 1862.

FINDLAY AND CO'S
 OTAGO STEAM SAW,
 PLANING, MOULDING, DOOR. AND
 SASH FACTORY,
 Cumberland, Stuart, and Castle streets,
 DUNEDIN.

They beg to intimate to Builders, Contractors, and the Public generally, that having just completed extensive alterations to their Plant and Premises, they are now in a position to execute all orders entrusted to them with the utmost despatch.

All the Machinery is of the best and most modern principles; customers can, therefore, rely upon all work being done in the best possible manner.

We would call special attention to our Door, Sash, Turnery, and Moulding Department, as recent improvements have enabled us to turn out large quantities of the best finish and design.

As we import large quantities of our Colonial timber in bulk, we are prepared, with our large sawing appliances, to cut on the shortest notice to any size.

Our very large Shed and Building Accommodation enables us to keep all stock suitable for up-country purposes, or which would be injured by exposure, completely under cover.

All Orders, coastwise or up-country, shall receive our best attention.

FINDLAY AND CO.

JAMES WALLS,
 WHOLESALE & RETAIL
 FURNISHING AND GENERAL IRON-
 MONGER,

Desires to call attention of parties furnishing, Squatters, Architects, Builders, and the Public generally, to his Large and Varied Stock of Ironmongery, Consisting of—

White and Black Marble and Enamelled Slate Mantlepieces, Berlin Black and Bright Register Grates, Fenders and Fireirons.

Electro-plated and Britannia Metal Goods of all descriptions, from the best English makers. Block Tin, and Wire Dish Covers Fancy Bird Cages. Coal Vases, Looking-glasses

American Lawnmowers, Boring Machines Mangles, Wringers, Churns, Tubs, Hay Rakes and Forks

Flavel's, Radclyffe's, and Watson and Gow's Ranges, Heating and Cooking stoves

Register Grates, Fenders and Fireirons Carpenters' and Joiners' Tools—a large assortment from the best English makers

Howe Sewing Machines, Fairbank's and Avery's Weighing Machines

Muzzle and Breach-loading Guns, Revolvers, and Pistols; Game and Cartridge Bags; Powder Flasks, Shot Pouches and Belts

Sporting Ammunition of all kinds Table and Pocket Cutlery, a great variety

Mordan's Pen and Pencil Cases, Dietz's Table and Hall Lamps and Chandeliers, Rowat's patent Anacanic Lamps, latest designs, Iron Bedsteads, Hip and Sponge Baths, Fencing Wire, Nos. 6, 7, 8, 9, and 10, English Corrugated Iron, 5, 6, 7, 8, and 9ft.

PRINCES STREET SOUTH.

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.

SEPARATE OFFICES FOR THE LADIES.

SKENE'S LABOR EXCHANGE
 PRINCES ST. DUNEDIN
 OTAGO, N.Z.



THOMAS MYERS & CO.,
 PICTURE-FRAME
 MANUFACTURERS AND GILDERS,
 Lambton Quay, Wellington, N.Z.

PICTURES Neatly mounted and pressed. Oil paintings restored and varnished. Looking-glass Frames regilt and repaired. Glass cut to any size.

P.S.—Greatest variety of Picture-frame Mouldings in New Zealand.

N.B.—Birds, Beasts, and Reptiles preserved and fixed in glass cases.

W. LANE & CO.,
 Successors to REEVES AND CO.,
 Manufacturers of

British Wines, Cordials, Bitters, Liqueurs, Aerated, and Mineral Waters, &c.

Importers of Machinery and Cordial Makers' Goods of every description.

L., C., & Co., in soliciting a continuance of the large amount of support accorded to their predecessors, Messrs. Reeves and Co., whose various Manufactures are so favourably known throughout New Zealand, beg to assure their customers that no effort will be spared to still further increase the quality of their various manufactures.

Always in Stock and for Sale, in bulk or case.

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

STORE AND MANUFACTORY,
 MACLAGGAN STREET, DUNEDIN.

J. BARRETT,
 (Late of BARRETT'S FAMILY HOTEL
 Durham-street, Christchurch.

Has removed to that central position the BOROUGH HOTEL, Having purchased the freehold, where Travellers and Tourists will find comfort and civility.

The cellars are supplied with the best wines and spirits, including Jamieson and Son's seven year old malt, specially imported by the proprietor.

Travellers called for the early trains.
 JOHN BARRETT, Proprietor.

NO. 6 ROYAL ARCADE.
RANKIN AND CO.,
 TAILORS AND CLOTHIERS,

No. 6 Arcade, Dunedin,
 Have always on hand a choice assortment of Tweeds.

Gentlemen can depend on obtaining a first-class article at a reasonable price.
 Style and fit guaranteed.

THE CORNER CLOTHING HOUSE.

J. HARDIE & CO.

SWEEEPING REDUCTIONS.

IN MEN'S, BOYS', AND YOUTHS' CLOTHING.

9s 6d Fancy Tweed Vests	Selling at 6s 6d	7s 6d Black & White Check Shirts	} Selling at 5s
35s " Trousers and D.B. Vests	" 25s	2s 6d Oxford Shirts	
17s 6d Witney D.B. Jackets	" 12s 6d	6s 6d Tweed Crimean Shirts	" 3s 6d
25s Pilot Jackets	" 19s 6d	4s 6d Swanskin Drawers	" 2s 9d
25s Mackintosh Waterproofs	" 12s 6d	3s 6d Brown Cotton Pants	" 2s 6d
35s Waterproof Tweed Overcoats	" 25s	1s 6d Shetland Merino Sox	" 1s
50s Beaver Inverness Capes	" 17s 6d	3s 6d Boys' Tweed Hats	" 2s
35s Black Cloth D.B. Jackets	" 17s 6d	5s 6d Merino Under Shirts	" 3s 6d
12s 6d Check Tweed Trousers	" 9s 6d	5s 6d Black Felt Hats	" 3s 6d
5s 6d Boys' Trousers	" 3s 9d	2s 6d Fancy Scotch Tweed	" 1s 9d
7s 6d Youths' Trousers	" 4s 6d	per yard	"
12s 6d Boys' Melton Suits	" 8s 6d	3s 6d Heavy Scotch Tweed	" 2s 9d
		5s 6d Deerskin Driving Gloves, per pair	2s 6d

TAILORING DEPARTMENT.

TROUSERS, TROUSERS and VESTS, and SUITS made to Order at the LOWEST CASH PRICE. Two Hundred Patterns of the Best Tweeds and Coatings to select from comprising every variety of MOSGIEL, GEELONG, SCOTCH, and ENGLISH Manufacture

J. HARDIE & CO.,

TAILORS, CLOTHIERS, AND GENERAL OUTFITTERS
 CORNER OF PRINCES AND RATRAY STREETS, DUNEDIN

NOTICE OF REMOVAL

HENRY RICHARDSON
 begs to inform his customers and the public generally that he has removed lower down George-street (opposite the Robert Burns Hotel), where he will sell all his stock saved from the late fire.

Note the Address—
 Opposite the Robert Burns Hotel,
 George-street.

A. CHIARONI.
 CARVER, GILDER,
 PRINT-SELLER, AND IMPORTER,
 Picture and Looking-Glass Manufacturer.
 All kinds of Picture Frames made to order.
 Frames regilded, and made equal to new.
 GEORGE STREET, near Octagon, Dunedin.

TO BUILDERS AND CONTRACTORS.

THE undersigned have ON SALE a large stock of American Clear Pine Doors, from 6ft. 6in. x 2ft. 6in. to 7ft. x 3, 1 1/2, 1 3/4, and 2 inches. Also, American Shelving Lumber, Clear Pine, Spruce Deals. Scotch Flooring, and Baltic Deals.

Colonial Timber of every description.
 G. O'DRISCOLL & CO.,
 Cumberland-street.

MARTIN & WATSON
 WHOLESALE AND RETAIL
 AL, WOOD, AND PRODUCE
 MERCHANTS,
 STUART-STREET,

Deliver to all parts of the city and suburbs Newcastle, Kaitangata, and Green Island Coals; Coke, Firewood (cut and uncut). Potatoes, Flour, Oatmeal, Oats, &c., and all kinds of produce.

Sole Agents for the famous Shag Point Coal.



NEW HAT
 Manufactory,
 OCTAGON,
 (Next Athenaeum)
 Dunedin.

P. POWER,

(Late of D. Sampson's),

Begs to intimate to his friends and the public that he has commenced business at the above address. Thirty years experience in the Best English and Colonial Houses, together with the fact, that he has arranged for the receipt of the Newest Styles in Material and Pattern, on arrival of each Mail from London, will assure those favouring him with their orders, that every article manufactured by him will be of the best material, the best workmanship, and in the latest fashion.

Every article guaranteed. Prices strictly moderate.

BROWN, EWING & CO.

Have the pleasure to draw attention to their annual importation of a very varied assortment of useful and ornamental articles, suitable for
CHRISTMAS AND NEW YEAR'S PRESENTS
 Now Landing
 Ex WAIPA, Ex AUCKLAND, Ex CANTERBURY.
 BROWN, EWING, and CO. beg to intimate that, in consequence of the late arrival of these vessels, the several cases will be marked off ready for inspection immediately upon being landed, thus ensuring a daily variety of presents.

On View—
JAPANESE CURIOS, PARISIAN BIJOUTERIE, ELEGANT PRESENTS, INEXPENSIVE PRESENTS, ORNAMENTAL PRESENTS, USEFUL PRESENTS.

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|--|--|---|
| Velvet Perfume Caskets
Pearl do. do.
Pearl Inlaid Hand Mirrors
Hand-painted Toilet Sets
Rustic Watch Stands
Perfumery and Brushware
Velvet Photo. Easels
Do. do. Albums | Ivory Photo. Frames
Oak do. Gates
Illuminated and Floral Albums
Fern and Scrap Books
Plain and Chased Silver Locketts
Mosaic Jewellery
Pebble do.
Jet do. | Silver-mounted Beaver Bags
Do. Scal do.
Inlaid Inkstands
Ladies' Work Baskets and Boxes
Picnic Baskets in variety
Gents' Embroidered Slippers
Do. do. Cigar Cases
Do. do. Smoking Caps |
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And numberless other articles, from 1s. to £10 10s.
BROWN, EWING & CO.

COLONIAL BUILDING AND INVESTMENT COMPANY (LIMITED).

The Company is now prepared to build houses for working men and others, and to sell on deferred payments extending over a term of years.

The Company receives deposits on debenture from £5 and upwards, and allows the highest current rate of interest on same.

Parties desirous of building can select their own sites, and have houses erected according to their own plans.

Full particulars on application to

T. CHALMERS REID,
 Secretary,
 Temple Chambers.

J. F. STRATZ,
 PRACTICAL

WATCHMAKER, CLOCKMAKER, AND JEWELLER,

(From B. Petersen and Co., High street, Opposite Bonnington, Booksellers.)

IMPORTER OF WATCHES, CLOCKS, AND JEWELLERY.

J. F. S. is well acquainted with the principal Manufacturers of Watches, Clocks, and Jewellery in Switzerland, Germany, France, and England, and therefore he is able to import and **SELL CHEAPER** than any other firm in Christchurch.

- | | | | |
|---|---|----|----|
| Cottage Clocks from ... | £ | s. | d. |
| Do. striking ... | 0 | 7 | 6 |
| Lever Clocks from ... | 0 | 10 | 6 |
| Eight-day Striking Clocks (large size) from ... | 1 | 4 | 6 |
| Good English Lever Watches, capped and jewelled ... | 6 | 10 | 0 |
| Rotherham's Levers ... | 8 | 0 | 0 |
| Silver Hunting Watches ... | 2 | 2 | 0 |

N.B.—All kind of wheels and pinions, &c., made and cut on the premises for Chronometers, Duplex Repeaters, Levers, Horizontal, American and Verge Watches. The only place in town where it can be done.

Verge Watches also improved and converted into Levers. All Watches and Clocks sold by J. F. STRATZ examined and Guaranteed for two years. **MAN SPRICHT DEUTCH.**

CHEAP BOOTS.

Buy your Boots from

THE BEST MAKER IN TOWN

Who defies competition

for

STYLE, CHEAPNESS, AND QUALITY.

None but the Best of Workmen kept.

All Repairs and new work done on the shortest notice.

H. HIRD,

23 ROYAL ARCADE,

DUNEDIN.

SUPREME COURT HOTEL,
 Stuart-street,
 DUNEDIN.

C. O' DRISCOLL,
 PROPRIETOR,

Hot, cold, and shower baths can be had at all times during the day. Private apartments for ladies and families. Persons called in time for all the early trains, coaches and steamers. One of Alcock's Prize Medal Billiard Tables.

MILLS, DICK, & CO.'S

ALMANACK & DIRECTORY FOR 1878,
 Contains
NEW COUNTRY MAP,
NEW GARDEN CALENDAR,
 And the usual variety of Useful Information
SOLD EVERYWHERE. PRICE 1s. 6d.

MUNSTER ARMS HOTEL,

Corner of
WALKER AND PRINCES STREETS,
 DUNEDIN.

P. O'BRIEN, PROPRIETOR.
 First-class Accommodation. Single and Double Bedrooms, and a Bath-room. Private apartments for Families. Charges moderate.

JAMES COUSTON,

PLUMBER, GASFITTER, ZINC-WORKER,
 &c., &c.,
WALKER STREET.

Orders punctually attended to.

GEORGE GOW
 (Late Weston and Gow)

Begs respectfully to inform his numerous friends, and the public generally, that he has commenced business as General Blacksmith and Wheelwright, next the premises occupied by the late firm.

He trusts by attention, and making none but first-class articles, to merit a share of public patronage. Town and country orders punctually attended to.

PRINCES STREET SOUTH, DUNEDIN.

WM. PARKER STREET, JOHN CAMPBELL MORRIS,
 City Auditor, Certified Accountant in Bankruptcy.

STREET AND MORRIS,

LAND AND ESTATE AGENTS,
SHAREBROKERS, COMMISSION AGENTS,

Accountants, and Valuators.
 Loans Negotiated and Bills Discounted.

SOUTH BRITISH INSURANCE BUILDINGS,
 Liverpool-street.

DISSOLUTION OF PARTNERSHIP.

Clearance Sale of Entire Stock of Mens' Mercery and outfitting at and under cost prices, in order to close partnership account. Sale to continue for one month only, at the corner of Manse and Stafford Streets, late Bennett and Jamison. The tailoring department will be continued as usual, under the management of a first-class cutter. Orders punctually attended to, and executed with despatch.

JOHN JAMISON,
 Proprietor.

DENTISTRY.

ROBINSON AND RAYMOND

SURGEON DENTISTS.

Scale of Charges:

- | | | |
|----------------------|-----|----|
| Extractions ... | 2s | 6d |
| Do. Children ... | 1s | |
| Stopping Teeth ... | 5s | |
| Artificial Teeth ... | 15s | |
| Sets ... | £3 | |

No charge for advice.
 Painless extraction by the aid of nitrous oxide gas.

Address—
PRINCES-STREET,
 Next door to Begg's Music Saloon.

FRANK W. PETRE,

Engineer and Architect,
 Liverpool-street, Dunedin.

Complete designs for Catholic Churches urn ished under special arrangements.

CAREW AND CO.

Manufacturers
 OF
AERATED WATERS.
 British Wines, Cordials, Liqueurs, Malt Vinegar, &c.
GREAT KING-STREET, DUNEDIN.

V.  R.

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.

By appointment to the Dunedin Hospital Lunatic Asylum, and Immigration Depot.

[ESTABLISHED 1848.]

A. MERCER,

Family Grocer,
 Wine, Spirit, and Provision Merchant,
RATTRAY-STREET,

In returning thanks to his numerous friends and customers, both in town and country, for the very liberal amount of patronage he has received since commencing business, begs to intimate that he has admitted into partnership his son, Mr. Hector Mercer (for ten years in the office of Messrs. Cairgills, Gibbs, and Co.), and that the business will in future be carried on under the style or firm of

A. AND H. MERCER.

With reference to the above, we beg to assure the old customers of A. Mercer that it will be the best endeavour of the new firm to merit a continuance of past favours, as they may rest assured nothing but the best articles in connection with their trade will be kept in stock, and at the lowest remunerative prices. Town and countr orders promptly attended to.

Shipping supplied.

A. & H. MERCER

ENCOURAGE LOCAL INDUSTRIES,

The leading one of which is

THE NEW ZEALAND CLOTHING FACTORY,

Which Employs between 300 and 400 hands to work their
WATER-POWER MACHINERY,

Capable of

PRODUCING SEVEN THOUSAND GARMENTS WEEKLY,

DUNEDIN RETAIL BRANCH:

CORNER OF PRINCES-STREET AND OCTAGON,

Under the Management of

M R. F. LAWRENSON,

Branches opened at Christchurch, Oamaru, Timaru, and Wellington.

MEN'S, YOUTHS' AND BOYS' CLOTHING:

A Single Garment at Wholesale Price.

HATS, SHIRTS, HOSIERY, UMBRELLAS, BLANKETS, &c. &c.

A Single Garment at Wholesale Price.

All Goods are marked in Plain Figures, from which an abatement can be made.

Note the Address:—

The Dunedin Retail Branch is at the Corner of
PRINCES-STREET AND OCTAGON.

A SINGLE GARMENT AT WHOLESALE PRICE.

R. BENNETT,
(Late Bennett and Jamison)
TAILOR AND CLOTHIERS,
Princes Street South,
Opposite Cargill, Gibbs and Co.,
DUNEDIN.

ROYAL HOTEL,
George-street, Port Chalmers.
JAMES MORKANE, Proprietor.

SPECIAL NOTICE.—T. SIMPSON wishes to intimate to his friends, and the general public, that he has commenced business as **MERCHANT TAILOR and CLOTHIER**, in PRINCES-STREET SOUTH, next Prince of Wales Hotel.

Always on hand a well-selected Stock of Woollen Goods suitable for the season. Prices strictly moderate. Inspection invited.

T. SIMPSON,
Merchant Tailor, Princes-street South.

W. BACON & SONS,
Livery, Bait, and Letting Stables.
Great King-street.

HAVING made great alterations to our premises, we are now prepared to let Carriages, Waggonettes, etc., for Wedding and Picnic Parties at Reduced Prices.

LADIES' AND GENTS' HACKS.

Quiet Harness Horses and Hacks always on Sale.

We have just received from Home a large Stock of SADDLERY, consisting of Saddles, Brilles, Single and Double Harness of all descriptions, Whips, etc., etc., which we are prepared to sell at remarkably low prices.

THE CHEAPEST PLACE IN TOWN.

PURE WINES.—THOMAS REYNOLDS, WINE MERCHANT AND IMPORTER, Stafford-street, Dunedin, imports the Wines direct from Spain and Portugal, where they are carefully selected from the Vineyards and Merchants by his Agent, Mr. Wm. Reynolds, to insure purity and quality.

These Wines are to be procured Wholesale from the Importer, and Retail from Messrs. A. & J. MACFARLANE & Co., Princes and Maclaggan-streets.

Report of Analysis by Professor Black, Colonial Analyst:—

University Laboratory,
Dunedin, 21st Oct., 1878.

Thomas Reynolds, Esq.,

Sir,—I have the honour to report on five samples of Port Wine forwarded by you for analysis. These samples may all be described as full-flavoured, fruity, aromatic Wines; possessing in a considerable degree that agreeable fragrance that characterises genuine Port. They do not contain impurities of any kind. The perfect freeness of these Wines from every kind of impurity, the proportion of Sugar and Alcohol which they contain being quite characteristic of unadulterated, unmanipulated Wine, together with their rich fragrance, arising from aromatic ethers, should strongly recommend them, and gain for them a good place in the colonial market.

(Signed) JAMES G. BLACK,
Colonial Analyst.

CITY HOTEL,
PRINCES-STREET, DUNEDIN.
M. MURPHY,
Formerly of the Shamrock Hotel, Dunedin and late of Sandhurst (Victoria).

The above magnificent Hotel is now open for the reception of travellers, and is acknowledged to be the finest Hotel in the Australasian Colonies, both as regards extent of accommodation and the perfection of its appointments. The private suites of apartments are specially designed to suit the convenience and privacy of families.

Spacious and well-lighted Sample Rooms have been erected to meet the requirements of commercial travellers.

Bath-rooms, with hot and cold water and shower bath on each floor.

The Billiard-room is fitted with two of Alcock's best tables, and luxuriously furnished. The CITY HOTEL EXPRESS in attendance on the arrival of every train and steamboat.

Commodious Stabling attached to the Hotel. Luncheon Daily at 1 o'clock.

UNION INSURANCE COMPANY OF NEW ZEALAND

CAPITAL £2,000,000

FIRE AND MARINE INSURANCES
Effectuated on Every Description of Property
AT LOWEST CURRENT RATES,
AND LOSSES SETTLED PROMPTLY AND
LIBERALLY.

Horses, Cattle, Threshing Machines, Farm Implements, Stooks, Stacks, and risk of Threshing Insured for any period.

Dunedin Office, High-street,

W. C. KIRKCALDY, Manager.

GEORGE HOTEL,
GEORGE STREET,
PORT CHALMERS.

THOMAS MAGUIRE,
(Late of the Commercial)
PROPRIETOR.

The Hotel is situated in the principal business part of the Port, and is within one minute's walk of the Railway Station and Steamboat Wharf. It has undergone a thorough renovation, and can now offer accommodation second to none in Otago.

A. BARNES,
PORK BUTCHER,

George-street,

Wishes to remind his old customers, and the public generally, that he has always on hand the best Small Goods, Hams and Bacon of the best quality. And his is the only shop in town where you can procure the real Epping Sausages.

A. BARNES, George-street.

N.B.—Wanted the travelling public to know that JOHN GRAHAM, Bookseller, near Railway Station, is agent for Barnes' Sausages, from whom they can obtain any quantity.

SOLE MANUFACTURERS
OF THE PATENT STOPPERED
AERATED WATERS.

THOMPSON AND CO.,

Steam rated Waters and Cordial Manufacturers

POLICE AND CRAWFORD STREETS, DUNEDIN

AND

CHELMER-STREET, OAMARU.

Importers of Soda Water Machinery and Cordia

Maker's Goods of every description.

HUGH LAMONT,
BUTCHER,

Arthur-street, Dunedin.

The undersigned having taken over the above old-established Butchery, respectfully solicits a continuance of the liberal patronage heretofore accorded his predecessor.

The public may rest assured that no effort will be spared to give every satisfaction as to quality, price, and attention.

A. H. ROSS,

Surveying, Optical, and Nautical Instrument-maker. Optician to the Dunedin Hospital, and for many years optician to the Sunderland Eye Infirmary, has (in order to obviate the necessity of his customers making the detour of the Octagon) REMOVED those premises adjoining Mr Murphy's Hotel, Princes street.

UNIVERSAL HOTEL,
Maclaggan-street, Dunedin.

MRS. ANN PAVELETICH, PROPRIETRESS.

First-class Accommodation for Boarders.

The Finest Brands in Spirits, Wines, &c

Refreshments always ready.

G. CARRIGHAN,

Family and Dispensing Chemist,

Corner of Princes and Walker-streets,

Dunedin.

And at St. Kilda, South Dunedin.

JOHN TUNNAGE

Wholesale and Retail

FISHMONGER,

PRINCES STREET SOUTH

DUNEDIN.

RAILWAY HOTEL,

MOSGIEL,

WM. KNOTT, Proprietor.

The above Hotel has been newly erected near the Railway Station. Visitors will find it replete with every modern convenience and comfort.

N.B.—Good stabling and careful grooms, One of Alcock's Prize Billiard Tables.

CARROLLS HOTEL,

(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 BATE 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.

HAIRDRESSING AND SHAMPOOING SALOON, PRINCES STREET SOUTH, (Next Prince of Wales Hotel), DUNEDIN.

JAMES McADAM, Late of ALDRED and PIRIE'S begs to inform the general public that he has commenced business at the above address, and hopes to merit a large share of support.

Perfumery of the best quality always on hand. Hair ornaments for day and evening wear.

A large assortment of fancy Tobaccos and Cigars.

BASKETS. BASKETS.

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

Note the Address— M. SULLIVAN. Wholesale and Retail Basket Maker, Princes-street, South Dunedin, (opposite Guthrie and Larnach's).



THE GREATEST WONDER OF MODERN TIMES!

HOLLOWAY'S PILLS

LONG experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz:—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases: in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at 533, OX-FORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

WHITE HORSE HOTEL,

GEORGE AND FREDERICK-STREETS, Dunedin. JAMES DALY.....Proprietor.

The above Hotel has been thoroughly renovated by the present Proprietor and can now offer First-Class Accommodation. Stabling for 40 horses, an experienced groom always in attendance. Prize Medal Billiard Table. Persons called in time for early trains.

O'DONNELL AND M'CORMICK,

WHOLESALE AND RETAIL PRODUCE AND PROVISION MERCHANTS, FREDERICK-STREET, DUNEDIN, (Opposite the White Horse Hotel).

[A CARD.]

L. BOLDINI, ARCHITECT.

Plans and specifications given on the shortest notice. Sundown House, Herriott Row, Dunedin.

NATIONAL INSURANCE COMPANY.

PROTECTION FROM LOSSES BY FIRE. SETTLERS and others will find it to

their interest to secure their premises against FIRE in the National Insurance Company, which, moreover, is deserving of their support as a Colonial Institution having a resident proprietary, and from its entire Capital and Profits being invested in New Zealand, A. HILL JACK, General Manager.

HALL OF COMMERCE,

D. TOOHEY, DRAPER, CLOTHIER, & OUTFITTER, OAMARU.

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

R. F. SMITH,

PRINCES-STREET NORTH, (Next Begg & Co.), CARVER, GILDER, AND PICTURE-FRAME MAKER.

Pictures cleaned and renewed. Paintings bought and sold on commission.

SPECIAL NOTICE.

JAMES MOWAT, TAILOR AND

CLOTHIER (for the last four years Cutter to D. Sampson), has commenced business Next Door to Burton Bros., Photographers, PRINCES STREET. J. M. will always keep on hand a large and well-selected Stock of Woollen Goods suitable for a first-class Tailoring Establishment. Prices strictly moderate. Inspection respectfully invited.

M. & J. MENAN

Wholesale and Retail PRODUCE AND PROVISION MERCHANTS,

Corner of George-street and Moray Place, DUNEDIN.

HIBERNIAN HOTEL

TIMARU. THOMAS O'DRISCOLL - PROPRIETOR.

Good Accommodation for Boarders and Travellers.

Private Rooms for Families. Good Stabling.

J. S. WEBB'S

GENERAL AGENCY OFFICE, Colonial Bank Buildings, DUNEDIN.

MONEY advanced on Freehold and Leasehold Securities in Town and Country. BUSINESS transacted for Country Residents with the Land Office and other Government Offices in Dunedin and Wellington. PURCHASE and SALE of Land, House Properties, Shares, Debentures, and other Securities undertaken.

J. S. WEBB, ACCOUNTANT, AVERAGE ADJUSTER, AND LICENSED LAND BROKER, Corner of Princes-street and Water-street, DUNEDIN.

YORK HOTEL,

GEORGE-STREET, DUNEDIN. PATRICK CARROLL - PROPRIETOR

THE above well-known Hotel has, under the supervision of the present proprietor, undergone a complete renewal. To make room for the daily increasing trade, the greater portion of the old building has been replaced by a substantial structure of brick. The Hotel can now offer accommodation to 60 persons, and every attention has been paid to the fitting up and furnishing.

Private Rooms for Families. One of Thurston's best prize medal Billiard Tables.

First-class stabling: an experienced groom always in attendance.

Persons called in time for the early Trains and Coaches.

GREAT CLEARING SALE.

GOLDSTEIN & MOLLER,

(Watchmakers and Jewellers), Of Princes Street, Dunedin, Have resolved, in consequence of dissolution of partnership, to hold a sale of their present large stock of Watches, Clocks, Plated Ware, Jewelry, etc., at Cost Price, so as to effect a speedy clearance.

Note the address— GOLDSTEIN & MOLLER, Opposite the Custom House.

Printed for the NEW ZEALAND TABLET COMPANY (Limited), by WOODFIELD, JOLLY & Co, at their Registered Printing Office, Octagon, Dunedin, this 31st day of January 1879 and published by the said Company.