

# New Zealand Gazette

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## Current Topics.

AT HOME & ABROAD.



This week return as we promised to Mr. W. H. Mallock's article, of a portion of which we gave an abstract in our last. There is another set of misconceptions that tend to fix an imaginary gulf between the Church and the world. These refer to a number of legends and beliefs prevalent amongst Catholics, but for which the Church does not vouch. "She is no more pledged to them than she is to an untenable view of the solar system." She has, indeed, long lived and moved amongst such opinions and the external eye has taken them for a part of her. She can, however, cast them off: she has done so in some instances, and may probably again do so; "not in any petulant anger, but with a composed and gentle quiet, as some new light gravely dawns upon her." If the world forgets this it may find itself in the position of a man who engages to fight another, believing that his strength and movements will be hampered by a number of cloaks and wrappings, which he wears as he enters the ring, but which suddenly, if the occasion calls for it, he flings aside in a moment, and steps forth as free of limb as his challenger." The Church is not compromised, as Sir James Stephen would have it, because Bellarmine professed a belief that hell was situated in the middle of the earth, or because certain travellers have asserted that they had seen lost souls lamenting their torment at the edge of Mount Hecla's crater. If we would judge the chance Catholicism has of again becoming a power in the world, we must separate its teachings from the "opinions of Catholics; the miracles it vouches for from the miracles they believe in; its temper from their temper." These difficulties then will be seen not to be truly formidable, but there are worse difficulties yet left for us; there are "certain moral objections to her scheme altogether, and objections of science and common sense to other necessary parts of it. The moral objections consist principally of these: the exclusiveness of the church; . . . the Church's doctrine of rewards and punishments; . . . and the doctrine of a vicarious satisfaction for sin. Lastly, besides these, there is the entire question of miracles." The Church teaches that the natural order is sometimes interfered with: if we reject this teaching we reject her. As to the exclusiveness of the Church, it must be acknowledged that it is perplexing to be forced to think of the most saving truths and precious helps being confined to a minority of mankind. But if any real importance be attached to a knowledge of the truth, until the whole human race are unanimous about what we hold to be the supreme truths of life, we must regard a part as condemned to disastrous error. Catholicism does the most to alleviate this perplexity. "Of all religious bodies, the Roman Church has the largest hope and charity for these outside her own pale. She condemns men not for not accepting her teaching, but only for rejecting it; and they cannot reject it until they know it, what it is,—know its inner spirit, as well as its outward forms and formulas." Prejudices may have blinded them, and if blind they have no sin. They may plead invincible ignorance; the Church condemns only those who have known and hated her. "Nor is it too much to say, that a zealous Catholic can afford to harbour more hope for an infidel, than a zealous Protestant can afford to harbour for a Catholic." The Christian doctrine of rewards and punishments is condemned for two reasons: "first, because they tend to make all virtue venal; and secondly, because the punishments threatened are vindictive and barbarous; and the rewards either ridiculous or degrading, or else unthinkable." The Catholic Church is not responsible for the absurd views put forward on these matters. The notion that the hope or fear of a future will make virtue venal is based on a radical misconception. Heaven and hell are not an arbitrary payment for certain classes of acts, but their inevitable consequences; consequences which can only be augured here, not realized. . . . It is the very essence of the supernatural conception of virtue, that it contains potentially more than it can actualize here. It brings peace it is true, to those that possess it; but the peace comes to them

like a bud, not like a blossom or a fruit. The fruit, as the Church teaches, is the full sight of God; the sight of God is the very essence of heaven. . . . Virtue, therefore, is no more rendered venal by being practised with a view to heaven than a painter need be because he makes his rough sketch with a view to completing his picture. With future punishment the case is just the same. The essence of the punishment is not something alien to the acts that have merited it. There is something in sin itself that at the moment of its commission is creating hell for the sinner. Hell in its essence is nothing but a state of intense self-consciousness; the sight of what we have ourselves done to ourselves; a sight which we can now have only through a glass darkly, but then face to face. The entire doctrine on this subject cannot be expressed more clearly than it has been in a very remarkable sonnet called "Lost Days," by Mr. D. G. Rosetti, beginning thus:—

'The lost days of my life until to-day,  
What were they, could I see them in the street  
Lie as they fell?'

And it ends with these memorable lines:—

'I do not know them now but after death  
God knows I know the faces I shall see;  
Each one a murdered self, with last low breath,  
'I am thyself, what hast thou done to me?  
And I, and I thyself, to each one saith  
'And thou thyself to all eternity.'

Could any hell be a truer hell than this, or any more deserved? How shall we be able to arraign its justice, when we ourselves shall be our own tormentors, and it is our own inexorable anger, under which we shall be for ever cowering?" The Church, however, may menace sinners with some positive *pœna sensus*, in addition to the internal tortures dwelt on. But there is nothing in this that need shock the moral sense if we remember two points: first, the prospect of such a form of punishment may be necessary as a beginning. It may lash the soul away from lower things, and at least drive it within the sphere of the attraction of those that are higher. Besides the scourge must in a great measure be self-applied. "The vengeance threatened is remote; and unless we make some effort ourselves, it may easily fade out of our imagination. When imagined it may be unspiritual; but there is something spiritualising in the laborious effort that is required effectually to imagine it. Nor can such fear as is thus engendered properly be called servile or degrading, when we ourselves, of our own free-will, become a part of that which terrifies us and are ourselves assessors of the judge before whom we tremble." But what of the doctrine of vicarious satisfaction frequently called immoral, or morally impossible. This is a great difficulty, but we can only get rid of it by giving place to a greater one. For let us once acknowledge the importance of virtue, and realise how hard it is to attain to it, and we shall become conscious of the enormity of sin and of the extent to which we are sullied by it. "Further, as no act dies barren and without its consequences, we shall feel that our sins, whether only against ourselves, or against others, are still surviving in their effects. They have passed beyond our control." Thus we recognise that we have bound ourselves to the evil of the world. "We cannot rise towards God. In this situation what is to be done? Our burthen is greater than we can bear. If it is to be borne at all it must be borne by another. But how? The thing is impossible. It can only be done by a moral miracle; and by a miracle that in its very nature is absurd and unthinkable. Precisely: and such a miracle is the central doctrine of the Church—a doctrine as unthinkable, but not more so than is God's power and goodness, when we confront these attributes with the existence of pain and evil." And now as to the question of miracles; can the world with its eyes opened by science ever again yield assent to these? Our impulse is to reply—Never. The late Dr. Arnold said he would as soon believe in Jupiter as in the Pope; yet he believed in the Divine nature of Christ, and in his miraculous birth. "What then will the present generation think of his logic, who have been brought up to regard Christianity with the same unsympathising criticism that he applied to Popery? It is surely a greater tax on our credulity to believe that Christ was the son of God, than, having believed that, to believe that the Pope is the representative of Christ." In a few years we may be seen to have been condemning religion in general as illogically as we judge Dr. Arnold to have condemned a particular form of it. Our advanced thinkers repudiate all faith in Christianity, but they talk of morality and moral responsibility; all their reverence is consecrated, to these. But it

seems quite possible that in the course of years we shall feel certain teachings of science more strongly than at present. "And then perhaps we shall grow to see that, in the face of that unvaried necessity, that inevitable sequence of things that science alone reveals to us, every notion of choice and of moral responsibility will be seen to be as antagonistic to reason as is the story of the birth and resurrection of Christ. To the eye of reason could the world only bring itself to regard the matter steadily with that, the existence of free will, and therefore of morality itself, may seem as much a miracle as any grotesque cure or transformation related in the *Acta Sanctorum*. Looking, then, at the Church of Rome from a strictly logical standpoint, it is hard to see how, if we believe in free-will and morality in the face of these modern discoveries, which, as far as they go, show us all life as nothing but a vast machine—it is hard to see how we can consider the Church of Rome as logically in any way wounded, or crippled, or in a condition, should occasion offer, to be less active than she was in the days of her most undisputed ascendancy."

SOME one or other has considered it worth his while to favour us with a pamphlet containing a dreadful proser read some years ago before a meeting of the Otago Schoolmasters' Association by Mr. J. B. Park, and now published under the auspices of the Bible in Schools Association. Our would-be instructor has, moreover, expended a penny in forwarding us this brilliant document through the post; concerning which extravagance we feel our duty towards our neighbour obliges us to remonstrate with him. That penny might indeed have been much better expended: could it not have gone to swell the contents of some good little child's missionary box, or otherwise been made to profit the needy in matters temporal or spiritual? It was a grievous waste to throw it away in sending us a pamphlet that we utterly deny to be worth one half the money, and which we declare we would not take six times the amount to read from cover to cover. We are not fond of mawkish studies, and never voluntarily undertake them, therefore we have only glanced here and there over this precious production, so as to see in what line its peculiar twaddle might lie. We have seen just enough to inform us, then, that the writer is a very imperfectly educated person, a fact not to be wondered at in a mere schoolmaster when we consider the light thrown on even pretentious profundity amongst us; that he makes a prodigious clucking over matters he knows nothing whatever about; and that, if he be a fair sample of the Government schoolmasters of Otago, they are men not calculated by any means to rear up pupils capable of setting the Thames on fire, and most especially unworthy to be entrusted with the care of Catholic children. This is all we have learned; is our would-be instructor satisfied?

*Apropos* of the argument to which attention has lately been drawn here, and which states that it is impossible to prove a miracle, we find in the *Month* for January, 1877, an article by the Rev. John Rickaby, and which, under the heading "The explanation of Miracles by Unknown Natural Forces," deals very ably with the matter. The writer proceeds to the following effect, and it may be as well for us to state that in making abstracts like the present, although we all through keep as close as possible to the language used by the writer whom we follow, it is only when quoting passages of any length without curtailing them in any way that we employ inverted commas. To commence, then, men in search of difficulties against explaining admitted facts by definite causes find very convenient the hypothesis of unknown possible agencies, and a man of prudence may sometimes find this his only possible refuge. The late Professor de Morgan thus accounted for spirit manifestations; thinking it likely that the universe may contain half a million agencies of which no man knows anything, he suspected that a small proportion of them might account for all the phenomena observed. But how will it answer to apply de Morgan's principle to the question of Christian miracles? There may, it is true, be a debatable land between the two domains, but this does not prove that there is no territory clearly owned by neither; our contention is that there are events manifestly traceable to miraculous or natural causes, and not lying dubiously between the two. But besides the threefold classification of phenomena into natural, supernatural, and ambiguous, it may be well to point out that the first member is again subdivisible into two parts, the one comprising events in the ordinary course of nature, the other embracing those effects which though out of the usual order, yet present no character whereby to make good their title to transcend nature." There are many curious occurrences narrated which belong to this description, and no one pretends that it is necessary to have recourse to the miraculous in accounting for them; but when we ascend a step higher we meet with cases more nearly resembling the preternatural. If a dispute arises concerning these, our opponents declare, *a priori*, that natural causes are sufficient to account for them; we frequently can only say that we do not know. But occasionally we are decided, and boldly assert a miracle. We select the following as a specimen of the evidence we have for some of our facts, and which we affirm can only be denied by a man prepared to deny all he wishes to be untrue. The instance is given in Dr. Northcote's "Sanctuaries of the Madonna." During the time of Napoleon's interference with Italy in

1796 the eyes of several pictures were observed to move, the bishops and priests in various localities at once instituted inquiries, and at length the matter was taken up by the Cardinal-Vicar. The Process lasted four months, during which time the miraculous manifestations were continued. This is a simple fact to establish; if testimony be inadequate for its establishment, history, bearing witness in law courts, and even social intercourse must become doubtful. It remains only to determine whether, in broad daylight and in brilliant candlelight before thousands of spectators, viewing the phenomena in every possible way, the eyes of certain images and pictures did or did not move. Nearly one thousand people swore to the fact of the motion and they were representative of many countries and all grades of life, and conditions of education and intelligence. "Every conceivable precaution which the most jealous suspicion, and sometimes even the most resolute incredulity, could dictate was actually taken by some one or other of the most numerous witnesses that were examined." Some Jews and an English gentleman were converted by the manifestations; and even a Turk made to "the Lady," the offer of his scimitar. "A man who will not yield to evidence like the above, has no logical resort but in complete historical scepticism. For if he will not believe that several thousand pairs of human eyes are competent to vouch for the appearance of an obvious movement, I am puzzled to see what title he has to believe the existence of Napoleon the First, or anything at all except perhaps his own obstinacy, of which he may have the fullest testimony. . . . Is it reasonable to seek the explanation of facts so attested in the working of unknown forces, or in the abnormal working of known forces?" Unprejudiced mankind answers, No. Take the following instance as a proof: suppose several poisoning cases to have occurred and to call for the punishment of some of the culprits, in order to deter the rest from persisting in their practices, even if undetected. The prisoner is tried, and the case against him is so strong that all are amazed to hear the foreman of the jury return the verdict of "Not Guilty." The foreman, however, explains the matter in a letter to the *Times*. Eleven of the jury, he says, were unanimous for the condemnation, but the twelfth was a professor famous for his consistency and his conscientiousness. "Now his consistency told him that as on his perusal of M. Lasserre's book on Lourdes, he had sapiently concluded that water not chemically medicinal, by reason of occult causes, had wrought several cures, as well on imaginations conceivably excited as on the certainly not excited imaginations of infants; so now he must at least allow that a drug, not in itself poisonous, might by virtue of similarly occult causes, have accidentally brought about the death of several persons. For if occult causes are so often beneficial, it is highly probable that they may, just for once, have varied proceedings and turned mischievous." His consistency told the professor this, and then his conscience stepped in and prevented him consenting to an adverse verdict; thus the other members of the jury were induced to change their minds. But what would the British public say to such a case as this? Still the professor was only true to his principles, and it remains for him to reflect whether principles that lead to absurd results can in themselves be otherwise than absurd. If occult causes be introduced into the details of ordinary life as they are into the explanations of our best established miracles they will be found seriously to threaten the course of human transactions. But no science could stand against the philosophy of occult causes. The results of spectrum analysis, of which modern scientists are so proud, could not, for instance, stand against it. The "minute philosopher of occult causes" demolished the matter at once: "How do you know," he asks with a chuckle, "that the metals are in the stars themselves? They may exist in vapour somewhere in the intermediate space. . . . Then I don't see why, because certain lines belong to certain metals on this earth, the same lines may not have quite a different cause in another region. For just think: some of the philosophers of your school tell us that two and two may make five in the planet Jupiter. Now Sirius, mind you, is much further off than Jupiter, and, therefore, I do not see why Sodium lines on earth may not indicate some very different substance in the Dog Star." Again, a person given to supposing everything supposable, before venturing out in a steamer on a calm day, would have to examine as to whether a storm might not arise at a moment's notice, or an undiscovered rock lie in the vessel's path, or whether the laws of specific gravity would certainly prevent an alteration in the density of the water so that the steamer might not sink. Such a person would be regarded as almost a lunatic; but how comes it when events as naturally impossible as those alluded to do take place that we must deny the cause to have been supernatural? But a well-worn objection might be advanced: "We hold as a primary article of our faith that the laws of nature are uniform, and that like effects have like causes. When, then, we are told that several people have been poisoned by a harmless substance, or that a captain has lost his ship by a failure in the laws of specific gravity, we reject with scorn the silly excuses. But when you Christians come with your asserted miracles, some at least of us who are open to conviction, dare not deny your facts, else we would have to give up human testimony altogether. But we slightly modify our argument. We still keep to our grand principle, that the laws of nature are uniform, but we add

that there may be certain occult forces rarely called into play : or, it may be, that only known forces are acting, but in a strange combination, so that the exception is apparent—not real." But the laws of nature are only known to be uniform by experience ; and if these laws on rare occasions had not acted uniformly, this also could only be known by experience. "But how if the experience of uniformity, being the stronger, should have denied all force to the experience of the rarer exceptions ? Why, that would have been blind tyranny of might over right—it would have been against reason. Now, this blind sacrifice of the weaker to the stronger is precisely the thing of which we complain. On the sole strength of general uniformity, occasional non-uniformity, no matter how clear its claim, is refused all recognition, and declared to be only uniformity in disguise." But very good reason should be given for assigning unnatural effects to natural causes. It would be sufficient to trace the events to the forces that produce them, or to show that such forces, though occult, must exist in nature, from the demonstrated fact that no supernatural force ever can be, or is exerted in the universe. "Now, no one attempts the first of these two plans, otherwise the forces would no longer be occult. Neither does any one pretend to have given proof according to the requirements of the second method of defence. For no man—that is, no reasonable man—tries to make believe that he has demonstrated these propositions : That God does not exist ; that God did not create the primal elements of matter, and give them their forces and laws ; that God cannot interfere with the universe a little more effectually than men interfere with that small portion which is subject to their dominion." Nescience on these subjects is the most that is asserted, but when awkward facts are brought against this theory they argue, not from the know-nothing point of view, but from certain knowledge that God does not and cannot interrupt in any instance the settled course of nature.

We learn from a *Daily Times* telegram that the Auckland *Free Press* thanks us for obtaining for it several new subscribers. This is neither gall nor wormwood to us, much less both combined. We have not the least objection to furious bigots having their organ ; in short, we rather prefer it, we prefer to see our enemies "weeping and gnashing their teeth" in public, rather than have them plot and plan in the dark against us, and make themselves ready to do us an ill turn when, perhaps, we should least expect it. Besides, a paper like the Auckland *Free Press* may act favourably on the rest of the press of the country ; it may so disgust all journalists of decent tastes as to make them think twice before they write any sentence that should seem to smack of its infirmities, and, in consequence, Catholics may find less that is displeasing to them in the columns of other newspapers. In short, we beg of all the furious bigots in the colony to subscribe at once to the Auckland *Free Press*, they will find it a most worthy exponent of their views, and quite capable of expressing the rage that devours them in language fitted to such a purpose.

OUR contemporary, the *New Zealander*, finds himself in a position to prove that secular education by no means is a cause of harrikinism, as affirmed by Archdeacon Stock, because a boy, named Jones, having been drowned, his parents declared that they had had no control over him since the early age of four had been attained to by him. Our contemporary says:—"To the pernicious habit many parents of the lowest class have of abandoning all control over their children, and allowing them to roam the streets at all hours of the day and night, is due the growth of the army of hoodlums which infest San Francisco, and who have attained such numbers that they rank as a power in that city." We are not disposed by any means to dispute this statement, but we are unable to discern how it tends to prove the superior excellence of godless education, or to show that such an education may not help to render parental authority weaker, by failing to inculcate the obedience that religion teaches to be due to it. It is a fact frequently recorded that children religiously instructed in school have been the means of re-establishing order at home, and awakening neglectful parents to a sense of their responsibilities, but it yet remains to be established that the three R's are capable of counteracting the natural love of the haunts of mischief, or of accomplishing any thing more than furnishing scamps with increased powers of hurting themselves and others. In fact, it is clear to us that, at least so far as our contemporary the *New Zealander* is concerned, the argument of Archdeacon Stock has received no sufficient answer whatsoever.

THE question of the Bible in schools is not only distracting our worthy folk here at present, whose superstition it is to worship a book they are totally unable to vindicate from the "oppositions of science," on every side brought against it, but people's minds in America are also divided upon it. We find the *New York Post* deal with the matter thus—"It has always seemed to us that the Catholic claim, that secular education ought to be combined with religious instruction, is substantially conceded by Protestants when they insist upon reading the Bible in the common schools, or upon introducing any religious exercises whatever there." This is the common-sense view

to take of the matter, and it is vain to pretend that schools in which the Bible is read are not denominational. They become distinctly Protestant—understanding the term in its religious sense—and it matters not whether any particular sect predominates there or not. Protestants by advocating the measure referred to, *ipso facto*, recognise the justice of the Catholic claims, but their object where Catholics are concerned is not justice but proselytism, or in its stead rancorous oppression. Apropos of the matter we perceive that the secular system continues to be warmly denounced in the States : the Boston *Pilot* furnishes us with the following paragraph :—"Rev. Professor David Swing, the Presbyterian minister, whose trial for heresy was a transient sensation a few years ago, preached a week ago on education, and characterised the public schools as wholly unsatisfactory. He has the largest and most cultivated congregation in the West,—but as he is not suspected of Popery, he has not been denounced by the press or slandered by his brethren in the pulpit."

We clip from the San Francisco correspondence of the *Daily Times* the following paragraph taken from a speech of Denis Kearney's :—"When this insufferable coxcomb, Thomas Guard, challenged Bob Ingersoll to a discussion, his shallowness was soon discovered to be measured only by his conceit. Everyone who heard him felt that he had given away the Christian faith to infidel Bob, through his want of ability to answer, just as he gave it away, without challenge at all, to the Chinese consul on Wednesday last. His own people found him out then, for the great Dr. Thomas Guard, light and guide of San Francisco Wesleyans, was dropped like a hot potato, and quietly unshipped ; and now that wandering star, 'to whom is reserved the blackness of darkness for ever,' is browsing upon short commons in Oakland, and seeks to fill his clerical crib with corn from the Chinese bin, and offerings from their heathen altars. That is a nice specimen of a Christian minister for you ;—one of the men who would preach a funeral oration over Judas Iscariot 'because he was a thief and carried the bag,' and would mock at the life of love, beauty, and truth of Sister Frances because she was a nun." It is not now for the first time we have heard of Dr. Thomas Guard, and we recognise the justice of the portrait Kearney has painted. But we find in the preacher one of a numerous class, people who oppose to the free thought of the day none but the feeblest utterings of a superannuated cant, and who reserve all their vigour for furious and unscrupulous attacks upon the Catholic Church, unabashed by the lives of "love, beauty and truth," into which she has guided many such as 'Sister Frances,' and making these the subject of their malevolent rillery and unfounded calumnies. Meanwhile freethought grows apace, and is nourished by the hypocrisy, secret unbelief, and malice that it readily detects.

ONE of the most amusing transitions in the expression of journalistic opinion that we remember to have met with for some time is that we find occasioned in the columns of the *Times* by the Holy Father's encyclical, which we publish in this issue. On January 10th the correspondent of the journal alluded to, writing from Rome, speaks of the Pope in terms of the highest respect and admiration. he says, referring to the letter of his Holiness to the Archbishop of Cologne : "Whatever may be the quality of the wisdom the Pope possesses, his gentleness in its application is untiring, and were he speaking as simply the great pastor of the most widely extended branch of the Christian Church, were all possibility of the ambitious aims of the Sovereign Pontiff and King excluded, his words would—as, indeed, they must for their great prudence—command the attention and consideration of all thinking men. Of course the Pope speaks, as all Popes must, from the conviction this Pope has most uncompromisingly declared, that there neither is nor can be any other Church but the Roman. . . . But it is the acuteness of the political insight shown by Leo XIII. in the choice of the road by which to accomplish his purpose, the skill with which he seizes the opportunities the actual condition of things affords him, which make his utterances this Christmas especially worthy of attention." Meantime the encyclical appears, and all is altered ; the words of the Pope no longer display "great prudence" nor "command the attention and consideration of all thinking men." Neither does his Holiness show any particular "skill" in seizing the opportunities the "actual condition of things afford him." On the contrary, in one short week our contemporary discovers that the Pope is a mere common-place Pope, a little more civil than his predecessor, but nothing more enlightened, or at one with the spirit of the age. In a leader of January 17th, he says :—"Precisely the same things were said by the late Pope. Indeed, the only difference between the epistles of Leo XIII. and those of Pius IX. is that the newer documents are somewhat more urbane. Both bear the stamp of the Vatican. Both are written in that curious style of mingled unction and vagueness which is as much a hereditary possession as the regulations of the Papacy. It seems to matter little whether the Pope has or has not any sympathies with modern society, for he signs his name to the same set of phrases. It would be foolish to blame or even to wonder at a literary and theological monotony which is entirely akin to the whole spirit of the Papacy. An institution which would be always consistent with itself, and which would

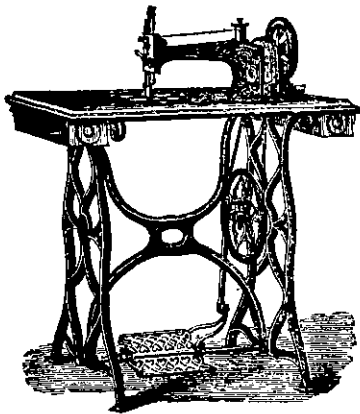
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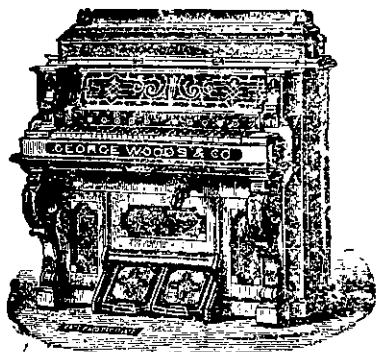
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R.

**NEW ZEALAND TELEGRAPHS.**Head Office, Wellington,  
11th February, 1879.The Telegraph Commissioner is prepared to receive **APPLICATIONS** for **CADETSHIPS** in the New Zealand Telegraph Department.

Applications must be made in applicant's own handwriting, stating age, and accompanied by references as to character, &amp;c., addressed to the General Manager New Zealand Telegraphs, Wellington.

By order of the Telegraph Commissioner.

C. LEMON, General Manager.

address all Christian peoples, must above everything avoid originality." Our great contemporary, in short, is very cross and exceedingly filled with disgust; but, being what he is, may many more, and still stronger disgusts of a kindred nature overtake him.

### ENCYCLICAL LETTER OF OUR MOST HOLY LORD, LEO XIII., BY DIVINE PROVIDENCE, POPE.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND ALL THE BISHOPS OF THE CATHOLIC WORLD IN FAVOUR AND COMMUNION WITH THE APOSTOLIC SEE.

VENERABLE BRETHREN—Health and Apostolic Benediction. From the commencement of our Pontificate, and in accordance with the duties of our ministry, we have not neglected to point out that deadly plague which is creeping along the closest paths of human society, and is leading it to ruin, and at the same time we have indicated the most efficacious remedies, by means of which society may regain the way of salvation, and escape the grave perils which threaten it. But the evils which we then deplored have increased so rapidly that, once again, we are forced to address you, for we seem to hear these words of the Prophet ringing in our ears—"Cry, cease not, lift up thy voice like a trumpet." You readily comprehend, Venerable Brethren, that we allude to the sect of men who call themselves under the different and almost barbarous titles "Socialists," "Communists" and "Nihilists," and who, scattered over all the earth, and closely bound amongst themselves in an unholy league, no longer seek for themselves protection in the darkness of secret conventions, but confidently and audaciously emerging into the light, have proclaimed the resolution already entered upon by them, of overthrowing the foundations of all civil society.

It is surely these men who are indicated in the language of Holy Writ as men "who defile the flesh, and despise dominion, and blaspheme majesty." (St. Jude's Epistle, v. 8.) They will not leave entire or intact anything which has been wisely decreed by Divine and human laws for the security and honour of life. Whilst they decline obedience to the higher powers, who hold from God the right to command, and to whom, according to the Apostle every soul ought to be subject, they preach the perfect equality of all men in everything that concerns their rights and their duties. They dishonour that natural union of man and woman which was held sacred even by barbarous nations, and the bond of that union which chiefly cements domestic society they try to weaken, or rather they expose it to the assaults of debauchery. Finally, seduced by the longing for present good, "which is the root of all evils," and through whose coveting "many have erred from the faith," they assail the right of property sanctioned by the natural law, and by a monstrous wrong, whilst they affect to be anxious about the wants of all mankind, and are pretending to satisfy all their desires, they endeavour to spoliates, by making ownership common, everything which each one has acquired, either by the title of legitimate inheritance or by thrift and economy. Nay more, they publish their monstrous doctrines at their meetings; they urge them in pamphlets, and through a whole cloud of journals they diffuse them through the people; and, impatient of all check, they have, within a brief interval of time, on several occasions employed their weapons against the heads of States, in order that, having assassinated those from whose authority and command they had anything to fear, they might plunge all the more freely into all sorts of crimes, and deluge human society with troubles, robberies and murders. These attempts of perfidious men, who threaten with increasing ruin civil society, and who are filling all minds with uneasiness and alarm, have had their origin and their cause in those poisoned doctrines which, in former times sown as the germs of corruption in the midst of the people have produced in their season destructive fruits. You know very well, Venerable Brethren, that the deadly warfare which the Reformers raised at the close of the sixteenth century against Catholic faith and which has but widened more and more down to our era, tends to this end, namely—that all revelation being set aside, and the whole natural order being suppressed, the field may be laid open to the inventions, or rather the vagaries, of reason alone. This error, which unjustly takes its name from reason, flatters and excites the pride of man, and loosens the rein to all his passions; naturally, it has made deep ravages on the minds of many individuals, but it has made even deeper on civil society. Hence it has come to pass, by a new sort of impiety un-

down even amongst the pagans, that States are constituted without taking any account of God, or of the order established by Him. Public authority has been declared not to be dependent on God for its principle, its majesty, its power, or its right to command, but to be derived rather from the crowd, which, esteeming itself free of all Divine sanction, believes that it only owes obedience to those laws which itself according to its own caprice, shall have adopted. The supernatural truths of faith being resisted and rejected as contrary to reason, the very Author and Redeemer of the human race is insensibly and gradually banished from the universities, the lycœums, the schools, the recreations, and all the usages of human life; nay, the eternal rewards and punishments of the future life being pushed away into oblivion, the ardent desire of happiness has been circumscribed within the limits of the present existence. With these doctrines widely spread, with this extreme license of thought and of action introduced into every place, it is not surprising that men of lowly condition, weary of the poverty of their homes, or their little workshops, should yearn to become masters of the dwellings and property of the rich; it is not surprising that there should be scarcely any tranquillity in public or private life, and that the human race should have arrived at the brink of an abyss. Meanwhile, the supreme pastors of the Church, on whom devolves the duty of preserving the flock of the Lord from the snares of their enemies, have devoted themselves with care to the task of averting the danger and of providing for the safety of the faithful. In truth from the moment that secret societies commenced to be formed, those societies in whose bosoms were developed the seeds of those errors which we have been indicating, the Roman Pontiffs, Clement XII, and Benedict XIV., were not

slow in unveiling the iniquitous designs of the sects, and in warning the faithful of the entire world of the serious evils that would result from them. When those who glorified themselves with the name of philosophers had asserted for man a sort of unbridled independence and had begun to invent and to sanction that which they called the new right in opposition to the natural and divine law, Pope Pius VI., of happy memory, immediately made manifest by public documents the unholy character and the falsehood of these teachings, and at the same time foretold, with apostolic clear-sightedness, the ruinous condition to which the people, miserably misled would be dragged down. Nevertheless, as no efficacious measures were taken to prevent the diffusion of those perverse doctrines amongst the people, and their penetration into the public acts of governments, Popes Pius VII. and Leo XII. anathematized secret societies, and gave fresh warnings of the perils with which society was menaced. And more, everyone knows with what authority, with what firmness and perseverance, our glorious predecessor, Pius IX., of happy memory, has combated in his allocutions and in his encyclicals, addressed to the bishops of the entire world, the impious projects of the sects, and especially the disastrous doctrines of socialism, whose beginnings were just then becoming apparent. But, and we say it with great grief, those who are charged with watching over the public good, deceived by the devices of the wicked, and frightened by their threats, have always given proof of their distrust in, and of injustice towards the Church, not recognizing that all the efforts of the sects would have been powerless if the teaching of the Catholic Church and the authority of the Roman Pontiffs had been always duly respected by princes and by people. It is the Church of the living God, the pillar and the ground of truth, which teaches those doctrines and those principles whose effect is to make perfectly sure the existence and the peace of society, and to completely eradicate the fatal seeds of Socialism. For although the Socialists whilst perverting the gospel, for the purpose of deceiving the more incautious, are accustomed to twist it to their own purposes, yet there can be no greater divergence between any two things than there is between their depraved doctrines and the beautiful teaching of Jesus Christ. 'For what participation hath justice with injustice, or what fellowship hath light with darkness' (2 Cor. vi., 14). They never cease from proclaiming the equality of all men, and affirming it, resting on this principle that we owe neither honour nor veneration to the majesty of Sovereigns—no obedience to the laws, unless those laws be made by themselves, and according to their own inclinations. But, on the other hand, the Gospel teaches us with reference to this equality of mankind, that as all have obtained the same nature, all are called to the sublime dignity of children of God, and at the same time, one and the same end being destined for all, each one is to be judged according to the same laws, and is to obtain those punishments or those rewards which each will deserve. In the meantime, it teaches that there is an equality of right and of power which emanates from the Author of nature Himself, 'of whom all paternity of heaven and earth is named' (Eph. iii., 15). As for princes and subjects, their souls according to Catholic doctrine and precepts, are mutually bound together by duties and rights in such a manner that on one side moderation is imposed on the passion of power, and that on the other obedience is rendered easy, strong, and honourable. Thus the Church constantly inculcates on its subjects this apostolic precept, "There is no power but from God, and those that are ordained of God. Therefore, he who resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation." This precept ordains further to be 'subject of necessity, not only for wrath but also for conscience sake,' and also to 'render to all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.' For he who has created and who governs all things has disposed them in His preventive wisdom in such a way that the lofty things by mean things, and the mean things by lofty things obtain their ends. Hence as he has wished that even in the kingdom of heaven the choir of angels are distinct and subordinate, so He has established in the Church different degrees of orders, with diversity of functions, so that all should not be apostles, nor all pastors, nor all teachers; and so, too, He has established in civil society different orders in dignity, in right, and in power, in order that the state like the Church, should form one body, composed of a great number of members, some more noble than others, but all necessary to each other, and anxious for the common good.

But, that the rulers of the people may use the power confided to them for building up and not for destroying, the Church of God appropriately warns princes themselves that the severity of the Supreme Judge is impending over them, and applying the words of Divine Wisdom, it cries aloud to them in the name of God, 'Give ear, you that rule the people, and that please yourselves in multitudes of nations; for power is given you by the Lord, and strength by the Most High, who will examine your works and search out your thoughts; for a most severe judgment shall be for them that bear rule. For God will not accept any man's person, neither will He stand in awe of any man's greatness, for He hath made the little and the great, and He hath equally care for all. But a greater punishment is ready for the more mighty.' (Wisdom vi. 8). If, however, it happens that princes rashly exceed in the exercise of their power, Catholic doctrine does not permit rebellion against them, lest tranquillity and order should be thereby more disturbed, and society receive a more grievous hurt. And when the excess has reached to such a point as to have no further hope of safety, Christian patience teaches to search for a remedy in merit, and in instant prayer to God. But, if the ordinances of legislators and of princes sanction or command anything contrary to the natural or Divine law, the dignity of the Christian name, duty, and the apostolic precept proclaim that we must obey God rather than man. But this salutary influence of the Church, which is exercised over civil society for the maintenance of order in it, and for its preservation, is felt and experienced in domestic society itself, which is the foundation of every city and of every State. You know, Venerable Brethren, that the regulation of this society has, according to the natural law, its foundation in the indissoluble union of the husband and wife, and its complement in the duties and the rights of parents and of children, of masters and of



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Beg to intimate to their Friends and the Public generally that they have sold their interest in the Old Club Stables, MacLaggan-street, and are continuing their business as usual in King street only.

With reference to the above,  
MR. THOS. POWER  
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.

servants towards one another. You know also that the theories of Socialism almost entirely annihilate it, since having lost the force which is given to it by a religious marriage, it sees the paternal power as regards children, and the duties of children towards parents utterly relaxed. On the contrary the marriage, honourable in all, which God has instituted from the commencement of the world for the propagation and perpetuity of the species, and which He has made indissoluble, the Church teaches us, has become more solid and more holy by the fact that Jesus Christ has conferred on it the dignity of a sacrament, and wished to make it the image of His union with the Church. Hence, according to the Apostle, the husband is the head of the wife, as Jesus Christ is the Head of the Church, and as the Church is subject to Jesus Christ, who honours it with a most chaste and perpetual love, so wives ought to be subject to their husbands, and the latter, in return, ought to love their wives with a faithful and constant affection. The Church regulates equally the powers of the father and of the master in such a way as to keep children and servants in their duty, and from excess. For, according to Catholic teaching, the authority of parents and of masters is only an outflow from the authority of the Heavenly Father and Master; and thus not only does it derive from it its origin and its strength, but it is necessarily imbued with its nature and its character. Hence, the Apostle exhorts children to obey in God their parents, and to honour their father and mother, the first of the commandments made with a promise. And to parents he says:—"And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord." The precept which the same Apostle gives to servants and masters, is that the servants should obey their masters according to the flesh, serving them in good will as God Himself; and that masters should not use bad treatment towards their servants, remembering that God is Master of all in heaven, and that with Him there is no exception of persons.

If all those things were observed by each of those whom they concern, according to the disposition of the Divine will, each family would offer the image of the heavenly dwelling, and the splendid benefits which would result from it would not be confined to the domestic walls, but would spread abroad over the nations themselves.

Again, we must not forget what the Church teaches about the use, ownership, and sharing of the goods which are possessed for the wants and the sustenance of life. For the Socialists, representing the right of property as a human invention repugnant to the natural equality of mankind, and vindicating the community of goods, do not teach that poverty is to be patiently borne, nor that the poor ought to be always at peace and in friendship with the rich, whose wealth and whose possessions they think they have a right to get possession of. But the Church, whilst recognising amongst men who naturally differ in strength of body and of mind an essential inequality in the possession of wealth, ordains that the right of proprietorship and of dominion, which comes from nature itself, is to remain intact and inviolable for each one. It knows well that robbery and rapine, forbidden by God, the author and asserter of all right, are forbidden also by the natural law, so much so that it is not permitted to invade others' property, and that robbers and plunderers, equally with adulterers and idolaters, are excluded from the kingdom of heaven. But the Church, pious mother as she is, does not on that account neglect the care of the poor, and omits nothing in providing for its necessities, for embracing them in her maternal tenderness, and conscious that they represent the person of Christ Himself, who esteems as done to Himself that which will have been done to the least of His little ones, holds them in high honor; she comforts them in all possible ways, raises up for them hospitals and asylums to receive them, and nourish and heal them, and takes them under her shelter. She urges the rich, by the most pressing commandments, to distribute amongst them of their superabundance, and she menaces them with the judgment of God, by which they will have to suffer eternal punishments if they do not come to succor the indigence of the poor. Finally, she rejoices and consoles the hearts of the poor, at one time by presenting to them the example of Jesus Christ, who, being rich, wished to be made poor for us; or again, by recalling His words, by which He declares the poor to be blessed, and tells them to hope for the reward of eternal happiness. Who does not see that this is the best means of appeasing the old quarrel between the poor and the rich? For, the very evidence of circumstances and of facts shows that, this means being rejected, one of two alternatives results—either the greatest part of the human race will be reduced to the ignominious condition of slaves, as they were long ago amongst the pagans, or human society will be agitated by continual troubles, and desolated by robbery and brigandage, such as we have had recently the misfortune to see. This being the case, Venerable Brethren, we, on whom so recently the government of the entire Church has devolved, after having shown from the commencement of our Pontificate, to peoples and princes, tossed about by the violence of the tempest, the harbour where they would find an assured refuge, moved now by the extreme peril which threatens, again echo in their ears the apostolic words. By their care for their own safety, and the safety of the public cause, we pray them, we conjure them with earnestness to accept the government of the Church which has deserved well of the States, even in the point of view of their public prosperity, and to be well convinced that the interests of the State and of religion are so united that every loss inflicted on the latter diminishes by so much the obligations and duties of subjects and the majesty of authority. And as they know that to turn aside this plague of Socialism the Church of Christ possesses a power which has never been held by human laws nor the repressive action of the magistracy, nor the arms of a soldiery, let them restore to the Church such a state of things and such a freedom that she may exercise that so salutary power for the common good of all human society.

For you, Venerable Brethren, who know so well the origin and the character of the evils which assail us, apply yourselves with all the might and all the energy of your spirit to spread and to impress deeply on souls the Catholic doctrine. Engage yourselves in this work, that all Christians may accustom their children, from their most tender years, to love God and to venerate His name, to submit

themselves to the majesty of princes and of laws, to restrain their passions, and to guard carefully the order which God has established in civil and domestic society. You must, moreover, labour to ensure that the children of the Catholic Church shall not attempt to affiliate themselves, under any pretext, to any of those abominable societies, or to favour them with their patronage. Further, that by noble actions and by their reputable conduct in all things, they may show how happy society would be if it were entirely composed of members like them. In fine, as we may look for the disciples of socialism in the class of men who exercise a trade—who are hired for their works, and who, wearied of the condition of toilers, are very easily misled by the hope of riches and the promises of good fortune, it seems most opportune to encourage those societies of artisans and labourers, which, founded under the patronage of religion, teach all their members to be content with their lot, and to endure their toilsome occupations and endeavour to induce them to lead a calm and tranquil life. May He, to whom it is our duty to refer the beginning and the end of every good, bless our undertakings and yours as well. This very day, on which we are celebrating the Nativity of our Saviour, raises us to the hope of a nearing help. In truth, this new salvation which Christ in His birth has brought to a world already growing old, and almost falling into its last misfortune, commands us to be hopeful for that peace which, through the angels, He announced to men, and He has promised also to give to us. The hand of the Lord is not so shortened as not to be able to save us, nor is his ear hardened so as not to hear us. In these sacred days we wish you, Venerable Brethren, and the faithful of your churches, every happiness and every joy; and we fervently implore of Him who gives all good gifts to men, that there may appear anew to men the goodness and the charity of God our Saviour, who, after having snatched us from the power of our most terrible enemy, has lifted us up to the very exalted dignity of children. And in order that we may enter more readily and more fully into the enjoyment of these wishes, join your prayers to ours in invoking God's mercy, and ask the patronage of the Blessed Virgin Mary, immaculate from her very beginning, and from St. Joseph, her spouse; and of the blessed Apostles Peter and Paul, in whose suffrages we have all confidence. Meanwhile, as a pledge of the Divine gifts, we give from the depth of heart in the Lord, the Apostolic Benediction to you, Venerable Brethren, your clergy, and to all the faithful people.

Given at Rome, at St. Peter's, in the first year of our Pontificate.  
LEO PP. XIII.

## A JESUIT OF REAL LIFE.

(From the *Catholic Review*.)

"We all know," said Father Shea, S.J., the President of St. John's College, Fordham, at its jubilee celebration a few years ago, "we all know the Jesuit of the novels and of the daily press, but the Jesuit of real life, have you found him to be such a terrible person?" Nearly all present had been students of the Jesuits and their answer was a ringing cheer. But it is not the pupils or friends of the Jesuits alone who have something kind to say of the real Jesuit. Here is the testimony of a Congregational Minister, Rev. Joseph H. Twitchell of Hartford, Conn., to the late Father O'Hagan, S.J., President of Holy Cross, College, Worcester, Mass., who recently died at sea on the way to San Francisco, and is buried in Acapulco, Mexico:—

Father O'Hagan had been for seventeen years one of my dearest friends, and this sudden intelligence of his untimely decease—for he was in the prime of life—has touched me with profound sorrow. Our friendship was formed under circumstances in the highest degree favourable to its intimacy, and our mutual enjoyment in it. We were chaplains in the same brigade in the Army of the Potomac, and for the space of two years worked together side by side, and to some considerable extent hand in hand. For whole months we were daily companions, and we often slept under the same blanket. As Christian ministers we were continually thrown together in scenes that had the effect to make us forgetful of our differences in religion, and mindful only of our sympathy. He was one of the best and kindest of men, and one of the most delightful of comrades. He had a bright, happy wit; no discomforts could overcome his cheerful temper, and his generosity was boundless. His society was ever an unalloyed antidote alike to the tedium of the camp and the hardships of the field. His devotion to duty was unflinching, and bore him through great fatigues, not infrequently into great perils. He was as brave as he was tender-hearted and faithful. I never saw any reason to doubt, on the contrary, I saw every reason to believe, that the motive of his earnestness was his desire to serve God. Father O'Hagan exercised a strong, good influence among the soldiers, especially those of his own faith, and he was widely known and much respected throughout the army. His abilities and acquisitions were of a high order. He was an accomplished scholar. Before the war he had been a member of the faculty of Georgetown College. There are many who will recall his eloquent address before the Irish Brigade on St. Patrick's Day, 1863. But, now that he is gone, it is most pleasing to dwell upon those private virtues which endeared him in personal relations, and which won from me an affection which the flight of years had no power to alter or abate. He has occasionally been at my fireside here in Hartford, always bringing with him the same genial spirit of good fellowship and good will that beguiled so many hours otherwise uncheered, in the old never-to-be-forgotten days, now left so far behind. What days they were! The sad news of his death brings them all back, in a flood of memories with the most imperishable of which he is associated. He was a good man, and worthy to be lamented. It gives me a mournful pleasure to speak of him thus, and to testify to the admiration and esteem in which I held him—to the love I bore him, and bear him still. The grave in which he lies buried at Acapulco, Mexico, is the grave of a patriot, a gentle and true friend, and a sincere Christian.

Of the fifty-eight Ecclesiastics of the Diocese of Lyons who died during the year 1878, thirty-one had passed the age of seventy years.

**J. A. M A C E D O,**  
CATHOLIC BOOKSELLER,  
PRINCES-STREET SOUTH, DUNEDIN,

J. A. M. has much pleasure in announcing to the general public of New Zealand that he has just received the following Historical and other works.

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# The Lady of Neville Court

A TALE OF THE TIMES.

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

## CHAPTER XIII.—continued.

After practising again in Dublin for some time, I entered the navy as a surgeon, and spent the greater part of the very quiet life I led there in reading the lives of missionary priests, and dreaming that I might even yet be one day called to follow their example. As I am not confessing my sins I need not tell you how much time I wasted; but in the middle of these dreams an opportunity occurred of visiting Ballycross. To my intense sorrow I found my dear old father so broken down that I resolved never to leave him again, and sent in my resignation at once. It was not too soon, for he only lasted a few short months. But those few months opened my eyes. What holier higher fate could I have desired than the life of usefulness in my early home that my father pointed out to me before he died? Strange blindness of mortals, who often dream and long and even form plans of world-wide beneficence, and forget the simple home-duties that lie directly in their road, and in the performance of which, perhaps, is placed the one means of helping their neighbour and sanctifying their own souls."

By this time they had reached the grey stone steps, but before they ascended them the doctor paused for a moment, and turned to his companion.

"I am afraid, Miss Neville, that you will consider that a great deal of what I have been saying to-night is very egotistical. But I have spoken in all simplicity, and must trust to you not to mistake my meaning. It has required, believe me, no small effort on my part to intrude my own personal antecedents upon your notice. I have, however, had but one motive in doing so, and it has been this, that if you resolve, as God grant you may, on treading in your mother's footsteps with regard to your people, you may know that there is one person at least, and not far distant, who is solemnly bound by his very conscience to help you in every plan you may propose for their benefit."

"I quite understand you, Dr. O'Meara," replied Maude very gently, "and thank you very much. I sincerely trust that I may one day be able to show you that you have not spoken in vain."

Mrs. Barton has been as good as her word; for notwithstanding the number to be provided for, and the very short time for preparation, her supper was a splendid success. As an ox had surrendered his life for the occasion, perhaps the meat was not quite as tender as it might have been. But what of that? The guests had come to enjoy themselves, and enjoy themselves they did with such good-will that we question very much whether, if slices of leather had been served up to them, with such rich gravy and mealy potatoes, and, better than all, by such kindly hands, they would have found them tough.

For the information of our non-Catholic readers, we may say that though St. Patrick's-day, falling, as it does, in the middle of March, must always come in Lent, so many dispensations are given in our ungenial latitudes that it does not absolutely fall on an abstinence-day. As our good friend the doctor has already informed us, it did not do so on this occasion, and Miss Neville's friends could therefore eat, drink, and be merry without scruple. As to Maude herself, never before had she enjoyed anything so much; and she sped backwards and forwards, between her guests and the table at which Mr. Mill and Mrs. Barton stood carving, with platefuls of good cheer, radiant with delight. Her cousins, the doctor, and even Mr. Neville and Professor Broadview were also turned for the nonce into waiters; and to Maude it was no small part of the entertainment to see the latter gentleman, spectacles on nose, wandering about with a plate in each hand in the hope of finding somebody still unserved to relieve him of them. Poor professor! that somebody never turned up, thanks to that wicked Harry, who always contrived to get the start of him: and had not Maude, out of sheer compassion, come at last to his rescue, the professor might have wandered about, like Myrtheer von Wodenblock, a spectre-vendor of cold roast beef till doomsday.

The elder people were brought in first, and when they had eaten as much as people who for many a long day had seen neither roast beef and plum pudding would and could, they returned to the barn, where the doctor showed a magic lantern while the younger ones took their place at supper. When this was over another hour's dancing was allowed, and at eleven the revels were at an end. Many of the women who had come from a distance remained in the barn, soon well strewn with straw, for the night, while some of the men took possession of another adjoining it. The rest took their departure; and although, as Mr. Neville had prognosticated from past experience, a few adjourned to a public-house in the village, and kept it up till morning in a fashion more lively than edifying, the greater part, talking of their young lady all the way, went joyously to their homes where, before they laid themselves down on their humble pallets, they prayed for a thousand blessings, broad and deep, on her and hers.

## CHAPTER XIV.

It was the morning after the tenants' feast and Neville Court was quiet, for after their unwonted exertions of the last two days every member of the household was glad of a little repose; and although the stable-clock had chimed seven the chimneys were still smokeless, and the doors and windows still closed and barred. Nor was it only inside the big house that the comfortable old god Morpheus was asserting his power. Not a single denizen of the two barns was yet stirring, while the very farmboys were making up for a night of unmitigated indigestion, although the concert of unfed pigs and poultry might have awakened the Seven Sleepers. Another hour crept on and the clock struck eight. Whether it was this, or that the yells of the pigs and turkeys grew even more outrageous in their desperation, we

cannot say; but suddenly a sign of life appeared in the form of an old woman, who opened one of the barn-doors and sleepily peered out at the clock. Five minutes later both barns were a scene of animation, while the servants, awakened from the bustle without, sprang from their beds and were dressed in no time. Very soon, as in the old nursery tale, everything began to get on *train*—"the fires began to burn the sticks," and if the sticks didn't proceed, in the orthodox fashion, to "beat the dogs," they did what was far less unkind and far more to the purpose, for they began to boil the kettles and to send forth from the chimney-tops pretty blue wreaths of smoke, that curled upward into the morning sunshine and told the world that Neville Court was once more awake and stirring.

And so was its mistress; and just as Mrs. Barton had sat down to a cup of tea, for once in her life somewhat in *deshabille*, that worthy lady was disturbed by a gentle knock at her door, followed by the apparition of no less a personage than Miss Neville herself. The fact was that, unlike the rest of her household, Maude had been dressed and reading from a very early hour. When the stir outside had begun, she peeped through her window; and seeing that her guests of last night were beginning to straggle off one by one, on their various ways, it had struck her that the remains of last night's feast could not be better employed than in cheering them on their respective journeys. She had hardly expressed a wish to that effect before the tempting cup of tea was abandoned untasted, and a few minutes after Maude and Mrs. Barton, accompanied by two servants bearing dishes of meat and baskets of bread, made their appearance at the barn-doors, where, we need hardly say, both dishes and baskets were emptied with the utmost celerity. The former, however, were, for the most part, only patronised by the Protestants of the party, for abstinence in all its rigours had once again set in for the Catholics. The greater portion refused even a piece of meat to carry home, and shook their heads and ate their bread with an honest heartiness that delighted Maude more than she could have expressed.

"I have had a fire lighted for breakfast, ma'am, in my lady's boudoir," said Mrs. Barton, as they re-entered the house. "Every place down-stairs looks so rough and cheerless, I thought you would be more comfortable up there."

"My mother's boudoir!" echoed Maude; "why, I have not even seen it yet."

"I know you have not, ma'am. The doctor wanted to take you in yesterday; but, Miss Maude, darling, you must not be angry with me—I would not let him in. We wanted you bright and cheerful for last night, and somehow I was afraid it might upset you; for one thing, because there is a lovely portrait of your mother hanging there, a portrait so like her that it is almost life itself. But I will take you there now; shall I?"

Maude needed no second invitation, but followed the old housekeeper up-stairs to a small white door, on the gallery, very beautifully painted with summer flowers and butterflies, and which, being opened by Mrs. Barton, admitted them into "my lady's boudoir." It was a somewhat small but very elegant apartment; so elegant, indeed, that it had evidently been furnished by Sir Morcar for his bride, in the first flush of his happiness, without reference either to trouble or expense. So delicate were the gorgeous hangings, so web-like the texture of the lace draperies, so heavily gilded the cornices and furniture, that nothing short of the almost daily attention on the beloved spot by Mrs. Barton could possibly have saved them from decay. As it was, Time had not been altogether cheated of his due, for the gilding was tarnished in more places than one, and the carpet and hangings had faded from their original splendour, while the dainty lace was only held together by a network of almost equally dainty darns. But so carefully was the light tempered to hide the ravages and dents wrought by the old man's sickle, so carefully was every fold of drapery arranged, that only a very close observer could have noticed either one or the other. As to Maude, one object, and one object only, met her view, and that was her mother's portrait. The old housekeeper, having placed a chair for her mistress, withdrew, and for nearly half an hour Maude gazed on the lovely and speaking countenance before her, lost in a tumult of contending thoughts and emotions. At the end of that time the door opened very softly, and Mrs. Barton, now as neat and prim as a new pin, again presented herself. She had hoped that by this time Maude would have grown calm, and was not a little startled when the young girl threw herself into her arms, and with a passionate burst of tears, implored her to tell her all she could about her mother. It would have been difficult to have found a theme more welcome to the good old woman, who obeyed with sparkling eyes, beginning with the day when Lady Neville had first arrived among them, bright and blushing, as Sir Morcar's bride. Mrs. Barton was not, as Maude had imagined, an old Irish Catholic, but the daughter of an English farmer; a Methodist, who believed, and had moreover taught his children to believe, that everything connected with "Romanism" must necessarily be bad. She described to Maude the deep distrust with which she had regarded the young bride, but soon went on to tell her how Lady Neville's gentleness had won her heart, and how, from loving her, she began gradually to think about her religion, then to study it, then to admire it, and finally to embrace it. At this point of her narrative Mrs. Barton rose from her seat, and signing to Maude to follow her, crossed the room towards a curtain the young girl had not hitherto remarked, and which, being drawn aside, revealed an exquisite little altar, surmounted by a marble statue of the Virgin Mother. And then Mrs. Barton told her how Lady Neville had taught her her prayers at that very altar; and how often from that time forward she had always joined her mistress in her morning devotions, and oftentimes at night; and how after her departure, and more than ever after her death, it had been the one happiness of her lonely life to creep into that quiet corner, so replete with holy memories, and pray for her who had passed away.

So much did the old housekeeper find to say that it was not till ten o'clock resounded through the house that they moved from the position they occupied during their conversation, and then it was only to move still nearer to the altar, before which they knelt down spontaneously, side by side.

(To be continued.)

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Class—Beverages.

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I have examined for Mr. J. D. Feraud, of Monte Cristo, 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.  
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## HEROISM OF A FRENCH PRIEST.

THE Abbe Miroy, cure of Cuchery, near Rheims, had just learned that his father and mother had perished in the conflagration of a neighbouring hamlet, burned by the Prussians. A few days afterwards some inhabitants of the village begged their cure to allow several fowling pieces to be concealed in the garret of the presbytery. Overwhelmed by grief, or perhaps willing to aid them, the Abbe Miroy let them do as they wished. The next day the cure was arrested by the Prussians, carried to Rheims, thrown into a dungeon, judged by a council of war, and condemned to death. On Sunday morning, February 12th, 1871, at six o'clock, while the day was scarcely dawning, and sharp cold and silence reigned in the city of Rheims, the measured steps of many men resounded in one part of the principal streets leading to the principal gate, and through half-opened windows the inhabitants of the city could see the gleam of bayonets. Twelve Prussian soldiers, armed, and wrapped in their cloaks, were marching in two lines; between them walked silently a French Catholic priest, dressed in his cassock, his head covered with a black velvet skull cap, bowed slightly on his breast, his hands bound behind his back, so that he could not touch the Rosary which hung round his neck. The end of the cord was held by a corporal. The Abbe Miroy was going to the gate to be shot. Since his arrest he had been kept in a damp prison, and given only black bread and water; but in spite of bodily weakness his soul remained steadfast. The day before he had refused to sign a petition for pardon, saying: "I desire only to join my father and mother in a better world." The city clock struck six. A shot was heard—and the body of the Abbe Miroy rolled bleeding on the ground. He died with the resignation of a martyr and the courage of a soldier. This crime was committed during the armistice, four days after the general elections. Pious hands gave Christian burial to the martyr; his grave was covered with *immortelles*, and on a monumental cross these words are inscribed—"Here rests the Abbe Charles Miroy, who died the victim of his patriotism."

## IRISH CRIMINAL STATISTICS, 1877.

THE return of the criminal and judicial statistics for 1877 in Ireland has lately been published, and demands notice under some of its multifarious heads. For the past eleven years the number of indictable offences not disposed of summarily has steadily fallen from 9,260 in 1867, to 6,328 in 1877, being a decrease of nearly one-third, and a decline of from 16.8 amongst every ten thousand of the population in 1867 compared with 11.8 in 1877. In an estimated population of 5,385,906 in Ireland in 1877 there was no sentence of death, a fact rare to be found in any other country in the world; while in 1876 there were only four, the proportion in an equal population in England and Wales being seven, and France five. Penal servitude, the next sentence in point of severity, shows 183 in Ireland in 1877; while the proportion to an equal population was 390, or more than twice as many in England and Wales; and 288, or one-half more in France. These few facts prove the comparative exemption of Ireland from grave crime, a comparison the force of which is weakened unless it is accompanied with the larger, better organized, and more effective police force for the detection and persecution of crime which exists in Ireland.

Agrarian crime, diminishing for many years, has unfortunately revived and increased in the past year, or rather in the first six months of 1878, a circumstance caused, it is said, by the murder of the late Earl of Leitrim and two men who accompanied him in Donegal. Agrarian crime may be said to have reached its minimum in 1875, there being only 136 offences, a large proportion of which were the sending of threatening letters or other forms of intimidation. Dr. Hancock observes that every great crime, like that of the murder of Lord Leitrim, is generally followed by an increase of such means of intimidation; hence the temporary spread of that offence.

The contrast between the prevalence of crime in the town and country districts in Ireland is very great, the metropolitan district enjoying a lamentable pre-eminence, so that, in this respect, Ireland approaches to England. Crime in Manchester in 1876 was 122 in the 10,000; and 97 in Dublin for an equal population. While, according to an enquiry held in 1873, in ten counties of Wales and fifteen counties in England with a population equal to that of Ireland, and having slender manufacturing operations, there were upwards of seven criminals in 10,000 people, and only six, in 1877, in that number of the rural population of Ireland. The Dublin metropolitan district includes only one-fifteenth of the whole population of Ireland yet it supplies more than half the indictable offences not summarily disposed of committed in the whole Island.

The analysis of Irish crime shows the powerful part which drunkenness plays in swelling the statistics, and hence the general demand for Sunday closing and other restrictions on the sale of intoxicating liquors. The suicides, largely connected with intemperance, were in England 381, and only 93 in an equal population, in Ireland; yet verdicts of inquests in England of death from excessive drinking were only 107 against 114, in an equal population in Ireland. Amongst the large number of other than indictable offences, 248,322, proceeded against summarily, drunkenness, disorderly conduct, and common assaults, the result of intemperance, hold the first place, Ireland being considerably below England in this respect. It is very gratifying, however, to find that drunkenness shows a diminution in 1877, together with all the offences which are its offspring. On the whole the return shows that Ireland may compare favourably in morality and order with any portion of the empire or any country in the world.

Gabriel Ibrahim, the last survivor of the Mameluke Corps formed in Egypt by Napoleon, has just died at Marseilles, where thirteen of that body were massacred by the Royalist mob eleven days after the battle of Waterloo. He was eighty-four years of age, and had long been a Catholic.—*R.I.P.*

## San Francisco Mail News

(From our Exchanges.)

Cardinal Fabio Asquini, one of the four members of the Sacred College created by Pope Gregory XVI., died at Rome, December 22, from the consequence of a fracture of the thigh bone by a fall last November. He was one of the few members of the Sacred College of Pope Leo XIII. who have successively served four occupants of the Holy See.—*R.I.P.*

On the 9th January, the anniversary of the death of Victor Emanuel, a funeral service for the repose of his soul is to be celebrated in all the Churches of Rome, except the four great basilicas, by express authorization of Pope Leo XIII.

A despatch from Rome states that, in addition to the proposed appointment of several Vicars Apostolic in parts of America destitute of Episcopal Churches, the Vatican intends to establish several new Bishoprics in the United States, and institute a new hierarchy different from the present one. The Pope has sent a circular to bishops outside of Europe with the view of extending the collection of Peter's Pence in all countries in the world.

The Roman correspondent of the *Pilot* writes:—A number of priests in Italy have received rewards or premiums at the Paris Exposition. The following are amongst those thus rewarded: The Abbe Zanotti, director of the Glass Museum of Murano, near Venice, a silver medal for a collection of the best classical types; Abbe Francesco Faa di Bruno, honourable mention for his writing instrument for the blind; the Abbe of Monte Cassino, a gold medal for their publication, the 'Bibliotheca Casinensis,' etc.; the Mechtharist Armenians, of Venice, silver medal for works published by them; the Abbe of Monte Cassino a bronze medal for artistic paleographic works; Faa di Bruno for a new style of barometer; and Father Embriaco, of the Dominican Convent of the Minerva, Rome, honourable mention for a regulator pendulum, etc., etc. The latter has a great reputation for his admirable invention of water clocks, one of which adorns the gardens of the Pincio.

The eruption of mud at the foot of Mount Etna continues, and a smoking lake of steadily increasing dimensions has been formed. Professor Silvestri says that there are two kinds of craters—one in constant activity, emitting muddy and oily water, with exhalations of carbonic acid; and others intermittent, issuing with subterranean noises volumes of thicker mud.

Among the Irish deaths announced by the last mail is that of Bishop James McDevitt of Raphoe. He was formerly a professor in All Hallows College, and was but seven years a bishop, having succeeded Mgr. McGettigan on his translation to Armagh.—*R.I.P.*

Lord O'Hagan, late Lord Chancellor of Ireland, who has inherited through his wife the large Townly estates in Lancashire, was once a reporter.

Lord Beaconsfield acknowledged in Parliament the services rendered by Irishmen in India, and it may not be uninteresting to state that the hero of this war, General Roberts, is an Irishman, as is also Sir Frederick Haines, the Commander-in-Chief of the forces in India. Lord Beaconsfield might, indeed, have said that most of the military reputation of this Empire has been made by Irish Generals.

It is proposed to construct a tunnel under the Mersey. The cost is estimated at from £300,000 to £400,000.

It appears from a return issued that there are 5,783 English, 1,386 Irish and 785 Scotch officers in the British army. Of non-commissioned officers and men the numbers are, 124,709 English, 38,121 Irish, and 14,235 Scotch.

When tens of thousands of the Irish people were perishing of hunger in 1847, the notorious Newdegate got a resolution carried at a public meeting, that there was no reason to apprehend a scarcity of food. In 1878, while thousands of English workingmen and their families are suffering hunger and want, brutal office-holding toadies have assured the government that it is quite unnecessary to do anything to relieve them.

Cardinal Manning did a kindly and courageous thing on Christmas Day. Preaching at the pro-cathedral, he severely lectured his wealthy co-religionists on their inconsiderateness to servants, and protested against the system of working their domestics on holidays and Sundays. His Eminence had another word of rebuke, too, and gave a not very flattering picture of professedly pious people whom he had seen "in wealthy mansions sit down to costly viands" without the outward reverence usually observed by devout Catholics.

With the expiration of the year 1878 the custom of awarding good conduct gratuities to soldiers has been abolished. The money realised by fines for drunkenness in the army has hitherto been appropriated for this purpose; but it has been found of late years that the amount falls short of that expended upon good conduct gratuities. While, therefore, it is to be regretted that this encouragement to worthy men has been discontinued, it is a source of congratulation to the military authorities that drunkenness in Her Majesty's army has so far diminished as to materially reduce the amount of fines inflicted for this offence.

The custom of making New Year's calls, formerly almost confined to New York, has extended westward. The Cincinnati and St. Louis newspapers contained whole pages of the addresses of women who were to receive their acquaintances.

No more remarkable demonstration could be made of a nation's confidence in its own integrity and strength than the universal refusal of the American people to demand gold for their national paper when they were legally entitled to the exchange.

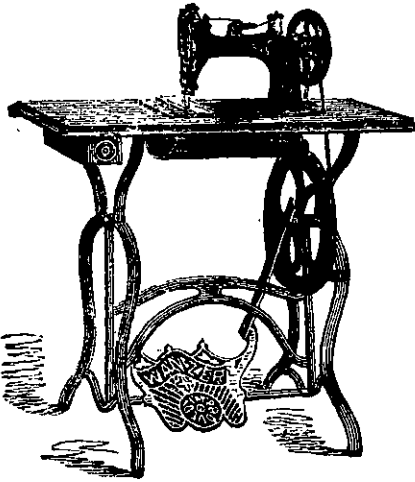
The anti-Chinese Bill restricts to fifteen the number of Chinamen to be brought over at one trip on any American vessel. But what about other than American vessels? Is the Bill in the interest of British ships, whose steerage profits will thus be materially increased?

The total yield of precious metals in the United States during the past year is estimated at 7,000,000 dols.

**WANZERS' AMERICAN SHUTTLE SEWING MACHINES.**

703,000 now in Use throughout the World

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



WANZER'S IMPROVED Wanzel A, bearing all the most recent Improvements, including 16 extras ... 4 10 0  
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.

To be had only from  
**A. B. SIDFORD,**  
4, ROYAL ARCADE, DUNEDIN,  
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, Wairepa, 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 Fellmongery 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. MARY'S CHURCH, NELSON**

**GRAND DRAWING OF PRIZES.**

The Cash Prizes are—

**ONE OF FIFTY POUNDS,**  
**THREE OF TEN POUNDS,**  
**FOUR OF FIVE POUNDS,**  
**TWENTY-FIVE OF TWO POUNDS**

Then there is a direct shipment of first-class

**PLATED GOODS,**

In all 110 articles—many worth from Five to Ten Pounds each, and none less than Twenty Shillings. They include Swing Kettles, Toilet Sets in Gilt and Steel (very handsome), Celery Stands, Card Cases and Baskets, Salt Cellars, Fruit Dishes, Inkstands, Gilt Chased Cups, Napkin Rings, Fruit Knives, Vases, Jewels, &c., &c., &c.

**TEN NEW WATCHES**

Have been especially ordered from England. There will be also a great variety of other Valuable Prizes, forming altogether

**THE BEST DRAWING OF PRIZES EVER OFFERED.**

**TICKETS—HALF-A-CROWN!**

May be obtained from

**REV. FATHER GARIN,**  
St. Mary's, Nelson.

**S T. ALOYSIUS' COLLEGE, WAIKARI,**

Near Dunedin.

**QUARTER DAYS:**

February 3; 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
Brothers ... ..	...	13	16	0

*Extras:*

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, four table napkins and ring, four plain towels, two bath ditto, knife and fork, tea-spoon and dessert-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.

**NOTICE.**

**C**ATHOLICS 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.

## O'DONOVAN ROSSA TESTIMONIAL FUND.

SUBSCRIBERS to the above Fund are REQUESTED to FORWARD SUBSCRIPTIONS either by P.O.O., Cheque, or Stamps to Box 143, Dunedin.

R. A. DUNNE,  
Hon. Sec. and Treasurer.

## COAL MINE MANAGER.

WANTED, a Situation as Underground Manager in a Coal Mine, by a Practical Miner of many years' experience.

Apply, TABLET Office.

WANTED, an Assistant Teacher for the Boys' Catholic School, Christchurch. Application to be made to the Rev. Father Ginaty, S.M.

WANTED—Qualified Catholic Teacher, for St. Mary's Boys' School, Hokitika. Salary—£200 per annum.

Apply, with testimonial, to REV. FATHER MARTIN.

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

Apply, with testimonials, to Rev. Father Bolland, Ahaura.

## SUBSCRIPTIONS TO TABLET FOR WEEK ENDING MARCH 20th, 1879.

Messrs. J. M'ara, Otaki, 60s; C. O'Neil, Woolston, 12s 6d; J. Bradley, Grey Valley, 20s; J. Burke, Foxton, 12s 6d; M. Moore, Waitohi Flat, 12s 6d; M. O'Mahoney, Christchurch, 12s 6d; Ward, Roxburgh, 12s 6d; G. Mulvey, 2s; J. Brosnahan, Temuka, 25s; Bresnahan, Petane, Hawke's Bay, 12s 6d; Wm. Luddy, Killiney, 25s; T. J. Carruthers, Waipawa, 20s; Major Scully, Napier, 25s; E. Lepron, Akaroa, 25s; James Canning, Picton, 20s; D. Hannon, Napier, 12s 6d; Blake, 12s 6d; James Dillon, Southbridge, 20s; Mrs. D. Brown, Akaroa, 25s.

# The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MARCH 21, 1879.

## THE CLUTHA LEADER.



OUR attention has been called to an article in the *Clutha Leader*, headed "Jesuit Morality." In this article the writer says that what Dr. MORAN shows to be actually contained in Father GURY's works, but confirms the charges made against them by the *Southern Cross* and *Christian Record*. This is very wonderful. Dr. MORAN showed that in many cases GURY teaches the very opposite of what these newspapers attributed to him; and that in no case have they fairly represented his teaching. The *Clutha Leader* has not had space, so it says, to do more than deal with what the writer calls the first charge,—viz., that a Protestant clergyman may conceal his conversion to Rome." And he deals with it in a very extraordinary way. It is in vain that GURY lays down general principles; and teaches that a Protestant clergyman can not conceal his conversion to Rome, and can not neglect or refuse to make public profession of his new faith, and retract his former errors. Still the *Clutha Leader* in the face of clear and emphatic words declares that the contrary is the fact.

And on what grounds? 1st, because in exceptional circumstances when the converted clergyman is on the point of death and cannot be induced at the moment to make public his conversion in the ordinary way, GURY thinks the priest attending him would be justified in administering sacraments to him on the condition of his declaring in the presence of many witnesses (*pluribus testibus*) that he has embraced the Catholic religion, and wishes to die in it, or that at least in the presence of many witnesses, he affirms that he has confided a great secret to the Catholic priest to be revealed after his death. The *Clutha Leader* thinks such a practical decision justified the *Southern Cross* and *Christian Record* in stating that GURY taught that a Protestant clergyman may conceal his conversion to Rome." The fact is GURY

says distinctly he may not; and the practical decision in the case supposed does not amount to a permission to conceal such conversion, as the *Clutha Leader* would endeavour to make its readers believe. Suppose the converted dying clergyman declares in the presence of many witnesses that he has embraced the Catholic faith and wishes to die in it, is that concealing his conversion? If so the word, concealing, in the vocabulary of the *Clutha Leader* must have a new meaning, and must signify that in reality open confession of one's faith is concealing it. Suppose in the second place that the dying converted clergyman can only be induced to declare in the presence of many witnesses that he has confided a great secret to the Catholic priest to be revealed after his death, does this justify the statement that GURY teaches a Protestant clergyman may conceal his conversion to Rome. Where is the concealment? A dying man, who may live perhaps only a few hours, unwilling, we may legitimately suppose, to have his last precious hours disturbed, begs to be spared a painful scene. He declares in the presence of many witnesses that he has confided a great secret to the priest then present, a secret to be made public after his death. This is the supposition, and the *Clutha Leader* is of opinion that the priest who under these circumstances administers to him sacraments permits him to conceal his conversion to Rome. This is very extraordinary. Why, the fact is the priest has done all he can to secure the publication of this clergyman's conversion. And it certainly does not follow that GURY, because he thinks this mode of procedure lawful, is to be charged with teaching that a Protestant clergyman may conceal his conversion to Rome. The question is, what is concealing? The *Clutha Leader* holds, of course, that prudential postponement for a short time under exceptional circumstances amounts to concealment. In other matters, and in reference to other people, the *Clutha Leader* would not, we are thoroughly convinced, argue after this ridiculous manner.

The *Clutha Leader* continues:—"Let our readers consider further what GURY allows to be done on the recovery of the pervert clergyman, even that he may conceal for a time his conversion to Rome, in order not to endanger his property by a premature declaration. Such concealment Father GURY allows may be done, provided the clergyman abstains from the overt act of a Protestant clergyman's office. Does not this plainly imply that Father GURY teaches that a Protestant clergyman may conceal his conversion to Rome, and while a Romanist in heart, though not by actual profession, he may, during the time of that concealment, bear the name of a Protestant clergyman, be looked upon as such by his colleagues and friends, and congregation, and draw the salary of a Protestant clergyman. This grossly immoral conduct Dr. MORAN declares to be 'sound theology and good sense.'" Not at all; Dr. MORAN does nothing of the sort. Dr. MORAN declares the teaching, or rather decision of GURY in this instance, to be in accordance with sound theology and good sense—but he does not declare that the absurd gloss of the *Clutha Leader* is in accordance with either. The unfounded conclusions of the writer in the *Clutha Leader* are not the teaching of either GURY or Dr. MORAN. Neither has anywhere said a converted Protestant clergyman may pass for a Protestant clergyman, may receive the salary of a Protestant clergyman, or practice deceit, imposing on his relations, friends, and congregation. This is what the *Clutha Leader* says, but, not only without reason, but in opposition to reason. The goods spoken of in GURY are not the *living*, as erroneously stated in the *Christian Record*, but his own private means; and it does appear reasonable to suppose that a man is not bound to rush in a hurry before the public with almost the certainty of the loss of his private property. Surely a little delay and prudence are allowable! But these do not imply the deception of a man's relatives, friends, and congregation. How could a converted Protestant clergyman, who suddenly ceases to preach, administer the ordinances of religion, go to a Protestant church, or act in any way as a Protestant, succeed in making relatives, friends, and his congregation believe him to be still a Protestant clergyman, or, indeed, a Protestant at all? For how long could he continue to draw his salary? For how many days could this postponement continue? Truly we may say, "*Iniquitas mentita est sibi.*" We may say the effort of our three contemporaries to fix on Gury's *Compendium of Moral Theology* these false charges cannot fail to recoil upon themselves, and convince the public that, in this instance at least, there has been an absence of truth, justice, and knowledge. It is evident the writers who have made and reiterated the charges against Gury's *Compendium* are not qualified to pronounce an opinion. They are



not sufficiently acquainted either with the Latin language or the terms and methods of theology to be enabled to understand a theological treatise written by a Catholic theologian in the Latin language.

### PUBLICATION OF THE CHRISTIAN RECORD.

IN reply to a maniacal screeching which was published on Wednesday evening last simultaneously in both the Dunedin papers, we have no hesitation in stating that a copy of the *Christian Record* was left at this office on Wednesday evening, the 12th instant, by a person to whom it had been given by a gentleman connected with that paper. It was forwarded from here to Bishop MORAN, who only sees the publication alluded to when his attention is called to some particular passage in it by our editor, and who knew nothing whatever about how the paper had come here, whether through the post or otherwise. We may add that, as a rule, we receive the *Christian Record* early on Thursday afternoon; it reached us on Thursday, 13th inst., at 2.30 p.m., and the first batch of the TABLET sent out on that evening by our publisher did not arrive at the post office until 5.30 p.m.

The rest of this letter signed "Veritas," no longer of *South Dunedin*, does not require any answer; it is frantic. It is, however, better these 'worthies' should qualify for a strait-waistcoat in the English of Chadband and the "Shepherd," than occupy themselves in murdering Latin grammar for the purpose of calumniating their neighbours. We may further add that they have gained rather than lost by the haste in which Bishop Moran's reply to them was written; had his Lordship deferred the task a few days, he would most probably much more completely have exposed their ignorance and presumption.

In conclusion, no man in his reason can expect that Bishop Moran will condescend to notice an impertinent letter, addressed to his Lordship by name through the public prints by a cowardly anonymous writer,

## Occasional Notes.

THE Rev. Father Hennebery will open a mission at Invercargill on Sunday next, 23rd inst.

HIS Lordship the Bishop of the Diocese held a visitation at Invercargill on Sunday last. His Lordship returned to Dunedin on the Tuesday evening following.

ST. PATRICK'S DAY was celebrated at Lawrence by races and athletic sports. In the evening a concert was given, in which several well-known Dunedin amateurs took part; Misses Hesford and Webb are specially spoken of as having delighted the audience. Mr. Thomas Bracken also kindly gave his services, and helped materially in the success of the entertainment by giving several fine recitations

MR. SKENE reports for the week ending March 19, 1879:—Briskness still continues in the labour market. The harvest excitement is about over, and men are falling back on the old pick and shovel work, of which there is a prospect of plenty. Ploughmen are in demand, and their season is fast approaching. Couples, milkers, boys and girls in all departments are much run upon. People would do well to secure billets now before the winter. Wages—Couples, £75 to £90; waiters, cooks, boots and grooms, 20s to 60s; day labour, 7s, 8s, and 9s; ploughmen and shepherds, £55, £60, £65 and £70; milkers, 15s to 25s; station cooks, 30s to 40s; boys and girls, 6s to 15s.

The Rome correspondent of the *Daily Chronicle* writes:—It is probable that the constant reference to Rome by the Ritualists will cause many individual secessions. The general of a religious order who resides here has received a letter from several of the members of an institute which adopts the title and follows the rule of which he is the chief exponent. The document sets forth that the writers are gravely anxious about their position, and ask counsel from one whom they claim as their lawful superior. An answer has been sent to the effect that the archives of the Order have been consulted for the last twenty-five years, and that the names of the petitioners are not in the list of novices received during this period. Two of these gentlemen have already been received into the Church of Rome, and it is not unlikely that their example will be followed by many more.

It is stated Professor Botkin, physician to the Czar, advises the burning of Wetlianka and other villages where the epidemic had broken out, together with all the furniture in them, and the removal of the inhabitants to healthy places. In spite of the heavy expenses that the scheme would involve, the Czar has resolved to follow Botkin's advice. The doctors state that the plague of Selitzens is confined to four peasant families, who herded together. All remedies have proved unavailing. The local sanitary commission of Moscow have decided on more stringent precautions, such as the closing of unhealthy basement dwellings, and the erection of buildings to accommodate 2000 people, and of furnaces for burning the infected clothes and gratuitous distribution of cooked provisions. Russia has asked England to send medical men to report on the epidemic.

A despatch from Berlin dated January 24th, says:—"A major of artillery is under arrest, and will be court-martialled on a charge of betraying to a foreign power military secrets, including plan of the mobilizing the German army."

## Telegrams.

(REUTERS TELEGRAMS.)

LONDON, March 13th.  
The Victorian loan was a great success. It was subscribed about double the required amount. Two and three-quarter millions were taken at 99 and upwards. There were 1300 tenderers.

The tenders for the Victorian loan amounted to £8,500,000. The full amount required was offered at £98 19s., and one-third at £98 18s 6d.

The marriage of the Duke of Connaught was celebrated to-day, the Queen being present. In the House of Commons the Under Secretary of State for Foreign Affairs, replying to a question, said a Manchester firm had despatched ammunition to Mozambique, but the British Government had taken steps to prevent the same reaching the Zulus.

The Chancellor of the Exchequer, replying to another question, said the British Government were disposed to recommend to the Sultan an Englishman to administer the finances of Turkey, if one was asked for.

March 14th.

Tenders are invited for a cable to the Cape.

A committee has been appointed by the French Minister of Agriculture and Commerce to promote the objects of the Sydney Exhibition.

In reply to a question, the Chancellor of the Exchequer stated that it was not intended to supersede Lord Chelmsford in his command at the Cape.

A despatch by the Marquis of Salisbury, dated January 26th, has been published. It states that the action of the Russian officials in Bulgaria and Roumelia has been contrary to the treaty of Berlin, and has aggravated the difficulties of the present situation. The despatch urges the immediate separation of Bulgaria and Roumelia.

The bank rate is 2½, and the bank reserve £19,312,500. The proportion of the reserve to liabilities is 50 per cent.

March 15th.

Sir Michael Hicks-Beach is to ask Mr. Berry for further information on the subject of the deputation. No definite reply will be given until after the debate on Mr. Mill's resolution, which is fixed for the 1st of April. It is not likely that the Government will introduce an Enabling Act without knowing what Mr. Berry's subsequent line of policy is likely to be; but at the same time a proposition for a reform of the Council by the resort to a mixture of nominee and elective representation might be entertained. Mr. Berry is to be presented to the Prince of Wales at the levee next Monday.

ST. PETERSBURG, March 13th.

Two secret printing-presses have been discovered here. Several arrests have been made.

PARIS, March 13th.

The Chamber of Deputies has rejected a resolution for the impeachment of the Broglie-Rochebout Cabinet by a large majority. The Government intimated that they would resign if the motion were adopted.

[SPECIAL TO THE TIMARU HERALD.]

ST. PETERSBURG, March 12th.

Very serious riots have occurred in various parts of Russia. The Nihilists have murdered four eminent officials. All measures to put them down appear useless.

LONDON, March 12th.

News has been received of a terrible eruption of Mount Etna.

CONSTANTINOPLE, March 11th.

Several villages have revolted in Armenia, between Batoum and Ardahan. A rumour is in circulation that Russia intends to abandon the country, including Batoum.

(FROM THE STAR.)

LONDON, March 18th.

Wheat is quiet and easy. Tin is firm and hardening.

At Belfast on St. Patrick's Day there were serious riots, and the police and military had to be called out.

The Swiss Confederation have appointed a commission for the Melbourne Exhibition.

In the House of Commons the Irish Party obstructed the Army Estimates.

SYDNEY, March 19th.

The Torres Strait mail steamer has arrived at Cooktown. The following are the principal items of her news:—

Belgium has declined to withdraw the duty on English iron.

Sweeping reforms are to be effected in the American army.

Reports are current of charges of treason, in betraying important army secrets, against persons of high position in Germany.

(REUTERS TELEGRAMS.)

LONDON, March 17th.

Two thousand lives have been lost by floods at Szegedin, Hungary.

The Chancellor of the Exchequer has fixed the debate in the House of Commons on the Zulu war to take place on March 27th.

Lord Blachford has given notice in the House of Lords of a resolution condemning the Zulu war.

A great meeting of German Catholics will shortly be held at Fulda, to consider the position of affairs in the struggle between Church and State.

HIBERNIAN SOCIETY.—CHRISTCHURCH  
BRANCH.

ST. PATRICK'S DAY, 1879.

(From a Special Correspondent.)

THE members of this Society mustered strongly on St. Patrick's morning to join the procession to Hagley Park, where a liberal programme for a day's innocent enjoyment had been prepared by the Kaitangata Relief Fund Committee. Mass was celebrated in the morning at 7 o'clock and again at 9 o'clock, and at 11.30 the members in full regalia, headed by the Hibernian Band, moved from St. Patrick's Hall to take their place in the procession amongst the other Friendly Societies, and as they moved along the hearts of all were stirred to that deep emotion which Irishmen alone can feel on St. Patrick's Day by the strains of the band, which was acknowledged on all sides to have played with great spirit, and to have done credit to their careful leader, Mr. Chapman. On arrival at the Park, the Society marched round the ground, and after passing uncovered between the ranks and under the banners of the other societies, when loud cheers were exchanged, finally formed a circle round the band, who played the familiar old air of "St. Patrick's Day," which drew a large crowd of their friends and countrymen to the spot. The strictest order prevailed throughout the day, not any of those disgraceful scenes of riot and revelry, so prevalent in some places (and for which Irishmen are frequently so unjustly blamed as the instigators), being enacted. Devotions at 6.30 p.m., at which the ladies of the Convent assisted by their beautiful treatment of the National Hymns, and a short soul-stirring address on the "Virtues of the Glorious Saint," by the Rev. Father Ginaty, were followed by an adjournment to St. Patrick's Hall, where an excellent spread had been provided. The members of the Society with their friends, among whom were several ladies, numbering in all about one hundred and fifty, sat down to dinner shortly after eight o'clock. The chair being taken by the president of the Society, Mr. J. Joyce, and the vice-chair by Mr. J. Barrett. When the good cheer provided had been properly treated by all present, the Chairman rose to propose the health of "The Sovereign Pontiff Leo 13th, and Catholic Hierarchy," which was drunk with that silent yet eloquent enthusiasm which is felt by persons who are conscious that with every wish to do great honour to a great personage, their feeble efforts express but inadequately the emotions of their inmost hearts. The Hibernian Band then played the "Adeste Fideles." Shortly before the first toast was proposed the Rev. Father Ginaty, who had been present, received a call before which all other engagements had to yield. From a scene of innocent rejoicing to one of suffering, but on leaving the hall he received three hearty cheers. "The Queen and Royal Family" was the next toast which was drunk with becoming honour. The toast of the evening was then proposed by Mr. Joyce, who in a few well chosen words alluded to the events of the day and the honour paid to the memory of the great Saint Patrick throughout the world. The band played "St. Patrick's Day," and the toast was drunk amid loud and prolonged cheering. Mr. John Barrett, who was warmly received said—Mr. Chairman, Ladies and Gentlemen.—We are not assembled here for me to speechify to you or for you to hear my attempts, but there are occasions when it is necessary that a toast such as that which we have just honoured should receive a response, and I feel that surrounded as I am at present by so many who are here to do honour to the great saint at whose name every Irish heart thrills with indescribable emotions, I should be guilty of very great omissions if I did not respond to the call made upon me to say something more than has already been said in honour of the day we celebrate. Words are inadequate to convey in the faintest manner what we feel. Our hearts as Irishmen are filled as I have said with an indescribable something. In the earliest days of the colonies, on the diggings, in the bush—in places where few people would care to dwell—whenever St. Patrick's Day came round there was a feeling almost supernatural, which caused Irishmen to remember in a more particular manner the land which gave them birth. I remember the days, gentlemen, when Irishmen were so few in number in certain places, and so oppressed, that they scarcely dared mix publicly with other men. To day's demonstration has shown us all that those days are of the past. In our unity we have a strength that must be felt, and where before we were slighted, the time has come when we are treated with our due respect. After all that has been said to day from our pulpit, I need not dwell upon our duty to-day. We have known it, and, thank God, have to the best of our ability done it manfully.

Mr. Barrett resumed his seat, and was loudly and enthusiastically applauded.

The Legislature of New Zealand was the next toast.

Mr. Joyce then proposed the Officers and Members of the Hibernian Society throughout the Colonies, coupled with the name of Mr. Edward O'Connor, which toast was drunk with musical honours.

Mr. O'Connor in replying to the toast congratulated the members of the society upon the part taken by them in the day's proceedings, which he hoped would disabuse the erroneous impression prevailing with so many that Hibernianism fostered the precepts of Fenianism, or descended to the level of any society established for uncharitable purposes. Theirs was, in the strictest meaning of the word, a benefit society, which in his own opinion would have been better named a Catholic Benefit Society than that which it bears, inasmuch as in the admission of members nationality is ignored provided a member is a Catholic. The Irish element predominates it is true and perhaps it is well that it is so. The benefits conferred by the Society were as great if not greater than by many other societies. Their motto was "Faith Hope, and Charity." As Catholics they were bound to honour the reigning monarch and to be loyal, good subjects. All but the ignorant were well aware of this, and they alone were the persons who said uncharitable things about the Society, still it might be as well to contradict even them. To-day's proceedings would indicate their readiness to come forward in aid of a good cause.

The speaker then in a few humorous remarks advised all Catholic ladies to make their husbands join the Society, and the unmarried ladies not to say the sealing "Yes" until their sweethearts had joined it. He hoped to see an improvement in each year's gathering in the hall, and deplored the unavoidable absence of the Rev. Father, whose sympathies were entirely with the people who had gathered together to honour their great patron saint.

The health of "The Ladies" was next drunk and responded to by Mr. D. Howard who, while extolling the beauty of the sex generally, and particularly those who lived in Canterbury, regretted that he had not yet persuaded any of them to do him the happiness of joining lots with himself but hinted that before our next gathering on St. Patrick's day he hoped by perseverance to have the knotty point settled and to introduce to us as Mrs. Howard one of those whose health we were drinking.

The health of the Dinner Committee and Caterer was next drunk.

Mr. Taylor (whose name was coupled with the toast) in response apologised for any short-comings which there might have been in the arrangements of the day owing to the short time allowed the committee. He complimented the caterer for the display made on so short notice, and on behalf of the committee thanked the members of the Hibernian Society for their prompt reply to the call made upon them to take part in the procession, which he thought must in some cases have caused previous engagements to have been laid aside for the good cause of charity, and the Band to whom the thanks of the society were due for the material aid which they had rendered.

Mr. Barrett then proposed the health and prosperity of the Hibernian Band, which was drunk with enthusiasm.

Mr. Chapman made a feeling reply, praising the members of the Band for their perseverance and regular attendance, without which they could never have been so far advanced. He reminded his friends that six months ago the Band was only a thing talked of, and in regretting changes which had unavoidably been made in the membership, had confidence that the same punctuality and attention would secure that proficiency so necessary in a band which might turn out on public occasions.

The health of the Chairman having been heartily drunk, the party broke up at 11 p.m., having brought to a close an exceedingly pleasant evening.

The speeches were interspersed with music by the band and songs by several ladies and gentlemen. "The Wearing of the Green" by Mr. Chapman; "The Minstrel Boy" by Mr. Duffy; a song very sweetly rendered by Miss Slattery, and one equally well sung by Miss M'Adam, being specially deserving of notice.

## A MORTARA CASE.

THE *Posener Zeitung*, which is the official organ of the Government of Posen, recounts the following incident, which it says redounds exceedingly to the credit of the Catholic priest concerned. In the little town of Kalisch, which is chiefly inhabited by Polish Jews, a little Jewish girl was very intimate with the family of a Catholic official, and manifested a great liking for Catholic practices. Some stupid people, thinking to do good by making her a convert, conceived the idea of smuggling her across the Austrian frontier, and having her baptized there. A woman undertook to carry out this ill-advised scheme. On the Saturday after Christmas she took the little girl to the Catholic Church at Ostrowo, where Prince Edward Radziwill is the Vicar. He happened to be in the confessional at the time, and his attention was attracted by the pair. Presently he heard the woman trying to explain to the child the mystery of Our Lord's Nativity, which moved him naturally to make inquiries. The woman told her story quite simply, and was not a little surprised when the Prince put himself in communication with the Landrath, who sent the little Jewish maiden home to her parents. While the *Posener Zeitung* praises the conduct of Prince Radziwill, it cannot abstain from speaking insultingly of the Church, declaring that few priests would have acted as he has done.

Diphtheria is epidemic in Newfoundland.

Lima went into mourning for Don Manuel Pardo, late President of Peru.

Domiciliary visits have been paid by the German police at Sarreguemines for the purpose of seizing busts of the French Republic executed in 1873 by the workmen of Schneider's porcelain factory.

The *Pilot* doubted last week whether there was any foundation for the story that a daughter of Mr. Edwin Cowles the voluble Know-nothing of Cleveland, had embraced the Catholic faith. We are able to state, on the authority of an intimate Protestant friend of the young lady, that our assertion in the above story is true. Miss Cowles has become a Catholic. She was baptized in Paris (not in Rome); she took the grave step after years of study and the attentive reading of her father's articles against the Catholic faith.

A short time since it was mentioned in the *Tablet* that the Holy Father had received in special audience the superiors and professors of the Gregorian University, which has its proper home in the buildings of the Roman College. Among them was the venerable F. Xavier Patrizi, S.J., brother of the Cardinal Vicar, and who many years ago had the Pope among his pupils. After the reading of an address by F. Carrella and the Pope's reply, the professors were presented to his Holiness. But when Leo XIII. saw F. Patrizi approaching, he rose from his chair and embraced his aged professor with most tender affection, and openly declared his grateful recollection of the time when he had the advantage of listening to his teaching.

Mgr. Mermilled, Vicar-Apostolic of Geneva, has been dangerously ill at Lyons, but we rejoice to learn that the health of the illustrious prelate has much improved during the last few days, and it is hoped that he will soon be completely restored. Repose is what the Bishop needs, and very little he gets of it in his exile, for he frequently preaches three times a day.

## PRESBYTERIAN TACTICS.

[From the *Tuapeka Times*.]

THE Rev. Mr. Cowie, at the anniversary tea meeting of the Wesleyan Church, lately held at the Blue Spur, took occasion to advert to a recent article in our columns, in which the question of Bible reading in the public schools was discussed: and the very evident intent of the present agitation on the part of the leading members of the Presbyterian Church was pointed out, with the view of putting people on their guard, lest they should be misled by the ostensible pretences so plausibly advanced. The remarks made by Mr. Cowie entirely supported our argument, which, indeed, he has, no doubt unwittingly, stated in a syllogistic form. The Presbyterian Synod of Otago, he says, are striving to prevent the spread of denominationalism, which he interprets to mean the denominationalism favoured by the Roman Catholic and the Episcopal Churches. But the Synod is also opposed to secularism, and is determined to make the voice of the Presbyterian Church heard, "What they wanted was a middle course—in short a continuance of the national system." That is the old Otago system—national, certainly, in one sense, as being intensely Calvinistic and Scotch. Out of Mr. Cowie's own mouth, our conclusion, therefore, is fully justified. If he does not advocate religious teaching in accordance with his own form of belief, his words have no more meaning and significance than the ordinary commonplaces about the intrinsic value of the Bible as a code of morality, with which, no doubt quite in accordance with the occasion, he followed up the attempted justification of the motives of the Synod. It is a favourite device of those who are fighting hard just now to make the schools sectarian, to stigmatise the supporters of the secular system, by law established, as inimical altogether to religion, and as contemners of the Bible. They would fain range on their own side, and in order to carry out a distinctly sectarian purpose, all believers in Holy Writ; and they set down those that oppose them as "worse than infidels." It may be ingenious, but the position is neither logically tenable, nor are the public at all likely to be deceived by such transparent sophistry. There are many excellent reasons, quite convincing to the large majority of the people, why the public schools should be exclusively secular. It is unnecessary here to traverse the whole field of discussion, but the main arguments may be taken to be that the mere reading of the Bible without comment or explanation could tend to no possible good but rather the contrary; whilst, if read intelligently—that is, with comment, explanation, and the opportunity of enquiry by the children the Bible becomes, as in very truth it is, the text-book of "religious teaching; and the character of the teaching must depend not only on the ability, but upon the opinions of the teacher. No one who heard and who has read Mr. Cowie's speech can be in any doubt as to what he understands by the "use of the Bible in schools." He speaks of "teaching the Bible," and of "Bible lessons," and to do him justice—does not pretend that the Presbyterian body are only aiming at the reading of a chapter or the perfunctory recitation of a prayer. As we said before, we again repeat: the object of the agitation is nothing more nor less than to annex the State schools in Otago for the purpose of the at present numerically prevailing denomination to make them, through the teachers—the great majority of whom are Presbyterians—sectarian, in the inculcation of faith and morality. "The Roman Catholics desire to have schools of their own supported by the State." True, they do claim, and with some reason, as having most unmistakably demonstrated the earnestness of their convictions—that in proportion to their contributions to the general fund, available for education, they should receive assistance in support of the educational institutions they have established and maintain: but what does the wealthy, highly endowed Presbyterian Church of Otago and Southland? Beyond contributing the salary of one Professor at the University of Otago, and the endowment of two or three paltry "bursaries," and this out of a large property distinctly vested for "educational purposes," the Church does nothing whatever for education. The public schools suited very well so long as these were under the old state of things, essentially Presbyterian, and the ministers and elders rejoiced greatly, and cordially supported the Bill of 1877, because they made sure that the secular system would practically preserve the *status quo*, and that with the teaching staff in their own hands they would still retain the schools. Finding out their mistake, and that they have been "hoist with their own petard," they are now making frantic efforts to regain the lost ground—efforts which in the face of most pronounced public opinion are bound to be unsuccessful. There are times and places for all things, and it is a fallacy most absurd to argue that because the Bible is not read and religion taught in the State schools, therefore the children must needs grow up in heathen ignorance. The Rev. Mr. Menzies very properly observed that "he held it was the duty of parents to teach the Bible to their children at their own homes, and by their own firesides; the parents alone were responsible—not the teacher or the day schools." The parents certainly are primarily responsible, and the example of a virtuous home and religious life in the family will do much to impress the children with religious truth: but we conceive further, that tending the young of their flocks is an especial duty of the ministers, who should be constant in this portion of their functions, and might do a great deal if they set heartily to work. The Catholics have offered a noble example of what should be done by those who conscientiously disapprove of the secular system: they erect and maintain their own schools. We may say to wealthy religious bodies, who solemnly protest and most loudly object: but whose convictions do not express themselves in practice. "Go thou and do likewise."

**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.—*Advt.*

## CELEBRATION OF ST. PATRICK'S DAY.

THE Dunedin Branch of the H.A.C.B.S., celebrated the anniversary of Ireland's patron saint on Monday last, by a supper given at Dunning's Central Hotel, Princes-street. The rooms were decorated with the banners of the Association, and there was a very large attendance, so much so that considerable difficulty was found in providing accommodation for all. The chair was occupied by Mr. C. O'Driscoll, he having been invited by Mr. R. Carroll, the President, to fill the place in acknowledgement of his time-honoured connection with the society. The vice-chair was occupied by Mr. O'Reilly. When the viands, which by their excellence did infinite credit to the host, Mr. Dunning, had been done ample justice to, the real business of the evening began by the chairman's proposing as the first toast the Pope. He said it was not necessary for him to enter into an explanation of why this toast came first, for it was generally understood that it was always so at distinctively Catholic gatherings, and it was admitted it in no way interfered with sincere loyalty to the excellent lady whom we now have the happiness of obeying as our Queen. The toast was then honoured warmly as was that of the "Queen and Royal Family," by which it was succeeded. "Our Legislators" were then proposed by Mr. McCluskey, and responded to by Mr. G. K. Turton, who made some very pertinent remarks touching the ability of the Ministry, which, however, was not directed to carrying out such unquestionable measures as it might be, he hoped that ere long the Catholics of New Zealand would obtain that which they justly should obtain. The chairman then proposed the "Day we Celebrate," which was responded to by Mr. R. O'G. Lalor. The next toast, "Our Native Land," was proposed by Mr. J. B. Callan, who in a very neat speech did justice even to the topic on which he spoke. Mr. N. Moloney responded and gave some interesting instances of the brave deeds that Irishmen had performed; he warmly condemned the proposal for an elective Governor, and felt persuaded it would be energetically opposed by Irish colonists; he hoped to live to see the day when Ireland would enjoy a free Government, not separated from England but united still more closely to her by possessing Home Rule, and the kindly feeling that would be called out by finding that a full measure of justice had been accorded. The "Land of Our Adoption" was then proposed by Mr. Fox, and responded to by Mr. J. J. Connor. The "H.A.C.B.S." came next, proposed by Mr. Gallagher and responded to by Mr. E. Carroll; both of these gentlemen giving some interesting information respecting the origin and working of the Society. This was succeeded by the following toasts:—"Absent Friends" proposed by Mr. R. O'G. Lalor, responded to by Captain Murphy; "The Ladies," proposed humourously by Mr. P. Daniel, and gallantly responded to by Mr. R. A. Dunne; "The Press," coupled with the names of the N. Z. TABLET and Mr. Perrin, proposed by the chairman, and responded to by Mr. Perrin; "The Hibernian Band," proposed by Mr. R. A. Dunne, responded to by Mr. J. Attridge; "The Committee," proposed by Mr. Costello, responded to by Mr. R. A. Dunne; "The Host," proposed by the vice-chairman responded to by Mr. Dunning; and "The Chairman," proposed by Mr. Turton, and responded to by Mr. C. O'Driscoll. During the evening Mr. Waud presided at the piano and several songs were sung by vocalists chosen from amongst the guests.

## THE POOR IN ROME.

GREAT misery prevails in Rome among the working classes. Sculptors and painters obtain little patronage, and their works remain unsold. The marble cutters remain unemployed. Most respectably dressed persons accost the stranger in the church or in the street imploring pecuniary help. The beggars beset the carriages, and clamour almost defiantly for alms. The Government professes to discountenance begging, and the laws forbid mendicancy. There is a mendicancy house in an obscure locality in the Via delle Sette Sale for the reception of poor persons found transgressing the law by seeking alms. This house was once a Capuchin convent, but was turned into a refuge for beggars without homes, and in September of 1878 it contained 167 inmates. The Government recently withdrew a grant of 10,000 francs which it agreed to pay to the municipality house. Consequently most of the inmates have been sent away. Thirty-three paupers were transferred to St. Cosimato, in Trastevere. Twenty-seven poor women were transferred to Sta. Francesca Romano, in the Foro Romano. Forty-six paupers were turned adrift, houseless and penniless to beg or starve. The inmates who remain are scarcely better off than those who were sent away. Black bread and water for breakfast and cabbage and hot water for dinner, may be described as the fare on which these miserable creatures have to sustain life. The resignation and Christian fortitude of many of these paupers are wonderful. They submit almost without a murmur to their unhappy lot, and turn to religious consolations for their only hope. A future life may render them compensation for their sufferings and a reward for their faith. Before the entry of the Italians into Rome starvation and suicide were unknown. The convents always gave a meal to the hungry and a shelter to the destitute. Since the monks and nuns were ejected from their homes, and plundered of their property, the poor have no resource nor refuge, and are abandoned to extreme misery. The public money, lavished on monuments, buildings, roads and national requirements, such as ironclads, fortresses, and soldiers, is sparingly dealt out for the relief of the poor.

According to the *Catholic Directory* (London) for 1879, there are now in England and Wales fifteen Archbishops and Bishops (including auxiliary and coadjutor Bishops), and one Archbishop and two Bishops retired. The number of priests is 1,903, against 1,874 last year; and there are 1,122 churches and chapels, against 1,095 last year. In Scotland there are six Archbishops and Bishops—against three Vicars Apostolic last year. 272 priests—against 262 last year, and 264 churches, chapels, and stations—against 253 last year. The total number of clergy in Great Britain—including the twenty-four Archbishops and Bishops, and the invalided, retired, or unattached priests—is 2,199.

## THE ORANGEMEN AGAIN.

THE Orangemen have come to the front in Manitoba. They have insulted a Catholic priest, broke into his house, and conducted themselves in general in such a manner as to bring upon them the censure of all well-meaning citizens. It appears that there was an election in the Prairie Province. There were, as we learn, three candidates, and before the election the nomination of two of them was declared to be informal. The election day came, and the third candidate was declared elected because he alone had conformed to the law. The two candidates who were ruled out were Protestants, and the gentleman who was elected without opposition was a Catholic. The Orangemen declared that the election was a fraud; they broke into the priest's house, where the successful gentleman was stopping, attacked the priest, broke the furniture, and, in general, behaved as madmen. What men mean by conduct such as this it is not easy to determine, and what the English press of Canada means by keeping silence on this outrage is more strange still. We have purposely kept quiet in order to see if there was one English-speaking paper in the country fair enough to condemn the conduct of the Orangemen. But if we waited for ever it appears that not one of our contemporaries would speak out. Now, suppose a Protestant clergyman was outraged thus, would the press have been silent? We have no desire to add to the bitter feeling which already exists, but the poor policy of silence is not the way to remedy a wrong. If a Protestant clergyman had been outraged, we would have had our say in denouncing the rowdies; and if the English speaking press of Canada desire the peace they profess so much, then it is time they gave us proof of it.—*True Witness*.

## LAMBERTINI-ANTONELLI CASE.

The Court of Appeal in Rome has pronounced sentence in the case of Lambertini v. Antonelli. It annuls the decisions of the court below and quashes the whole case; that is, it rejects, or rather will not allow, the testimony desired to be produced, and condemns Madame Lambertini in all the costs of the trial. This decree is decisive, and for ever clears the memory of the late Cardinal from a scandalous imputation. It will be remembered that after the death of Cardinal Antonelli this Lambertini claimed a share of the property. She declared she was the natural child of the cardinal, had been reared by him, and given away in marriage by him with a not insignificant dowry. There were two difficulties in the case—first, how far an illegitimate child could claim to inherit against the precise terms of a valid will; and secondly how could the fact of paternity be substantiated. The second was the all important point. In favour of Lambertini there was merely her own assertion. Her mother is dead, or at least not to be found. But it was proposed to produce the evidence of a doctor and a monthly nurse. The heirs to Antonelli, on the other hand, denied that Lambertini was the offspring of their brother. They produced the registry of baptism of this pretender. It was in good order and of untainted credit. The father and mother are given, the date is correct, and the witnesses real. The question, therefore, before the court was, could it accept the testimony of witnesses whose evidence, should override the baptismal registry? It was not for a moment attempted to prove the registry a forgery by a direct evidence, but simply to invalidate it indirectly. The ordinary tribunal heard the case, and after nine months to consider the question, gave a judgment that the secondary evidence might be produced. Upon appeal this judgment has been reversed, and it is distinctly decided that unless the registry of baptism can be clearly proved a forgery, no counter evidence can be accepted. This is simple justice, and in accord with common sense.—*Catholic Times*.

## AN OPTICAL DELUSION.

The Colonel, a rigid martinet, is sitting at the window of his room, when, looking out, he sees a captain crossing the barrack yard towards the gate. Looking at him closely, he is shocked to observe that the rules and regulation to the contrary notwithstanding, the captain does not carry a sword. "Captain!" he calls from the window; "hi, Captain! step up to my room for a moment, will you?" "The Captain obeys promptly, borrows a sword of the officer of the guard-room, being at the foot of the stairs, and presents himself to the Colonel in irreproachable *tenue*. The Colonel is somewhat surprised to see the sword in its place, and, having to invent some pretext for calling his subordinate back, says, with some confusion, "I beg your pardon, Captain, but really I have forgotten what it was I wanted to speak to you about." However, it can't have been anything very important; it'll keep. Good morning." The Captain salutes, departs, returns the sword to its owner, and is making off across the barrack yard, when he again comes within the range of the Colonel's vision. The Colonel rubs his eyes, stares, says softly to himself, "How in thunder is this? He hasn't a sword to his waist," then calls aloud, "Captain! Oh, Captain! One moment, please." The Captain returns, borrows the sword again, mounts the stairs, and enters the Colonel's presence. His commanding officer stares at him intently; he has a sword; he sees it, he hears it clank. "Captain," he stammers, growing very hot, "it's ridiculous, you know, but—ha! ha! I'd just remembered what I wanted to say to you, and now, ha! ha! it's gone out of my head again. Funny, isn't it? —ha! ha! ha! Losing my memory. Never mind. I'll think of it, and write you. Good morning." The Captain salutes, departs, returns the sword to its owner, and makes for the gate. As he crosses the barrack yard, the Colonel calls his wife to his side, and says, "See that officer out there?" "Yes." "Has he got a sword on?" The Colonel's wife adjusts her eyeglass upon him, scans him keenly, and says, "He hasn't a taste of a sword." The Colonel— "That's just where you deceive yourself. He has."—Exchange.

## PROTESTANT TESTIMONY.

THERE is a military Court of Inquiry sitting at Chicago to determine whether Major Reno did or did not perform his whole duty in the Big Horn Battle, where General Custer lost his life. The most important witness in the case appears to be one Frederick Girard, who was Custer's favourite and confidential scout. Girard is described as a middle-aged, dark haired man of intelligence and sense. He began life as a printer in the office of the St. Louis *Republican*, and he has spent thirty-one years among the Indians of the Missouri River country. Unlike most frontier characters, Girard dresses in citizen's clothes, and avoids loud trappings of buckskin coat and variegated fringes, but he is a brave, educated and experienced veteran. He married a good-looking Indian woman several years ago, and his lovely dark-eyed daughters are now finishing their education in St. Louis. They speak and write the French language and are accomplished, and Mr. Girard is naturally proud of them. General Custer always stood by him and believed in him, and gave him perilous and responsible duties to perform in times of danger. We have nothing to say respecting the Reno business; but, incidentally, Mr. Girard gave an opinion respecting the solution of the Indian question which is worthy of notice. He described a plan for their gradual civilization and then added that this should be carried out either by the army or by the Catholic priests. He said: "I think it should be left to the military department. I don't see how else it could be done, unless it was put in the hands of the Catholic missionaries: they are the only sect that can do anything with the Indians. In the first place their church ceremonies catch the eye and the mind of the redskins. There is something grand and imposing in them which makes a deep impression on the Indian character. Then, again, the missionaries are hard working men of blameless lives—men who seem to labour for nothing but the good of those among whom their lot is cast. The Indians know this, and they deeply respect the Catholic missionaries, who are known among all the tribes as the 'Black Gowns.'" To show the influence of the priests over the Indians, Mr. Girard related several anecdotes. On one occasion the Berthold Indians had suffered from a drought. They went to Father De Smet and entreated him to say a Mass for rain. The Father promised to do so if they would cease trafficking in liquor and devote their hearts the whole of one day to the Great Spirit. The promise was given, the Mass was said, and before night it commenced to rain, and continued raining for four days. After that, up to the time of his death, Father de Smet was looked upon as a big medicine man, and his word was law with the tribe. There are few things more hideous in history than the story of the recent massacre of the Cheyenne Indians at Camp Robinson by our troops. If this is a specimen of our army management of the Indians, the country will want no more of it. Mr. Girard's alternative solution is the true one. But it should have been adopted fifty years ago. Now the cruel and unbearable wrongs inflicted on the Indians by the non-Catholic and anti-Christian policy that has been pursued has so exasperated them that the problem is greatly complicated. Nevertheless, if it were possible to expel from every Indian reservation the rascals who, under the garb of Protestant missionaries and agents, have systematically plundered the red men and enriched themselves, and to replace them by Catholic priests, incalculable good would be done.—*Catholic Review*.

## THE INTERIOR OF NEWFOUNDLAND.

THE interior of the island is at present almost wholly uninhabited. Traces of deer fences, thirty and forty miles long, only remain to tell of the sports and labours of the Bocothecks, the aboriginal Red Indian tribe, long ago exterminated or driven away. The short-sighted policy of the whites in killing the goose that lays the golden egg led to the destruction of the unfortunate Bocothecks, for the sake of the valuable furs of fox, otter, etc., which they alone could procure. With them, of course, died out the fur trade. After they had been wantonly persecuted for over two hundred years, the local government, in the beginning of the present century, woke up to the idea of protecting a tribe that no longer existed! But, though the Indian has been exterminated, the white man has not taken his place, the country lying desolate. Over regions that should yield rich harvests to the farmer's hands now flaunt the golden lily and the purple iris; tangled vines of cranberry, partridge-berry and delicate capillaire carpet the ground with the darkest of green, flashing with fruit of scarlet and white, and thickets of blueberry, raspberry, and bake-apple in their season clothe in blue and crimson and amber the wasting plains. Great forests declare that beneath them lies a rich sub-soil that should furnish food for thousands; and no man is found to till this great lone land, which is the secure home of wolves, deer, black bears, hares, foxes, and all manner of vermin. Osprey and owl, raven, crow and blue jay, woodpecker and robin, martin, wren, thrush, titmouse, blackcap, flycatcher, grosbeak, snowbird and sparrow, all abound in the woods; plover, bittern, snipe, whimbrel and sandpiper haunt the wilds and marshes. Partridges abound everywhere. Waterfowl of many species are found in the lakes and ponds, while gulls, cormorants, eider-ducks, geese, loons and puffins abound on the sea coast and are to be had for the shooting. Penguins were once plentiful, but have been almost exterminated, and, almost within the memory of man, that now extinct bird, the great auk, found a breeding-place on the adjacent islands. Trout and salmon abound in the rivers and streams, but, though well protected by law, are wantonly destroyed in districts where law is practically without effect from the want of an efficient staff of water bailiffs.—Exchange.

The Emperor William has, it is now semi-officially stated, sent a letter of acknowledgement to the Pope, in reply to a congratulatory epistle from the latter addressed to his Majesty, on his happy recovery and entry into his capital. The Imperial letter having been written without the assistance of a Minister is represented as being but an act of courtesy.



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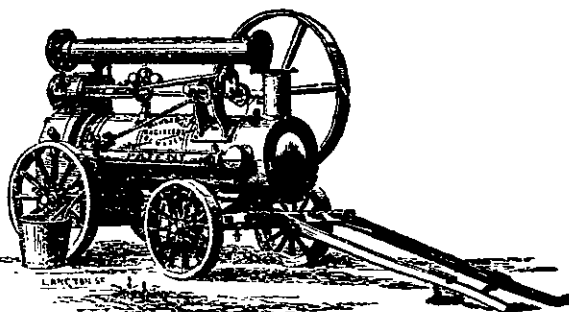
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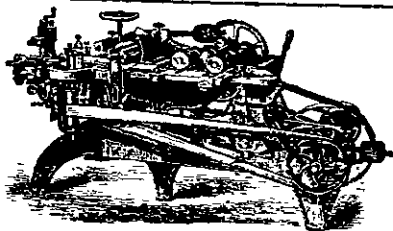
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 Cumberland, Stuart, and Castle streets,  
 DUNEDIN.

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 Anacaptic 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.

**WLANE & 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, matured

- Ginger Wine
- Ginger Brandy
- Raspberry Vinegar
- Orange Bitters
- Duke's Bitters
- Gooseberry Wine
- Quinine Champagne
- Peppermint Cordial
- Clove Cordial
- Tonic Orange Wine
- Curaçoa
- 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 CHEAPEST HOUSE IN THE CITY.**

**HENRY RICHARDSON,**  
 SADDLE AND HARNESS MAKER,



GEORGE STREET, DUNEDIN,  
 (Opposite the "Robert Burns Hotel.")

**A CHIARONI,**  
 CARVER, GILDER,  
 PRINT-SELLER, AND IMPORTER,

Picture and Looking-Glass Manufacturer. All kinds of Picture Frames made to order. Frames regilted, and made equal to new. **GEORGE STREET, near Octagon, Dunedin.**

**MARTIN & WATSON**  
 WHOLESALE AND RETAIL  
 COAL, 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 Athenæum)  
 Dunedin.

**P. POWER,**  
 (Late of D. Sampson's),  
 Every article guaranteed. Prices strictly moderate.

**RAILWAY HOTEL**

**MOSGIEL,**  
 WM. KNOTT, Proprietor.  
 Visitors will find this Hotel replete with every modern convenience and comfort. Horses and Drays on hire.  
 N.B.—Good Stabling.  
 One of Alcock's Prize Billiard Tables.

**THE CORNER CLOTHING HOUSE.**

**J. HARDIE & CO.**

SWEEPING 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	"	25s	2s 6d	Oxford Shirts	"	1s 6d	6s 6d	Tweed Crimean Shirts	"	3s 6d
			D.B. Vests	"		4s 6d	Swanskin Drawers	"	2s 9d	12s 6d	Brown Cotton Pants	"	2s 6d
17s 6d	Whitney D.B. Jackets	"	12s 6d	3s 6d	Brown Cotton Pants	"	2s 6d	1s 6d	Shetland Merino Sox	"	1s		
25s	Pilot Jackets	"	19s 6d	3s 6d	Boys' Tw	"	2s	5s 6d	Merino Unde. Shirts	"	3s 6d		
25s	Mackintosh Waterproofs	"	12s 6d	5s 6d	Black Felt Hats	"	3s 6d	2s 6d	Fancy Scotch Tweed	"	1s 9d		
35s	Waterproof Tweed Over coats	"	25s	4s 9d	per yard	"		3s 6d	Heavy Scotch Tweed	"	2s 9d		
50s	Beaver Inverness Capes	"	17s 6d	5s 6d	Deerskin Driving Gloves, per pair		2s 6d						
35s	Black Cloth D.B. Jackets	"	17s 6d										
12s 6d	Check Tweed Trousers	"	9s 6d										
5s 6d	Boys' Trousers	"	3s 9d										
7s 6d	Youths' Trousers	"	4s 6d										
12s 6d	Boys' Melton Suits	"	8s 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 OUTFITTER  
 CORNER OF PRINCES AND RATTRAY STREETS, DUNEDIN

**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.

**JAPANESE CURIOS, PARISIAN BIJOUTERIE, ELEGANT PRESENTS, INEXPENSIVE PRESENTS, ORNAMENTAL PRESENTS, USEFUL PRESENTS.**

Velvet Perfume Caskets  
 Pearl do. do.  
 Pearl Inlaid Hand Mirrors  
 Hand-painted Toilet Sets  
 Rustic Watch Stands  
 Perfumery and Brushware  
 Velvet Photo. Cases  
 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. Seal do.  
 Inlaid Inkstands  
 Ladies' Work Baskets and Boxes  
 Picnic Baskets in variety  
 Gents' Embroidered Slippers  
 Do. do. Cigar Cases  
 Do. do. Smoking Caps

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.

	£	s.	d.
Cottage Clocks from ...	0	7	6
Do. striking ...	0	12	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 Valuers.  
 Loans Negotiated and Bills Discounted.  
 SOUTH BRITISH INSURANCE BUILDINGS,  
 Liverpool-street.

**SPECIAL NOTICE.**

In returning thanks to my numerous friends and customers for the liberal support accorded to the late firm of Bennett and Jamison, I beg to intimate that having secured the services of a first-class cutter, and by keeping only first-class material, hope to merit a continuance of their favours.

All orders punctually attended to, and executed with neatness and dispatch, combined with strictly moderate prices.  
**JOHN JAMISON,**  
 MERCHANT TAILOR AND OUTFITTER.  
 Corner Manse and Stafford-streets, Dunedin.

**DENTISTRY.**

**ROBINSON AND RAYMOND**  
 SURGEON DENTISTS.

Scale of Charges:

Extractions ...	2s 6d
Do. Children ...	1s
Stopping Teeth ...	5s
Artificial Teeth ...	15s
Sets ...	£8

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 furnished 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. Cargill, 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 country 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  
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, Braces, 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. W. 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 freedom 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, Stocks, 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 quality, price, and attention.

**A. H. ROSS,**  
Surveying, Optical, and Nautical Instrument-maker. Optician to the Dunedin Hospital, and for many years of 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.

**G. MUNRO'S MONUMENTAL WORKS,**  
Corner of King Street and Moray Place,  
DUNEDIN.  
Plans furnished and executed for all kinds of Monuments, Tombstones, etc., in marble granite, or Kakani stone. Tomb Railings etc., any design.  
G. M. is also prepared to supply in any quantity from his Quarries in Kakani, the best quality of Oamaru Stone.  
Importer of Marble, Granite, and Arbroath Hearstones.  
Designs forwarded to all parts of the Colony on application.



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

(LATE EUROPEAN), GEORGE STREET (NEAR THE OCTAGON), DUNEDIN.

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

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

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

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

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

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

Persons CALLED IN TIME for 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 PRIE'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).

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).

TURKISH BATHS,

MORAY PLACE, DUNEDIN. Turkish, Russian, Vapor, Sulphur, Warm, Cold, Shower and Swimming Baths, on approved European principles.

GEORGE HYATT, PROPRIETOR.

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.

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TIMARU. THOMAS O'DRISCOLL - PROPRIETOR.

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Private Rooms for Families. Good Stabling.

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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.

DISSOLUTION OF PARTNERSHIP AND EXPIRATION OF LEASE.

Messrs. GOLDSTEIN & MOLLER, beg to intimate that, owing to dissolution of partnership and expiration of lease, they are now selling off the whole of their large and well-assorted stock of watches, clocks, and jewellery at enormous reductions.

To enable them to realise by the beginning of July, they are now selling at and under cost price, as partnership accounts have to be adjusted by that date. All outstanding accounts are respectfully requested to be paid by that date, and all accounts against the firm to be rendered for settlement.

GOLDSTEIN & MOLLER, Watchmakers and Jewellers, Princes Street.

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