

New Zealand Gabel

VOL. VI.—No. 313.

DUNEDIN : FRIDAY, APRIL 18, 1879.

PRICE 6D

Current Topics.

AT HOME & ABROAD.



■ E, last week, alluded to the fact that our Nonconformist friends were congratulating themselves over the discovery that of a crowd of ministers who had become Catholic converts, one only in England could be found who had been formerly a member of their body. We said that we looked upon the matter in a different light from that in which our friends regarded it, and that we considered the true explanation might

be found in the inferior culture that prevails amongst the Nonconformist body, when compared with the members of the Church of England. We referred, in proof of this, to a leader that lately appeared in the *London Times* commenting on the movement towards the Anglican establishment of intelligent Presbyterians in Scotland, and we now find an additional and a still stronger proof given in an article contained in the *Quarterly Review* of January last. It is headed "Aggressive Nonconformity," and we recommend it to the careful study of those Nonconformist gentlemen and doctors of divinity, who have been so rejoicing in certain papers on the Society of Jesus, which some years since appeared in the publication in question. They will find, if we mistake not, that the *Quarterly* bears towards them the anomalous position of a fountain which at once sends forth "sweet and bitter water," and they will be told some home truths that should tend to assist them in endeavouring to overcome their pride and adopt the becoming virtue of humility, a state of mind which no doubt, as men seeking after righteousness, they are anxious to attain to, but seem to find it extremely difficult to acquire. The *Quarterly*, then, having dwelt at length, and in tones of sovereign contempt and disgust, on the attempts that are now being made to prove the Church of England worthy only of disestablishment, proceeds to account for the Nonconformist opposition of which it complains. It says: "We might, perhaps, hardly be expected to understand the frame of spirit which in one breath arrogates to itself a lofty assertion of higher spiritual freedom, and demurs at bearing the implied stigma of dissent, which that freedom involves, were it not abundantly manifest that most dissenting attacks upon the Church are due to social jealousy. We can make every allowance for the pardonable mortification which Liberationists must feel at the contrast between their own boastful estimate of Nonconformity and the practical value set upon it by their own followers. If a thing be worth what it will fetch from those who know it most intimately, and can therefore appraise it most correctly, modern Nonconformity would seem to have fallen on an evil and unappreciative generation. The constant streaming into the Church of the families of rich Dissenters, the frequent applications to the bishops and principals of Church Theological Colleges from Dissenting ministers who wish for Holy Orders, and the general avoidance of the Dissenting ministry by the children of the wealthier Nonconformist leaders, are facts of no slight significance;" (the italics are ours) "and in dealing with them we think the Dissenting writers often do themselves great injustice:—'The idea that it is more aristocratic, more gentlemanly, to belong to the Church, is not yet extinct; and Nonconformists of real rank and culture naturally fret at this ostracism. . . . They have a right to be indignant at it, and to scorn it as the outcome of a miserable weakness and a petty purblind jealousy.'—(*The Freeman*, April 26, 1878). If we admit the premisses, we can hardly deny the conclusion; but, then, where are the vaunted results of sturdy Nonconformist education? Surely the faith which overcometh the world has not grown so feeble that it fails before a miserable and purblind weakness! For our own part, we do more justice to the home spiritual influence and early religious training enjoyed by most Dissenters, than to suppose that they are won over by such ignoble agencies. It seems to us worthy of both sides to assign higher reasons for their defection. Indeed, the *Freeman* itself suggests a reason that might have seemed invidious had it come from a Church quarter:—'Perhaps they have received a better education than their parents, and the uncouthness of their old associates offends them. Their tastes are now refined, and the bald simplicity of our Noncon-

formist services can no longer gratify them. What so natural, therefore, as that they should go to church?' It seems suggestive to find these worthy ultra-Protestants acknowledging that the effect of education on their own body is precisely that which they so falsely and obstinately maintain the Catholic Church fears it would be on her. It requires a lower state of education to keep their children faithful to the conventicle of their fathers; a little more culture, they tell us, a little more refinement and Bethel or Bethesda, becomes to them unendurable. But it must be so; it requires quite as sturdy and coarse a constitution of mind to sustain the cast-iron-like services of Nonconformist churches, as it requires of body to endure labours that a more delicate build renders severe and impossible. The *Quarterly*, however, is mistaken, these deserters do not carry their capacity for stout and intolerant conviction with them into the more enlightened Church of their adoption; the movement is plainly connected with the rationalism of the day. Their dogmas are losing their hold; and the Church of England not only affords them a form of worship consistent with elegance and luxury of life, but a resting place halfway between pronounced infidelity and the crushing narrowness of the dissenting sects. The *Quarterly* then goes on to give illustrations of the tone that prevails amongst the people of whom it is falling foul, and which it esteems justly and of necessity calculated to repel and disgust persons of more cultured mind. It again quotes from the *Freeman*, a Nonconformist organ, it would appear, of prominence. The situation described is found in a college hall where certain of the students are conversing of a Sunday evening by the fire. "Three of the gentlemen' (we are informed) 'had been preaching that day, and were distinguished by white neck-ties. The conversation was out spoken, and marked by that fearlessness of thought and truth of utterance which is found amongst Nonconformist students for the ministry; the source of that mental courage and accent of conviction which marks men who have been so trained.'" We recognise the justice of the assertions made here, so far as to admit that there must be much "fearlessness of thought" amongst these people; as for the "truth of utterance," unless it vanishes at the conclusion of student life, in some inexplicable manner, we are firmly persuaded that it has never existed amongst them at all. We need not say we judge from the examples of professorial and full-fledged divine life that daily fall under our observation. Here, however, is what the *Quarterly Review* says: "Perhaps this fustian should have prepared us for what follows, yet we hardly expected to find amongst the Sabbath evening exercises of students for the Christian ministry such choice examples of 'sweetness and light' as the following:—'Last Sunday I accompanied a friend to church. . . . My friend said he felt better after it. After it, I said, but not for it. There is always a relief—a kind of spring—after having had to sit with propriety for an hour or so listening to a dull performance. I told my friend he mistook the natural reaction after a doze of dull routine for a refreshment of spiritual life. He said the Litany was Scriptural. I replied that the Scripture it recalled was Baal's priests on Mount Carmel.'" Need we wonder after this at any thing these people say or write concerning Catholicism. Here we find a petty jealousy so corrode their hearts as to make them ready to rend and tear their sister Church, founded like themselves on private interpretation, and taking the "open Bible" for its basis. What need we expect at their hands? we indeed need expect no more than we do expect—all that is shameful, treacherous, and untrue. The *Quarterly* continues—"After a criticism at once so profound and so kindly, we are not astonished to hear that Mr. Martineau's Liturgy contrasts favourably with the hodge-podge of the Anglican Prayer-Book:—'That the demand for a liturgy arises from a two-fold cause—laziness and a low state of spiritual life, quite as much as from the desire for a better form of expression; or that the order of Morning Service is such a jumble that, were it not for habit, it never could be tolerated. No wonder clergymen are bound by oath and capital good pay to use it. No intelligent man would ever do so without—(*The Freeman*, July 5, 1878.) Yet we question whether the unconscious vulgarity, which can record or invent such utterances with complacency, will not compare favourably with the spirit which is for ever asserting its own superior culture, and, under a transparent guise of mock humility, is constantly assuring the whole bench of bishops, 'But for the mere accident of the establishment I am just as good as you.' It seems idle to urge upon minds so constituted that the disestablishment of the Church would not improve their social position. . . . The

average tone and temper of a class; its position relatively to the other sections of the community in education, birth, and affluence; its mean specific gravity of ability, energy, and self-sacrifice; its powers of geniality and intuition, which enable it to maintain its convictions without causing needless offence; such are some of the elements which determine the social standing of any body of men, and which no Act of Parliament can touch. . . . So long as a substantial proportion of Dissenting Ministers are men of inferior education and of intolerably dependent position, so long will their dead weight help to drag down their colleagues in the social scale." So far the *Quarterly*. We do not see, then, that our Nonconformist friends need so congratulate themselves on the paucity of their members who have joined the Catholic Church. It would appear the Anglican Establishment which worships like "Baal's priests on Mount Carmel" bids fair to carry off all the culture and refinement that they are capable of producing, and their conventicles must continue the resort only of a superstitious portion of the illiterate mob, or else go wholly to the wall. As to the stampede out of their enclosure made by the educated element, who can wonder at it? Coarseness is every where detestable to all men of refinement or gentlemanly feeling, but above all is it most detestable when connected with religion.

M. OTHENIN D'HAUSSONVILLE, in the article written by him in the *Revue des Deux Mondes*, from a portion of which we gave quotations last week, bears also his testimony to the inefficacy of secular education to influence the higher life. He goes on to treat of the method in which the young criminals of whom he speaks are dealt with during the time of their imprisonment, when such takes place; and, in describing the central prison of Poissy he says: "They all go regularly and for several hours a day to school; their education may indeed be carried on there to quite an advanced point, for almost all of them, when they arrive in the house, already know how to read, write, and do a little arithmetic. At the time of my last visit, there were only two of those who were there wholly illiterate; a further proof, let it be remarked in passing, of the slight direct influence of instruction on crime." Farther on he points out what manner of school it is in which they have been educated. He says: "The chaplain, whose cloth they have heard jeered at from their infancy, the moment he has turned his back, is, for them, a subject of mockery. The schoolmaster succeeds better, for study relieves their monotony." The writer, however, evidently a man of valuable experience on subjects of this kind, has no faith in bare secularism, "But," continues he, "without under-rating the future usefulness of the lessons taught them, I am not one of those who believe in the regenerating virtues of arithmetic or geography, separated from moral teaching. Now against moral teaching they are not less rebellious than against religious teaching; from which, besides, it is so difficult to distinguish it where youthful understandings are concerned." Their condition, then, is but little hopeful; they are the genuine nurselings of secularism. They have been taught to read and write and cipher; but they were also taught to mock at religion; the very sight of a priest furnishes them with a subject for their biting wit, and the course of their life is written on their faces, notwithstanding the higher studies to which their imprisonment entitles them. "It is enough to examine their countenances to understand the obturacy in which they live. . . . I sought on these young faces for an expression of repentance, of sadness, or even of seriousness; I did not find it. Indifference and bravado were alone to be read there." There is, however, a prison-school where more hopeful results are obtained; it is that of La Petite Roquette, a prison in which are detained offenders of less than 16 years of age, and we recognise a testimony borne to the value of religious teaching in the statement that there, of four teachers, one is a priest, and two others members of a religious order. M. d'Haussonville writes as follows: "The evil is a certain number of children remain too short a time at La Petite Roquette. The short term of their stay would discourage everyone else but the excellent director, M. Brandreth, who applies himself with an admirable zeal, during these few weeks, to re-awaken in the souls of the children the sleeping moral sentiment, to refresh the half-forgotten school memories, or to impress on the completely illiterate the first elements of primary instruction. He is assisted in his task by a chaplain and two Brothers of the Christian Doctrine, and this combination of efforts, thank God, is not lost."

SOME three or four years ago M. Paul Féval, one of the most brilliant French writers of the day, author of the "Duke's Motto," and several other high class novels, renounced free-thought and became reconciled to the Church. Since that time M. Féval has given his powerful intellect over to the service of religion, and amongst the rest he has written a history of the Jesuits, whose excellence is well testified to by the fact that, although recently published, it has already run through ten editions in the original French. The work has now been translated in America into English, and it seems rapidly growing there in popularity. We have not yet been able to procure a copy of it, but we hope ere long to lay a review of it before our readers. Meantime we clip from a contemporary the following

portion of a short notice, which we recommend, together with an extract to be found in another column, to especial attention:—"Paul Féval has been for many years known as a popular novelist. The disclosures he has made, who wrote against the Jesuits, and why they did so, with the overtures made to himself to join the band of mercenary writers, who are unfortunately ever ready to take any side that will pay best, are graphically described. The characters of the diplomatists and persecutors of the Jesuits, Choiseul in France, Pombal in Portugal, Aranda in Spain, and the smaller intriguers of other places are faithfully portrayed, as are the portraits of the saintly heroism of Francis Xavier, the persevering devotion of the wonderful Reccio, and the courageous and single-hearted work of the society in its Asiatic, American, and other Missions." Such is the nature of the true testimony that is borne to the merits of the great Society; as to the false, we find it mixed with the filth that disgraces such pages as those of Eugene Sue, relying on the anonymity of the author of "Le Maudit," or, it may be, swept up here and there second-hand by men of imperfect education, weak intellect, and extreme bigotry, who believe that it is for the spiritual benefit of "Protestant Christians," they identify themselves with Atheist writers abroad, the hangers-on of the "reptile fund" at home, and unspeakable offscourings such as those of the Parisian streets, of whom we have but now received so melancholy a picture, for they too, from their earliest years, have been taught to jeer at the Catholic priest. Nevertheless the old proverb holds good, and will continue to do so. "Dis moi qui tu hantes et je te dirai qui tu es," or in plain English, "Birds of a feather flock together."

A GENTLEMAN in Tapanui has given us a "warning," or, at least striven to the best of his abilities to give us one in a letter to the *Tapanui Courier*. We should not, however, have thought anything unusual about it had he not at the same time "warned" the *Christian Record*, and positively scalded the *Clutha Leader*, which newspaper he asserts to possess a "clumsy and venomous style," and to be in other respects just as bad as the *Tablet* or the *Record*. This gentleman, who signs himself "Plain Truth," and who is certainly plain enough whatever else he may be, evidently thinks that people ought to leave their consciences behind them when they embark for these colonies, and perhaps it may be that he himself having done so has never experienced any inconvenience for loss of the cast-away. But this is beside the question; what concerns us is that he accuses the *Tablet* of being in the same boat with the *Record* and the *Clutha Leader*, and as such he accuses us of seeking to revive here "threshed out disputes" and by such means endeavouring to "engender sectarian and national hatred." He alludes especially to the attack on Gury's theology and the defence of it published in our columns. Now we stoutly deny that we have done anything at all approaching that which we are charged with doing. We simply contradicted and exposed a false, and infamous, charge, made in pure wanton mischief against certain unoffending gentlemen, who had come to settle amongst us Catholics in New Zealand for our benefit and that of our children. In our place would not "Plain Truth" have done the same notwithstanding that suspicion of a derelict conscience? Suppose, for instance, it had been his own case—we assume him to be a gentleman engaged in rural pursuits in the neighbourhood of Tapanui. Had a correspondent then written a letter to the *Courier* and advised all its readers to beware of letting their bullocks graze in the neighbourhood of Mount Plain Truth, for "If they do," says he, "the police will speedily be looking out to identify hides," or it might be: "The grounds in that locality are laid down with poisoned bread and butter ostensibly to destroy stray dogs, but with the real intention of poisoning some children against whose parents the proprietor entertains a grudge." We fancy that under such circumstances "Plain Truth's" command of strong language would be called into requisition; and that he would not consider himself deserving to be stigmatised because of it as worthy only to "be deported at once out of the country as a firebrand and prostituted hireling." But this is precisely how the Rev. editor of the *Christian Record* acted by the Jesuit Fathers, now resident near Dunedin, and by all Catholics here and elsewhere at the same time. If men who preach on Sunday the commandment about bearing false witness, on Friday themselves bear such witness, and accuse us, who may without the least conceit boast of being as reputable of life as they are, of murder, theft, and every abomination, how shall we stigmatise their conduct as it deserves to be stigmatised; respect for our own columns withholds us from fully doing so, for such men deserve neither respect nor mercy. It was such men who started this "ugly controversy" and the *Tablet* has but acted in it as it was its bounden duty to act. No man of common candour can say otherwise. The Rev. Lindsay Mackie, when he was questioned concerning his action, replied with an impertinent smirk, that he considered he was acting in the interests of "Protestant Christians," and we have since seen the same, or words to the same effect, repeated simperingly in the *Christian Record*. It may, perhaps, interest his Reverence, then, to learn that there are Protestants in the province, probably Christians too, who do not approve of his action. "Plain Truth" includes him amongst the "firebrands and prostituted hirelings" who should be

deported from the colony; and the editor of the *Clutha Times* has considered it worth while to embody "Plain Truth's" letter to the *Tapanui Courier* in a leader, while the editor of the *Bruce Herald* has been at the trouble to insert both leader and letter in his newspaper. It is clear then that none of these gentlemen think the Rev. Lindsay Mackie acted at all for the good of "Protestant Christians," but rather that his conduct is deserving only of the "scorn" due to the "firebrand and prostituted hireling." And what must sting him still worse, they, evidently in special reference to him, make or endorse the statement that "Pharisaism" is as bad as "so-called Jesuitism." It is not safe, you see, to venture too much reliance on the prevalence of the aboriginal Jock-and-Jenny element now-a-days; it has been sadly diluted of late, and will undoubtedly continue to grow weaker here as elsewhere. As to the Rev. Lindsay Mackie's *alter ego*—if indeed there be any *alter* about him—he, the editor of the *Clutha Leader*, comes in for a double share of this mauling. We do not think, however, the *Clutha Times* has added to its respectability by referring to the gentleman's "character, conduct, and antecedents." This is hardly a dignified line to take at any time, and generally betrays a poverty of the cause it would support, unless indeed, under specially outrageous circumstances, as when, for instance, the *London Times* sent a revolutionary assassin to report to England on life at the Vatican; but ordinarily it is to be deprecated, and there are occasions on which the man practising it—we do not refer to the editor of the *Clutha Times*—would deserve to be distinguished by the title Carlyle confers upon some of the historical characters treated of by him, namely the title "Ruffian." In conclusion, we perceive the Rev. Lindsay Mackie has greedily seized upon every waif and stray, relative to this controversy, which he considered calculated to persuade the clients he panders to that the "meenister" was a man of learning, boldness, and truth, and has carefully inserted them in the *Record*. Will he be candid enough to publish there this leader and letter to which we refer? We very much suspect not. As a last word we may say that we are very sensible we also have been roundly taken to task by "Plain Truth," and that our contemporaries agree with him; but for this we were prepared. Is the *Tablet* not a Catholic paper in a Protestant country, and, therefore, a fair mark for much that is unjust and untrue? A little time ago, however, all sorts of abuse would have fallen upon us alone. Every one would have agreed with the Rev. Lindsay Mackie, and joined in crying us down, while no one would have dared couple him with us and call him "Pharisee." Therefore we still recognise that we have gained something, and we fancy these reverend gentlemen may discern a sign of the times that they will but little relish. We commend "Pharisaical Morality" to the especial study of the Rev. Lindsay Mackie and his brain-boxes.

THE "open Bible" and the right of private interpretation have, we perceive, met with a fresh illustration, and this time we find their effects held up for admiration in the "house of their friends." The *Catholic Presbyterian* (save the mark!) seems to have been trying to act up to the glaring contradiction betrayed in its name, and to have in spite of itself viewed with an almost Catholic eye a state of affairs that tends strongly to subvert its Presbyterian tenets. It has, then lately given a description of the state of religion amongst the American negroes that we find peculiarly instructive, and which is, moreover, something that stumping Biblicals may exercise their ingenuity in explaining away. For ourselves, we had always been under the impression that the unaided Bible was to work the salvation of mankind—at least, so the emissaries of the Bible Society have been dinning into our ears these ever so many years. What, then, are we to think of the facts now brought before us by a hanger-on of the Bible Society? We are told the negroes need ever so many things to improve their condition. "But the elevation of their moral tone, through the infusion of Christian principles, is their first great want, and must lay the foundation for any solid improvement." Still, we are told, again—"No population is more amply supplied with what are called the means of grace, and all pass under the Christian name." There is a slight indefiniteness about "these means of grace," but we suppose what is meant thereby is a vast amount of preaching and praying that goes on amongst these people, and which has, at least, had its foundations, in the "open Bible" and private interpretation of the Scriptures. In passing, we may remark that the negroes take a peculiar delight in their religious exercises, but the effect of these upon their lives is very superficial. "The tendency to rely on mere profession and outward forms, and especially on the manifestation of excited emotion in religious exercises, and upon religious talk, to the neglect of the plainest duties of practical piety, is very strong, and almost universal. Their moral tone and standard are generally low. They have the most defective views of morality, and a wonderful disposition to leave it no place among the essentials of religion. Even after many years of intimate acquaintance with them, we are still amazed at the seeming insensibility of many, even of the better classes, to the obligation of contracts and the plainest duties of veracity and chastity; and it is wonderful how they can interweave the most immoral ideas and practices with the very teachings and observances of religion." We

cannot, however, credit direct recourse to the "open Bible" with this state of things, because we are expressly informed that this, to a great extent, does not prevail amongst them. "It might seem that with the Word of God in their hands they would be ensured against serious or flagrant errors, and that their reading of the Scriptures, accompanied with even their simple explanations, would at least do no harm, and might lead some to Christ, But alas! thousands of their ministers are unable to read a word, and do not desire to learn. It is a common saying with them that 'the Bible is for the white man and the Spirit for the black man;' and thus they feel at liberty to palm off their foolish fancies, and false doctrines, and worse than false morality upon their credulous hearers as spiritual preaching, superior to Scripture instruction." So much, nevertheless, we may undoubtedly gather that at a time when it was a physical impossibility that the greater part of mankind could learn to read, were the Protestant view the true one that the world's religion was to be guided by the the "open Bible," the religious condition of the world, and more especially of those barbarous races which the Church alone had power to deal with and civilize must have been monstrous, and nothing short of monstrous. Even in the midst of modern civilization, and of a prevalent Christianity, for the most part of the Biblical kind, a docile, intelligent race, endowed with peculiar religious instincts too, because of their inability to read, but making use of their right of "private interpretation," and relying on their recollections of such oral instructions in scripture as have been received by them, have fallen into all sorts of grotesque errors, and while professing profound Christian convictions are found of most dishonest life. The fact very decidedly makes against the "Evangelical" notion of the "open Bible" and the Church composed of "true believers" only. But again, we find that even amongst that section where the Bible is read things seem scarcely better. "But even Bible reading preachers are generally wholly unprepared to expound the Word, or even to quote it correctly. Think of a city preacher exhorting his flock to 'bring forth fruit and meat for repentance;' and yet the writer heard this said? Think of a presiding elder, of much more than average ability, affirming that the first instance of the use of animal food recorded in the Bible is that of the flesh brought to Elijah by the ravens; and of another, explaining the words in the first Psalm—'nor standeth in the way of sinners'—as describing the conduct of the wicked in hindering sinners from coming to Christ; and still another, who rendered the description given of the severe trials to which the house built on the rock was exposed thus—'and the rain descended, and the floods came, and the winds turned blue.' The saddest fact of all is that the great mass of this people prefer such preachers to any others, no matter of what denomination or howsoever gifted. Even those who cannot be charged with preaching above the heads of such hearers—being plain and practical, impassioned and sprightly in their style, and thus seemingly adapted to the tastes of this people—including many who, in former days, were eminently popular and successful in this very field, are now forsaken for coloured ignoramuses and fanatics." It appears then that it is not every one who, being able to read the Bible, is necessarily, according to the "Evangelical" view, capable of profiting by it to the saving of his own soul, who is also able to declare the sweetness of salvation, so as to win over the soul of his neighbour, a somewhat anomalous fact. And it further appears that it is not always desirable a people should choose their own teachers. Things, both of them, that go, at least, towards pointing out the extreme reasonableness of the doctrine which teaches that God not only gave the Bible to "make men wise unto salvation," but that he appointed means by which its true meaning should be interpreted to men, and that He authorised a particular teaching power to which mankind should look for safe instruction and guidance. The *Catholic Presbyterian* has decidedly furnished us with one proof more of the invalidity of his tenets.

OUR contemporary, the *Catholic Presbyterian*, which title, by-the-way, we suppose might be read as theological for the "Ubiquitous Scotchman," seems somewhat mixed as to his doctrine relating to conversion. He is perfectly horrified because certain poor Negro interpreters of Holy Writ still believe in the possibility of "visions and revelations." He gives as an astounding and melancholy example the following:—"One of them lately, in a sermon, formally propounded the doctrine that as Paul heard a voice and saw a light at his conversion, others in our day may expect the same." Why, we have heard, over and over again, this very conversion of St. Paul urged as a strong argument in favour of sudden conversions, and more especially of those worked in the midst of convulsions at "Revivals," and that not by black preachers, but by some as white as white could be. We learn, then, that the momentary conversion continues an every-day fact; it is but the outward supernatural manifestation that is a shocking impossibility and a gross superstition. Or, indeed, we may say, this peculiar manifestation of a voice and a light, is the outrageous expectation only to be found amongst niggers, for surely the revivalist kicking-fits that enlightened whites regard as quite a ears, heard a most reputable white minister openly invoke, must be regarded as in some sort supernatural, supposing, that is, the conver-

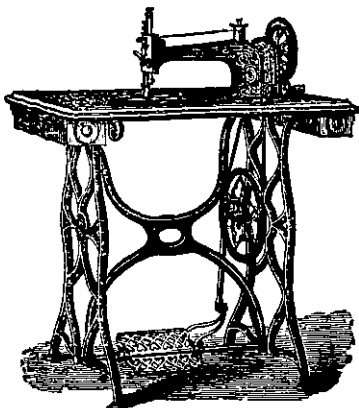
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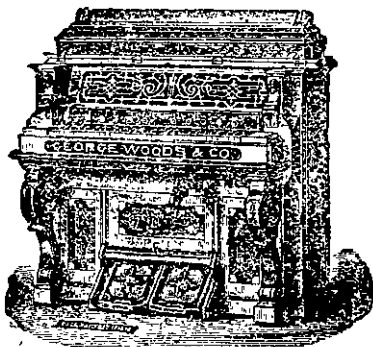
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sion marked by them to be genuine. Civilized white ministers, then, find themselves in a position to maintain that it is orthodox and edifying to expect sudden conversion attended by supernatural manifestations, but exclude the voice and light. Negro ministers maintain the same doctrine but accept the whole account, given in Holy Writ, and look for a voice and a light as the right accompaniments of sudden conversion. Yet the white ministers are the "salt of the earth," the genuine shepherds, while the poor black preachers are but "blind leaders of the blind" and the ditch of Acheron assuredly awaits both them and their congregations. This is reasoning quite unworthy of the "Ubiquitous Scotchman."

A FRENCH journalist writes to the London *Times* that Marshal MacMahon has been turned out by M. Dufaure and not by M. Gambetta, or the Republicans. The writer continues to the following effect: The history of this three days' drama is one of the most curious phases of French contemporary history. The attacks upon the Government in the first crisis were rather directed against the Marshal than the Cabinet. The onslaught was premature but that the Presidential power was put in question was acted upon by the Marshal and his friends immediately after the elections of January 5. Secret consultations held at the Elysée were variously reported of, but their secret was well kept. What is certain is that divers influences, connected with the Presidential question were brought energetically to bear on the Marshal. The ministerial crisis was greeted at the Elysée with joy; the Marshal's friends thought a solution favourable to their designs was at hand, and hoped the majority would do away with M. Dufaure. In this case the Marshal would make the most of the complication; in the event of the Republicans mending their error he could retire in company with and under the patronage of M. Dufaure, which must produce a deep impression upon the country. Therefore the Marshal showed no dislike for the Ministerial programme, regarding it as a secondary matter. Proof of this was given by the conflict concerning the military commands. The victory of the Ministry was a great disappointment to the Elysée; but its main preoccupation continued to exist. The Marshal was aware that he was unable to bring about the object desired by him and for which he had been appointed, namely,—a monarchical restoration. His friends judged that by his military prestige he could only help to consolidate the Republic, and this they were resolved should not be done. It is a mistake to say the Marshal's resignation was a sudden caprice; it was coolly and designedly planned. The following proves this: General Gresley appeared the chief cause of the resignation, for it was he who mooted the changes so distasteful to MacMahon; yet it was MacMahon who had patronized Gresley, and presented him to the Cabinet as Minister of War. The Marshal had managed, although not strictly in accordance with the Constitution, always to reserve to himself the right to designate the Minister of War and to control his acts. But circumstances had previously occurred to prove to the Marshal the steps Gresley as Minister of War would adopt respecting the chief military commands. Immediately on his appointment General Gresley had an interview with the Marshal and discussed with him the question on which the resignation afterwards took place, but there was no disagreement between them. This happened before the vote of confidence, so that it is obvious there was no concern felt at the Elysée about the details of a future resignation; there they were still counting on M. Dufaure's fall. The course to be adopted by M. Gresley was no secret; the Marshal especially was well aware of it. Gresley especially cannot be suspected of having plotted against him; the only member of the Cabinet with whom the General had any intimacy was M. Léon Say, and to him he communicated his report on the chief military commanders after it had been sent to the Elysée. This was on Saturday night, but it was not until Tuesday morning that the Marshal's resistance was suddenly shown; he, then, having read the decree, threw his pen from him and refused to sign it. All this goes to prove that the resignation had been previously decided on, but its method only now adopted. A certain Deputy expressed this opinion as follows:—"The Marshal does not leave power in order not to sign the military decree; he will not sign the decree in order to leave power." This account hardly represents the Marshal to us in the chivalrous light in which he has been exhibited in this connection. It would enable us to think much more finely of him as laying down his eminence rather than submit to an affront offered to old companions in arms, than we can think of him as resolved on his resignation at any rate, but suddenly seizing as its pretence this military decree only when he found himself driven into a corner by M. Dufaure, and abandoned by the Conservatives. Still we are not, as yet at least, in a position to contradict it.

WE are convinced that there is no part of the world in which the English language is spoken where there may not be found some amongst the Catholic population, be it few or many, who will feel as grateful to the Holy Father, and as much delighted as if some personal honour had been conferred by him on themselves, at learning that His Holiness has in truth offered the dignity of the Cardinalate to Dr. Newman. For certain reasons, because the venerable ora-

torian does not at his advanced age feel himself able to live out of England, as the acceptance of the office would demand, the dignity has been declined; but none the less Rome has conferred honour where honour was due, and many will rejoice and have rejoiced at the gracious action. At a meeting of the "Catholic Union of Great Britain," held in London on February 22nd last, the Duke of Norfolk referred to this. His Grace said that, although it might seem impertinent to interfere after the honour had been declined, since it had been commented on in the public papers, he would venture to move certain resolutions to the effect that the intelligence had been received by the Catholic Union with profound gratification; that the Union desired to lay before the Apostolic throne "an expression of unfeigned gratitude for the honour thus shown to one whose name is especially dear and precious to the Catholics of the British Empire, and also greatly venerated by his countrymen generally for his high moral and intellectual endowments;" and that the Union begged permission also to congratulate the Very Rev. Dr. Newman. The Marquis of Ripon seconded the resolutions and bore a high testimony to Dr. Newman's merits; he said, amongst other things, "It was a subject of delight for him to do honour to the great man, and display the high esteem he had for him. For he felt he was merely paying a debt of gratitude to one whose writings he chiefly was indebted to for the greatest blessing of his life—of being brought into the Catholic Church." There are many who feel with the Duke of Norfolk and the Marquis of Ripon: indeed, we know of no instance in which the promise of Christ that they who forsake all for Him should here receive an hundredfold in return, has been more visibly fulfilled. We know what it was that Dr. Newman gave up, and we know how dear the struggle cost him. Friends and position, beloved pursuits, and the august home whose venerable tone finds no parallel except in his own life; as Mr. Matthew Arnold points out. All were relinquished mercilessly in his own regard, and all else so far as this world's feelings and ambitions are concerned. But he has received even an earthly recompense, unexpected and unlooked for. He is everywhere honoured to-day, and amongst every section of men; even those who are most opposed to the creed of his adoption accord him, personally, their admiration. He lost the venerable shades of Oxford, with all those traditions and associations he was so fitted to delight in, but he gained the great mountain of the Catholic Church, on which once to have stood confers on Oxford its greatest glory, and most reverend memories. He lost friends, but he gained spiritual children, and for the love that might have been borne him within the limits of English learning and refinement, he has gained a deep love amongst all ranks of men and spreading to the utmost limits of the world. We repeat it, wherever the English language is spoken to-day, there are many who rejoice in his honour as at some high favour conferred upon themselves personally.

APOSTOLIC LETTER OF HIS HOLINESS, POPE LEO XIII., ANNOUNCING A UNIVERSAL JUBILEE TO IMPLORE DIVINE ASSISTANCE.

LEO. XIII. POPE.
TO ALL THE FAITHFUL OF CHRIST.

[Translated for the *New York Freeman's Journal*.]

THE Sovereign Pontiffs, Our predecessors, following an old institution of the Roman Church have been accustomed, from the commencement of the Apostolic Burden, with which they were charged, to open to the faithful, with paternal liberality, the treasures of heavenly gifts and to order throughout the Church common prayers, so as to afford the faithful the occasion of a spiritual and salutary advantage, and to excite them to bring upon themselves the aid of the Eternal Pastor by prayer, by pious works, and by the relief of the poor. It was, on the one hand, like an auspicious gift which the Supreme Heads of religion distributed from the outset of their Apostolic ministry to their children in Christ, as a holy token of that charity with which they surrounded the family of Christ; on the other hand it was a solemn duty of Christian piety and virtue, offered to God, by the faithful united, with their pastors, to the visible Head of the Church, to the end that the Father of Mercies might regard favourably, *custodire dignaretur ac pascere*, not only His flock, to use the words of St. Leo, "but also the shepherd and his sheep." (Serm. iii., al. v., on the anniversary of his election.)

Actuated by this design, and, on the approach of the anniversary of Our election, following the example of Our predecessors, We have resolved to proclaim to the whole Catholic world an indulgence in the form of a General Jubilee. We know perfectly well how necessary the fulness of Divine grace is to Our weakness in the difficult ministry intrusted to us; We know by long experience the lamentable condition of the times we have come to, and the great storms by which the Church is assailed in our day; finally the public affairs that are rushing forward to destruction, the fatal designs of impious men, and the threats of Divine wrath, which have already fallen severely upon some, make us fear the coming of evils which are daily growing worse.

But, as the special benefit of a Jubilee tends to the expiation of the stains upon the soul, to the performance of works of penance and charity, to the multiplication of exercises of devotion; as the sacrifices of justice and the prayers offered up by the unanimous zeal of the whole Church, are so fecund and pleasing to God, that they appear to do violence to divine mercy, we must have a firm confidence that our Heavenly Father will regard the humility of His people, and that

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AND
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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.

restoring things to a better condition, He will bring us the relief and the light desired from His mercies. For, "if," as the same Leo the Great says, "our spiritual enemies may be conquered by the correction of morals which the grace of God granted to us, the power of our corporal enemies will also fall, and they shall be weakened by our conversion, who oppress us, not because of their merits, but because of our sins." (Serm. i. for Lent.) Hence it is that we earnestly exhort each and all the children of the Church, and we pray them, in our Lord, to unite their prayers to ours, together with all supplications and exercises of Christian discipline and piety; We beg them, with God's help, with the greatest zeal, for the welfare of their souls and for the advantage of the Church, to avail themselves of the grace of the Jubilee extended to them, and of this time of heavenly mercies.

Now, then, by the mercy of Almighty God, and basing ourselves upon the authority of the Blessed Apostles, Peter and Paul, in the name of the power of binding and loosing which God has confided to us, unworthy as we are—to each and all faithful Christians of both sexes residing in our venerable city, or coming to it, who, from the first Sunday in Lent, that is to say, from March 2nd to June 1st inclusively, Pentecost Sunday, shall have paid two visits to the Basilicas of St. John Lateran, of the Prince of the Apostles, and of St. Mary Major, and who there, shall, for a certain length of time, have offered up pious prayers to God for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies, for the conversion of all who are in error, for concord among Christian princes, for the peace and unity of all faithful people, and according to our intentions; to these faithful who once during the time above indicated, shall have fasted by using only fasting food, on days other than those included in the Lenten Regulations, or such other days as are consecrated by the precept of the Church as subject to the same fast of strict observance; and who, having confessed their sins, shall have received the Most Blessed Sacrament of the Eucharist, and who shall have given alms, either to the poor or to some pious object, such as the devotion of each shall suggest;—as to others, who shall reside anywhere outside of Rome, and who, during the three months indicated above, shall have made two visits to three churches in the same city, or in the same place or vicinity as indicated by the Ordinaries of the places or their Vicars, or officials, or in their absence, and according to their instructions, by those who exercise the care of souls (these visits shall be made three times where there are but two churches and six times where there is but one) and who shall have devoutly performed the other acts enumerated above—to all we give and grant the Plenary Indulgence of all their sins, which it is customary to grant to those who, in the year of Jubilee, visit the churches designated in and out of Rome. We grant also that this Indulgence may be made available, by means of suffrage, to the souls that have left this life in union of charity with God.

Moreover, we grant to Ordinaries of places, the power, according to their wise judgement, to reduce the number of visits to a smaller number for Chapters and Congregations, Secular as well as Regular, for Associations, Confraternities, Universities and Colleges of all kinds, who shall visit processionally the churches herein mentioned.

We grant to navigators and travellers, as soon as they shall have returned to their homes, or elsewhere, at some fixed station, the authority validly to obtain the same Indulgence, by performing the acts prescribed above, and by making six visits to the Cathedral or principal Church, or the parochial Church at their homes or at the station where they may be. For Regulars of both sexes, even those in perpetual cloister, and for other ecclesiastics, or laymen, secular or Regular, detained in prison or in captivity, or prevented by any other obstacle, who may be unable to perform the aforesaid acts or any of them, we also grant, and permit all Confessors actually approved by the Ordinaries of the places, to change these acts for other acts of piety or to postpone them until the first opportunity, and to prescribe such as the penitents may be able to perform, likewise, to dispense from Communion all children who have not yet made their First Communion.

Moreover, We grant the permission and the faculty to all faithful Christians, and to each one of them, lay as well as ecclesiastical secular as well as regular, of whatever orders or institute that it may even be necessary to specify particularly, to select for this purpose such Confessor as may be pleasing to them, secular or regular, among those approved (this applies even to nuns, novices and other women being in cloister, provided this Confessor is approved for nuns) with power and authority to hear the confessions of those who shall come to him with the intention of profiting by the present Jubilee, and of performing the other acts necessary to gain it, and within the period of time designated, to absolve them for this time, and *in foro conscientiae* at least, by imposing upon them a salutary penance and other lawful conditions (and this includes heresy, after having first made them abjure and retract, as of right, their errors), from excommunication, from suspension and other ecclesiastical sentences, from censures incurred, or pronounced or inflicted by law, or by man, for any cause whatsoever, even in cases reserved to Ordinaries, and to Ourselves, or to the Apostolic See, even in those which are reserved to each of them, and to the Sovereign Pontiff and the Apostolic See, under a special form, and which may not otherwise be considered included in other concessions, however full they may be, (castitatis, religionis et obligationis, quæ a tertio acceptata fuerint, seu in quibus agatur de præjudicio tertii semper exceptis, nec non pœnalibus, quæ preservativa a peccato nuncupantur, nisi commutatis futura iudicetur ejusmodi, ut non minus a peccato committende refrenet, quam prior voti materia) and to dispense penitents of this class, engaged in holy orders, even regulars, from the exercise of these orders and the obtaining of the higher orders; and from hidden irregularity incurred solely for violation of censures.

In the meantime, we do not intend, by this Brief, to grant dispensation for any other irregularity, whether from fault or from defect; whether public or hidden, or known, or other unfitness or inaptitude in whatever way contracted, nor in the aforesaid cases to grant the faculty of giving these dispensations, or to restore the ability, or to reinstate the guilty in their former condition, even *in foro conscientiae*, nor to derogate from the Constitution published with

the proper declarations by Our predecessor, Benedict XIV., of happy memory, commencing thus: *Sacramentum penitentiae*. Finally, this Brief cannot, nor should it be made available to those who, either by us and by the Apostolic See, or by any Prelate or Ecclesiastical judge, shall have been by name excommunicated, suspended, or interdicted or who shall have been publicly indicated or denounced as having incurred other judgements and censures, unless they have, during the period indicated, made satisfaction, and who have not placed themselves right, as far as required by their duty. But if they have been able, in the judgment of the Confessor, to satisfy, during the prescribed time, We permit them to be absolved *in foro conscientiae*, and with the sole object of gaining the Indulgences of the Jubilee, by satisfying the obligation as soon as possible.

Hence it is, that in virtue of a holy obedience, we formally enjoin and ordain by the tenor of this Brief, on each and all Ordinaries wheresoever they may be located, and on their Vicars and Officials, and, in their absence, on those who are in charge of souls, from the time they shall have received copies written or printed of this present Brief, to publish it, and cause it to be published in their Churches and Dioceses, in the Provinces, cities, towns, lands and other regions, and to designate the church or churches to be visited, as set forth above, to their people, after having, as far as possible, properly prepared them by the preaching of the Word of God.

And this, notwithstanding the Apostolic Constitutions and Ordinances, especially those in which the faculty of absolving, in certain express cases, is reserved to the reigning Sovereign Pontiff, so that similar or different concessions of Indulgences and faculties of the same kind may not be applied to any one, unless express mention or special exception to them be made; notwithstanding, also, the rule relative to Indulgences that should not be granted *ad instar*; notwithstanding the statutes and usages established even by the oath of religious orders, whether Congregations or Institutes, by Apostolic confirmation, or by whatsoever other consecration, and the privileges, indulgences and Apostolic Letters granted, approved and renewed in any manner whatsoever to these Religious Orders, Congregations or Institutes, and to the members thereof.

Of all these acts, and of each of them, although mention should be made of them, as well as of their tenor, in a special, specific, express and individual manner, and not in general terms tending to the same end, even when they ought to be expressed otherwise, or that some other required form should be observed in this regard, we hold as included in the tenor and form of their usage as sufficiently observed by this Brief; and for this time in particular and specifically, and solely in view of the aforesaid effects, we except it as well as all other things to the contrary.

But that our present Brief, which cannot be taken to every place, may the more readily come to the knowledge of all, we desire that copies of this Brief, signed by the hand of some notary public, and furnished with the seal of some person having an ecclesiastical dignity, may be received in all places on earth, as readily, as these presents themselves, if they were presented or produced.

Given at Rome, near St. Peter's, under the Fisherman's Ring, on the 15th day of February, 1879, and the first of our Pontificate.

L. CARD. NINA.

ARCHBISHOP VAUGHAN'S SECOND LECTURE. "MAN."

(From the *Freeman's Journal*.)

LAST Sunday night I endeavoured in my Introductory Address to clear the ground before us by defining terms, pointing out our *locus standi*, and indicating in a general way the limits of science and the errors into which, in their method, some so-called scientific men are only too ready to fall. I, moreover, adduced some reasons for the opinion that the more "Nature" is properly interrogated so much the more does she give signs and hints and indistinct indications of the existence of those truths which are taught by the Christian scheme. I took some little pains to bring out the fact that, after all, if science keeps scientifically to its province, it can tell us comparatively very little regarding that which we care most to know about. As to cataloguing and ticketing shells and fossils, and explaining the habits and functions of animate nature, that has its use and interest; but it is not to be compared to the interest which we feel in those higher spheres of knowledge into which Science, from the nature of the case, is not privileged to enter. It is of some importance to remember this; for if it be true that Science is bound down to this comparatively humble sphere of action; if it be true that it has no business to raise its voice in dogmatically declaring what life, and matter, and mind are, and their origin and destiny, and what God is; if it has no vocation to enter the lists in these fundamental positions, so essentially connected with religion; surely if this be the case, we may be somewhat surprised that scientific men should thus dogmatize, or that any one should imagine that Science and Religion could possibly be in antagonism. To convince you that the tendency of some leading scientific men to dogmatize and assert, instead of to prove and verify, has a real existence, and is exerting a mischievous influence at the present hour, I need but remind you of the celebrated Virchow's address before the Association of German Naturalists and Physicians at Munich in 1877. Speaking of the doctrine of man having been evolved out of matter or protoplasm, he says: "All this is very fine and admirable, and may ultimately prove true. It is possible. . . . I have no objection to your saying that atoms of carbon also possess mind, or that in their connection with the Plasticidule company they acquire mind; only I do not know how I am to perceive this. It is a mere playing with words. . . . The processes of the human mind may ultimately find a chemical explanation; but at present, in my opinion, it is not my business to bring these processes into connection. . . . Throughout this discourse I am not asserting that it will never be possible to bring psychical processes into an immediate connection with those which are physical. All I say is, that we have at present no right to set up this possible connection as a doctrine of science; and I must enter my decided protest against the attempt to make a premature extension of our

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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doctrines in this manner, and to be ever anew thrusting into the very foreground of our expositions that which has so often proved an insoluble problem." He continues: "I am persuaded that only by such resignation, imposed by us on ourselves and practised towards the rest of the world, shall we be able to conduct the contest with our opponents, and to carry it on to victory. Every attempt to transform our problems into doctrines, to introduce our hypotheses as the bases of instruction especially the attempt simply to dispossess the Church and to supplant its dogmas forthwith by a religion of evolution—be assured, gentlemen, every such attempt will make shipwreck, and its wreck will also bring with it the greatest perils for the whole position of Science. Therefore, let us moderate our zeal; let us patiently resign ourselves always to put forward, as problems only, even the most favourite problems that we set up; never ceasing to repeat a hundredfold a hundred times: "Do not take this for established truth: be prepared to find it otherwise; only for the moment we are of opinion that it may possibly be so." Professor Tyndal, who made himself conspicuous, not to say notorious, as a Materialist, in his celebrated Belfast Address, frankly acknowledged that Science is surrounded by mysteries on all sides, while at the same time he lets out, almost in spite of himself, that irrepressible yearning after another world and a Divine Being which is found at the heart of every seriously intelligent man. "As regards knowledge," he says, "physical science is polar. In one sense it knows, or is destined to know, everything. In another sense it knows nothing. Science understands much of this intermediate phase of things that we call Nature, of which it is the product; but Science knows nothing of the origin or destiny of Nature. Who or what made the sun, or gave his rays their alleged power? Who or what made and bestowed upon the ultimate particles of matter their wondrous power of varied interaction? Science does not know; the mystery, though pushed back, remains unaltered. To many of us who feel that there are more things in heaven and earth than are dreamt of in the present philosophy of Science, but who have been taught, by baffled efforts, how vain is the attempt to grapple with the Inscrutable, the ultimate frame of mind is that of Goethe:

Who dares to name His Name,
Or belief in Him proclaim
Veiled in mystery as He is, the All-enfolder?
Gleams across the mind His light,
Feels the lifted soul His might,
Dare it then deny His reign the All-upholder?"

("Fragments of Science," p. 644-5). Though I cannot understand how Tyndal or Goethe could feel much difficulty in daring to "proclaim belief in God" if they did not "dare to deny his reign"; though I can scarcely imagine a more grotesque "ultimate frame of mind" or "intellectual position" than that; still, it is something for them to be so over-pressed by the arguments for God's existence and governance as to make them hold their tongues, whilst reasonable men are enforcing its truth with every possible variety of argument. Anyhow, this seems to be the position of Science—it cannot deny, and dare not, for it would contradict its own canons if it did; it cannot affirm "a belief," and dare not, for Science has nothing to do with belief, but with experiment and verification, after having taken a number of things for granted. The most we can expect it to do for us is to present us with fresh and fresh evidences of the power and wisdom of that All-wise Being with whose works it is ever coming in contact.

Having thus let Science down gently into its legitimate place, I will now proceed, without delay, to develop the first Argument that comes on my list touching the reasonableness of Christianity and the shallowness of Unbelief. This first Argument is founded on the origin and character and faculties of man. No subject could be imagined of greater interest to all of us than that which has to do with our own species, and with the position which we ourselves hold in this universe of which we form a part. The proper study of mankind is Man, and with that study we shall be engaged this evening. Indeed it not only is most interesting personally, and a proper study for all mankind, but, what is more to the purpose, it is a study of the highest scientific importance at the present day. Mr. Mott, in his remarkable address "On the Origin of Savage Life," says most truly, and Mr. Mivart endorses his words, that "questions concerning the origin of mankind have become either the radiating or the culminating points in most branches of science;" and, therefore, in treating of this subject, I am entering straight into the arena with my opponents, and am joining issue on a fundamental question, upon which not merely the past but the future of the race depends.

What, then, is the teaching of the Negative School with regard to the race of which we form a portion? What does this school proclaim as the outcome of "Science" regarding the origin of this large and distinguished assemblage which is listening to my words? If a disciple of this school were standing in my place, he would tell you that Science had achieved another victory in the discovery of your origin; and he would most probably express himself as follows:—"You desire, my dear friends, to know what you really are. I am a scientific man; I am a votary of verification and research, and I take nothing for granted, but prove everything, as I slowly advance along the arduous path of true enlightenment. I have felt that the proper study of mankind is man; and that most momentous interests depend upon the right interpretation of facts connected with our noble species. You naturally desire to know what you are, or rather whence you come, so that you may make a guess whither you are going. Well, after deep study and untiring scrutiny, I, that is to say Science, which takes nothing for granted, have come to the distinct conclusion that you have been evolved into your actual state of comparative perfection from the dirt beneath your feet. To have arrived at your present position you have gone through innumerable changes for the better. Just before you became men, you were monkeys, before monkeys, mud-fish. Of all existing apes, my great master, Mr. Darwin, says that you are immediately descended from the broad-breastboned group; and that the gorilla, of all the animal creation, is most like you in appearance. True, you have the wrist-bones of the chimpanzee, the legs of the gibbon, the bridging convolutions of the long-tailed thumbless spider-monkey, and the voice of the long-armed ape; and, therefore, we are more inclined on the whole to believe that you are

somehow or other related, in this way or that, with all the various species of monkeys that can be found in the old and new worlds. Whatever be the case, you began your being from the lowest and most brutal stage of existence; and, by a marvellous process of bettering yourselves, you have at last arrived at your present happy condition. But, mark you, this is the great and never-to-be-forgotten discovery of science, namely, that, though it admits that you have outstripped all your fellow-monkeys in the race of life, still it has found out—and you must ever firmly bear it in mind—that the difference between you and the lowest brute in the field is merely a difference of degree, not a difference of kind. You all belong to the same happy family; and some amongst you have bettered yourselves, and others have not. Hence, you see you started with a very poor stock-in-trade for getting on in the world. Your distant ancestors were dumb as brutes are dumb; they could speak no articulate tongue; they had no idea of moral duty, of right or wrong, no freedom of will, no soul; they were veritable brute beasts, without reason and without conscience, without notion of virtue or of honour; and, in point of fact, could in no way be distinguished from those irrational beasts which are now served up to you for food. This is, I know, not very flattering; but Science is Science, and it is our duty to hail its victories with joy, whatever the consequences may be. You may pride yourselves on calling yourselves ladies and gentlemen, but, to speak scientifically, a Newton, a Shakspeare, a Dante, or St. Augustine, does not differ in kind but only in degree, from the gorilla, the chimpanzee, or the baboon; and if such men as these are so situated, you might bear with patient resignation the destruction of your ancient superstitions." Or to speak seriously, in the words of Elam: "As Virchow observes, it is not altogether the question what we ourselves mean by our theories, expressed with 'modest reserve,' as what the rough and trenchant logic of the outer world makes of it. And *this* is what is made of the Evolution doctrine generally: The dog has just as long a pedigree as we have; he descends from the same original pair of vertebrata; and tracing these backwards, our common origin was a molecule or protoplasm, which had been formed by mechanical force from carbon, hydrogen, oxygen, and nitrogen. What essential difference then is there between man and the dog, and why should we hesitate to do to the one, what we do daily to the other?"* Now all this sounds very grotesque, very absurd, and very empty talk. But, for all that, I have not exaggerated the position of the Negative School in their account of the origin of man. They declare that "Science" has made this discovery; and, overawed by the dogmatic and bold assertion of those who by means of the word "Science" impose upon the multitude, thousands are beginning to believe that after all, they are merely animals, with sharper faculties than others, who have to live their day upon the earth, and then to die into it again. I need not ask you to figure to yourselves the chaos society would be thrown into if such a doctrine as this became widely acted upon, and popular. Now, my object to-night is to show that this doctrine of the Negative School is shallow; and that man is different, not merely in degree, but in *kind*, from the brute creation; that man is not a bestial animal which, by a process of gradual improvement, has at last grown out of being a bestial animal into being a man; but that he is separated by an impassable gulf from the brute creation, and possesses endowments and attributes which, in the eyes of any reasonable person, would place him as a man at once in a category by himself, far out of the reach of the highest form of mere irrational animal existences. Now, the theory of the Negative School is, that man has arrived from the brutal stage to his present perfection by going through a long, almost or quite imperceptible, course of evolutions in the direction of improvement; throwing off the brute by slow processes and degrees, and putting on the man. If such be really the case, surely we ought to be able to light upon specimens in their various stages of transition—just as we may see on some trees, buds, flowers and fruits developing at one time towards their perfection. But do we see this? Have these scientific men ever seen it? Has any traveller ever imagined that he has seen anything of the kind? If the transition be so very gradual, how does it happen that there are not thousands of creatures approaching so near to being men, and yet keeping so near to being animals that no one can tell which they are? As a practical matter of fact, have you ever read of any travellers or explorers coming upon a race of creatures in any part of the globe, however savage and unknown, which puzzled them for one single instant as to whether they were men or brutes? Have any of these bold adventurers ever by mistake shot a man, thinking him to be a brute, and sent his skin as a curiosity, or a new discovery, to his friends at home, or to some scientific society? It may be difficult to draw the line between the exact beginning of day and the ending of night, but I have never heard of any difficulty in knowing a man when you see him from an irrational brute. And why? Because they are separated by a radical difference, by a dividing line which for ever separates man from those animals over which he exerts so sovereign a mastery.

Allow me to bring before your attention a living argument in favour of the truth of what I say. If it could be proved that the most degraded type of man, the lowest form known, possessed qualities and characteristics which are common to him with all civilized men, and which animals do not possess; if it could be shown that he was thus cut off from the brute creation by profound radical differences; surely it would reasonably follow that he would also differ in his origin from irrational nature;—being radically different and *sui generis* in faculties and powers, he would reasonably be conceived as different, not merely in degree, but in *kind* from the brute creation. Now, what is generally looked upon as the lowest type that has yet been discovered? According to Mr. Mivart, a very high authority—and I believe his view is generally adopted by those who have much experience of savage life in various parts of the globe—the aborigines of Australia exhibit the lowest form of humanity that has yet been found. They, it is said, are nearest to the brute creation. "As we have said," says Mr. Mivart, "the native Australians have much pretension to the post of lowest of existing races." In another place he remarks: "The Australians are generally believed to be the most hopeless subjects of missionary effort." And of all Australian tribes the most

* Not an imaginary address.

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Class—Beverages.

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savage and inhuman are those who dwell in the north, about the Gulf of Carpentaria. Such, then, being the case I ask—Would it not be a fair test to secure one of these lowest specimens and examine whether or no he possesses, at least in rudiment, those faculties and characteristics which are common to all men, and which no brute has ever been known even to simulate? If it were, at first sight, or after a short experiment, evident that one of these savages, or one of their children, which would be better, possessed the same mental endowments, the same in kind if not in degree as any ordinary Christian; would it not be reasonable to conclude that they belonged to the same family, and that that family was separated by a gulf which was impassable from the animals of the field, or the various varieties of apes? Fortunately, I am in a position to prove to you, by a practical demonstration, that this lowest race amongst mankind does possess such qualities as all men are endowed with, and which all irrational animals lack. I have but to give you the history of "Bobby," the little black boy, who accompanied me this evening, dressed in cassock and surplice, into your presence. This little black boy who is now going through his studies with the Marist Brothers of St. Patrick's, represents the living argument to which I refer. When I first arrived in this colony it happened that a man came to the Vicar-General's office, and asked if he could see me. I had an interview with him. He told me he was going home, having been very successful in digging for gold in the north of Queensland. But there was one difficulty in the way. He had brought down a little black child from the Gulf of Carpentaria, whose parents had died, or had been killed. He had brought the child to Sydney; and as he thought it would probably die of cold if taken to England, he was anxious to find some one who would be willing to take the child and keep it, and be kind to it. And having heard my name he made so bold, he said, as to ask me to do this act of charity. I consented, on the condition I should see the boy first, so as to make sure he was not a white boy with a black face. I think the child must then have been about five or six years old. Here he is before you. Now this child had been brought straight down from the Gulf of Carpentaria. He came fresh and clean from his native forest; and would bring with him in his person the genuine and unadulterated characteristics of that savage tribe to which he was said to belong. Here then, was a living example, exhibiting itself in all its native reality, of the lowest and most savage type of humanity that is extant on the earth. And not only a living example, but one in the first years of existence, with merely the germs of its powers in any exercise; and almost rudimentary in its development of body and mind. Now what did I find in this young specimen of an aboriginal Australian? Did I find the smallest possible difficulty in knowing him to be a human being? Did I imagine it possible for a moment that he was of the mere brute creation? Far from it. He was human and rational and intelligent, and as much the child of human parents as any child that has ever been born. Though he could only speak a word or two of English, he could speak the language of his tribe; he had a sense of duty, and knew the difference between duty and pleasure; he knew the difference between right and wrong, between justice, of which he had a very keen sense, and injustice; and seemed penetrated with religious ideas, especially with regard to a Divine Being, and future reward and punishment. That at his age he could have learnt these things before I saw him from the whites, or that he had been taught them by my friend, who gave him over to my custody, I do not think possible; but I firmly believe this: that he possessed the traditions of his race, which when added to the spontaneous dictates of his natural faculties and conscience, is sufficient to account for his possessing—belonging as he did to the lowest race of all—those especial characteristics which are found more or less in all mankind, but which are never to be found in any, not even in the highest types of irrational creatures. Had the Brothers any difficulty in receiving Bobby into their school? Did it ever enter the heads of his companions to mistake him for anything but what he was—a little black boy—in more ways than one more intelligent and smart than the best amongst them? And has he not shown in his progress in his lessons that he has all the faculties and gifts which civilized men possess? And on the other hand who has ever sent to school a creature which puzzled people as to whether it was a brute beast or a rational being? Has any one heard or read of such a doubt ever being entertained? And if no one has, how is it that with such an everlasting gulf between all men on the one side, and all animals on the other, that "foremost thinkers," and "scientific" men should try and persuade the public that man is evolved from a mud-fish, and was once an animal so near an ape and yet not one that no one could tell what he was; and then became a full-grown ape; and then by going through untold processes, became so near a man, and yet not a man, that no one could tell whether he was a man or not; till after a course of other evolutionary processes, he became so much a man that the whole world declared, except Mr. Darwin and some others who follow him, that he could never have been an ape at all, and must always have been a man! How is it that we cannot put a finger on one specimen of a man so near an ape as to be a confusion to us; or an ape so near a man as to feel inclined to invite him to dinner, and give him the benefit of the doubt? Let men of science prove and verify their theories before they deliver them to the world as facts; and let the world remember that "Science" is only a name like "Theology;" and that everything that goes by the name of science is not science; some of the things going by that name being merely the crude suppositions of erratic minds who wish to be talked about, or to create a sensation, or to cast stones at the teachings of the Gospel. My own practical experience in regard to little Bobby is borne out by the following words of Mr. Mivart with regard to the religious notion of the aborigines:—"As we have said, the native Australians have much pretension to the post of lowest of existing races, and we often hear a great deal as to their non-religious condition; nevertheless Mr. Tylor quotes the Rev. W. Ridley to the effect that 'whenever he has conversed with the aborigines he found them to have quite definite traditions concerning supernatural beings, as Baine, whose voice they hear in thunder, and who made all things.' Moreover this testimony is reinforced by that of Stanbridge (T. Eth. Soc. vol. i., p. 301), who is quoted as asserting that so far from the Australians having no religion, 'they declare

that Jupiter, whom they call "foot of day" (Gingabong-Beary), was a chief among the old Spirits, that ancient race who were translated to heaven before man came on earth." (Lessons from Nature p. 140.)

The account given by Monsignor Salvado of the aborigines of Western Australia points in the same direction. He tells us, says Max Müller, that they believe in an Omnipotent Being, creator of heaven and earth, whom they call "Motogon," and whom they imagine as a very tall, powerful and wise man of their own country and complexion. His mode of creation was by breathing; to create the earth he said, "Earth come forth!" and he breathed, and the earth was created. So with the sun, the trees, the kangaroo, &c. "Motogon," the author of good, is confronted with "Cienga," the author of evil. This latter being is the unchainer of the whirlwind and the storm, and the invisible author of the death of their children, wherefore the natives fear him exceedingly.

Thus from personal knowledge of one of the lowest of our race, and from the testimony of independent authorities, I come to the conclusion that the more we probe this question, so much the more shall we have reason to be convinced that man, even in the lowest of his species, is different absolutely in kind from the brute creation. Indeed, that wave of scientific discovery which threatened some few years back to carry all before it, is sinking beneath the level, and a reaction is setting in towards the Christian view, which men of science could not baffle and are beginning, if not to adopt, to treat with less of their unscientific contempt. Eighteen years' study have not, in this question, advanced Mr. Huxley's views one iota. Indeed, cautious scientific men are gradually retiring from an untenable position; whilst the results of their laborious and sleepless investigations have been, taking them as a whole, ever so many arguments or weapons which the philosopher can seize to great advantage, and turn towards the defence, in an indirect manner, of religious truth. In order to give a vigorous shake to the foundation, of this supposed scientific discovery, viz., that men are brutes, I will simply read you the words of unexceptionable witnesses, men of high renown in their respective countries—I mean Professor Huxley, and Virchow, the great philosopher. Huxley says, regarding man's having been once an ape: "I must confess that my opinion remains exactly where it was some eighteen years ago. . . . I did then put forward the opinion that what is known as the Neanderthal skull is of human remains, that which presents the most marked and definite characteristics of a lower type—using the language in the same sense as we would use it in other branches of zoology. I believe it to belong to the lowest form of human being of which we have any knowledge, and we know, from the remains accompanying the human being, that as far as any fundamental points of structure were concerned, he was as much a man—could wear boots just as easily—as any of us; so that I think the question remains much where it was, I don't know that there is any reason for doubting that the men who existed at that day were in all essential respects similar to the men who exist now." Mr. Huxley made this important declaration only the other day, at the meeting of the British Association. Now, observe this for a moment. Here we have on the one hand a living specimen of the lowest type of the human race, possessing all the gifts and faculties of an ordinary man; and here we have on the other the skull and remains of the lowest type, supposed to have lived ages ago, and possessing, according to the unimpeachable authority of Mr. Huxley, all the essentials of mankind. How is it that both these lowest types, the living boy and the dead skeleton, point so straight in the same direction, so unmistakably towards the rational creature; whilst they, as it were, turn their backs as much as we do on the brute creation? To this there seems but one rational reply: because men are ever men, and brutes always brutes.

So far for Mr. Huxley. What now does Virchow say? "One thing I must say," says he, addressing the savants at Munich,—"that not a single fossil skull of an ape or of an 'ape-man' has yet been found that could really have belonged to a human being. Every addition to the amount of objects which we have obtained as materials for discussion has removed us further from the hypothesis propounded. . . . As a matter of fact, we must positively recognize that there still exists as yet a sharp line of demarcation between man and the ape. We cannot teach, we cannot pronounce it to be a conquest of science, that man descends from the ape or from any other animal. We can only indicate it as any hypothesis, however probable it may seem, and however obvious a solution it may appear." ("The Freedom of Science in the Modern State," p. 62-3. The marks of emphasis are from the original.)

(Conclusion next week.)

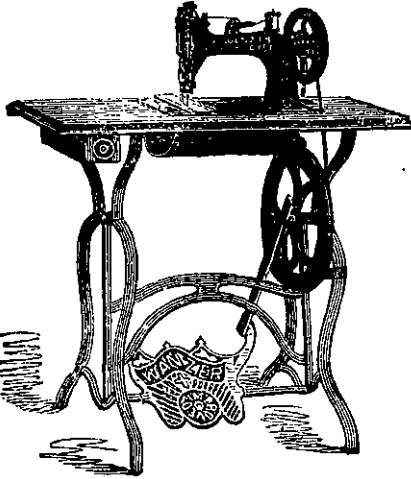
HISTORICAL! Vide "Jurors Reports and Awards, New Zealand Exhibition." Jurors: J. E. Ewen, J. Butterworth, T. G. Skinner:—"So far as the Colony is concerned, the dyeing of materials is almost entirely confined to the re-dyeing of Articles of Dress and Upholstery, a most useful art, for there are many kinds of material that lose their colour before the texture is half worn. G. HIRSCH, of Dunedin (DUNEDIN DYE WORKS, George street, opposite Royal George Hotel,) exhibits a case of specimens of Dyed Wools, Silks, and Feathers, and dyed Sheepskins. The colours on the whole are very fair, and reflect considerable credit on the Exhibitor, to whom the Jurors recommended an Honorary Certificate should be awarded. Honorary Certificate, 29: Gustav Hirsch, Dunedin, for specimens of Dyeing in Silk, Feathers, &c.

The comparative poverty of the German people is shown by their income tax returns. There are only 170 persons in the entire kingdom of Prussia who have an income of more than 36,000 dols. per annum. This number includes two members of the Rothschild family and Herr Krupp, of Essen. On a descending scale it is found that only 1,240 individuals report annual receipts of over 12,000 dols. On the other hand, probably 2,000 persons in New York City alone will this year have net incomes of not less than 12,000. This state of things justifies the statement of DeQuincy—that an English country gentleman was a more important personage than a German nobleman.

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NOTICE

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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 8½d 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.

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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, Warepa, Queenstown, 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.

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The Cash Prizes are—

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- 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.

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

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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.

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.

IF this should meet the eye of PHILIP McC. BARRON, from near Kinnawley, and JOHN OWENS, from Enniskenny, Lough Erin, communicate to P. McCAFREY, St. Bathans, Otago.

SUBSCRIPTIONS TO TABLET FOR WEEK ENDING
APRIL 17th, 1879.

Messrs. Kelly, Lawrence, 2s; M. Flynn, Christchurch, 25s; J. Purcell, Greymouth, 12s 6d; P. Quinn, 20s; J. Whelan, Carlyle, Patea, 25s; J. Sheehan, 25s; P. Fitzgerald, Orepuki, 20s; J. Carmont, Carterton, Wairarapa, 37s 6d; L. Meara, Maxwelltown, 25s; James Hunt Charlestown, 50s; W. Mahoney, Thames, 70s; Flannery, Wanganui, 37s 6d; M. Murphy, Callaghan's Creek, 25s; W. J. Furlong, Hawera, 25s. Per Mr. O. McCarthy, Greymouth—Alex. Starratt, Red Jacks, 12s 6d; Thomas McGrath, 12s 6d; Patrick Blanchfield, 12s 6d; John O'Donnell, 12s 6d; E. Kilkelly, Nelson Creek, 12s 6d; E. Cronin, Marsden, 42s 6d; John Flannagan, 12s 6d; Peter Sweetman, Nelson Creek, 12s 6d; J. O'Rourke, 12s 6d; Thos. Griffen, 12s 6d; Daniel D. Hayes, Hatters Terrace, 12s 6d; Philip Shanahan, 12s 6d; M. Intyre, Rutherglen, 12s 6d; M. McLaughlin, Red Jacks, 12s 6d; Patrick Diamond, Red Jacks, 12s 6d; P. Hickey, Marsden, 12s 6d; Wm. Noonan, Road Inspector, 12s 6d; Wm. Kelly, Maori Creek, 12s 6d; Thomas Elliott, No Town, 12s 6d.

CATHEDRAL FUND.

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

A Friend	† P. MORAN.
	£2 0 0

BIRTH.

PEARSON.—On Wednesday, the 9th instant, at her residence, York Place, Dunedin, the wife of RICHARD BROOKES PEARSON, of a son.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, APRIL 18, 1879.

THE ATTORNEY-GENERAL'S ADDRESS.

AN address from the Hon. ROBERT STOUT was read at a meeting of the Otago Educational Institute on Tuesday last. Were it not for the position this hon. gentleman holds as one of the members for Dunedin and Attorney-General of the colony, this address would not demand particular notice. There is nothing new in it, it is the old story, secularism, godlessness, the Otago University before the world. The New Zealand University, in which it is possible for Catholics to obtain some justice ought not to be, so thinks the Hon. ROBERT STOUT; but he has no fault to find with the so-called Otago University which, whatever it may be theoretically, is practically an anti-Catholic institution, in whose senate or council there is not one Catholic, amongst whose professors there is not one Catholic, and whose atmosphere is Protestant Presbyterianism of the darkest type. It is so near utter godlessness that it pleases our Attorney-General very much, so near is it to his ideal of an university that efficaciously excludes all Catholics from its emoluments and other advantages. This is a great point gained. Catholics are not wanted there, and would not be admitted there unless on the condition of leaving their Catholicity outside its precincts. If Catholic students will ever frequent its halls, they must submit to be taught history by Protestant historians, philosophy by Protestant philosophers, morality by Protestant moralists, and we have had lately a specimen of what that means; and they must study everything else taught there from a Protestant point of view. This, it appears, pleases the Hon. ROBERT STOUT very well, it is the next thing to godlessness, so far as Catholics are concerned, and not far removed from it in the circumstances.

In the New Zealand University, on the other hand, an effort has been made to do justice to Catholics. In its council or senate there are some Catholics, and under its constitution there may be affiliated colleges in which Catholics can pursue their studies, and at the same time share in all the advantages of the University. This is just and politic. But this it is precisely which renders the New Zealand University most distasteful to the monopolists and bigots of Otago and New Zealand. These know full well that Catholics never will frequent the Otago University or similar institutions else-

where in New Zealand, and therefore it is they are labouring to destroy the New Zealand University. Their object is to deprive Catholics of the advantages arising from the educational institutions of the country. No doubt they are willing to receive Catholics into these institutions on conditions. But what are these? Why the conditions are that Catholics abandon Catholic principles and subject themselves to the influence of Protestant and godless principles. The monopolists and bigots tell us, our universities, colleges, and schools are open to you as well as to others; if you stay away the fault is yours. But, softly, friends, your churches and conventicles are also open to us; would this be a reason for compelling us to pay for the maintenance of these churches and conventicles? On this principle the Hon. ROBERT STOUT would be justified in asking for a vote next session of Parliament for the defraying of the expenses incurred by Mr. BRIGHT's free-thought lectures in the Princess Theatre.

So long as we are compelled to pay money for the support of universities, colleges, and schools, we are as entitled as our fellow citizens to receive from the state that species of education which we can accept, without ceasing to be Catholics. But we cannot now share in the education given in the Otago University, high schools, and common schools, throughout the country, without exposing our children to the greatest dangers to their faith and morals. The Government, therefore, practically calls upon us either to abandon our religious principles, or, so far as it is concerned, remain in ignorance. This is the alternative presented to us by a Parliament and Government, for the maintenance of which we pay our fair share of the taxation of the country. Be the intentions of the advocates of this system good or bad, one thing is certain, the intent of the system itself is to impose on Catholics the alternative of apostasy or ignorance. And this is the system which the Hon. ROBERT STOUT, who, with his colleagues misrepresents the Catholics of Dunedin, advocates in season and out of season. This system says to Catholics: Expose your children to the imminent danger of losing their faith and corrupting their morals, or they shall be compelled to grow up in ignorance, except indeed so far as a trifle of reading and writing is concerned. But even this trifle will not be given you except by anti-Catholic teachers who despise you and your religion, who will lose no opportunity of vilifying your religious teachers, and your Church, and to whose teaching you must nevertheless subject your children, unless, after having helped your fellow citizens to maintain anti-Catholic schools, you, at your own sole expense, maintain Catholic schools for your own children, who, nevertheless, must not ever hope to enter our Universities, if they remain staunch, consistent, real Catholics. This, in reality, is the system which the Hon. ROBERT STOUT advocates.

Occasional Notes.

ON next Sunday, the 23rd Anniversary of Bishop Moran's consecration, there will be Pontifical High Mass in St. Joseph's, Dunedin, at 11 a.m.

THE *Tuapeka Times* says: "We are pleased to observe that the Rev. Father Hennebery purposes opening a mission in Lawrence, on Sunday the 11th proximo. Although the reverend gentleman, through having been misreported and misrepresented by the Press on various occasions, recently expressed a hope that newspaper reporters would let him alone, and take no notice of him, we cannot allow the opportunity to pass of saying a word in his favour, as we believe he has been performing a great and good work in the cause of temperance. So great and good a work has he been doing, that many will have cause to remember with the greatest gratitude his mission to New Zealand. On this account his visit to Lawrence will be a welcome one, and we trust the object he has in view will be completely gained."

AT a committee meeting of the Dunedin Catholic Association held on last Tuesday evening it was announced by the hon. secretary that some members were rather dilatory in forwarding their subscriptions, the consequence being that the Association was badly in want of funds to meet present liabilities. We think this is hardly as it should be considering that the members of the committee have worked so energetically in establishing this very useful institution, and as the long winter evenings are now coming on we have no doubt it will be well patronized. We would therefore urge upon all members who have not yet paid their subscriptions, the necessity for doing so, at once, and thereby enabling the committee to make additions both to the reading room and library. Subscriptions will be received by the hon. sec., Mr. C. Fox, or members of the committee.

THE Rev. Joseph O'Malley, S.J., will preach in St. Joseph's Church, Dunedin, on Sunday next, 20th inst., at the 11 o'clock Mass.

THE services of holy week were carried out as usual during last week in St. Joseph's Church, Dunedin. On Easter Sunday Pontifical High Mass was celebrated at 11 a.m.; His Lordship the Bishop of the Diocese acting as celebrant, with the Rev. Fathers Larkin and O'Leary as deacon and subdeacon respectively.

THE mission given by the Rev. Father Hennebery at Invercargill was extremely successful. The number of communicants were 450, and the total abstinence pledge was administered to 500 people. The usual procession took place at the termination of the mission, and was also thoroughly successful.

Telegrams.

(REUTERS TELEGRAMS.)

LONDON, April 10th.
Garibaldi's real motive for opposing the supposed Italian expedition to New Guinea is causing much speculation. In replying to a deputation at Trieste he said he could never be occupied in the interest of his brethren beyond the Alps.

April 12th.
The Secretary of State for Foreign Affairs has received an offer from the Sultan to depose the Khedive and appoint Halim Pasha his successor.

ST. PETERSBURG, April 13th.
There was an unsuccessful attempt to assassinate the Emperor of Russia this morning. The assassin has been arrested.

ST. PETERSBURG, April 15th.
Beatrum Wansokmloff, an employé in the Finance Department, fired four shots at the Emperor who was untouched. Great enthusiasm prevailed at St. Petersburg at the escape.

CHRISTCHURCH,

(From our own Correspondent.)

THE solemn services of Holy Week were commenced at the Church of the Blessed Sacrament, Barbadoes Street, on Wednesday evening, when "Tenebræ" was sung by a full choir.

On Holy Thursday, Solemn Mass was celebrated at 8 a.m., the blessing of the Holy Oils took place, and the Blessed Sacrament was carried to the Repository. A large number of persons received Holy Communion. Tenebræ was sung in the evening, and a sermon preached by the Rev. Father Donovan of Lyttelton; during the day the "Altar of Repose" was visited by hundreds of worshippers including the various confraternities of the parish, devotions being continued until midnight, at which hour the church was closed.

On Good Friday, the office appointed for the day was celebrated in the morning, and, notwithstanding the recent addition to the Church, there was barely sufficient room for the large congregation. At the preparation to uncover the Cross the choir sang: "My People, what have I done to Thee" in a manner which could not well be surpassed for the beauty of its mournful pathos, and indeed the choir cannot be too highly praised for the singing, which throughout the week contributed so materially to the solemn impressiveness of the worship. The stations of the cross at 3 p.m. were followed at 7 o'clock by "Tenebræ," after which an eloquent sermon on the passion of our Divine Lord was preached by the Rev. Father Ginaty. Devotions were continued on Holy Saturday and there must have been nearly two hundred communicants on Easter Sunday—on that day after 11 o'clock mass the Blessed Sacrament was exposed for adoration, and up to vespers the Church was thronged with worshippers. After vespers solemn procession of the Blessed Sacrament took place around the interior of the church. A sermon by the Rev. Father Ginaty and Benediction bringing to a close a week which will doubtless long be remembered as one of special graces in this parish.

On Thursday evening after devotions, the H.A.C.B. Society Branch, No. 82, met in St. Patrick's Hall,—the minutes of the previous meeting were read and confirmed; some accounts passed for payment; there members initiated, and three persons nominated for admission to the brotherhood. A letter from the Secretary of the Oddfellows' fête committee inviting the Branch to join a procession to the ground selected for their sports on Easter Monday was then considered, and it was unanimously agreed that the Society should join the other friendly societies as requested. Great satisfaction was expressed by nearly all present at the friendly spirit evinced by the invitation. On Easter Monday the members of the H.A.C.B.S. met in regalia at St. Patrick's Hall, in order to join the procession of the friendly societies; the country members of the Oddfellows were escorted to the Hall of the latter by the Hibernian Band and although the day was very unfavourable for any out-door enjoyment the programme of the sports committee was carried out, the utmost good feeling was displayed by all concerned. It will be remembered by your readers that on the eve of the departure of Father McNamara for Wellington an address from the societies of which he had been chaplain was read to him. It has now been beautifully illuminated and engrossed on vellum, the artist being Mr. F. C. East of the *Lyttelton Times*. In the margin a handsome monogram of the Society of Mary is introduced, as also a drawing of the church, the address has been handsomely framed and will be forwarded to Wellington in a few days.

MR. GEORGE T. CLARKE, of George-street, Dunedin, is supplied with a large stock of books and literature of every kind. Mr. Clarke keeps also in stock stationery of every description, and Catholic Prayer-books, and publications. Persons desirous of obtaining any of the articles in question will find a large collection to choose from, and at moderate prices.

San Francisco Mail News

(From our Exchange.)

The Pope, on the 23rd February, received representatives of 1,302 Catholic publications, issued in Europe and America, and addressed them on the influence and mission of the Press.

The Catholics of Prussian Poland have sent an offering of 16,000 francs to the Holy Father, and are now going to present him with a pectoral cross, as a memory of that heavy cross which they have borne for one hundred years. It is said that the best artists in Cracow are now working upon this cross.

L'Esperance du Peuple announces the death on Sunday, Feb. 2, of Mgr. Daniel, Private Chamberlain to His Holiness Pope Leo XIII. and formerly Almoner to the Pontifical Zouaves. Mgr. Daniel died in the full possession of all his faculties and displaying the greatest piety and resignation. *Requiescat in pace.*

His Holiness, Leo XIII., has named His Eminence, Cardinal Carafa di Traetto, Archbishop of Benevento, Secretary of Apostolic Briefs, in replacement of the late Cardinal Asquini; and has also nominated His Eminence, Cardinal Ferrieri, as Co-protector of the Roman Theological Academy.

Death is anew a visitor to the Sacred College. His Eminence, Cardinal Antonucci, Archbishop-Bishop of Ancona, expired Jan. 29th current, at 2 a.m., deeply mourned by his entire flock, but especially by the poor, to whom he was a true father. He was born in Subiaco, September 17, 1798, and created Cardinal Priest of the title of *Saints Silvestro and Marcellino ai Monti*, by the late Pius IX., in the Consistory of March 15, 1858.

The Chapter of St. Peter's celebrated the anniversary of Pius IX.'s death by a solemn funeral service in the Basilica, on the 8th of February, the day after the grand *Requiem* to be sung in the patriarchal basilica of St. John Lateran on the anniversary itself.

The Roman correspondent of *The Pilot* writes:—With regard to the Holy Father's devotion to work, of which I have spoken on former occasions, the following incident is related: A few morning's ago, when the Pontifical Chamberlain entered the Pope's apartments to prepare him for Mass, he found the Pontiff seated at the table asleep, with his head resting upon his hand. The candles, burnt down, were flickering in their sockets, while a number of documents, with a pen dropped from the hand of the Pontiff, lay upon the table. Leo XIII. had passed the night in writing, until exhausted nature had sought repose in sleep. Many persons say that the Holy Father's health, although excellent, cannot stand out against the strain to which he subjects it.

The *Annuario Istorico* for 1879 publishes the following statistics relative to the condition of Italy:—The average age of the population is twenty-seven years. The average length of life is thirty one years and ten months. The mortality of children reaches sixty per cent. There are each year about 130,000 infants abandoned on the public thoroughfares, or placed in founding hospitals. So little care is taken of these unfortunates that in 1874, in the province of Lucca, out of 174 children exposed, 137 died the first year and 29 the second. Over 95 per cent! Italy numbers 27,482,174 inhabitants, and has a teaching staff of 87,642 professors of all kinds—one for every 730 inhabitants. In April, 1876 there were 184,155 under police supervision. During the year 1875, 83,339 persons were kept in prison. The sum of 1,632,530 francs were added to the treasury by the labours of those amongst them who worked. The cost of entertaining the entire number was twenty-one million francs. From 1872 to 1876, there were 34,060 violent deaths. The Italians spent during 1877 193,408,538 francs in tobacco. From 1874 to 1878, 125,000 cultivators of the soil emigrated from Italy. There were in 1876 108,771 emigrants of all conditions. From 1870 to 1876 the expenses of communes increased 142,000 francs. On the 3rd December, 1876, the communal debts amounted to 600,000 francs. They have increased by 20,000 in 1877. The municipality of Florence alone owes over 175,000 francs.

The Pawn Office affords an unerring test of the wretchedness of the poor. The deposits of the Monte di Pietà in Rome give the following results. On the 31st December, 1874, the estimated value of the articles lying in pawn was 2,771,339 lire. On the same date in 1875 the amount was 3,265,358 lire. At a similar date in 1876 the sum rose to 3,442,277 lire, and in 1877 it further increased to 3,960,351. In 1878 the pledges in pawn on December 31 represented the sum of 4,200,000 lire. During the entire of the year 1876 the sums lent on pledges made a total of 7,363,787 lire, the number of pledged articles being 353,480. In 1877 the loans were 9,405,543, while the pledges deposited were 461,940, showing an increase in one year of over two millions of lire lent. Eighty per cent of the articles pledged belonged to the very poor, and were deposited for loans of from one to twenty lire. Taking the days on which the Monte was open in 1877 at 296, the average number of articles pledged that year was 1,560. The articles of gold and silver pledged for sums of from one to three lire, were in 1877, 29,702, while the articles of linen and wearing apparel pledged for sums of the same kind were 81,099. The pledges were so numerous as to necessitate providing another locality to keep them in.

Though Protestantism makes little or no progress among the Romans, still meeting-houses arise on every side. We learn from *Flanfulla* of January 23rd current, that the seventy-fourth Christian Temple is shortly to be built opposite the Colonna Palace, at the outlet of Via Nazionale. The same journal states that they style it Christian Temple, simply because it is as yet impossible to discover to which Anti-Catholic rite it will belong, whether Lutheran, Reformed, Evangelical, Orthodox, Anglican, Calvinist, Baptist, Universalist, etc., and that there are now so many modes of being Christian that it is utterly bewildering. The Romans themselves look with supreme contempt upon the many conventicles rising up, and declare that their very diversity leads them the more to admire the beauty and unity of their own Catholic Faith.

Dr. Daniel Gaus, a prominent minister of Baltimore, Md., has been received into the Catholic Church.

The patriarchs of the Irish priesthood are fast passing away. The death we have to announce to-day is that of the Rev. Canon John O'Grady, P.P., of Athenry, in the Diocese of Tuam. He died at his parochial residence in Athenry, on Sunday, February 2nd, having reached to a venerable old age, and after a prolonged and efficient ministry in the Diocese of Tuam. He was exceedingly popular with all classes of his flock, was a courtly gentleman, an excellent scholar, and a priest in whom nothing that was needed for the duties of his sacred office was found wanting.

Isaac Butt has not resigned the Home Rule leadership, as reported, though he is in bad health.

The annual general meeting of the Home Rule League was held in Dublin, on Tuesday, February 4th, and after an animated and somewhat personal discussion on Mr. Butt and the policy to be pursued, the following, among other resolutions, was passed: "That this meeting respectfully recommends and re-affirms the resolution adopted by the National Conference held in the Rotunda, on the 15th January, 1878. 'That in view of the present circumstances we think it desirable, in the interests of the Home Rule cause, that more energetic action should be taken in Parliament, and we, therefore, impress upon the Home Rule members the necessity of increased activity and more regular attendance during the ensuing session.'"

The Empress of Austria will arrive in Ireland the 25th February and does not intend to stop at Claridge's on her way. The Imperial sun will shine on Hibernia for at least six weeks, as Her Majesty is due in Vienna early in April. They say in Dublin that, as the Empress will not enjoy any share of Royal hospitality on her way through London, it is not her intention to accept Viceregal attentions in Dublin. But the fact that an exceptionally brilliant season has been arranged at the Castle is taken as an indication of a hope whispered in Viceregal circles that the Empress will honour at least one of the Castle festivals with her august presence.—*World*.

The preliminary steps have been taken by the executors towards proving the last will and testament of the late Cardinal Cullen. The document, which is dated the 18th of November, 1876, is a very brief one, and, having revoked all previously-executed wills, simply bequeaths the late Cardinal's property of every kind, real, freehold, and personal, to the Rev. Dr. McCabe, Bishop of Gadara, and Vicar-Capitular of Dublin, the Rev. Monsignor Meagher, and the Rev. M. Verdon, who are also appointed executors. A statement of assets sets down the property left by the late prelate as £5,882 19s. 3d., consisting entirely of personal property; £2,840 was in bank; the personal effects, furniture, plate, carriages, etc., are set down as worth £1,466 5s., while a sum of £1,470 represents the Cardinal's investments in various home and foreign securities. £96 was found in the Cardinal's residence after his decease.

A magnificent Sodality Hall, which will cost 30,000 dollars, is being erected by the Jesuit Fathers attached to the Church of the Holy Family in Chicago, Ill. It will contain a library, reading-room, lecture-hall, etc., and when completed will be one of the finest buildings of the kind in the city.

Clarence Cook, the dilettante art critic, receives sharp rebukes from the press generally, and particularly from the *Independent*, for his impertinent flings at servant girls in connection with the New York Cathedral. Alluding to his silly stuff about servants demanding high wages in order that they may have plenty of church money, the *Independent* says:—"We might have expected this stuff from certain popery shriekers, but not from an apostle of culture. We should like to know if a servant girl has not as good a right to raise the price of what she has to sell to the highest possible point as anybody else. And if wages asked are extravagant, are not Protestant girls at liberty to come in and supply the market? Besides, how long has it been a matter of credit to a Protestant to subscribe largely to support his church, and of discredit to a Catholic to do the same? We delight and glory in the generous, noble contributions of our Catholic citizens to support their church. It is one of the best auguries for the future. It is, to say the least, as grand a thing for some Bridget to put a beautiful bit of glass in a coloured window in a grand public cathedral as it is for some Clarence to adorn his own parlour with a dado or a sconce."

The official note on the subject of the Russian plague says the danger of its extension to France by land is not serious, and measures will be taken to prevent the transmission by sea. The government will also participate with other powers in the best means of combating it.

Cardinal Guibert, Archbishop of Paris, replying to a letter from M. Loyson, formerly Father Hyacinthe, notifying him of the opening of a Reformed Church in Paris, writes that he regards his correspondent as deranged, and a dreadful example of Divine chastisement for infidelity.

Cardinal Guibert, Archbishop of Paris, reports that he has had a cordial interview with President Grevy, and says that the French radicals will insist upon the separation of church and state.

The Countess de Chambord has just presented the Redemptorist Fathers of Puchheim, with her summer residence, and a superb *crèche* which once belonged to Queen Maria Christina, of Naples, whose process of beatification is now under consideration at Rome. This *crèche* is a veritable masterpiece and commands the admiration of all the faithful not only of Puchheim, but also of the neighbouring city of Gmunden, the residence of the royal family of Hanover.

The Diocese of Beverly, England, has been divided by His Holiness, Pope Leo XIII. The title of Bishop of Beverly will cease, and two new dioceses, Leeds and Middlesborough will take its place. The Diocese of Middlesborough will comprise the North and East Riding, and the Diocese of Leeds the West Riding. Rt. Rev. Dr. Cornthwaite, the present Bishop of Beverly, will take the appointment of Bishop of Leeds, and until the Bishop of Middlesborough is elected, will exercise jurisdiction, with the title of Administrator, in the Diocese of Middlesborough.

The *Germania* learns that the forcible conversion of Polish Catholics of the United Greek Church to the Orthodox Russian creed is still being carried on in the most unrelenting and cruel manner. The *Germania* expresses great indignation at the conduct of the Russian authorities.

The London correspondent of the *Tribune*, in speaking of the condition of the English peasant, says of him: "He and his progeny do not live they merely exist. Poets have sung and moralists sentimentally descanted upon the British peasant; but strip him of his romance, and look at him truthfully and soberly, and he presents a melancholy spectacle. He is merely a beast of burden; his condition is little better than that of a serf, if indeed it is as good. He grovels in poverty and wretchedness—often with an insufficiency of food. And scarcely is he able to dream of any more elevated state of existence, for the social forces by which he is beset almost entirely preclude him from breaking through the bonds which hold him. He is a drudge; his life is a life of drudgery; and, from his cradle to his grave, it would be difficult to see where his existence could be illumined by a ray of prosperity or hope. At the lowest rung of the ladder of labour, he is forced to remain in his thralldom, both intellectual and social, which the custom of ages has imposed on his class.

Leading Jews in Great Britain have purchased Palestine. The secretary of Association, which is backed up by the Rothschilds and other financiers, announces that the undertaking meets generally with the approval of the Jews of the whole world. The plain of Philistia is its best part, the soil being of a rich brown loam without a stone. It is now, as it has always been, a vast green field—an ocean of wheat without a break or fence. Its extraordinary fertility is shown by the fact that it has produced the same succession of crops year after year for forty centuries, without artificial aid.

The returns of the shipping engaged on the Clyde and Foreign trade during the past year show a considerable decline on the import trade, not only as contrasted with the previous year, but on the five years average. The aggregate tonnage entered inwards during the year—viz., 910,143 tons—is 99,710, or nearly one-ninth less than that of the previous year. The falling off, in the aggregate, has been entirely confined to the last three months, since the failure of the City of Glasgow Bank.

A few years ago there were in the whole province of Silesia only three Catholic newspapers. There are now eighteen, and the number of their subscribers is set down at 47,000.

At Munster-eifel, in the Rhineland, there was a flourishing training institution for young school-mistresses, conducted by Religious, which had an average of fifty pupils. On April 1st the nuns have to leave. Then the training establishment becomes a municipal institution, rewards the support of which the Government will give annually 4,500 marks, and the town 2,500 marks, making a total of 7,000 marks (£350). The nuns did their work gratuitously.

A correspondent, writing from Old Goa, on the last day of December, reports a state of affairs in that city which may justly be considered even more miraculous than the bodily cures which were wrought at the place of pilgrimage. From the day on which St. Xavier's shrine was opened, December 3, up to the date given above, thousands of people had crowded into Goa from all parts of India. The offerings at the shrine, which were presented chiefly in the smallest copper coins, often amounted to more than 1300 rupees per day. The city was thronged with strangers. Yet not one accident had occurred, not one case of epidemic sickness, not one street brawl, not one arrest for drunkenness, and but two deaths from natural causes.

John Bright has written a strong free-trade letter to Cyrus W. Field. He says that although one kind of slavery has been abolished in the United States, another remains and presses heavily on the people. Until the protective tariff system is abolished there will be no real freedom in the country. The present should be a good time for Mr. Bright to use his arguments at home. England seems strongly inclined to adopt the very policy which he considers a form of slavery in the United States. And as a writer, commenting on Mr. Bright's letter observes, "While England governs India in the manner she does, her pretence of abhorrence to slavery mingles the tone of the Pharisee with the cry of the hypocrite.

Miss Kislisbury, Secretary of the National Association of British Spiritualists, has joined the Catholic Church. Mrs. Nicholls, another prominent English Spiritualist, has also been converted in the same way.

Julius Blum, the Austrian Jew whom the Egyptian Khedive has raised to the rank of pasha and made Assistant Secretary of State, is said to be the first Israelite who has held so high a position in Egypt since Joseph's time.

Mr. SKENE reports for the week ending April 16, 1879, as follows:—Business is waking up again after the holidays. But things are, upon the whole, rather dull. Ploughmen are beginning to move for the winter work. Pick-and-shovel men, bushmen, &c., are well employed. Couples are still quiet. Females are in large demand and very independent. Shopmen and clerks are in fair demand, but they are far too plentiful. Wages—couples, £75 to £90; ploughmen and shepherds, £55 to £70; day labour, 8s. to 9s.; girls, 10s., 12s., 15s., 20s., and 30s.; bakers and cooks, 25s. to 40s.; milkers, 15s. to 25s.; boys, 6s. to 10s.; storemen, £60 and found.

Mr. J. Fleming reports for the week ending April 16th, 1879:—Wholesale prices, new oats, 2s 6d; old, 2s 9d to 3s per bushel; milling wheat, 3s 6d to 3s 9d per bushel; chicks, 2s 6d to 2s 9d; barley, maling, 6s to 6s 6d per bushel; feed, 3s to 3s 6d; pollard, £5 10s per ton; bran, £4 per ton; flour, £9 per ton; oatmeal, £16 10s per ton; potatoes, £4 5s per ton; hay, £4 per ton; chaff, £4 to £4 10s per ton; straw, £2 5s per ton; onions

Messrs A. and H. MERCER report for the week ending April 16th:—Retail prices only.—Since our last report there is little or no alteration in the prices in butter as a rising tendency, as several of the best dairies are not bringing in near the quantities they were doing, and several of the shops are short enough of butter, while others are getting more than they can dispose of. Fresh butter in $\frac{1}{2}$ lb prints, best quality, 1s 5d; ordinary butter, 1s 4d per lb; powdered and salt butter, 1s 2d to 1s 3d per lb; salt butter in kegs, 1s to 1s 2d per lb, but little or no demand. Cheese, best quality, 10d to 11d per lb; side and rolled bacon, 10d to 11d per lb; Colonial hams, 1s per lb. Eggs are still scarce, and retailing at 2s 6d per dozen.

VISIT OF HIS LORDSHIP THE BISHOP OF WELLINGTON TO KUMARA.

THE announcement made by our worthy parish priest, the Rev. Father McCaughey, on Sunday the 30th ult., that Bishop Redwood would arrive in Kumara on the Tuesday following, was hailed with delight by the Catholic people of this district. A Reception Committee was immediately formed, consisting of Messrs. O'Hagan, P. W. Ryan, Dungan, Duggan, Breen, Bohan and Carew, for the purpose of arranging the order of procession, and various matters in connection with the reception of His Lordship. The Rev. Father McCaughey gave information that Dr. Redwood would arrive at four o'clock, and at half-past two the crowds began to assemble at the church, whence the procession was to move. At three o'clock the people were put in the following order: School children first, marshalled by Messrs. Dungan and Duggan; Hibernian Society (in full regalia) next, marshalled by Messrs. Breen and Carew; Temperance Society third (wearing the badges of Temperance), the remainder consisting of Catholics in general who did not belong to either society. The procession moved slowly through Third, Seddon, and Main Streets to Sandy Stuart's Hill, about a mile from the town. The carriage containing His Lordship, the Rev. Father McCaughey, and the Rev. Father Claffey, appeared, accompanied by vehicles and horsemen, just as the procession gained the top of the hill. Here the people lined both sides of the road, permitting the carriage to advance until it came to the magnificent banner of the Hibernian Society, then three hearty cheers were given for His Lordship, Dr. Redwood. The procession, which was greatly enlarged by persons who had joined it on the route, was again put in motion and returned in the order already stated to the church. It again lined the way, allowing His Lordship, Father McCaughey, and Father Claffey to pass through the centre into the church.

Including the school children (who numbered two hundred) about seven hundred persons joined in the procession. His Lordship addressed the people from the altar, returning thanks for the reception they had given him, and exhorting them to avail themselves of so favourable an opportunity of performing their Easter duties.

The greater part of the forenoon of Wednesday was occupied in examining the children for Confirmation, also a number of adults, some of whom have but lately been received into the Church. His Lordship administered the Sacrament of Confirmation on Thursday. He expressed his entire satisfaction with the proficiency of the children in the Christian Doctrine, which, he said, reflected the greatest credit on the Rev. Father McCaughey, and the teachers. He exhorted the Catholics of Kumara to persevere in the good work of Catholic education, and their money could not be more beneficially employed than in procuring good sound religious teaching for the Catholic youth, and preventing them being exposed to the contamination of secular schools where their holy religion and morals are endangered.

He preached a most eloquent discourse on the graces, received by confirmation, and instilled into the minds of the congregation the necessity of being good and faithful soldiers of Jesus Christ, in order to stem the tide of infidelity, which is setting in with alarming rapidity on the Christian countries of the globe.

It was highly gratifying to His Lordship and the Clergy to see how the Catholics responded to the call to perform their Easter duties. During the afternoons of Tuesday, Wednesday, and Thursday, the Confessionals were occupied until 12 o'clock, and in the mornings, while three masses were being celebrated, a great number of confessions were heard. At the close of the High Mass, His Lordship announced his intention of delivering a lengthy discourse in the evening. Notwithstanding the tempestuous state of the weather, the church, which is capable of accommodating about seven hundred persons, was crowded. After vespers, His Lordship commenced a most brilliant lecture on the calumnies raised against the Catholic Church. His discourse lasted for an hour and a quarter, and was listened to with the most thrilling interest. After the conclusion of the lecture there was Benediction of the Blessed Sacrament, in which His Lordship officiated.

The Bishop expressed his agreeable surprise at the wonders performed by the Catholics of this district. When he first visited Kumara—a little more than two years ago—the site now occupied by the Church and Presbytery was clothed in its virgin forest. In that short time not only have a Church and Presbytery been built, but the whole reserve has been cleared, and a considerable portion of it laid out under grass. The total cost would exceed fifteen hundred pounds, and now the debt is reduced below one hundred.

The Bishop left here for Greymouth on Friday. After staying for a few days in Father Rolland's district, he intends to visit Reefton; thence he will proceed to Westport *en route* for Wellington.

The *Mirror* of Baltimore states that in that city an average of 150 coloured converts are received into the Church every year.

A manufactory of paper bricks has been opened somewhere in Wisconsin. The bricks are said to be exceedingly durable and moisture-proof. They are also larger than the clay article. Paper is now also used for making barrels. Straw pulp is run into a mould made in the shape of a half-barrel cut vertically. The ends are of paper, but are protected by wood. The barrels are lighter and two-thirds cheaper than those of wood, and flour will not sift out of them while in transit. The staves are three-eighths of an inch thick.

Chicago Diocese, and the Catholic Church in the United States, have alike suffered a great loss in the death of Bishop Foley. Some men are most esteemed while they live. Others are more missed when they die. Bishop Foley is of the latter and higher class. There was such a robust, manly, genial character about him, that many men took him for what he wished to appear. But, all the while, down in his heart, was a burning love for our Lord. He showed it promoting energetically all good works in his Diocese, and, that will tell for him in his Eternity, a never ceasing love and care for the poor and helpless. In face of them his hands were loose. He could keep no money. God has given his reward. *May his be the rest of the Blessed!*

REVIEW.

"SOCIALISM, or the Wrongs and Remedies of our Social Condition," by the Rev. James Copland, M.A., Edinburgh, 1878. The author tells us in his preface that his work has been undertaken in order to supply a want that is now generally felt to "understand the nature of the principles which socialism proclaims, and that their tendency may be fairly estimated." This is undoubtedly a desideratum now that this burning question is forcing itself so prominently upon the attention not only of profound thinkers, but even of the commonly prudent, and, so far as the limits to which the author has confined himself have allowed him, we acknowledge he seems fairly to have performed the task. He begins the work by sketches of the International and of the various leaders and Apostles from whose teaching the present aspect of social democracy has arisen, and then he proceeds to discuss the principles which socialism seeks to alter or destroy; the sources of the evils to be recognized in our social condition, and finally their remedies. The undertaking is impartially worked out. The author is not a partisan who sees nothing in socialism, but an unreasoning attack upon existing institutions, or who, on the other hand, is ready to declaim against capital, and welcome the opening out of any Utopia that may offer. The spirit in which he writes may be gathered very fairly from the following:—"Yet we are far from denying that there is good reason for adopting some measures whereby those holders of property who have been greatly enriched—not through their own labour or merit, but simply by the circumstances of the community—should contribute proportionally for the general benefit."—Chap. ii., p. 37). And again—"Such an injustice as this, and other acts of severity which a landlord has it in his power to inflict on a tenant, should be guarded against by the law. 'If property has its rights, it has also its duties.'"—(Chap. ii., p. 39.) On the whole, as we said, the work is fairly written, and is calculated to prove a boon to those persons who are desirous of gaining a clear view of the matter treated of, but who have not the opportunities, or probably the ability, required for the research which the author in question has undertaken with very creditable results.

PAUL FEVAL ON THE JESUITS.

(Miss Sadlier's translation.)

"On the 7th of August, 1814, Pius VII. re-established the Society of Jesus throughout the world."

"The order obeyed this mandate which said to them, as of old Jesus said to Lazarus: 'Arise and walk.'"

"But did they, too, arise from a tomb? Not entirely."

"The order was dead through absolute obedience, but that its members were living we find striking proof in history. In 1775, one year after the death of the unfortunate king who had had M. de Choiseul for a minister, in full view of Paris, of the university, of Parliament, and of philosophy, Pere Beauregard, a Jesuit, mounted the pulpit of Notre Dame, and you shall see that his voice was indeed that of a living man. He spoke, or rather prophesied, as follows:—"It is to royalty, to religion that the philosophers are opposed. The axe and the hammer are in their hands. Your temples, O Lord! will be plundered and destroyed, your feasts abolished, your name blasphemed, your worship proscribed. To the holy canticles which resounded through the sacred arches shall succeed ribald and infamous chants."

"And thou! obscene divinity of Paganism, thou comest to usurp the place of the Eternal God, to seat thyself on the throne of the Holy of Holies, and to receive the perjured incense of thy blind adorers."

"Was it possible to announce more clearly than this, eighteen years in advance, the advent of the Goddess of Reason, adored under the likeness of a Pompadour of the rabble, to foretell the hour when the blood of the members of Parliament, flowing in torrents, should expiate, if possible, the support they had lent to the enemies of the altar and the throne?"

"*Non provalerunt.* Impiety has worked well; the Jesuits are not immortal; but they have not died. They have a promise of eternal martyrdom which is equivalent to immortality; for it is necessary to live in order to suffer."

"Xavier, the likeness or reflection of Christ, had performed countless prodigies; in him was personified the genius of enthusiastic piety; he commanded men and things from the heights of his love; what he would have accomplished in China, if God had permitted him to touch its shores, all sanctified as he was by the grand victories of Japan and India, none can estimate; but Xavier was dead."

"It was necessary to replace this divine talisman which he had won from heaven, by the efforts of human prudence, aided by divine grace, without which all work is vain."

"It is on this account that Ricci, less supernatural than Xavier, excites, however, more interest throughout the pages of this Christian 'Odyssey.' He is but man, struggling with the Chinese Empire; that enormous trifle, with every imaginable weapon; he is at once, if one may use the illustration, an apostle and an adventurer—a Saint Paul and a Robinson Crusoe: sublime, industrious, subtle, and daring, playing with the eclipse like Christopher Columbus; disdainful not the smallest detail necessary to the accomplishment of his object: profiting by the high-road, but guessing which side-paths to traverse; intrepidly piercing his way, but in the face of an obstacle, drawing back without a demur, only to try another route; entitled to twice the privileges of all diplomatists, but gaining every inch of ground at the price of himself, his entire self, dispensed with an able economy, with an inexhaustible prodigality."

Since their accession to the throne, King Humbert and Queen Margareta have never once presented themselves at a gala night at the Roman Theatre, the King being unwilling to become a mark for a bullet.

The Lady of Neville Court

A TALE OF THE TIMES.

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

CHAPTER XVII.—continued.

TAKE it off, this instant," she continued, making a lunge at the article in question.

"O me bades, me bootiful bades! You sha'n't have 'em, you sha'n't!" screamed Nora, resisting with all her might, and dancing with passion. In the scuffle the chain of the rosary—for such it was—snapped, and the little blue beads fell with a rattle on the ground. "O mother, she's broke me bades intirely, she has; my illigant bades that grannie gave me, whin ye fitched me wid ye to Neville Town yesterday afternoon," cried the child, sobbing bitterly; "and 'jist as the taylor had got Father Donovan to bless 'em. O, what will I do—what will I do?" and Nora wrung her little hands in childish grief.

If Nora had tried she could not have made a speech less *apropos* to the occasion, seeing that—as Biddy afterwards phrased it to her husband—"she wint and let two cats out o' the bag at wonst." It would be impossible to describe the glance of withering indignation with which Miss Barbara, relinquishing her hold of Nora, strode across the floor and confronted the mother.

"Very well, Mrs. Murphy; so you went to Neville Town yesterday afternoon, did you? Then pray how could you have heard Mr. Giles's sermon? And Nora goes to a school where the priest blesses beads, does she? I thought at the time how much truth there was in the story you trumped up about the influenza. Where's your husband?"

"Throth, my leddy, an' that's more than I can tell yiz," said Biddy, in utter dismay. Like her husband she had grown tired of the new way, and had quite countenanced the alteration he had seen proper to make with regard to the children's school. Still she had hoped that their recalcitration might have been kept a secret from Miss Barbara, and had already been spending in imagination the *doubleur* with which that lady's visit to them generally terminated. No longer able to deny the fact, she tried whines, excuses, and lies of every possible shade of blackness and whiteness. But it was all to no purpose; for with the air of one whose confidence has been betrayed Miss Barbara swept out of the cabin, and took the road towards the Glebe House.

In the meantime Tim, fancying that he had seen Miss Barbara depart about ten minutes before, was quietly sauntering homewards, still congratulating himself upon his escape, and greatly was he astonished when at a turn of the road he encountered her face to face. She immediately accused him with his recusancy, and after denials and equivocations innumerable Tim was compelled to acknowledge that he had been sending his children to the Catholic school, and not attended the Protestant Church for three Sundays, nor had even heard Mr. Giles's sermon. For a few minutes the resolution he had made after his conversation with his sister-in-law held good, and he tried to tell her that he liked the old faith better, but it was only for a few minutes. We will not enter into the details of the conversation that followed, characterised by shameless bribery on the one side, and cowardly yielding up of principle on the other, nor of the still more abominable bargain that concluded it. Suffice it to say that Miss Barbara went on her way rejoicing over a promise re-extorted, and that Tim Murphy entered his cabin with a hang-dog look on his face, but the price of a new pig in his pocket, which he started off and purchased that very afternoon.

CHAPTER XVIII.

The news of the arrival of Miss Neville at her uncle's house soon circled round the neighbourhood, and immediately every family of position within calling distance hastened to make her acquaintance. In Connaught morning calls are not the easy matters they are in London, seeing that it is less difficult to drive round a few squares than over a few mountains. Still "where there's a will there's a way," and every day a fresh carriage or horse party sauntered up the long silent drive; the house-bells pealed and the knockers rattaned; the servants put on the liveliness of old times; the very dogs woke up, and barked at the bustle. Then came dinner-parties, evening-parties, croquet-parties, given in honour of Miss Neville, besides all the other varieties of gaiety with which people in the country contrive to charm the monotony of their quiet lives. Though Mr. Neville kept as closely in his sanctum as he could, he was of course obliged to do something in return, and found himself at last sucked so deeply into this vortex of dissipation that he threatened to abscond altogether, and hide himself with the professor in a desert island. Not so Fanny; for although in the life of seclusion she had hitherto led the little maiden had declared over and over again that the world would never have charms for her, nobody seemed to enjoy this altered life of things more. Little by little a light stole into her eyes and roses into her cheeks; and her father only too happy at her improved looks and spirits, would rub his hands in his glee, and ever and anon kissing Maude, would tell her that it was all like the waking up of the castle in the old nursery tale, and that she was the fairy prince who had worked the wonderful change.

Whether or not the alteration in Fanny was to be attributed to her cousin's influence, we cannot say; but certainly in a very short time she seemed to have been transformed from a timid sensitive girl into an earnest energetic little woman, and nobody felt the alteration more sensibly than aunt Barbara. For though that lady still continued to hold the reins of government, the very domestics perceived that her real power had departed and that her throne was tottering. If she any longer had her own way, it was only on sufferance, and in things indifferent; for in every matter affecting the comfort of the household or the happiness of her father Fanny now insisted on having hers. Poor aunt Barbara! Little had she now to render life interesting; for Harry had gone to Harrow, and could no longer be scolded; Fanny had grown beyond her, and would no longer be

ruled; the domestics had begun to look from her to the latter for orders; even the very cottagers were growing independent, and getting wills of their own. Justly or unjustly Miss Barbara traced all her troubles to Maude, and regarded her accordingly; and grew so tired at length of the altered state of affairs that she only waited for an opening in some branch of the family, in which her talent for making people miserable might be turned to account, to take wing.

Much as Maude rejoiced in the renewed happiness of her uncle and cousins, she was not without her own secret little trials and worries. Who is? In London, nothing had been more wearisome to her high and generous spirit than the fulsome adulations of a crowd of fortune-hunters, who, measuring their attentions by the breadth of her estates, had successively pestered her for two whole seasons. She had fondly hoped that in leaving London society, she would leave them behind, and certainly none of them were hardy enough to follow her to Ireland; but she soon discovered that dandies, like dandelions, will flourish anywhere, and found men who, for their folly and foppery, might have been duplicates of those she had left at the West-end, awaiting her in Connaught.

The festivities held in her honour were opened by a magnificent ball given by a Mrs. Spencer Wetherby, an old friend of her father's family. As Miss Barbara had refused to act as chaperone, Mrs. Wetherby had invited Maude and Fanny to spend two or three days at her house; and as on the evening of the ball the doctor had dined there, he had enjoyed a good half hour's *tête-à-tête* with his fair friends before the arrival of the guests. With those arrivals, however, began the presentations; and little by little the doctor was thrown into the background, where he sat in shadow, watching Maude as she fitted to and fro in the dances. She was apparently lost in the happiness of the moment, she never once glanced, as he thought she would have done, at the corner where he sat. It is not a lively occupation for men who do not dance to sit and watch men who do, especially when the latter carry off the only women that the former think worth talking to in the room. After sitting an hour or two thus, O'Meara beat a retreat, and before half the evening was over, might have been found, with his pipe and whisky-toddy, comfortably stretching his legs before his own parlour fire at Killnew. But comfortable as he looked, his were not altogether pleasant reflections; for in the smoke-wreaths that curved gracefully above his head, the doctor saw ugly faces, and those were the faces of four of Maude Neville's partners. Partly from personal intercourse, partly from report, he knew these four men well, and understood exactly the arts and blandishments each intended to bring into the field, in a desperate endeavour to win her and her patrimony. The one, a ruined and jaded nobleman, would he knew point to his coronet, long since sullied and defaced by the vice of its wearer, but none the less a coronet for all that. Another, a large landed proprietor, an elderly man, who had long had his eye on the Neville estate, would he knew, whisper in gentle fatherly tones something about the advantage of joining lands already contiguous. A third, a profligate spendthrift of remarkably handsome person, would trust to his wealth of whisker to hide the poverty of his estate. While the fourth, the commanding officer of a regiment quartered in the neighbourhood, could only rely on his herculean proportions and the free-and-easy elegance that his impudence had enabled him to acquire, for success in an enterprise that could alone save him from exposure and ruin.

Such were the four worthies whom the doctor saw in the smoke, and who had that night entered the lists to compete for the fair white hand that held the title-deeds of Ballycross-cum-Neville Town. Yet what could he do? What command had he over Miss Neville's destiny? What right had he to shield or advise her? None absolutely none. He must leave her, as her mother had left her, to Providence.

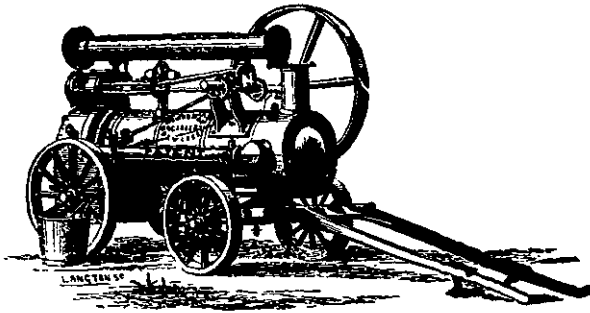
One thing, however, he could do, and did. He refused every one of the invitations that, during the few following weeks, poured in upon him, so thick and fast that he began to think Ballycross was going mad. "Since I cannot hope to help or influence her under this ordeal, I will refrain from witnessing it," he said in a tragic whisper so tragic that we fear if our readers had heard it they would have looked round instinctively for a certain monster said to be green-eyed. But no monster was there; or if he was the doctor never saw him. For if, as he sat at home or circled round on his professional visits, ever brooding on the one subject, you had asked him why the rocks and the quicksands that beset this particular woman should be a matter of such deep interest to him, he would have answered you with all the frankness of his nature shining in his eyes, "For her mother's sake."

For fully a month the round of revelry lasted, as each family in the vicinity hospitably strove to outshine the rest in fêting the heiress of Neville Court. Night after night saw Maude the admired of all admirers. Night after night saw her wearied or teased by some one of her four persecutors—sometimes by all four together. Suddenly the regiment was ordered back to England; a circumstance that changed the captain's tactics, and forced him to the assault at once. What the lady's answer was on the occasion no one ever knew, though his horse, perhaps, guessed it pretty well from the treatment he received all the way back to his master's quarters. A few days afterwards the exquisite came to the point also, and received a reply that sent him biting his lips out of the ballroom, to be seen no more. After this Maude had comparative peace; though Lord ——— and the squire still held their ground. The money and ingenuity expended by these two individuals, in their endeavours to outshine each other, almost equalled what they had just before lavished on an election, with this difference, however, in the ultimate result, that where their member had not been returned, their presents were; and, deeply disgusted, both hobbled away—the squire to console himself with his money-bags, and Lord ——— to forget his chagrin in the excitement of the gambling-rooms of Paris.

(To be continued.)

"Katie King" writes to the *Cleveland (O.) Leader* as follows: "The church-going element here (Washington) is largely Catholic, and made up, too, of the wealthiest and most cultivated class."

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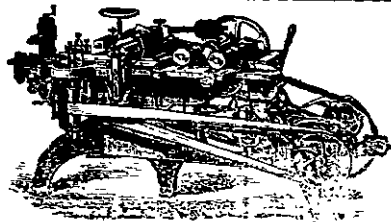
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Organs, suitable for cottages, parlours, schools and churches. Gibbs and Clayton, Bond street, Dunedin.

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F. BEISSLER,

LADIES AND GENTLEMEN'S HAIRDRESSER,

Begs to inform his Patrons and the Public that, having disposed of his present Premises to Messrs Fergusson and Mitchell, he will remove his Hairdressing Establishment next week to Murphy's City Hotel Buildings, Princes Street, where he hopes to get the continuance of their past favours.

TO BUILDERS AND CONTRACTORS.

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

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General News.

The Roman correspondent of the *Liverpool 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 that period. Two of these gentlemen have already been received into the Church Rome, and it is not unlikely that their example will be followed by many more.

Once more the Indians have expressed their desire and preference for Catholic priests. "Spotted Tail" said recently: "I would like to get a Catholic priest—those who wear black dresses." And "Red Cloud's" plait was this: "We should like to have a schoolhouse—a large one, that will hold plenty of people. We would like to have Catholic priests and Catholic nuns, so they could teach our people how to write and read, and instruct us how to do." "Red Cloud" and "Spotted Tail" are two prominent chiefs. "Young Man Afraid of His Horses," "Little Big Man," and every influential or observant savage approached by the commissioner duplicated these desires. "Without an exception," says a correspondent from the Indian country, "the entire race regards the presence of Protestant missionaries as inutle, if not demoralizing."

Neal Dow makes the following suggestive comparison:—In 1866 Portland, where I reside, was visited by a tremendous conflagration. Ten thousand people were turned out into the streets, and ten millions of dollars went up in smoke in a day. But, notwithstanding that, the valuation of the city was never so large as now, and last year its valuation was increased by the sum of 480,000 dollars, while Boston, with free rum, ran down 70,000,000 dollars, and that city and New York have run down their valuation in the last five years many hundreds of millions of dollars. They have been wasting the products of their industries in the purchase of alcoholic liquors, while we have been saving as well as earning, by putting the liquor traffic under the ban of the law, and crushing out the grog shops and the beer shops—those horrid instrumentalities for the pauperizing, the brutalizing, and criminalizing the people—all of them who come under the malign influence.

The *Cincinnati Commercial* has published a horrible detailed list of the misdeeds of Protestant clergymen in the United States during the year 1878. The names of fifty-five ministers are given, with the charges against them which are unfit for publication in a respectable paper. Fifty-five convicted culprits out of a class that is expected to lead in morality and intelligence is a showing that may well cause people to stop and demand what it all means!

A post office clerk in France has invented a new sort of envelope which will record the post-marks in colour on the letter inside, even more legibly than the original stamp, which is often blurred and rendered indistinct by too much or too little ink. This result is accomplished by applying to the inside of the envelope a cheap preparation by a process that does not increase the price of the envelope. The pressure of the dark stamp contermarks on the letter inside, in a distinct and durable manner, the figures and letters of the stamp. The introduction of this envelope would be a boon to business men who have correspondents who forget to date their letters.

THE DECLINE OF PORTUGAL.

THE *Indo European Correspondence*, after summarizing the masterly pastoral of the Archbishop of Goa, continues in the following strain:

Thus far his Grace of Goa. We think there are few who will not own that he has touched a chord which is in harmony with their Christian feelings. The decadence of Portugal has been so complete, so irremediable—the contempt for all that is Portuguese is so general and so deep-rooted—that we listen with all the greater admiration to the lesson to be drawn from fallen greatness pointed out to us with a truthfulness and simplicity which is a touching picture of dignity in misfortune. It has always been a glory of the Church when powerful nations have laid their renown and influence at her service; but it has been a still greater glory to such nations that they did so. While Portugal remained true to her traditions, she was the champion and patron of Christian faith, and on her was reflected the halo of glory of her many missionaries and heroic soldiers of the Cross—nay, their glory was almost identified with hers. But when the wantonness of power and the canker of increasing wealth began to sully and corrode her loyalty; when the reins of power, which had been once firmly grasped by high-minded Christian heroes, fell into the uncertain hold of Freemasons and Atheists, her downfall was awful in its suddenness and completeness. In vain does the Portugal of Pombal and the Masonic sects invoke the memory of her saints and heroes; in vain does she boast that she is the seed of Abraham. For God can from the very stones raise up children to Abraham.

We say this in no unkind spirit, for the whole conception and tenor of his Grace's Pastoral is eminently calculated to disarm and abash so unworthy a feeling. Goa is a standing monument of fallen greatness, and this is what is pointed out clearly and with much reason, calmness, and dignity by the eminent prelate who administers that see. His Grace draws the attention of his flock to the true source of Goa's greatness—the faith and zeal of those who made it truly the "Rome of the East. The sun of her earthly greatness has set, and set for evermore; and if her spiritual greatness may yet revert to her, it will be through the patronage of the Apostle of the Indies, and by the faithful imitation of his zeal and virtues.

PROFESSOR GUSSCOTT, THE GREAT AMERICAN HERBALIST,

has now removed to Christchurch, where he may be consulted daily, from 8 a.m. to 7 p.m. Address—Tully's Buildings, opposite Laurie's, Timber Merchant, Christchurch.

The undermentioned testimonials will suffice to prove the efficacy of his treatment.

To Professor Gusscott,

SIR,—Having for the last four years suffered from bad eyes, being totally blind in one, and from using a solution of nitrate of silver as a lotion, which had penetrated my whole system causing me the most acute pains, which, added to rheumatism, prevented my sleeping at night, and rendered my life absolutely burdensome to me, I have consulted and been treated by doctors in different parts of Canterbury, as also in the Christchurch Hospital, but without obtaining the slightest relief. Determined to leave no stone unturned while the smallest chance remained of an abatement of my sufferings, I applied to you immediately I heard of your arrival, and the cure which you have effected would seem to many incredible, but as I am still here a living proof of the success of your treatment, as can also be testified by hundreds in Christchurch, who knowing what I was like for so long up to a week ago, look with astonishment at the change which you have wrought. Wishing you many years of happiness and prosperity in pursuing your useful career, I am, dear Sir, yours respectfully,

PATRICK BURNS.

Sexton's Allenton House, St. Asaph Street, Christchurch.

To Professor Gusscott,

SIR,—I am happy to inform you that you have fulfilled your promise. I have been suffering from bleeding piles for the last eight years. I have tried eight doctors, but could only get temporary relief. I came down from Mount Ida, and hearing so much talk about you being so clever in curing so many chronic complaints, I thought I would give you a trial, and I am happy to say, with the most satisfactory result, and that you have made a perfect cure of me. I know several in Mount Ida who have been troubled with the same complaint for years, and many of them know that I have had to give up work having been so bad. I give you this statement as I am well-known at Mount Ida, and believe me, I shall be happy to let anyone know where they can get a perfect cure, and at a small fee, for I have spent scores of pounds without receiving any benefit.—I am, yours ever thankful,

DAVID JONES.

Mount Ida, June 14, 1878.

P.S.—I have told several here of the cure you have made of me, so you may expect many orders for medicine.—D.J.

To Professor Gusscott,

SIR,—I have been troubled with a bad leg for two years. I attended the Hospital as an outdoor patient for several months. They healed it up, but it broke out worse than ever. Hearing of the wonderful cures you had made, I was advised to give you a trial. I can say thank God, that you have made a perfect cure of me. You told me if you did not cure me you would refund me my money, but I am better pleased than if I had three times the money that I have paid you to be as I am to-day. Hoping this may meet the eye of sufferers the same as I have been, that they may know where to get a perfect cure.—I remain yours thankfully,

GEORGE MOIR.

Port Chalmers, June 18, 1878.

To Professor Gusscott, George-street, Dunedin,

SIR,—Having been troubled with liver complaint for the last ten years, so as almost to incapacitate me from work, and being also afflicted with palpitation of the heart, and being tired of throwing away my hard-earned money; having also tried the herbal treatment, which only afforded me temporary relief, I have been induced by seeing so many letters in the papers concerning your successful treatment of these diseases, and knowing the benefit Mr. Smith received by your treatment, as well as by the advice of many friends, to place myself in your hands. The result has been that now I can eat, where formerly I was wasting to a skeleton from the want of necessary nourishment. The pain between my shoulders and in my right side has entirely disappeared, my bowels are regular, and I am now able to sleep on any side I wish. After six weeks of your treatment, I am happy to inform you that I feel as good a man as ever I did in my life. I am well known in the Taieri district, and I give you this testimonial in the hope of others similarly afflicted being induced to seek your aid.—I am yours, very gratefully,

W. H. CAMPBELL.

Taieri, Dunedin, Sept. 30, 1878.

To Professor Gusscott, George Street, Dunedin

SIR,—I have been troubled with rheumatism for the last four years, part of the time I had to use crutches, and in sitting down the pain in my limbs was sometimes so great that I nearly fell, and found it impossible to get up. The pain in my back was so great that I lost the use of one side from the hip downward, and was utterly unable to assist myself. I thought at times my feet and legs would burst from the dreadful swelling, and I did not care how soon the end would come. But when I saw the letter of Thomas Ferguson's in the paper I again got hope, believing that there still existed a chance for me. When I called on you you told me that if I complied with your instructions you could still make a cure of me. I did so, and the result is all the swelling is rapidly disappearing, my pains are all gone, my evacuations are regular and healthy, and I find myself a new man. The first three days' trial of your medicine convinced me it was good, and through its aid alone I am able to attend to my business. I give you this in the presence of Mr. Williams and Mr. Campbell, who have known me for many years, and how I have been afflicted.—Your grateful friend,

HENRY MILLS.

Peninsula, Dunedin, 8th October, 1878.

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Greener's Choke Bore Breech Loaders, with his patent treble wedge fast actions; Westley Richards' Breech and Muzzle Loaders; W. & C. R. Scott & Son's Celebrated Choke Bore Bogardus Guns; Hollis & Sheath's, Newton's, Ward & Sons', and Sheath's Double and Single Breech and Muzzle Loading Guns, in great variety; Curtis and Harvey's Best Diamond Grain Powder; Pigeon Wilkes and Lawrence's Celebrated Alliance Prize Gunpowder; Patent Chilled Shot, of all sizes; Eley's Percussion Caps; Eley's Thick Felt and Chemically Prepared Wads; Cartridge Cases, of all sizes—Loaded and Unloaded; Cartridge Loading and Re-capping Machines; Cartridge Extractors, Powder Flasks, Shot Pouches, Cleaning Rods, and all kinds of Implements for Guns.

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The Company are now prepared to accept Risks.

A. LEE SMITH, Manager.

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SAVINGS BANK BUILDINGS,

High Street,

DUNEDIN.

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

ALEX. WILSON AND SONS.

F. BATTSON
GREAT KING STREET
(Opposite the Museum),
FURNISHING AND BUILDERS' IRON-
MONGER AND TINSMITH.

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PRINCES STREET SOUTH,
DUNEDIN.

JAMES MARTIN, PROPRIETOR.

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

Private Rooms for Families.

None but the Best Brands of Liquors kept.

ALLIANCE HOTEL,
THAMES STREET, OAMARU.

MATHEW GRANT ... PROPRIETOR.

Good Accommodation for Boarders at
Moderate Charges.

The Miners' and Mechanics' Home.

Good Stabling.

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

J. T. ROBERTS,

H USE AND ESTATE AGENT,

VALUATOR, SHAREBROKER, &c.,

Manse-street, Dunedin

J. WILKIE AND CO.,

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

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

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

W. HENDERSON AND CO.,

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

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

COMMERCIAL HOTEL,

MOSGIEL.

SAMUEL O'KANE, PROPRIETOR,
Wishes to intimate to his Friends and the
Public, that he has purchased the above Hotel,
and having made considerable alterations and
improvements, has now a position to offer
first-class accommodation. Good stabling with
paddock accommodation.

One of Alcock's Prize Medal Billiard Tables.

W. M'LAUREN,

TAILOR AND CLOTHIER,

ALBERT BUILDINGS, PRINCES STREET

(Opposite Post-office),

DUNEDIN.

T. ROBERTSON,

MERCHANT TAILOR,

GEORGE STREET, DUNEDIN.

All garments guaranteed best workmanship.

T. J. LEARY,

DISPENSING CHEMIST,

Princes street, Dunedin,

Has always on hand a well assorted stock of
Pure Drugs, Homoeopathic and Patent Medi-
cine, Perfumery, &c.

To arrive per Calypso and N. Fleming:—
Hunyadi Janos,

Friedrichshall and other Mineral Waters,
Seltzogenes, Eno's Fruit Salt,

Möller's and Newfoundland Cod Liver Oil,
Morson's Pepine Wine,

Hendrie's Moelline,
Trusses, Spongio Piline,
Magneto Electric Machines, &c.

All the latest chemical preparations added
to stock by mail.

REDUCTION IN THE PRICE

OF MEAT.

SATURDAYS after 4 p.m. REDUCED ½d
per lb. Hotels supplied.

Best quality. Lowest price

A. DORNWELL, George-

LEICESTER BOOT AND SHOE WAREHOUSE.

The arrival of Summer Shipments per
"Mataura," "Calypso," and Mail Steamers
via Melbourne, has enabled us to place before
the public an assortment of BOOTS & SHOES
that has never yet been equalled in Dunedin.

The Novelties include "The Beaconsfield,"
Morocco, and "Salisbury," Prunella Rosette
Shoes, Button Shoes, High-leg Prunella
Boots, &c. A variety of Ladies' Light Kid
Boots, for holiday wear, at 6s 6d. Men's and
Boys' Strong Wearing Boots, our own make, at
lowest possible cash prices.

J. G. GREEN,

LEICESTER BOOT AND SHOE

WAREHOUSE,

George Street (near the Octagon), Dunedin

GREAT Clearing Sale of White Lead
Oicet, aints, Canvas Tacks, Brushware
Plate, Sh's l and Ornamental Glass.

PAPERHANGINGS, from 4d. per
piece. All kinds of requisites for paint-
ing equally cheap, to save expense of removal.

SALE now going on at William Gil-
christ's, George-street. Goods sold at cost
price to make room for new shipments.

TO CONTRACTORS, builders, and
others. Glazing in sheet, ornamental,
and plate-glass done on lowest terms.

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

PAINTING, Glazing, Graining,
and Varnishing cheaper than ever at the
clearing sale of William Gilchrist, George-
street.

M'DERMOTT & WHITBURN,

WOOD AND COAL MERCHANTS,
Great King and Union Streets,
DUNEDIN.

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

CROWN HOTEL,

RATTRAY STREET.

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

P. KELIGHER ... PROPRIETOR.

SPECTACLES! SPECTACLES!

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

N.B.—All kinds of Optical and Mathe-
matical Instruments bought.

The Oldest Optician in town.—Established
1862.

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

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

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

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

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

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

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

FINDLAY AND CO.

J. F. STRATZ,
 Watchmaker, High Street, Triangle, and opposite Bonnington and Co., Booksellers, Christchurch. I have been apprenticed in Switzerland, and have been working in the best shops in the West End of London for ten years, and therefore I am able to undertake for repair Foreign and English Watches that have been unsuccessfully done by so called watch-cleaners who know no rule or principle about work, and very often spoil a watch for ever. During the three years that I have been in Christchurch I examined and repaired over 2000 watches, and I found very few amongst them that wanted only cleaning, but I have very often found instead of screws, pieces of wood, lead, and cement have been used. In regard to watch cleaning, I can teach any person to clean or brush out a watch in ten lessons.

I receive the newest and latest designs of Watches, Clocks, and Jewellery by every mail, and sell them with guarantee at lowest prices. English Silver Hunting Lever Watches capped and jewelled, from £5 10s, of different makers. Rotherham's, Stamford's, Bennett, Russell, Hill, and other good makers. A large assortment of Waltham Watches from £4 10s. Imitation American Silver Levers, £1 15s 6d. American Cottage Clocks, 7s 6d. Do. do. strike, 12s 6d. Watch keys 3d and 6d; glasses, 6d and 1s.

Note the address—

J. F. STRATZ,
 CHRONOMETER WATCHMAKER,
 High Street, Christchurch,
 Mann Spricht Deutsch.

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 the very best brands.

Don't Forget

THE QUEEN'S HOTEL,
 THAMES STREET, OAMARU.

SEPARATE OFFICES FOR THE
 LADIES,
SKENE'S LABOR EXCHANGE
PRINCES ST. DUNEDIN
 OTAGO. N.Z.



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

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

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

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

W L A N E & C O.,
 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 | Quinine Champagne |
| Ginger Brandy | Peppermint Cordial |
| Raspberry Vinegar | Clove Cordial |
| Orange Bitters | Tonic Orange Wine |
| Duke's Bitters | Curacao |
| Gooseberry Wine | Maraschino |
| | Sarsaparilla, &c., &c. |

STORE AND MANUFACTORY,
 MACLAGGAN STREET, DUNEDIN.

J. B A R R E T T,
 (Late of BARRETT'S FAMILY HOTEL
 Durham-street, Christchurch.

Has removed to that central position the
B O R O U G H H O T E L,
 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.
R A N K I N A N D C O.,
 TAILORS AND CLOTHIERS,
 No. 6 Arcade, Dunedin,
 Have always on hand a choice assortment of Tweeds.

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

THE CORNER CLOTHING HOUSE.

J. HARDIE & CO.

S W E E P I N G R E D U C T I O N S .

IN
 M E N ' S , B O Y S ' , A N D Y O U T H S ' C L O T H I N G .

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

T A I L O R I N G D E P A R T M E N T .

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

THE CHEAPEST HOUSE IN TOWN.
 THE CITY.

HENRY RICHARDSON,
 SADDLE AND HARNESS MAKER,



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

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

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.

N E W H A T
 Manufactory,
 O C T A G O N,
 (Next Athenæum)
 Dunedin.



P. POWER,

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

R A I L W A Y H O T E L

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.

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.
 Consisting of—

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 Cases

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.

FACTS are stubborn things, and not to be rubbed out, as testified by the rapid growth and immense success attending the "Little Dust Pan," now a by word in every household as the Cheapest Domestic Bazaar in George Street, replete with every article useful and ornamental for kitchen parlour, or bedroom use. No leading lines at less than cost for a draw,—every article at one uniform cheap rate.

Special Bargains—Wheeler Wilson Sewing Machine, £4; Capital Hand Machine, 45s, warranted, on weekly payment system. In Handsome clocks at 9s 6d and 12s 6d; and Children's Iron Cots at 27s 6d; we defy competition. In cups and saucers at 2s 6d; and knives and forks at 4s 6d the half-dozen, we challenge comparison. Fine tin Candlesticks, 1s 2d pair; good smoothing iron from 2s 6d the pair.

Our large and miscellaneous stock being unequalled in Dunedin, the attention of parties furnishing specially invited. Everything for everybody at the

LITTLE DUSTPAN.

Parties removing or having surplus furniture for disposal will find full value to sell or exchange.

JAMES KELLY,

FAMILY BUTCHER.

STUART STREET,
 DUNEDIN.

THOMAS GROVES,
 FAMILY BUTCHER, South Dunedin,
 Opposite Moloney's Hotel.

Families waited on and orders punctually attended to. Small goods always on hand, fresh daily.

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.

ULSTER BOOT DEPOT.

Messrs. McSWIGAN and BURNS have opened those well-known corner premises in High and Lichfield-street.

CHRISTCHURCH,
 Opposite the Borough Hotel,
 with a well-assorted Stock of
BOOTS AND SHOES,
 which for Price, Material, and Workmanship will be found to compare favourably with any establishment in Christchurch.

All orders entrusted to them will be executed in a good workmanlike manner and in the latest fashion.

NEW ZEALAND BOOK AND STATIONERY WAREHOUSE,

GEORGE STREET, DUNEDIN.

The noted house for Books and Stationery in all their branches.

GEO. T. CLARK, Importer of English, Foreign, and Colonial Newspapers and Magazines. Contractor for supplying public libraries with newspapers, books, magazines, etc. Direct importer of literature comprising—Agriculture, Architecture, Astronomy, Art, Biography, Botany, Chemistry, Divinity, Education, Fiction, Geology and Mineralogy, History, Languages, Law, Mechanics, Naval and Military, Political, Poetry, Philosophy, etc., etc., etc.

Special terms to Public Libraries, Schools, etc., etc.

DEPOT FOR CATHOLIC PUBLICATIONS.

A large variety of Catholic Prayer Books and standard works always kept in stock. TABLET posted to any address for 26s per annum. Temperance publications.

GEO. T. CLARKE,

PUBLISHER,

BOOKSELLER AND STATIONER,

Wholesale and Retail,
 73, GEORGE STREET,
 DUNEDIN.

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

STREET AND MORRIS,

LAND AND ESTATE AGENTS,
 SHAREBROKERS, COMMISSION
 AGENTS,

Accountants, and Valuators.

Loans Negotiated and Bills Discounted.

SOUTH BRITISH INSURANCE BUILDINGS,
 Liverpool-street.

DENTISTRY.

ROBINSON AND RAYMOND

SURGEON DENTISTS.

Scale of Charges:

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

No charge for advice.

Painless extraction by the aid of nitrous oxide gas.

Address—

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

FRANK W. PETRE,

Engineer and Architect,
 Liverpool-street, Dunedin.

Complete designs for Catholic Churches
 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 21 years in the office of Messrs. Cargills, 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 **abatements**
can be made.
Note the Address:—
The Dunedin Retail Branch is at the Corner of
PRINCES-STREET AND OCTAGON.
A SINGLE GARMENT AT WHOLESALE PRICE.

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

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

SPECIAL NOTICE.—T. SIMPSON wishes to intimate to his friends, and the general public, that he has commenced business as **MERCHANT TAILOR and CLOTHIER,** in **PRINCES-STREET SOUTH,** next Prince of Wales Hotel.
Always on hand a well-selected Stock of Woollen Goods suitable for the season.
Prices strictly moderate. Inspection invited.
T. SIMPSON,
Merchant Tailor, Princes-street South.

W. BACON & SONS,
Livery, Bait, and Letting Stables,
Great King-street.
HAVING made great alterations to our premises, we are now prepared to let Carriages, Waggonettes, etc., for Wedding and Picnic Parties at Reduced Prices.
LADIES' AND GENTS' HACKS.
Quiet Harness Horses and Hacks always on Sale.
We have just received from Home a large Stock of **SADDLERY,** consisting of Saddles, Brilles, Single and Double Harness of all descriptions, Whips, etc., etc., which we prepared to sell at remarkably low prices.
THE CHEAPEST PLACE IN TOWN.

PURE WINES.—THOMAS REYNOLDS, WINE MERCHANT AND IMPORTER, Stafford-street, Dunedin, imports Wines direct from Spain and Portugal, where they are carefully selected from the Vineyards and Merchants by his Agent, Mr. Wm. Reynolds, to insure purity and quality. These Wines are to be procured Wholesale from the Importer, and Retail from Messrs. A. & J. MACFARLANE & Co., Princes and MacLaggan-streets.
Report of Analysis by Professor Black, Colonial Analyst:—
University Laboratory,
Dunedin, 21st Oct., 1878.

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

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

The above magnificent Hotel is now open for the reception of travellers, and is acknowledged to be the finest Hotel in the Australasian Colonies, both as regards extent of accommodation and the perfection of its appointments. The private suites of apartments are specially designed to suit the convenience and privacy of families.
Spacious and well-lighted Sample Rooms have been erected to meet the requirements of commercial travellers.
Bath-rooms, with hot and cold water and shower bath on each floor.
The Billiard-room is fitted with two of Alcock's best tables, and luxuriously furnished.
The **CITY HOTEL EXPRESS** in attendance on the arrival of every train and steamboat.
Commodious Stabling attached to the Hotel.
Luncheon Daily at 1 o'clock.

UNION INSURANCE COMPANY OF NEW ZEALAND
CAPITAL £2,000,000
FIRE AND MARINE INSURANCES
Effectuated on Every Description of Property **AT LOWEST CURRENT RATES,** AND LOSSES SETTLED PROMPTLY AND LIBERALLY.
Horses, Cattle, Threshing Machines, Farm Implements, 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 MANUFACTURER
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.

JAMES COUSTON,
PLUMBER, GASFITTER, ZINC-WORKER,
&c., &c.,
WALKER STREET.
Orders punctually attended to.

A. H. ROSS,
Surveying, Optical, and Nautical Instrument-maker. Optician to the Dunedin Hospital, and for many years optician to the Sunderland Eye Infirmary, has (in order to obviate the necessity of his customers making the detour of the Otago) 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 re

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 Kakanui stone. Tomb Railings etc., any design.
G. M. is also prepared to supply in any quantity from his Quarries in Kakanui, the best quality of Oamaru Stone.
Importer of Marble, Granite, and Arbroath Hearthstones.
Designs forwarded to all parts of the Colon 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 all the early Trains and Coaches.

INSPECTION OF THE HOTEL INVITED.

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

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

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

A large assortment of fancy Tobaccos and Cigars.

BASKETS. BASKETS.

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

Note the Address—

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



THE GREATEST
WONDER OF MODERN TIMES!

HOLLOWAY'S PILLS

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

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

HOLLOWAY'S OINTMENT

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

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

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

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

WHITE HORSE HOTEL,
GEORGE AND FREDERICK-STREETS,
Dunedin.

JAMES DALY.....Proprietor.

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

O'DONNELL AND M'CORMICK,
WHOLESALE AND RETAIL
PRODUCE AND PROVISION
MERCHANTS,
FREDERICK-STREET, DUNEDIN,
(Opposite the White Horse Hotel).

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.

M. & J. MEENAN
Wholesale and Retail
PRODUCE AND PROVISION
MERCHANTS,
Corner of George-street and Moray Place,
DUNEDIN.

C O A L S
CITY COAL DEPOT,
TUAM STREET, CHRISTCHURCH.
JOSEPH B. SHEATH.
Newcastle Coal Delivered in town
Grey River Coal and suburbs at
Malvern Coal lowest current
Black Pine Firewood rates.
long and short lengths.
Also on Sale,
Charcoal, Coke, and Drain Pipes.

J. S. WEBB'S
GENERAL AGENCY OFFICE,
Colonial Bank Buildings,
DUNEDIN.

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

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

YORK HOTEL,
GEORGE-STREET, DUNEDIN.

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

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

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

Persons called in time for the early Trains and Coaches.

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.

Printed for the NEW ZEALAND TABLET COMPANY (Limited), by WOODFIELD, JOLLY & Co, at their Registered Printing Office, Octagon, Dunedin, this 18th day of April, 1879, and published by the said Company.