

New Zealand Gazette

VOL. VII.—No. 325.

DUNEDIN : FRIDAY, JULY 11, 1879.

PRICE 6D

Current Topics.

AT HOME & ABROAD



LL parties are agreed, then, that there is not the least chance for newspaper reporters. It was only the other day the illuminated Mr. Varley informed them they need never expect to see the right side of the clouds. They were to be left behind to report the uplifting of all our godly ministers and the pious portion of their congregations; but considering the "tricks and manners" of the uplifted we do not think their loss would be a very heavy one. And now we find another prophet following in the wake of Mr. Varley, and uttering words to the same effect. Te Whiti, in short, as reported by our contemporary the *New Zealander*, declares that the gentlemen referred to are by no means spiritually minded. "When I speak of the land, the survey, and such matters of little consequence" said he, "(the reporters') pencils fly with the speed of the wind, but when I speak the word of the spirit, they say this is the dream of a madman. They are so intent on accumulating wealth, that nothing appears to interest them except what is in some way connected with the accumulation of wealth." This is plainly confirmatory of what the great revivalist had previously announced. But indeed it is not the only point of agreement that we remark between the wild raving of the Maori fanatic and the claptrap that distinguishes the evangelical pulpit. Te Whiti's whole harangue is a striking comment on the unrestricted use of Holy Writ and the danger of placing it in ignorant hands, with license to explain it *ad libitum*. This address of which we speak delivered by him at Parihaka is filled with biblical quotations and allusions, and is, by its blasphemy a loud testimony against the false doctrine that has made Christianity a thing to be caricatured by the heathen, and an additional curse to them rather than a blessing.

THERE is the most elegant creature imaginable staying on a visit in Nelson. The pink of politeness, the culmination of gentility, and the "glass of fashion," all in one, are sojourning in that favoured city. Will not some body take his photograph and let the public have the advantage of observing his deportment and the general style of his get-up. It is not fair that he should be allowed to hide himself under a bushel, and deprive us all of our chance of catching the air of refinement and benefiting by superiority when it comes within our reach. And yet we should not have known one word about him if he had not written home to a London paper called the *Christian World*, and in that round about way informed us of his presence that we might reasonably have been made acquainted with several months ago. His name is only a common place one, but it might have been Horatio Sparkins, or Cymon Tuggs, or something else belonging to the heroes of ultra-genteel life commemorated in fiction; at least we are admonished that the race thus celebrated is not extinct or abnormal, and that real live specimens are to be found in highly favoured localities, and delighting circles of appreciative exquisites. This charming representative of kalydor and lavender kids is greatly disgusted with the average New Zealand colonists:—"I should be sorry to speak disrespectfully of any class of men," says he "but I must say that I miss here in New Zealand that moral and intellectual backbone which I have been accustomed to at home. Most of the tradesmen, farmers, etc., appear to have risen from the ranks of the working community, and as a consequence there is a sad lack of polish and refinement amongst them." Shocking creatures; not one of them who can tell if he had a grandfather, or who would faint at the sight of thick bread and butter. "Oss" is the common pronunciation and nobody ever thinks of saying "orse;" its perfectly barbarous. Neither does our man of much polish approve of our politicians: they also are inferior, and of our pious folk he says:—"There is a good deal of earnestness apparent, but I miss the high tone of the churches at Home. It is astonishing to an Englishman what will pass for good preaching. Those unfortunates, the third-rate preachers of England, should come out here at once. Let them only bring a stock

of Sankey's tune-books, and go in for revivalism, and their success is sure. Next to a political rumpus the dearest thing to multitudes of colonists is a good religious noise." We rejoice to think we know nothing about the preaching; we only know the pious writing and about that it is undoubted there is a very strong smack of the slums and the bothies, for it is, for the most part, not only stupid but vulgar in the extreme; we suspect our beau is not far out here. The remedy for all our evils, however, is to be found in "an infusion of the public-spirited higher middle-class population of England."—By the way are these any relations to the puritanical parties of whom Mr. Matthew Arnold lately painted so agreeable a picture: they would indeed be a most admirable introduction here? These people would reform our politics, and as for our piety—"the correction would be an immigration of English congregationalists," a sect we conclude of the utmost elegance, but one with whose peculiarities we are not acquainted. The pulpit oratory of which this correspondent speaks and the elegance apart—and very widely apart—how does it differ from the thousand and one congregations we find around us?

THE arrival of the militant evangelist of New Britain at the present juncture of affairs appears a most fortunate circumstance. It is to be hoped our Government will not let slip the opportunity now afforded them. The "gospel," with ball cartridge accompaniments, is the very thing that is wanted in the neighbourhood of Hawera, and the champion missionary who hit upon so happy a combination, and what is more, carried it out to perfection, is the man of all others to fit the situation. Let us hope, then, that no stupid prejudices on the part of any one whomsoever will prevent the organisation of a pious *battue*, which, under the conduct of so able an "Avenger of Blood," will make the way of our settlers plain and ensure them against improvised ploughing matches. This is at least as great a desideratum as it was to have the inhabitants of New Britain subdued in the interests of traders. It is true there is great authority for stating that it is contrary to the spirit of Christianity to call down fire from Heaven upon our adversaries, and the fire would be most unlikely to answer the call; but the earthly element is quite another thing, and may be lawfully, and even laudibly employed whenever the occasion offers. Decidedly we should have a crusade and now is the time. The hour and the man have arrived.

M. REVEILLAUD the French "convert from the errors of Popery," over whom our good Evangelical friends are just now making so mighty a clucking, and whose "conversion" was wrought in an instant by a great light like that which accompanied the conversion of St. Paul, except that it blinded nobody, and there were no other witnesses of it, has a rival here amongst us in New Zealand. Te Whiti, in a word, was also converted in this manner. He was given a Bible, he tell us, by a missionary named Reimenschneider, and authorised by this man of God "to read, mark, learn, and inwardly digest it," expecting according to the presumptuous doctrine of the sects that he should receive a special guidance of the Holy Spirit, and there find for himself "all that was good, and true, and holy." He took, and read; but, although his experiences were those of St. Paul, they did not result even in the production of a St. Augustine. There emerged instead this Maori fanatic. According to the report of the *Auckland Herald*:—"Te Whiti said he read it for a time without any good resulting. He persevered, and still he was like one foolishly groping his way. At last, like St. Paul, the scales fell from his eyes. A great light shone into his mind, and the words of the spirit flowed from his lips like rivers of water swelled by the raising of the sea. He has gone in on this course of inspiration until he now believes himself to be Jesus Christ, and that his second advent is nigh at hand." Reveillaud, we believe, is also a herald of the Second Advent, and there is, in fact, all the likeness between the two that we might expect to be shown by men acting under a like influence; the one of whom was civilized and educated, the other an ignorant barbarian, but both misled by a highly imaginative mind under no heavenly influence whatsoever. But whatever the French reproduction of the Great Apostle may be, the Maori one is not without "method in his madness." If his Bible reading taught him a dubious Christianity, it also showed him that the enlightened Christians—the very missionary it may be who had given him the Bible—were

anything but what they might be expected to be. The Taranaki Herald thus reports him:—"I saw that the pakehas were like gods—everything they willed to do they could accomplish, from the most minute to the most complex and gigantic work—all was within the compass of their power. Notwithstanding all their power they lacked faith—the faith that of old could remove mountains. Although they can take the dead inanimate iron and imbue it with life so that it will work like a horse, they have not the faith to walk upon the waters. Although they can encircle the earth with electricity and converse from pole to pole, their faith fails them if they say to Mount Egmont, Be thou cast into the sea. God has made them instruments of His will to bring back to light the lost sheep who have been straying in the wilderness, by preserving the Bible and handing it back to the Maori." We fancy we have somewhere heard also an Evangelical assertion to the effect that the Church had been of one advantage only, that of preserving the Bible and handing it over to the possession of the Protestant world; verily, there is a good deal in this Maori's wild talk that affords food for reflection. But what a commentary all this is, not only on the Protestant propagandas now so vigorously at work in Catholic countries, but on the charitable intent of that large body of our worthy fellow colonists who are so very anxious to submit Catholic children to, at least, the indirect influence of Bible reading in our Public Schools. We are very much obliged to them, but we are not anxious that some Te Whiti of our descendants, instructed by them, should arise to convict them of not having attained to the full benefits conferred by their book, and to set up for himself, on quite as good grounds as they go upon, an independent religion. We prefer that, since it is necessary for them to undertake the "conversion" of the world, their experiments should be confined to the Heathen, and the results of their efforts considered, we can hardly be blamed for our decision.

Jesuits!

TRANSLATED FROM THE FRENCH OF PAUL FEVAL BY
T. F. GALWEY. BALTIMORE, 1879.

AMONG those whom Father Valignani prepared for the strange and difficult fencing, which no one before could have dreamed of, the young Fathers Pazio, Ruggieri, and Matthew Ricci issued from the ranks, perfect instruments, Ricci above all, who in every respect was a masterpiece of education. If anything can be more astonishing than the recital of the intelligent and minutely suitable preparation, it is the admirably correct, bold, and precise use that was made of these gymnastics in the epic struggle begun by Ricci, and continued by his successors.

Xavier, the image or the reflection of Christ, had his hands full of prodigies; he commanded men and things from the heights of his love; what he might have done in China if God had permitted him to land there, sanctified by his long victory in India and Japan, cannot be known, but Xavier was dead. It was necessary to replace the divine talisman which he had had from heaven by human prudence, aided, of course, by grace from above, without which all labor is in vain.

For that reason, though less supernatural than Xavier, Ricci excites a more lively interest, through the episodes of his Christian odyssey. He is a man; he contends with the Chinese empire, that gigantic trifle, a creation of all the world's chimeras: if we may say so, he is at once apostle and adventurer, St. Paul and Robinson Crusoe, sublime, industrious, keen, bold, artful, playing with the eclipse like Christopher Columbus, slighting no detail, using the high road, while noticing the diverging paths, fearless in prosecuting his way, but turning back without delay, if needful, to try another route.

He knows everything: all that is known to the Chinese, to insinuate himself; all that the Chinese do not know, to make himself master. He is a doubly keen Jesuit, having his own clear perception and his master's ready wit. He has a parry for every thrust. He knows the tongue of the literati better than the literati themselves, and as to the philosophy of the screen, he is equal to Confucius!

He has the mandarin's geography at the end of his fingers, he is familiar with their earth as square as a life asleep in space under the protection of the emperor, the son of heaven; he knows what gratitude this earth owes to the celestial Van Lie, the same emperor who, from the innermost of his palace, obligingly sustains it, and by his goodness of soul, prevents it from being lost in the abyss, but he knows still better the real earth which Europe has journeying through space, and the sun, and the planets, and the whole worldly system known at Paris, which is very plausible, and perhaps true.

At his choice—and this is important—he can revel in the outlandish sense of the literati, or suddenly astonish them with unexpected revelations. As far as the unexpected goes, he has brought treasures with him. If he wished, instead of announcing Christ, he himself would pass for a God, merely by using the first book of Euclid, adapted for the bonzes.

After much time consumed in getting across the threshold of the empire, he is at last naturalised. He writes to consult Father Valignani, then in Macao, as to the choice of an official dress; he is that far! Considering the country, it is a question of the first importance, and his former master replies to put on the long gown and mitre of the Chinese literati.

The choice is good: Ricci adopts it and thus, after many strange and heroic adventures, arrives at Nankin where he marks the future position of a house of the Company, then at Peking itself, and one day

he is admitted to visit (supreme honour!) certainly not Van Lie himself, who could not of course for a minute abandon the square earth for fear of its destruction, but Van Lie's empty throne, which amounts to the same thing, and gives him an influence equal to that held by mandarins of the highest grade.

Do not suppose that he lingers too long on so fortunate a road! Without being at all responsible for it, a rumour gets about that the "Son of Heaven" admits him during the night to private interviews, where together they discuss the weightiest matters, among others the shape of a new helmet which is to put the Tartars to flight without a battle. This rumour, starting among the people, gets to the court; as no control is possible over an invisible and dumb emperor, the incredible fact happens that, the Great Minister of the Empire himself, believing what is talked of everywhere, seeks the friendship of the pretended favourite and becomes his most obsequious servant.

But where is God in all that? And the word of God? What has become of the apostle in the midst of these strange adventures?

It is unnecessary to say that the apostolate is in all this, and nothing but the apostolate. These adventurers are on the flanks of a column where the apostolate is certainly advancing.

It required extraordinary prudence and numberless roundabout methods before beginning to preach. Here nothing is like elsewhere. Everything is understood, played with, discussed, avoided, and yet everything is welcome. The point is to live alongside all this and to utilize these materials. The subtlety of the Chinese mind is taken by the evident grandeur of evangelical morals, but it admits Christ only with caution, and then as far as the cross, not at all.

This childlike yet ancient people, this aristocracy, half polished, half barbarous, where every mandarin is at bottom a clown, does not like the humility of the cross. They may admit all the rest; but not this. It is not Chinese. No Chinese would have suffered that. A Chinese disembowels himself without much hesitation, but he would never let himself be nailed to a cross.

And how could the Chinese adore the God of the Christians, if he transgressed the received and venerated decorum?

For a long while this obstacle was absolutely insurmountable. Ricci had won in everything else, but Chinese obstinacy disputed this ground steadfastly. Great pride may become humble, but not so puerile vanity, and the very life of this fantastic people is made up of boasts, competition, tricks, all intended to satisfy its childish vainglory; it subsists on gigantic drollery, on microscopic monstrosities which astonish logic, disconcert reason, and at every step on the road that seemed to be level, opens ridiculous and terrible abysses.

However there were already very great results. Churches arose; seminaries were filled before being completed. Bonzes carried the Holy Sacrament, and converted mandarins were counted by hundreds.

There were Chinese apostles, true, invincible confessors, among whom Paul Sin, the admirable orator, the great mandarin Li, and many other brilliant ones. They were men of that antique stature whose virtue and wisdom would have done honour to the primitive Church. If we were elsewhere than in China, I should say that one of the greatest and finest Christianities of the earth was here, but we are in China, the home of the nightmare, where one is ever liable to a sudden and disagreeable awakening.

The awakening came. And as everything happens contrariwise among this people of extravagant originality, where even strangers are soon taken with the fever of the impossible, the awakening was to a persecution that came not from the bonzes, nor from the governors, nor from the mandarins, nor from the emperor, but to a persecution, I say, that came—I shall not leave it for you to guess, you could not—that came from ecclesiastical authority!

The Church, infallible at its summit, has frequently had incapable servants at various points of the ascent. This weakness is lost in the glory of the whole, but it has existed, and still exists.

In the year 1606, which was the eighteenth of the skillful and happy apostolate of Matthew Ricci, the ecclesiastical authority was represented in those far-off parts by the vicar-general of Macao, where there was a college of the Jesuits. The rector of this college having been chosen arbiter in a dispute between the vicar-general and a Franciscan friar, decided in favour of the latter. In the excitement of his anger, the vicar-general published an interdict against all the Franciscans and all Jesuits of the city and within the city's jurisdiction.

At the same time, taking advantage of Chinese faucies, the Jesuits were pronounced to the authorities at Canton as building citadels and summoning the Portuguese and Japanese fleets to invade the country.

It needed not so much. Entire provinces arose against the Christians! A terrible massacre is related, and Father Martinez dies in torture.

It was only a violent but passing gust of wind. Ricci soon ruled the storm, and a short time afterwards established a novitiate-house in the middle of Peking.

When God called him to Himself four years later, the entire population of the capital followed the cross that rose above his funeral procession, and Father Schall, the successor of that really great man, well managed his inheritance.

Adam Schall, not less illustrious than Ricci, was mixed up with all the revolutions of the era just opening for China, and which ended in a change of dynasty. At his death, the Jesuits had a hundred and fifty public churches, and thirty-eight houses or colleges in China.

After the second persecution, which we shall pass over in silence, out of respect for an illustrious order, another prosperous era began under Fathers Veubiest, Gœbillon, Pœninin and Gaubil; and these long years, filled with the scientific and literary labours of the Chinese apostolate, became the glory of the Church and the admiration of the learned of Europe.

It must not be supposed that the Jesuits' great efforts in China had led them to abandon India. They had at one time Mogul, Cey-

lon, Bengal and Coromandel. At the end of the 16th century their seminary at Goa sends out its young confessors beyond the Ganges, and even as far as the Indus.

Robert de Nobili, a nephew of Popes and of Emperors, becomes the apostle of the Brahmans, while others evangelise the Pariahs. The most illustrious of them, the blessed John de Britto, who was a son of the viceroy, reddens Madoora with his blood. Bengal, Thibet, Tartary, Syria, Persia and Armenia, see the cross planted and hear the gospel preached by Jesuits. With them the faith penetrates the deserts of Africa, the empires of Abyssinia and Morocco, along the coasts of Caffraria, the Mozambique and Guinea.

But they especially desire to bring the New World under the beneficent yoke of Christian civilisation. There they have to encounter, not the ferocity of the savages only; their most envenomed enemies are Calvinistic, English and Dutch corsairs; alas! and Frenchmen, too, not less cruel than the redskins, massacre every Jesuit who falls into their hands. The order is given. Calvin himself has been careful to point out the Company of Jesus as the principal and mortal enemy. He does not say: "Kill this one or that one," but he says: "There is the obstacle, remove it!"

And he was faithfully obeyed! Thus, on the 15th of July, 1570, the blessed Ignatius d'Azevedo and his thirty-nine companions, destined for the mission of Brazil, perished in sight of Palma. Thirty others, a few days afterwards, shared their fate.

The Company of Jesus owed seventy-one martyrs to heretic rage. It was the pirate's crusade. Sourie, Capdeville and others enriched themselves with one hand as they skimmed the sea, while with the other they won the Calvinistic heaven by murdering missionaries whenever they met them.

But not all the missionaries fell beneath the blows of pirates who were dissatisfied with Roman morals. Those who escaped their cutlasses and the Indians' poisoned arrows, dashed across the deserts in another crusade. There were some left for the holy war, and it was these who conquered Canada for the Catholic faith and for France; these heroes of religion and of patriotism who died for God and for France, in heaven enjoy the glory of being forgotten by that land, and, therefore, I shall, at least write the names of Jogues, Baniel, Brébeuf, the noble auxiliaries of Champlain.

Who has not heard of the Catholic governments of Paraguay, those famous "Reductions" lauded by Robertson, Albert de Haller, Buffon, Montesquieu, Raynal and Chateaubriand, of which Voltaire said: "The establishment in Paraguay by unassisted Spanish Jesuits, seems like the triumph of humanity." We shall have to speak again, unfortunately, of Paraguay and of the cruel reward meted out to the Jesuits by Voltaire's contemporaries.

At Carthage, in South America, the Jesuits performed other wonders of charity. Just as they had become Pariahs in India to convert the Pariahs, and Brahmans to convert Brahmans, the blessed Peter Claver became a negro, and more than a negro, "the slave of the negroes," in order to raise these miserable victims of European avarice to the sentiment of religion.

One must read his history to understand the distance between philanthropy and charity. The philanthropists of free America have liberated the blacks, and they have done well. But where is the American that would take the hand of a negro? In New York men and women object to the admittance of negroes into public conveyances as if they were unclean animals, whose presence would poison the atmosphere. The liberty that has been given them does not remove their degradation any more than have done the tiresome romances that sought to win them the pity of Europe.

Claver has not the right to emancipate them, but he awaits them in the places where they are brought like cattle to be sold. Ill and poor as he is, and dying of fatigue, he loads himself down with provisions he has begged, and he nurses them, washes their faces and their feet, and kisses their tears, exclaiming: "O my brothers! O my friends! O my dear masters! what do you wish me to do? Do not fear to ask anything of your servant, even his life, for I belong to you; you have bought me in Jesus Christ: I am Peter Claver, the slave of the negroes for ever."

Then there is Father de Rhodes at Tong-King, Father Cabral in Thibet and in Népaul, Fathers Medrano and Figueroa in New Grenada, John de Arocs at Caraccas.

It was there that the Jesuits were accused for the first time of "commerce," because they furnished their neophytes, at a slight advance, with merchandise which the real traffickers would have sold at usurious rates. That is a crime which will never be pardoned them. It is a dangerous thing to come between the trader and his prey. Neither evidence nor time can assuage the rancor of those who have been injured by having their exaggerated profits cut down, and you will still find people to tell you that the Jesuits maintain immense but invisible fleets which traverse the ocean with devouring speed, bearing unknown tributes from absolutely mysterious correspondents.

When a Jesuit engages in trade—and there is one unlucky and too celebrated example—the Order puts him under interdict, cashier him, expels him, and ruins itself to pay a debt it has not contracted.

Nevertheless, the Order must suffer for it.

We shall relate the orgy of iniquity known in history as the trial of Father de la Valette.

The Jesuits do not trade. They give, but do not sell. They have neither warehouses nor fleets. They let people act and talk.

In their own books you will find no testimony to their zeal, their courage and their stubborn charity. They rarely deny even the most dangerous accusations, and it is to their enemies we must go for refutations of the absurd calumnies against them. "It is a remarkable thing that those authors who have the most severely blamed the licentious manners of the regular Spanish monks, all agree in honouring the conduct of the Jesuits. Governed by a more perfect discipline than prevailed among other orders, or restrained by the need of preserving the Society's honour, so dear to each of its members, the Jesuits, whether of Mexico or of Peru, have ever maintained an ir-

reproachable regularity of manners." It is not a Jesuit nor even a Catholic who says that.*

That, the thought of a Protestant, an honourable man and intelligent writer, is very different from the vile inventions that appear in our journals and our books!

Before Choseul's ministry, when the suppression of the Jesuits, which Montalembert, after Montyon, has called "the greatest iniquity of modern times," was consummated, the following was the general state of the missions founded by St. Ignatius' disciples among the infidels in various countries of the world: the Portuguese Jesuits, who in the 72 years, from 1551 to 1623, had sent 662 missionaries to the Indies, and 222 to Brazil; or at the rate of 12 a year, in 1616 numbered 280 in the province of Goa, and 180 in that of Brazil. This latter afterwards (1759) had 445.

The mission of Japan in 1581 counted 150,000 Christians, 200 churches, 59 missionaries. In China, about 1680, the one province of Nankin contained more than 100,000 Christians. In the Indies, in Madura, Father Laynez baptized (1699) 15,000 idolators in six months.

In 1763, America had 526 Jesuits in Peru; 572 in Mexico; 195 in the New Kingdom (Carthage la nuova); 209 at Quito; 269 (564 in 1767) in Paraguay; 242 in Chili. At Marnon, in 1667, Father Veyra da Silva organised fifty Christian villages along more than 400 leagues of coast.

The missions of the Levant, founded by Henry IV. and revived by Louis XIV, propagated French influence along with the Catholic faith in Greece, at Constantinople, in Persia, at Smyrna, throughout the Archipelago, in Armenia, Crimea, Chaldea, Syria and Egypt.

That was the prosperous and ever growing situation of the Company's missions at the time when cautious and violent tyranny, on the faith of the Pombals, of the Arandas, and of the Choiseuls, in one moment destroyed those foundations which had cost so much industry and so many years, extending over the world and worthy of the name of an empire! The mind is astounded that men so petty, so disastrously powerless to produce or to preserve anything, should yet have been able to annihilate so gigantic an institution!

We shall say nothing here of the Portuguese, the Spaniard, or the Frenchman, because in a little while they will come under our special study. And they are worth the trouble, not for what they have produced, because their work is null, but for the immense moral and material wealth, destroyed by the blindness of their hatred.

(To be continued.)

CATHOLIC AGGREGATE MEETING IN DUNEDIN.

This meeting was held as announced on Tuesday evening last in the Temperance Hall, Dunedin. There was a very good attendance, quite 600 being present. His Lordship the Bishop of the Diocese was moved to the chair, and Messrs. Perrin and J. Murray were appointed secretaries of the meeting. His Lordship then called on Mr. Perrin to produce the various documents received from other parts of New Zealand, expressive of sympathy with the objects of the meeting. These were accordingly brought forward, and so far as time admitted read by the secretary. There was a letter from the Rev. Father Chataigner, of Timaru expressing warm sympathy, and claiming that his district should be considered as represented by the Christchurch and Wellington delegates. A letter from Mr. O'Halloran, of Glentui, expressed regret at the writer's being unable to attend the meeting, and professed the warmest sympathy; letters to a like effect were received from Messrs. Dennehy, Timaru; Daly, Kopua; and Murney, Tapanui. Mr. J. B. Callan wrote, regretting that important business having called him to Oamaru he was unable to attend the meeting, but that his hearty sympathy was accorded to its object. Telegrams from various places nominating delegates, or authorising their nomination were also read. A telegram from Auckland was read, stating that at Sunday's meeting Mr. Napier's resolution, "That the entire sympathy of this meeting is with the aggregate meeting of Catholics at Dunedin in their efforts to obtain a modification of the present education law," was carried. A report of the meeting of the Catholics of the South Eastern District was received. It had been brought up by Mr. D. A. Cameron, of Nokomai, who had come as delegate, but was unfortunately obliged to return to Invercargill owing to the death of a much lamented member of his family. The list of delegates was then read, as follows:—

LIST OF DELEGATES.

Mr. John Carroll, Napier	Mr. Connellan, Cromwell
Mr. Michael Fleming, Wellington	Mr. Crofts, Invercargill
Mr. Perrin, Nelson	Mr. Roach, Invercargill
Mr. A. White, Christchurch	Mr. Maher, Invercargill
Mr. John Connor, Lyttelton	Mr. Keppel, Lawrence
Mr. Perrin, Naseby	Mr. Reynolds, Waipori
Rev. John Mackay, Queenstown and Arrow	Mr. Edward Carroll, St. Bathans
Mr. C. O'Driscoll, Hokitika	Mr. M. Meenan, Tinkers
Mr. F. Meenan, Kumara	Mr. Perrin, Winton
Mr. Cormack, Roxburgh	Mr. Drum, Waikouaiti
	Mr. Maloney, Palmerston

The following are the resolutions proposed and unanimously carried.

Proposed by Mr. Michael Murphy, Dunedin, seconded by Mr. Thomas Murray, Dunedin:

Resolved—"That the Most Reverend Dr. Moran, Bishop of Dunedin do take the chair."

Proposed by Mr. Reynolds, delegate Waipori, seconded by Mr. Drum, delegate Waikouaiti:

Resolved—"That Mr. Perrin and Mr. John Murray be appointed secretaries of this meeting."

Proposed by Mr. Perrin, delegate Nelson and Naseby, seconded by Mr. M. Fleming, delegate Wellington:

ESTABLISHED 1868.

M'LEOD BROTHERS,

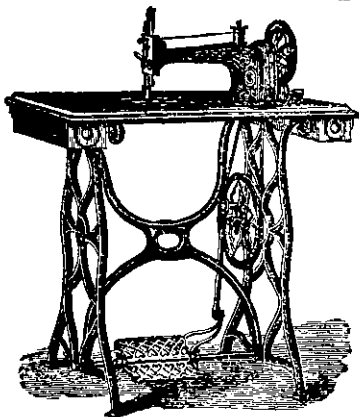
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CUMBERLAND STREET

DUNEDIN.

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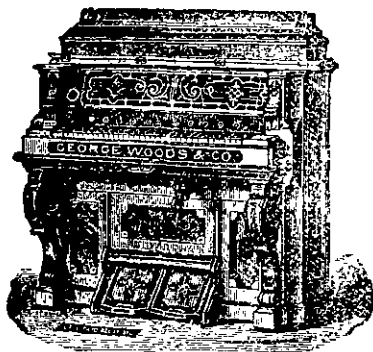
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"That a national system of purely secular education is contrary to the conscientious convictions of Catholics, condemned by their religious principles, and repugnant to their Christian feelings."

Proposed by Mr. Crofts, delegate Invercargill, seconded by Mr. Connor, delegate Lyttelton :

Resolved—"That a system of purely secular education is not only unchristian and anti-Christian, but also impolitic, as calculated to impair the moral tone of the community, and render life and property insecure."

Proposed by Mr. John Carroll, delegate Napier, seconded by Mr. Connellan, delegate Cromwell :

Resolved—"That as Catholics conscientiously hold these principles and views, it is a grievous injustice to compel them to pay taxes for the maintenance of a purely secular system of education, and to submit to what is, in effect, double taxation, in consequence of having to maintain schools for the Christian education of their own children."

Proposed by Mr. A. White, delegate Christchurch, seconded by Rev. John Mackay, delegate Queenstown :

"Resolved—"That as citizens contributing their fair share to the public funds, Catholics are entitled to a fair share of the expenditure of these in support of education, and are consequently entitled in justice to aid to their own schools so long as public moneys are spent in the maintenance of education."

Proposed by Mr. F. Meenan, delegate Kumara, seconded by Mr. N. Malony, delegate Palmerston :

Resolved—"That a Petition, embodying these resolutions and praying for such change in the Education Act as will place Catholic schools on a footing of equality with Public schools, be sent to both Houses of Parliament, from and on behalf of this Aggregate Meeting."

Proposed by Mr. Cormack, delegate Roxburgh, seconded by Mr. Maher, delegate, Invercargill :

Resolved—"That the form of petition read be adopted, and signed on behalf of this Aggregate Meeting by the Chairman and delegates here present."

Proposed by Mr. Keppel, delegate Lawrence, seconded by Mr. Roach, delegate Invercargill :

Resolved—"That this Petition be entrusted for presentation in the Legislative Council to the Hon. Dr. Grace, and in the House of Representatives to Mr. J. C. Brown, member for Tuapeka, and that the Chairman be requested to have copies duly signed and forwarded to these gentlemen."

Proposed by Mr. John Scanlan, seconded by Mr. M. Meenan, delegate Tinker's Gully :

Resolved—"That the Most Rev. Dr. Moran do now vacate the chair, and that Mr. A. White be called thereto."

Proposed by Dr. Murphy, seconded by Mr. Crofts :

Resolved—"That the marked thanks of this Aggregate Meeting be tendered to the most Rev. Dr. Moran, for taking the chair at this meeting."

The most rev. chairman then addressed the meeting as follows :—

LADIES AND GENTLEMEN—

This aggregate meeting has been called for the purpose of agitating the Education Question and of adopting a petition to Parliament on the subject. It is very gratifying and encouraging to find that this call has been so well responded to. This is eminently a representative assembly, the Catholics of New Zealand may be said to be here present by their delegates, and it can with truth be said that to-night sixty-five thousand Catholics ask justice, and demand the repeal of the law, which compels them to pay for the establishment and maintenance of anti-Catholic and godless schools, and practically imposes on them a double taxation for education purposes.

On this important occasion it may be permitted me, as your Chairman, to review the state of the question. We have a grievance and a very great and serious grievance; and it is only right and proper that the public should be in no doubt as to what it is we complain of, and what it is we want. A plain statement as to facts and principles will make all this clear.

A system of education prevails at present in New Zealand, under which secular education in Primary, Normal, and High Schools, and in an University is provided at the public expense for all who can conscientiously avail themselves of it. In the case of primary Normal Schools education is entirely free, in the High Schools and the University partially so. But no provision whatever is made for the education of those who cannot conscientiously avail themselves of godless education, although the law compels these to pay equally with their fellow citizens for its establishment and maintenance.

This is a species of legislation that is contrary to justice and policy, and affords evidence of the tyranny with which a majority in this country treats a minority. But unjust and impolitic as this is, it is not all. At an expense of tens of thousands of pounds Catholics have established and maintained schools of their own entirely at their own expense, because they are conscientiously convinced that any system of education not founded on, guided, and informed by religion must inevitably lead to the detriment of individuals, and the ruin of society. And what, in the presence of this conviction, a conviction resting on the teaching of Christianity, and confirmed by experience, is the intent and policy of the present system of education? This intent and policy is the annihilation of all denominational and private schools, and the establishment of an odious and ruinous monopoly, which judged by the teaching of experience, can only result in a low mediocrity in scholastic attainment, not to speak of its irreligious and immoral consequences.

But, how, it may be asked, is it proved that the intent and policy of the present system of education is the destruction of all denominational and private schools, and the establishment of a monopoly in the hands of Government. To every man capable of forming a judgment on the subject this is evident. Is it not clear that denomina-

tional and private schools, unaided by public funds, cannot, humanly speaking, live in competition with Government schools planted everywhere, and entirely maintained by public funds? And, in point of fact, with the exception of the schools of Catholics, with whom the question is one of religion, it may be said that all other denominational and private schools have disappeared before the godless schools. Legislation could have done nothing more efficacious towards the annihilation of denominational and private schools, and the establishment of a Government monopoly of education than it has done by enacting that the educational system of the country shall be free, secular, and compulsory.

Nor is this all. Not satisfied with employing the most efficacious means of destroying denominational schools, which is supplied by absolutely free schools—schools free in their erection, free in their maintenance, free from all control of religion, free from dependence on God, the Sovereign Lord and Master; free from parental control, so free that no minister of religion, no individual father, mother, or guardian, may dare to enter there; this legislation further endeavours to crush all attempts, at establishing denominational schools, by severe taxation. Catholic schools, for example, are taxed as if they were private property, as if their managers were making a fortune out of them, whereas the fact is these are obliged to submit themselves to large pecuniary sacrifices on their account. It is not enough for the legislation of this country to compel Catholics to pay for the support of a system of education which they abhor, and of which they do not, and never will avail themselves, but in addition it insists that they must pay heavy taxes for being so audacious as to have a conscience, and generous and manly enough to maintain Christian schools to save their children from the dangers to faith and morals inseparable from godless education.

But not only is this legislation unjust, tyrannical, and highly penal, but it is also odiously hypocritical. It pretends to be impartial and liberal, by handing over school administration to local Boards and Committees. What, however, is the result? Catholics have no part in the administration either as members of Boards and Committees, or as teachers. Nor is this altogether the fault of Catholics themselves. True, Catholics are unwilling to take any part whatever in working the Government system; but this is entirely beside the question; our complaint is that the law, with full fore-knowledge of the state of things, leaves it in the power of the majority to exclude all Catholics, solely on the ground of their being Catholics, from school Boards and committees, and from the teaching staff—a power which as experience proves, the majority has not been unwilling or slow to use. Two cases in point will explain my meaning and illustrate it. (a) A Catholic lady applies for the situation of Head Mistress which happens to be vacant in a public school. She does so in answer to an advertisement inviting applications, and making no reference to religion. She and others who had applied are examined as to qualifications. She is found to be the most highly qualified. The person whose business it is to do so, announces this fact to his committee, adding, however, that she is a Catholic. Why? According to law Catholics are eligible, and the advertisement did not say, Catholics should not apply. Why? With reason, indeed, the question may be asked. The committee although a good deal disconcerted by the candour of their Head Master, are, however, quite equal to the occasion; the matter is referred back to him, with a mild censure for introducing the question of religion, that is with a make-believe of impartiality. The result is the Head Master recommends a less qualified person who is a Protestant; and the less qualified Protestant is appointed. The action of the committee deceives no one. The highly qualified Catholic is rejected because she is a Catholic, and the less qualified Protestant is elected because she is a Protestant. This case occurred here some years ago, but it is an apt illustration of the tone and temper of the present time. Under similar circumstances the same would be done to-morrow.

Here is another case. (b) A grammar school has lost its Head Master. The committee advertises for a successor. Several applications with testimonials are sent in. The committee meet. Two of the applicants seem eligible, their testimonials are satisfactory, their qualifications seem sufficient. But one of the committee smells popery in the names of these gentlemen, and the consequence is they are both rejected without any further consideration because they have the misfortune of having what the committee regarded as Catholic names. And the legislation, that not only permits but authorises all this, claims to be wise, just and impartial. What a farce, what a hypocrisy!

But though I mention these matters to condemn them and to show the real tendency of public education in this country in regard to the nature of its administration, I do not rest our objection to free, secular, and compulsory education on such grounds. Our chief objection to this system arises from its inherent dangers to faith and morals. This is a view at which you have often looked, and on which you long ago made up your minds. On this occasion, then, it is unnecessary to occupy your time in discussing it. You came here, not to hear arguments to convince you of this truth, which you long since learned from the teaching of the Holy See and your own experience, but to adopt measures for obtaining justice from the Legislature, which ought to represent you on this question, but which unhappily grossly misrepresents you. It may not, however, be amiss to mention two cases illustrative of our contention, which have been reported to us from Victoria. (a) A girl comes to a Catholic School from a Government school. She reads and writes well, can cast up accounts, but to the question, "Who made the world," she answers in blank surprise—"I do not know." Send your children to the free secular and compulsory schools, and when you ask them "Who made the world," or "Who redeemed them," so far as their education has anything to say to the matter, they will answer you—"We do not know." (b) A Protestant mother comes to a priest, asks him to take into his school her children, who are pupils in a free secular and compulsory school, adding, "if I leave them there they will treat me like a dog." And I say to you, send your children to Government schools and they will treat you like dogs.

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

What, then, do Catholics ask? Justice! To be put on a footing of equality with their fellow-citizens, to have an equitable share of the public funds granted for the promotion of education, to which they contribute in common with their fellow-citizens, set apart for aiding them to teach their children in their own schools the subjects usually taught in the public schools.

The first resolution was proposed by Mr. Perrin. He said:—My Lord Bishop, Ladies and Gentlemen,—The resolution placed in my hands as the delegate appointed here to represent the Catholics of Nelson, Winton, and Naseby relates to the violence offered to the Catholic conscience by the secular system of education. We are frequently told that this system presents nothing to us with which we may not reasonably agree: but this is manifestly untrue. We Catholics have a firm belief in the existence of God: we are taught by our creed, and we hold our creed as something definite and all-important that our lives are to be regulated in view of the constant presence of God. We are not permitted to thrust it aside as a thing that it may be useful now and then to recognise, but we are bound continually to live in it. We are told to offer to God as a continual prayer, not only set forms of words and appointed modes of action; but every word, every thought, every deed. But how shall we offer to God any action that tends to hide the knowledge of Him from our fellow-creatures. Much more from those whom he has made dependant on us for it—our own children. We should openly mock Him were we to attempt to do so, and blasphemously call upon Him to bless our crying sin. Again, what father or mother is here to-night?—And I rejoice to see so many of our Catholic mothers here, for much more than on the fathers the lot of the children depends on them. It is acknowledged, and there have been many striking examples of its truth, that it depends chiefly on the mother whether or no the child shall grow up a worthy member of society. I am glad, then, to see the mothers come here to protest by their presence against the attempted destruction of their children's faith, and to give a pledge of their determination to uphold it. I congratulate them and propose to them the noble example of those women of Brittany, the most glorious because the most faithful of all the provinces of France, who stood up the other day and warned the men making a like attempt upon their children, that if such an outrage were persisted in they would remember the mother of the Macchabees and rear up a race to resist as warriors the attack of impiety, and as martyrs to endure its utmost rage. What parent, then, is there here to-night who does not carry in his heart a continual prayer for his children. But how can he hope that God will answer his prayer and bless with the sense and protection of His presence those whom he has withdrawn from His presence? How can he pretend to offer to God that which, in fact, so far as in him lay, he has shut out from the sight of God? Or shall he consider that he can please God by presuming to pray that He will accept the gift, that with an impiety more horrible than that of Jephthah, he has at the same time offered to the enemy of God and man—the god of the goddess schools. It is not because this system is the system appointed by the law that Catholics are to find in it all they need. There is a law superior to this law which has provided these school; a law that was recognised by the Heathen themselves, and which they held themselves bound to obey by preference, when there was any discrepancy between what it enjoined, and what was commanded by men. The tragedian Sophocles, for instance, made his heroine Antigone declare that death itself should not force her from this obedience. When she had performed the burial rites for her dead brother, and the anger of the King had overtaken her in consequence, she declared his proclamations had no power to over-ride the unwritten and immovable laws of the gods; nor should any fear of death induce her to incur the penalty of their breach. They tell us Catholics that our consciences should be less tender than that of this heathen maiden. We who have lived in the full light of the Gospel, and tasted of the promises, should at the bidding of men, without a qualm, renounce our firm convictions, give up the hopes that have hitherto been the lamp of our lives, and taken away from the sight of surely approaching death its terrors. But may we not, one and all, make our boast with King Arthur, "I am not made of so slight elements." The habit of our lives, based on our firm and reasonable faith, are not to be thus easily renounced. We cannot, at their bidding, consent to offer to God our lives defiled and stinking in His nostrils because we have shut out from the knowledge of Him those whom he has especially invited to come to Him. We cannot stifle the prayer, none the less constant because it may be for the most part silent, that continually dwells in our hearts for our little children, because to gain any earthly advantage or to avoid any earthly loss we have, of our own free will, given over those children into the hands of men who know not God but openly deny Him. I beg therefore to propose, (see first resolution).

The second resolution was proposed by Mr. Crofts, one of the delegates appointed by the Catholics of Invercargill. He said: My Lord, rev. clergy, ladies and gentlemen,—We have met to-night to consider one of the most momentous questions that can possibly be agitated by any civilised community. It concerns nothing more nor less than the temporal and eternal welfare of the rising generation. As His Lordship and Mr. Perrin have so very ably stated our case, and as I know there are many other resolutions to be proposed, it is not my intention to detain you for any considerable time. But still, because this is the "affection of my heart," as Paddy says, I don't see that I should be prevented from speaking on the subject. In fact, I can't help doing so.—(Hear, hear.) The resolution that has been placed in my hand, as a delegate from Invercargill, is as follows. (Secrecution 2.) Now I don't think I shall require much eloquence, my Lord, to prove that it is calculated to impair the moral tone of the community.—(Hear, hear.) Unchristian and anti-Christian we know it is, because where the name of the Creator is forbidden to be mentioned in the public schools it must necessarily be so. It appears to me that the so-called philosophers of the present day want to drive God from His own Creation by their puny little efforts.—(Cheers.) They call themselves philosophers, forsooth, and they say, "We will wipe God away from the State, from the family, and from the school,

and we will take care that our youngsters grow up in no such superstition as a belief in God, or the doctrine of future rewards and punishments." Now what is meant by education? I was at a meeting at Invercargill a fortnight ago, which was attended by gentlemen who wanted to have the Bible read in the schools. Some of them spoke in a very gentlemanly and inoffensive tone indeed, but there was one gentleman present who wanted the Bible, the whole Bible, and nothing but the Bible, and who struck out in the most pugilistic attitudes, as if he thought the Pope was coming through the ceiling.—(Loud laughter.) Tom Sayers never struck out so nicely.—(renewed laughter.) It reminded me very much of the picture I once saw of some Puritans pulling down a building—one of those sacred ornaments of antiquity; he appeared for all the world like the leader of that mob. (Laughter.) He wanted to make out that we Catholics had no consciences, and this I could not stand at all, at all—(laughter)—so I stepped on to the platform and begged to take the liberty of informing him that he was misrepresenting the Catholics. I believe he represented Riverton or some other outlandish place in Southland. I told him I would prove to him that we had consciences. I acquainted him with the fact that we put our right hands in our breeches-pocket to pay for the system of education we don't like, and then put our left hands into the other pocket to pay for the system we do like.—(Laughter and cheers.) He was awfully indignant at me for telling him that he had no right to usurp the part of the Creator by da ing to judge my conscience.—(Hear, hear.) But, again I ask, what is education? Education is the bringing out of the faculties of man. All parties agree with this definition as far as it goes. Whether it is complete or not is another question. There are some who maintain that a man with a healthy constitution, keen senses, lively imagination, passionate feeling, and a well-stored memory, is *ipso facto* an educated man. But I don't think that definition goes far enough. Education is the bringing out of the faculties of man, and enabling him to use those faculties towards a proper end. The end of all is Christ. In the beautiful words of the catechism, we are hereto know and serve God, to see Him hereafter, and enjoy Him for ever.—(Applause.) Now those materialists, of course, would say that this is all superstition. "The superstition that taught Dominic de Gusman and Francis of Assisium how to revel in deeds of evangelic heroism, and stamp their names upon a century—that took Ignatius from the breach of Pampeluna's walls to make him the father of that mighty race, which, if it could boast of Xavier only, would have given Christendom, as it were, a thirteenth apostle—that disciplined the schools of Europe, and still reaps the fruit of its great parent's prayer, that it might never fail to suffer persecution. They tell us that we are priest-ridden. I may in return tell them, as a layman—and a very humble one at that—that if such a deplorable state of things was to occur, and if his Lordship, who presides here to-night, was to so far forget his duty in the matter. I would be one of the very first to give him a quiet hint about it.—(Laughter and Cheers.) Those who say that we are priest-ridden—well, tell them that they are gentlemen, and that's not the truth.—(Laughter and applause.) We have been so used to abuse during the last 300 years that we can stand such a slander as that. Our forefathers have been placed in the position that they have had the pot of porridge in one hand and the Bible in the other, and have had their faith attacked, but they have cried "No; we would rather die poor than reject our beloved faith."—(Loud cheers.) And are we in New Zealand going to allow a few paltry philosophers to usurp to themselves all the intelligence in the world? Why, there is more intellect represented on this platform to-night—and I am not including myself—(laughter)—than in a lot of these petty so-called philosophers put together.—(Applause.) And these fellows, because they have a smattering of law and politics, go in for what is called the Liberal party. Now, what is the difference between the secularists and the Catholics? It is just the same as the difference between a physician and a pastry-cook.—(Laughter.) The physician will prescribe what is proper—though often nasty—for your ailments, and the pastrycook will prescribe what is tasty and what goes down well.—(Renewed laughter.) Well, the secularists will find in time that these tasty things will not agree with them, and they will only be too glad to apply to the old physician at the Vatican to be cured.—(Applause.) The secularists are trying hard to wrest religious education out of your hands. Well, they can't do it.—(Cheers.) They want to chase God from the family, from the school, and from the State. The strife is waxing hotter and hotter every day. I am not a prophet, I am sorry to say, but my opinion is that we are advancing rapidly towards the day when there will be a war between Christianity and Materialism, and Christianity will stand or fall with the dear old Church; and we are not afraid that the Church will fall.—(Loud cheers.) She has stood the blasts of a good many storms, and I think she will get over this one by-and-bye. In the meantime let us all put our shoulders to the wheel and push on the good old cause. The State may make as many laws as it pleases, but it will never get us to give up the religion which our forefathers fought for hundreds of years.—(Applause.) It is a remarkable fact that one of the most conservative Governments in the world—the present English Government—is undertaking a national Catholic University in Ireland at the present moment, and it is no less remarkable that the so-called liberalists of New Zealand are doing the very opposite thing here. I suppose that is because we are at the Antipodes, and do things by the rule of contrary.—(Laughter.) But in England the man at the head of affairs is too clever an historian, and too astute a statesman, to countenance infidelity. England, with all her faults—and she has a great many, as you know—has never yet given up her belief in God—that blessing which was sent her by the Almighty and by St. Augustine, is retained by her up to this time.—(Applause.) That belief is a fulcrum, so to speak, and the moment she gives up the whole State will fall and crumble to atoms. The greatest lights of the universe, ancient as well as modern, have been, as we know, the champions of religion. Shall we Catholics, then, consent to put up with the present state of things any longer? I don't think we ought to do so, and, therefore, trust that we shall all lend our utmost aid in securing our rights and privileges. Ever remember the trials and persecutions of your forefathers who reduced to the most abject state of

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Mr. Feraud has succeeded in producing -
AROMATIC TONIC BITTER WINES
which are not only agreeable beverages, but also have excellent medicinal qualities. The following is Professor Block's report:—
University, Dunedin, Otago, New Zealand.
Class—Beverages.

November 5th, 1875.
I have examined for Mr. J. D. Feraud, of Monte Christo, Clyde, Otago, two samples of Aromatic Tonic Bitters, with the following result:—No. 827 is a sherry coloured, and No. 828 is a port-wine red-coloured liquid; they are both perfectly transparent, showing the purity of the water and other substances employed in their manufacture.

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

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

I consider this wine, therefore, an agreeable and perfectly safe beverage, and when diluted with three or four times their bulk of water, they will make a good cooling summer drink.
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misery and destitution clung to the old faith, and never wavered, who are now enjoying their rewards. Follow their example, do your duty to God, to your families, to the State, and to society, and the finale approaches. You can demand from your Redeemer the fulfilment of the promise contained in the words, "He that confesseth me before men I will also confess him before my Father, Who is in Heaven.—(Loud applause.)"

Mr. J. J. Connor, delegate for Lyttelton, seconded the motion. He said I have much pleasure in seconding the resolution that has been so ably proposed by Mr. Crofts, who has afforded us so much amusement and instruction. I am here to represent the Catholics of Port Lyttelton, who, like the Catholics of every other town in New Zealand, are smarting under the injustice of having to pay twice for the education of their children. So much has already been said; it is not necessary for me to enter further into the matter, therefore I shall simply second the resolution.—(Applause.)

The motion was carried unanimously.

Mr. John Carroll, a delegate to represent the Catholics of Napier, proposed the next resolution, (see 3rd resolution). (Prolonged cheers.) He said: On the last occasion we met in this hall to consider what action we should take to bring our views before Parliament, I had hopes that some attention would be paid to the unanimous opinions expressed by the Catholics of this town, and of the whole colony. I thought, considering the great sacrifices we were making in trying to erect our own schools, provide teachers, and pay for the education of our children, while compelled to pay for keeping up another system which we could not avail of that in fairness and honesty they would see we were entitled to a proportionate share of the revenue which we paid, and to which we are fairly entitled, and which means tyranny and robbery to keep from us. What do we ask from the Government? We want nothing from them, nor from any class of the community, but a portion of what we pay to keep up what is called the State system, a system that don't please anybody. Even those who were in love with it when it passed, and I cannot help thinking that the reason they liked it so well was because it was so directly opposed to what the Catholics wanted, and this reflection leads me further to remark that I blame some of the congregations calling themselves Christians for the unjust and dishonest manner in which we, as a body, are treated on this question, for it must be patent to any person who has lived any length of time in this country that when we look for anything which we consider our right, there is a howl raised at once, and the most pitiable bigotry indulged in against us getting our rights. One would think that in a grand young country like this, where we ought all to be on the same level in the eyes of Parliament, that such a black spot should not for one moment be allowed to exist on the fair name of the country, as that a large portion of its inhabitants were compelled to pay for teaching what they could not avail of, and to which they were strongly opposed. I do not like strong language if it can be avoided, but the consideration of this question, and the manner in which we have been treated, is enough to make a person disgusted after trying as we have done by all legitimate means to get justice done to us, it is enough to make us think and feel that the days of bigotry are not over yet—not at least in this Colony. And what are we entitled to get from the State; have we not done the work of the State in building schools, for which we have not got one shilling of money grant or land endowment? Have we not done more than all the other religious bodies put together, and some of our higher schools are unequalled by any of the public schools—notably the convent schools, to which some of the most respectable families of other denominations send their daughters,—knowing full well the superior training they receive there. I say, taking all these facts into consideration, that no man who is not blinded by prejudice, or who has the least particle of fair honest dealing in his nature can refuse to give us what we ask for—namely, a *pro rata* portion of our own money, so long as the standard of secular education in our schools is up to that required by the Government; and I also say that we are slaves if we cease agitating on this question until we get what we are entitled to.

Mr. Connellan, delegate for Cromwell, seconded the resolution, which was carried unanimously.

Mr. A. White (delegate from Christchurch) said: The resolution I am about to propose I am sure you will all agree with. It has nothing in it but what is right and just, and I am sure this would appear to those who so strongly oppose our just claims if they would reflect upon the question. Why should 65,000 Catholics be deprived of their proportion of—I might say, of their birthright? Are we not as true, as loyal as any of her Majesty's subjects? Do we not pay our taxes, and contribute most willingly when called upon to all laudable objects? Look around, from the Bluff to the North Cape, and you will see in every village, hamlet, and town our schools and churches, and even our cathedrals are beginning to spring up, and these prove of what material we are made. We got our ideas from our ancestors, and I may say we are trying to imitate their noble examples. We are also trying our utmost to keep up our schools, at the same time that we are paying taxes for a State education from which we can receive no benefit. Surely we are entitled to some consideration from the Government, and we are only asking for our rights. With these views I move the resolution (see resolution 5).

The Rev. Father Mackay (delegate from Queenstown and Arrow) seconded the motion. The justice of the demand was, he said, so self-evident that it was unnecessary for him to detain them by making a speech. As the mouthpiece of those who had sent him from the mountains in the interior, he expressed his concurrence with the resolution, and said he would also remind them of the struggles made by the people under his charge in aid of the great cause which they had met to promote. Notwithstanding the fewness of their numbers, he was proud to say that the people whom he represented were in earnest in the good work, and had made, and were prepared to make, great sacrifices in order to obtain an education for their children such as they could conscientiously accept.

The resolution was put to the meeting, and carried unanimously.

Mr. F. Meenan (delegate from Kumara) said that the resolution placed in his hands did not require much to be said concerning it. (see 6th resolution).—(Cheers.) The resolution would commend itself to their own good sense, and he only hoped that it would meet with better success than their previous petitions. There could be no doubt that the Catholics had shown earnestness in the cause of education, and that they were determined upon educating their children according to their own conscientious views. This matter alone he thought if taken into consideration by Parliament, ought to influence them to grant so just and reasonable a request as that preferred for a fair share of the public moneys devoted to the maintenance of education.

Mr. N. Moloney (delegate from Palmerston) seconded the motion, and said that as a Catholic, an Irishman, and Colonist, he had often wondered why the Catholics were cheated out of their proportion of the public funds expended upon education. He felt that they were in the position of shareholders of a public company, who contributed the same as other shareholders but were deprived of the returns the company made. He would like to know what offence they had committed that they should be so disqualified, or how long such injustice was to last. He had had a good deal to do with pushing forward a gentleman who had recently retired from the Government, and the reason for his so doing so was that the gentleman referred to had the name of being a very liberal man. But when that gentleman got into power it was found that the very reverse was the case, and that instead of raising his voice in support of their claims the Hon. Mr. Stout was one of their greatest opponents. He for one had supported him against Mr. Larnach, who was a very liberal man, and unfortunately they had been deceived. Their remedy was to keep on hammering away and crying out day after day against the injustice that was done to them, and he thought that then the Parliament would be shamed into doing them some measure of justice. He knew there were plenty of people who differed from them in religion, nationality, and faith, who felt strongly that they were entitled to a subsidy for their schools. All they required was that some allowance should be made to their schools. Their claim was just and reasonable, and he believed that their fellow colonists, whether they were infidels or whatever they were, would in time come to see that restitution was due to the Catholics, and he hoped that time would shortly come.—(Cheers.)

The resolution was also carried unanimously.

The Most Rev. Chairman then called upon the Secretary, Mr. Ferrin, to read the petition, which was as follows:—

TO THE HON. THE HOUSE OF REPRESENTATIVES OF NEW ZEALAND, WELLINGTON.

Petition adopted by the Aggregate Meeting of Roman Catholics, held in Dur edin on the 8th of July, 1879, and signed by authority of said meeting by the persons whose names are herewith appended.

"Sheweth that the system of public education by law established in New Zealand, inflicts on them a great grievance and injustice.

"That a system of free, secular, and compulsory education is in direct opposition to their conscientious convictions.

"That consequently they are unable to avail themselves of it, and are compelled to provide for their own children, and at their own sole expense, Christian schools.

"That they consider it a hardship and an injustice that these schools should be refused aid out of public funds, to which they contribute equally with their fellow citizens.

"That they consider themselves unequally and unjustly treated by the Legislature, which provides free and secular education at the expense of all without exception for one portion of the community and to the exclusion of all who are conscientiously opposed to secular education.

"That in their opposition to a system of free, secular, and compulsory education, which ignores and practically forbids Christian schools, Catholics are not unreasonable, inasmuch as their principles ever have been and are recognised throughout Christendom, as the safest and best, and are at this moment embodied in the laws which regulates public schools in Great Britain.

"That wise statesmanship, whilst abstaining from trampling on the most cherished convictions of any portion of the community, is ever anxious to conciliate rather than exasperate even a minority; and that consequently it is not only unjust but also impolitic to sow the seeds of discontent, and create a rankling sense of wrong in the minds of any considerable portion of the inhabitants of a State, by such legislation on the subject of education, as leads to the conviction that the Government not only ignores, but contemns the conscientious convictions of large numbers.

"That wise legislation always respects such convictions, and by so doing conciliates the respect and secures the enthusiastic support of all grades and classes.

"That, finally, petitioners confidently appeal to your Honourable House for a redress of the grievance and injustice of which they complain, and ask that such changes may be made in the law as will, whilst in no way impairing the efficiency of public education, meet their conscientious views, and do them justice.

"And Petitioners will ever pray, etc.

Mr. Cormack (delegate from Roxburgh) said he had been chosen by his fellow Catholics of Roxburgh to represent them, and although he felt nervous, as he had never before addressed a public meeting, he had taken courage, and had asked himself, as a Catholic and a parent, why he should be afraid to address his fellow Catholics and give his opinion on the present system of education.—(Applause.) He would not enter into details, as they were all aware of the existing system of public education—free, secular, and compulsory. One or two things, however, struck him with regard to the present educational system, and some of the flimsy arguments of secularists, which were used for the purpose of opposing the claims of the Catholics regarding the education of their children. It was always maintained that their opponents were free from bigotry, but he never believed it. (Cheers.) It was claimed that they were actuated by the purest motives, and this he did not believe at all.—(Cheers.) It was also said

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" " Trial and Trust, tales designed to show the Christian uses of Adversity, 4s.
Father Potter's Rupert Aubrey of Aubrey Chase, 4s 6d.
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that it was done in the name of liberty. Well, that was adding insult to injury. Only the other morning he had read a paragraph in which a Presbyterian clergyman said, "We abhor Secularism and Popery." Well, he believed they abhorred the latter more than the former. He was quite ready to admit there were secularists who had not been actuated by such motives, but had been caught by the popular cry of secularism, and were influenced by an objection to what was antiquated. Such, he believed, would ultimately find themselves in the position of the "Struck Eagle," which

Viewed his own feather in the fatal dart,
And winged the shaft that quivered in his heart.

—(Loud applause.) There was one thing that liberal Protestants did not understand, and that was the conscientious convictions of the Catholics. Liberal Protestants appeared not to understand that the Catholic conscience could not be made to suit the convenience of the State, but such was nevertheless the case. That illustrious oratorian Cardinal Newman, in his letter to the Duke of Norfolk, in his definition of conscience, said, "that the rule and measure of duty is not utility, nor expedience, nor the happiness of the greatest number, nor State convenience, nor fitness and order. Conscience is not a far-sighted selfishness, nor a desire to be consistent with oneself, but it is a messenger from Him who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by His representatives. Conscience is the original Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and if the external priesthood throughout the Church could cease to be, in it the sacerdotal principle would remain, and would have a sway."—(Applause.) Such, then, was the definition of conscience by one of the greatest prelates of the Church, and yet secularists have the presumption to think that we will violate that sacred inheritance merely to suit the whims of a few speculative theorists, who appear to have no conscience of their own. There were one or two other matters to which he wished to refer. He was in a position to say that Catholic mothers especially ought to feel thankful for the benefit of Catholic schools for their children, although they were doubly taxed for their education. In some of the State schools Catholic children were continually insulted about their faith. He did not mean to say that a schoolmaster could be responsible for what one child might say to another, but he would mention a fact to illustrate the desirability of establishing Catholic schools. A gentleman said to him the other day that Catholics were different from all other denominations, and that the others could mix together well enough in the schools. Well, he was prepared to admit there was a difference between the Catholics and other denominations.—(Applause.) The incident he intended to refer to was this, that one of the children at a State school said she liked another child very well, but was sorry it was a Catholic, because if it continued a Catholic it might go somewhere. This had taken place in a Government school, and he would say that in the event of the Government refusing to grant the just claims made by the Catholics, and still trampling upon their sacred conscience—a conscience that could not be altered—the Catholics would still stick to their own schools, and though doubly taxed for education, would establish and maintain them.—(Applause.) He concluded by moving (see sixth resolution).

Mr. Maher (Invercargill) seconded the motion without comment, and it was adopted unanimously.

Mr. Keppel spoke of the injustice done to between sixty and seventy thousand Catholics in the colony by the present educational system. He said the present system satisfied no one, and that its most ardent supporters had turned against it. The system had become obnoxious and intolerable, and if allowed to remain in force two years longer he believed it would produce anarchy and rebellion. He moved (see seventh resolution).

Mr. Roach (Invercargill) seconded the motion, and protested against the cruel injustice inflicted upon Catholics by the present system of education.

The motion was put, and carried *nem. con.*

On the motion of Mr. John Scanlan, seconded by Mr. M. Meenan, the Bishop vacated, and Mr. A. White, the delegate from Christchurch, occupied the chair.

Dr. Murphy then proposed a vote of thanks to His Lordship the Bishop for presiding, and in doing so pronounced a warm eulogium upon him. He said that his Lordship always did everything possible for the temporal and spiritual welfare of the Catholics of Dunedin.—(Loud applause.)

Mr. Crofts seconded the resolution, and said that between the Bishop, and the priests, and the Catholic laity there had ever existed a paternal and a filial tie, and that it would be a bad day for the world if that tie was ever broken.—(Cheers.) Their strongest tie here was his Lordship.—(Enthusiastic applause.) Their Bishop was never afraid, by voice or pen, to defend their interests and their religion, and he thought that they could not be accused of want of gratitude and love.

The resolution was carried by acclamation, and with continued applause; several persons amongst the audience standing up to cheer.

The Chairman then rose and remarked that he knew there would be no need for him to put the motion to the meeting.

His Lordship in reply, said: I must say, Mr. Chairman, ladies, and gentlemen, that I feel very much obliged to you for your reception of the resolution, and for the very kind things that have been said, and which you have accepted as your own. We have spent so much time now in doing some necessary—I hope useful, work, that I do not think of trespassing on your attention for any length of time. I shall only say a few words to you. I think that this meeting of the Roman Catholic citizens of this place, on behalf of the Catholics of New Zealand, owes a debt of gratitude to the delegates, and it would only be a graceful and a just act on their part to give them thanks by acclamation.—(Cheers.) In regard to the question of education, I do not know that I deserve any praise for what I have done, or that I have any merit on account of it. So far as I am concerned, all that I have done has been a matter of duty, and a matter of justice. Holding the position that I do in reference to the Catholic body in this country, I was bound under

the strictest obligations to do everything in my power, consistent with truth, justice, and propriety, for the interests of the Catholics in the education of their children.—(Cheers.) It belongs to me, as Bishop, to point out to the Catholics their duty regarding the education they should give to their children. If there be any who do not know what their duty is, it is my duty to explain it to them, and to prove that they are bound to do it; and with reference to those who do know their duty well in this matter, and are zealous in the faithful discharge of it, it is my duty to help them. If I had failed to act as I have done in the past, I should have been simply forgetful of my duty as Bishop, I should be worthy of your strongest censure, and I should have been unfaithful to my office. No doubt we are always grateful to people who do their duty, because we do not always, I am sorry to say, do our duty, and therefore when we find it done to our satisfaction we are grateful for it. With regard to the people, I may say that their gratitude regarding that and other matters always overflows—they abound in gratitude. I think it is no egotism for me to say that I have some experience in the matter. I have lived a good many years in this world already, and I have mixed very much amongst the people of my own nationality and religion, and I ought to be able to bear pretty fair testimony as to the reality of their sentiments and as to their nature generally. But independently of this, I might point to authorities, outside of our own nationality and religion, and quote them as showing that there is no people on the face of the earth who love justice as much as the Irish people love it.—(Cheers.) I can endorse this statement. I do believe that there is no people on the face of the earth who love justice so much as the Irish Catholic people, and I believe if they had justice done them they would be the most faithful, the most peaceful, the most loyal, and the most enthusiastic people in favour of those who did them justice.—(Loud applause.) It is precisely because they love justice so much—because they love it for its own sake, without any ulterior object or views whatever,—that they hate injustice with an intensity which few people can realise outside themselves. And I may add here—and I am speaking for myself as well as for the multitude on whose behalf I am addressing you—that we are led to this agitation, not so much by a sense of the injustice arising from having undue burdens placed upon us, as by a sense of the injustice in itself. We hate injustice because it is injustice, and even if we suffered nothing in a pecuniary point of view because of this injustice, we would hate it and still try to have it removed. Then if we were bribed—even if compensation were made to us in another direction, we would not be satisfied. I mention this in order that it might go abroad, and that those who have the power of ruling over us and of legislating for us may come to the conviction that so long as we are under the impression we are, that any injustice is inflicted upon us by the Legislature of the country, we never, never shall be satisfied.—(Applause.) It is because it is an injustice we will endeavour to have it removed. We hate injustice, and even if the Government were to give us compensation in some other direction, that would not cause us to cease this agitation for one moment. As some of the speakers suggested to-night, I may say, as I have said before, that I shall never cease to raise my voice against this injustice; to agitate, to remonstrate, to petition, and to use every legitimate means within my reach until this great and grievous injustice shall be removed, (loud applause)—an injustice which is the offspring of national hatred, and the offspring of a national idea of superiority, as much as it is the offspring of anything else, and which, therefore, we look upon not only as an injury done to our pockets and an injury done to our faith, but as an indignity attempted to be put upon us by a race assuming to be superior.—(Applause.)

The Petition was then signed by the delegates, and the meeting closed.

Negotiations between the Vatican and Turkey have reached satisfactory results.

We observe with pleasure that arrangements have already commenced for the purpose of raising money to purchase an annuity for Mrs. Butt. Her gifted husband could not save money, and so she is left as a legacy to the Irish people, for whom he toiled so hard. There is no doubt that the Irish people will all gladly join in the proposed collection, so that the widowed lady may be in comfort.

The manifesto of the "general," though not called (as it should be) treasonable by the Italian journals, is nevertheless reprobated by them in a manner that must be particularly galling to the vanity of the would-be dictator. The *Opinione* calls it a menace that would not be tolerated in any free country. The *Aurora* styles it "mischievous," while the *Perseveranza* says:—"Garibaldi's manifesto to the Italians means—full and unfettered right to destroy the constitution. If you deny us the right, expect rebellion and recourse to arms." This is Italy "one and united!" To reach this consummation of disorder, the country has been harassed and agitated by this restless villain and his associates for more than thirty years. Surely "the game is not worth the candle."

While the Czar is making war upon his own model Russians, he finds it in his interest to propitiate a little the Poles who have been crushed for the last sixteen years. Throughout Poland Russian is now used as the official language, and hitherto the publication of any act of the Pope had been punished by fine and imprisonment. Now there is a lull in this kind of persecution, and a decree has actually been issued of late by the Russian governor of Poland ordering the Pope's latest circular on Social Democracy to be read three times in all Catholic churches, and in the Polish language too. This decree is a clear confession of *mea culpa*, for the Holy Father in his letter declares that "secret societies could never do any harm if the teachings of the Church and the power of the Popes had always been duly respected by sovereigns and nations." An address, signed by numerous Polish noblemen, has been forwarded to the Emperor by Count Kotzebue, the Governor of Poland, protesting their utter abhorrence of all Nihilist teachings, and this address has been very graciously received by the Czar. It is rumoured that the Russian Government means to conclude peace with the Poles. It is almost too late in the day

NOTICE

FROM

A. EVANS & CO.,

GEORGE STREET, DUNEDIN,

Between St. Andrew and Hanover streets, left hand side going North.

MILLINERY.

The very choice stock of English, French, and Continental novelties in this Department is worthy of everybody's attention, while those Bonnets and Hats made up by our Milliner (who, by the way, is direct from Peter Robinson's, 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 for the year, 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 Fringe 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 8½ for Josephines (Gaut's Rouillon genuine). These are not fictitious prices, merely advertised to attract attention, but genuine real 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, 9½, 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.

EVANS & CO.,

GEORGE STREET, DUNEDIN.

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Fat Stock—At Burnside Sale Yards, every Wednesday at 11.30 a.m. Wool, Sheepskins, Hides, and Tallow.—At Wool Stores, Princes Street South, every Monday, at 11.30 a.m.

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Produce stored at the very lowest rates.

Improved and unimproved Freehold Farms for sale in all parts of the Province at lowest prices, and on remarkably easy terms of payment

DONALD REID AND CO.

INFORMATION WANTED. — GREGORY CONNOR, who was employed in the Lunatic Asylum, Parramatta, N.S.W., some sixteen years ago, please send your address to the office of this paper.

DUNEDIN CATHOLIC ASSOCIATION.

Under the Patronage of His Lordship the Most Rev. Dr. Moran. "WONDERS OF NATURE AND ART." A LECTURE will be delivered by the Rev. J. O'MALLEY, S.J., on Tuesday evening, July 15, in the Temperance Hall. His Lordship the Bishop of the Diocese will preside. Body of Hall, 2s. Gallery, 1s. To Commence at 8 o'clock.

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February 3 ; May 1 ; July 20 ; October 5.

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Resident Boarders	15	15	0
Do. University and Civil Services Classes	16	16	0
Brothers	13	0	0

Extras :

Music	2	2	0
Drawing	2	2	0
Italian	2	2	0
German	2	2	0
Library	0	5	0
Washing	1	1	0

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

The Day Pupils to pay quarterly, and the Boarders half-yearly.

All payments to be made in advance.

A quarter's notice, or half a quarter's fee required before the removal of a pupil.

NOTICE TO WEST COAST SUBSCRIBERS.

The undersigned gentlemen have kindly agreed to receive subscriptions on behalf of NEW ZEALAND TABLET COMPANY. Subscribers are respectfully requested to attend punctually to accounts furnished by them.

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Post Office orders to be made payable to J. F. Perrin, TABLET Office, Dunedin.

Annual Subscription	£1 5s. 0d.
Half Yearly	0 12s. 6d.

MARRIAGES.

At St. Joseph's Church, on June 11th, by Rev. Father C'Leary, John Gallagher, to Catherine Lynch. Both of Dunedin.

At St. Patrick's Church, Kumara, on the 1st instant, by the Rev. Father M'Caughy, Patrick, youngest son of James Duggan, Brook Lodge, Waterford, Ireland, to Julia, eldest daughter of James Power, Dillman's Town, Kumara.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JULY 11, 1879.

THE AGGREGATE CATHOLIC MEETING.

Our issue, this week, we give a full report of the great Catholic meeting held in the Temperance Hall, Dunedin, on last Tuesday evening. It was a great success, under every point of view. The Temperance Hall, which easily accommodates seven hundred people, was well filled on the occasion, and there could not have been less than six hundred people present, some of whom were ladies. As to the representation of the Catholics of New Zealand it was complete. There were delegates from the chief centres of population, and many other important places, with the exception of Auckland, whose Catholic inhabitants however, as appears from a telegram read at the meeting, sympathise with the object of the aggregate meeting, and are prepared to take common action with the Catholics throughout the country.

The resolutions were for the most part proposed and seconded by the delegates, and the second chair was occupied by a gentleman from Christchurch. It appears then, that this aggregate meeting represented and spoke the sentiments of the entire Catholic body, on the important subject of edu-

caution; and it now only remains for Catholics to follow up the resolution of this meeting by energetic action. What that action is, it is unnecessary to specify here. All have made up their minds in reference to it.

We may here call attention to the tone of moderation, and yet of firmness, which pervaded the meeting, and to the excellent order preserved throughout. Not a hitch occurred, and whilst the meeting, both speakers and audience, gave undoubted proofs of a determination not to surrender the rights and claims of conscience, and leave nothing undone to obtain justice, they strictly abstained from everything calculated to give offence to their opponents. In this respect the meeting was a model one. The speeches, too, as speeches, were above the average, and we think no one can find fault with the wording of the petition however much some may differ from Catholics with regard to its principles and prayer. Catholics then, have good reason to congratulate themselves on the success of their first aggregate meeting.

As to the effect it is likely to produce on the enemies of Catholic claims it is impossible for us to venture a prediction. But we feel assured that it ought to produce a profound conviction of the folly and danger of ignoring these claims. It ought by this time to be clear to all that it is useless to expect that Catholics ever will accept a godless or sectarian system of education, or permit their children to be subjected to the influence of un-Catholic or anti-Catholic schools. The sacrifices they have made in the past, which is a guarantee of their future conduct, and the spirit evinced at this aggregate meeting, ought to convince all of this.

Political parties ought to look about them; the Catholic vote can not safely be despised. It is in our power to disconcert and embarrass party combinations, and make a decisive movement one way or the other in a crisis, and when least expected. Henceforward, and until justice is done to us in the question of education, no party will be able to calculate on the way in which Catholics will give their votes. To us mere politics, or political parties, are nothing in comparison with the education question. With us the only question will be, who is or who is not most likely to help us to obtain justice for our schools.

THE DUNEDIN ELECTION.

So far as is known, there are only two candidates for the vacant Dunedin seat,—Mr. D. STEWART and Mr. C. S. REEVES. They are both secularists. The latter is a secularist pure and simple, the former a secularist with a dash of sectarianism. Mr. D. STEWART thinks the London School Board, which has the Bible read in its schools, works admirably. Mr. STEWART is easily pleased, or perhaps he has not read the correspondence which lately passed between the London School Board and Lord G. HAMILTON, the Vice-President of the Committee of Council. Had he read this he would have learned that in one of the London Board-Schools the cost per head of its pupils amounted to the enormous sum of £44. We hardly think even Mr. STEWART would consider this satisfactory. But he might, who knows? We have queer politicians in these days.

Mr. D. STEWART also seems to forget, or not to know, that in London there are more denominational schools aided by Government than there are Board Schools, and in that city no less than 25,000 Catholic children are attending Catholic schools which are aided by Government, and that in the other denominational schools there are hundreds of thousands of children. If Mr. D. STEWART will gain for us the establishment of a similar system here, *minus* the enormous expense of secular schools, we shall be contented. So much for Mr. D. STEWART and his political information and wisdom.

As to Mr. REEVES we have not much to say. Personally he deserves to be respected. But he now seeks a public and representative position, and as such and only such we must regard him in reference to this election. He is secularist pure and simple. His policy is only little less unjust and odious than that of Mr. D. STEWART. The latter will make us pay for sectarian schools and compel Catholic teachers to teach Protestantism in the public schools. Mr. REEVES does not go quite so far.

Mr. SKENE reports for the week ending July 9, 1879:—Things have at last taken a turn. The demand is now for ploughmen and station and farm couples are more in favour; still a good many men are unavoidably out of work at this winter season. The employment offered on the railway formation has not proved a success. Shepherds, masons, bricklayers, &c., are still quiet. Female servants are still scarce for hotels, private families, and farms. Cooks, waiters, boots, station smiths and carpenters are frequently needed. Wages: Day labour, 7s to 8s; ploughmen, £52 to £53; milkers, 15s to 25s; boys, 8s to 12s; girls, 10s to 15s; upper do., 15s to 25s; couples, £65 to £120; bushmen, 8s; station smiths and carpenters, 35s to 50s and found.

Occasional Notes.

A COMMITTEE meeting of the Dunedin Catholic Association was held on Monday evening last. Mr. J. J. Connor occupied the chair. The members of the Committee reported that they had disposed of a great number of tickets for the Rev. Father O'Malley's lecture, which takes place on Tuesday evening next. The Hon. Sec. stated that since the beginning of the month some of the half-yearly subscriptions had been paid. He regretted, however, to say that a great many still remained unpaid. The Committeemen expressed the hope that those who had not yet paid would see the necessity of doing so immediately, as unless the subscriptions were paid when due the Association could not be supplied with those necessaries which it requires to make it a beneficial institution.

We desire to return our sincere thanks to the rev. clergy, our subscribers and friends generally on the West Coast for the courtesy and kindness shown by them to our canvasser, Mr. John Murray, on his late tour in their district. We would request of all subscribers who do not see subscriptions paid by them to one of our agents forwarded to us otherwise, acknowledged in the TABLET within, at furthest, a month from the date of payment, to communicate with our office, as in such cases it is more than probable some error has been made.

We desire again to remind our readers that on Tuesday evening next, the Rev. Father O'Malley, S.J., will deliver a lecture entitled, "The Wonders of Nature and Art" at the Temperance Hall, Dunedin. The lecture will be in aid of the funds of the Catholic Association, and as such alone is worthy of support. The fame of the rev. lecturer moreover, of which it is not necessary for us to speak, must avail of itself to draw a large audience.

MEETING AT WINTON.

At a meeting of Catholics held at Winton on the 5th inst., it was unanimously resolved—1st. "That this meeting request Mr. J. F. Perrin to represent them at the forthcoming meeting to be held in Dunedin." 2nd. "That this meeting has confidence in, and are willing to acquiesce in, any resolutions carried at the meeting of Catholics to be held in Dunedin."

MEETING AT WELLINGTON.

June 30th.

A VERY largely attended meeting of the leading Catholics of Wellington and the neighbouring districts was held this evening at the house of his Lordship the Bishop of the Diocese, in which the following resolutions were carried:—

Proposed by the Hon. Dr. Grace, M.L.C., and seconded by Mr. Charles O'Neil, C.B.,—"That the Catholics of Wellington are perfectly in accord with the object of the great Catholic meeting, which is to be held on the 8th prox., at Dunedin—viz., to protest against the great injustice done to all the Catholics in New Zealand by the present legislation in reference to education—legislation whereby they are deprived of their share of the public lands allocated to educational purposes, of their share of loans appropriated to school buildings, and of their share of the annual taxation appropriated to the payment of schoolmasters, and to the training of schoolmasters."

Proposed by the Hon. Dr. Grace, and seconded by Mr. R. P. Collins—"That (a gentleman to be chosen by the Bishop of Dunedin) be appointed to represent the Catholics of Wellington at the Aggregate Meeting of Catholics to be held in Dunedin on Tuesday, July 8th, 1879."

MEETING AT WAIPORI.

At a meeting of Catholics held at Waipori it was agreed that Mr. Reynolds be appointed to represent them at the Catholic meeting to be held in Dunedin on July 8th, to object to the secular system of education imposed on Catholics in New Zealand. In conjunction with their fellow-Catholics they feel themselves aggrieved by the education law of this country, which compels them to send their children to the State schools against the dictates of their consciences, or to incur the great expense of supporting their own schools after contributing to the revenue of the State. They likewise consider it unfair to be compelled to pay for schools that they cannot conscientiously send their children to. They think the Government should consider their cause, and meet their wishes, not only in giving them aid in accordance with their numbers, but in erecting schools likewise, because Catholics think their children require Catholic education in Catholic schools for their spiritual and temporal welfare, since if they are not taught to obey the laws of God, they will not be likely to obey those of man.

Messrs. A. and T. MURCH report for the week ending July 9th:—Retail prices only.—Fresh butter, in ½ and 1lb prints, best and favourite brands, 1s 9d to 1s 10d per lb; good ordinary butter, 1s 8d to 1s 9d per lb. Fresh butter is still getting very scarce, and there is not enough to supply the market at times. Salt butter is selling well at present at 1s 3d per lb; cheese, best quality, 10d to 11d per lb; side and rolled bacon, 10d to 11d per lb; Colonial hams, 1s per lb, Eggs are very scarce, and retailing at 2s per doz.

San Francisco Mail News

(From our Exchanges.)

Mr. Sebastian W. Bingham was received into the Catholic Church this week at Florence by Father Weld, S.J.—*London Tablet*, April, 19.

Dublin is again returned by the Registrar-General as having the largest mortality in the United Kingdom, its death-rate for the last week being 35 per 1000, which is 6 in excess of that of Manchester, Plymouth, and Leicester, which show the highest rate in England.

Gratifying news has reached Dundee in regard to the Newfoundland seal fishery. Three of the Dundee fleet, the *Aurora*, Arctic, and *Narwahl* have been very successful, the former having secured 26,000 seals, the Arctic 11,000, and the *Narwahl* 8,000. Previously all the Dundee vessels prosecuted the Greenland fishing, but it was believed that fishing was becoming less and less remunerative, hence the despatch of a number of the Dundee vessels to the Newfoundland ground. The change has been, on the whole, highly satisfactory.

We take the following from the *London Statist*:—"We gravely regret that the prospects of English farmers for this year, at a time when the depression of their industry is the harder to bear because it has lasted and continued to deepen for several years, should be again clouded by the persistent rains which now flood a large part of the grain-growing counties. A prolonged and hard winter, which pulverised and improved the soil, and laid the foundation for good cereal crops, wanted a genial spring and warm summer to result in a fine harvest; but the spring is late, ungenial, and so damp that the wheat and barley plants begin to show unpromising signs."

An infamous attempt was made on the 9th May to burn down the Sisters' school adjoining the Catholic Church at Wyandotte, Kansas. The building was set on fire by means of coal oil being poured against the rear walls, which after being ignited soon enveloped the building in flames, besides sending volumes of smoke through the building. Most of the inmates rushed into the street in their night clothes, but by the aid of a bucket brigade the fire was finally got under control. There were between 50 and 60 children in the building at the time, and it is considered miraculous that no lives were lost.

Forty-eight days after being bitten by a dog, a man has died at San Juan in the agonies of hydrophobia.

The able Boston correspondent of the *Springfield Republican*, Mr. Frank Sanborn looks at the Pocasset murder with fearless and philosophic eyes. He says:—"The Pocasset child murder is a monstrosity and yet it reveals a vein of the New England character that it is well for us to notice a little, before we let it pass into the quick forgetfulness that awaits everything in this age, when the daily newspaper creates and terminates publicity by its swift-succeeding waves of news and gossip. The religious fanaticism which led the Freemans to murder their own child is a distinct trait of our people—less noticeable now, and perhaps less active than it was when our ancestors whipped Quakers and hung witches—but existing always in one guise or another among the descendants of the Puritans. In the olden times it was an intolerant spirit of persecution among a powerful class of the people; in the wretched clan of fanatics at Sandwich, without power except over their own families, it shows itself in the cruel bigotry which delights in sacrifice, even to the extent of making the father kill the child with his own hand. At such a deed nature has always shuddered, but the prevailing religion has more than once upheld it, upon the abominable theory that the Deity is an angry and bloodthirsty being, to whom the most exquisite cruelty of human sacrifice is a sweet offering."

The precise number of French Communists amnestied on Sunday, April, 20th, is 661. The Victor Hugo committee appeals for further subscriptions to supplement the 300,000 francs voted by the Chambers, and the 100,000 francs voted by the Municipality.

Visitors to the auld kirkyard of Alloway will regret to learn that "Wee Jamie," who, during many years past has acted as guide to the haunted ruin immortalized by Burns, is no more. James Crawford knew every foot of the place, and every legend connected with it. His great pleasure consisted in pointing out the various last resting places in the cemetery, the scene of the witches' dance, the "winnock bunker in the east" where his satanic majesty

"Screwed his pipes, and ga'd them skirl,
Till roof and rafters a' did dirn."

the holy water font, and the old roadway by which Tam o' Shanter approached when he neared the scene of the uncouth cantrips. He had Burns at his finger ends, and latterly no one could disassociate him from the churchyard. He died in poverty, advanced in years, but he will long be remembered, not only by the townspeople, but by tourists from all parts of Scotland, and by many foreigners, in whose ears he often recited in the broadest west country dialect, the lays which came so readily to his lips.

Yellow fever is raging badly in Rio Janeiro, not only in the city but among the shipping also.

At the evening celebration of the 1800th anniversary of the destruction of Pompeii, a bottle of wine taken from the ruins, where it had lain since A. D. 79, is to be opened.

A report says:—"The Socialist leaders at Chicago assert that they, with the trades' unions, are organizing a strike, to begin July 5th, and to be general throughout the country. They will demand the universal adoption of the eight-hour system, and will settle the matter of wages after their demands on that point are acceded to. This strike has been decided on in their privy councils, but is no secret. Their purpose is political in its nature, and the purpose of the workmen is to secure better wages."

It is again announced that, in September next, King Alfonso XII will marry the Archduchess, Mary Christine, of Austria, born July 15, 1858.

A Catholic Congress was opened at Lucca on the 22nd April, under the presidency of the Archbishop. The sitting closed on the

following day with a *Te Deum*. The questions discussed were those of reanimating by sermons and circulars the zeal of contributors to Peter's Pence, the repression of blasphemy, and popular religious instruction. Everything passed off tranquilly, notwithstanding that placards against the Congress were affixed at the street corners.

A fire having destroyed the sole Church Antouimina, province of Reggio, the Holy Father sent the sum of 300 francs, and a letter of sympathy, for which the people are very grateful.

The *Univers* says that the celebrated statesman Lord Ripon, formerly a Protestant and a Freemason, now a fervent Catholic, has purchased the sanctuary and cloister of St. Damain, near the town of Assisi, in order to preserve those monuments for the piety of the faithful and the admiration of artists. He is about to establish an orphanage there.

The *Societe des Missions Etrangeres de Paris* has published statistical tables, showing the progress and position of their missions in the east during the years 1877 and 1878. The total number of Catholics among populations of some 134,000,000 infidels were in the former year 713,172, and in the latter 729,351. In 1877 there were in charge of these missions twenty-five bishops, 507 missionary and 358 native priests; and in 1878 the numbers were: bishops, twenty-four, missionary priests, 542, and native priests, 327.

Several persons who, under the influence of the Protestant propaganda in Spain, have denied the faith and left the Church, have lately returned. The other day, in the Church of the Holy Angel Guardian, at Barcelona, ten persons solemnly abjured Protestantism in the presence of a numerous congregation. Similar scenes have been witnessed at Alcoy, Ferrol, and other Spanish towns where Protestant agents have opened chapels.

Among the most extraordinary of the tyrannical regulations of the Russian police is one which strictly forbids any one to touch a dead or dying man without the direct sanction of the police. In consequence of this arbitrary enactment, it is no uncommon thing to see a man lying bleeding and helpless from a severe fall in the streets of Moscow or St. Petersburg without any one daring to assist him. To what an extent this curious tyranny is carried may be judged from a single instance. An English gentleman residing at Peterhof, a coast town about sixteen miles from St. Petersburg, one morning found his Russian groom hanging by the neck in the stable, and cut him down at once, just in time to save his life. The next day he received a visit from the local Inspector of Police, who, far from commending his prompt humanity, vehemently abused him for daring to transgress the law. The Englishman heard him to the end without a word, and then said quietly: "Well, Mr. Inspector, I'm extremely sorry to have done anything, but I'll make all the amends in my power. If I find you hanging anywhere, I pledge you my honour I won't cut you down."

Hillsboro', N.C., was the scene, on the 16th May, of the hanging of three desperados named Henry Alphonso Davis (white), Henry T. Andrews (white), and Lewis Carlton (coloured). For a long time these men had been the terror of Orange County, and a general feeling of relief was manifested when they had paid the penalty of death for their numerous crimes. Each of the prisoners proclaimed his innocence to the last moment. Carlton spoke an hour, and, as usual, said his salvation was sure. The parting between Andrews and his sister on the scaffold was most affectionate, and moved the witnesses to tears. All were firm, and showed no signs of wavering. The hanging was badly botched. The ropes around the necks of Davis and Carlton were too long, and their feet rested on the ground. They were raised, and the ropes re-tied, causing death from strangulation. A terrific thunderstorm raged during the whole proceeding, and the scene was wild and terrible. Fully 8,000 people were present.

The *London Daily News* has published the text of the ordinance issued by Sir Garnet Wolseley, providing "for the execution of works of public utility in the island of Cyprus by the labour of the inhabitants." The ordinance is dated December 16, 1878. All able-bodied men between the ages of sixteen and sixty, except Government officials and priests, are liable to labour for fifteen or thirty days in the year, at the rate of not less than 1s. per day. Substitutes may be provided, or a payment in lieu thereof of 2s per day be made. Every person wilfully absenting himself when summoned will be liable to a fine of 5s. per day. If the fine be not paid, a rate may be levied upon every house in the village. Any person quitting his work without permission is liable to a fine of £1, or to be imprisoned with hard labour for a month.

Berlin, May 8.—In the tariff debate in the Reichstag to-day Herr Lasker accused Bismarck of fomenting agrarian agitation. An angry scene ensued. Bismarck declared that deputies should mutually respect the laws of politeness. He said he merely wished to restore Zollverein, and must for this purpose remodel the railway goods tariff, which was unduly favourable to foreign products. He still adhered to the whole of his programme. Dr. Farenbeck, President of the Chamber, ruled that Lasker's attack on Bismarck was severe, but not insulting. Bismarck refused to retract his remarks, and quitted the house.

Four thousand nine hundred and fifty-three persons were killed during the past year in the north-western provinces of India and Oude by wild beasts and snakes, and of these 3,871 owed their death to snake bites. No less than 10,513 head of cattle were also destroyed, mostly by leopards, in the vast grazing plains of the Terai. Rewards to the extent of 10,000 rupees were paid by the Government for the destruction of 3,910 wild animals. The reward which used to be paid by Government for the destruction of snakes has been discontinued for some years now, but the mortality from this source is so alarming that the Government of the north-western provinces has addressed all district officers, urging upon them the necessity of inducing the landowners to act for themselves in the matter of protection against this danger, the remedy for which is entirely in their own hands.

Mr. Henry, inventor of the Martini-Henry rifle barrel and ammunition, is seeking in vain for adequate remuneration from the British War Office for the use of his patents by that Government.

A Baltimore man recently wrote to Herbert Spencer for an explanation of the paradoxical customs of the Japanese, citing examples as follows: "A piece of cord in Japan is twisted from left to right in the process of manufacture. A plane is drawn toward the person using it. The teeth of a saw are so 'set' that it is the upward pull which cuts. Their books commence at what we would call the end, turning the leaves from left to right, while the lines run up and down the page, instead of across, and the pages are numbered at the foot. The face of their clock moves and the hands are stationary. They say 'It is 4 o'clock,' meaning that it lacks four hours of being noon, while with us it is always so much past the starting point." Mr. Spencer replied that the question involves "a wider range than at first sight appears," but declined to express his views, on the plea of lack of time.

There is in the island of Cyprus a journal called the *Cyprus* that is conducted in a queer way. It is in charge of two editors, one an Englishman and one a Greek. The English editor does not understand the Greek language, though the Greek understands the English. They have opposite political opinions. The Englishman writes articles favourable to the English policy, and the Greek editor puts them into Greek, but, at the same time, he prints his own articles attacking the new English masters of the ancient Greek island.

Of two revolutionary printing offices just discovered at St. Petersburg, one was detected in an imperial cartridge manufactory, and the other in an imperial custom house station. And what can be more significant than the following statement—"No furnished apartments can henceforth be had at St. Petersburg, unless maps showing the situation of the rooms and the doors of entrance have been previously handed to the police." This measure is intended to facilitate arrests.

The production of the salmon canneries of the Pacific coast last year was 584,000 cans, or 28,032,000 pounds. Specimens weighing sixty to seventy-five pounds were caught by Oregon fishermen. A peculiarity of the Oregon salmon is their contempt for all the anglers' lures. There is no salmon angling on the Oregon rivers. They are sometimes caught by trolling at the mouths of the rivers, but they never take the anglers' fly.

Of the diseases incident to humanity none is more appalling than glanders. A dreadful case occurred in London last month. A physician reported that he saw the young girl in hospital. A portion of her head was eaten away and the bone exposed in two places. The magistrate who examined the case said that he knew an engineer who died from glanders in three days, in consequence of the horse attached to a cab in which he was conveyed throwing off some matter which fell upon him. Twenty years ago a lady of high rank in Paris was caressing her beautiful carriage horses. She had a tiny wound in her hand and a little glandered matter from the horse's nostril got upon it. She died in dreadful convulsions. It is much better to put a piece of plaster over broken skin, however small.

The London *World* relates that a complaint was recently made to the Archbishop of Paris that a priest was living at an hotel in the Rue de Rivoli in a way that suggested an imperfect conception of his vow of celibacy. It turned out that the supposed backslider was a Ritualistic vicar of a living in Norfolk, England. As the discipline of the Western Church did not allow him an altar in Paris, and as he was too high for the Anglican clergy there, he performed mass on his dressing table, his wife assisting and substituting pastilles for incense. New York *Sun*.

The "Iame Achilles" (as the French have nick-named Garibaldi) has, like his great ancestor of the siege of Troy, been honoured with the present of a shield. Crispi (he of the "Crispi scandal") gave it him a few days ago on the part of the Palermians. "The good general" (says the *Daily News*) "shed tears." Crispi drawing tears from Garibaldi is something like Impey drawing tears from Warren Hastings. It is a matter of surprise to us how this estimable *duo* could restrain their laughter.

The Victoria Cross is a very excellent order in its way, and is one the more to be valued because it is not to everybody that it is awarded. Some of the brave defenders of Rorke's Drift have been the latest recipients of the honour. The cross carries with it an annuity of £10 to all except commissioned officers. The possession of the Victoria Cross is in itself an honour that every Englishman may well be proud of, but an unfortunate private, who has no well-to-do family connections or a good property to fall back upon, must have something more substantial to live upon, after being permanently disabled in the cause of his country, than pride and glory. A grateful, rich country might in such case make the annuity something more than £10.

Bismarck has repeatedly had it announced that he meant to make his peace with the Catholic Church, but the action of the Prussian Government constantly gives the lie direct to this promise. The persecution of the Church continues as bad as ever. Only within the last week several priests in the province of Posen have been exiled after undergoing various terms of imprisonment. A new "State priest" has been forcibly introduced into a village of Silesia. A printer at Cologne has been indicted for using the words "Archbishop of Cologne" on the title-page of a small book issued by that prelate years ago, and of which that printer had recently published a fourth edition; and another printer has got into trouble for reproducing the Holy Father's letter to the Cardinal-Vicar, in which the government beholds "an outrage upon the Protestant religion." If all those things are to be taken as preliminaries of peace, we only wonder what may be understood by preparations for war. Certain it is that Bismarck seems to have taken the action of King Pharaoh in Egypt for his pattern, and will have to be made to feel its consequences before he gives in.

The excesses of the Protestant propagandists in the capital of Catholicity are becoming a little too much even for those who have been foremost in proclaiming the principle of freedom of conscience. There is a *soi-disant* evangelical parson at Rome, a man called Ribetti, who has lately distinguished himself by foul-mouthed blasphemy against the Blessed Virgin. The *Avvenire d'Italia*, a ministerial paper, in writing on the subject, supports the Holy Father and the Catholics of Rome in their protest against the excesses, and the fol-

lowing passage from its article we consider well worth translating: "We are delighted, in contending against the sacrilegious utterances of Protestants who offend against one of the most pious beliefs of Catholics, to find an opportunity of showing clearly that according to the great and liberal principle of freedom of conscience, the Protestants, being an infinitesimal minority in Rome and Italy, ought all the more to respect the dogmas of the immense majority of the population." Such words coming from a quarter which has invariably been hostile to the Catholic Church, clearly prove that if the sectarians be given rope enough, they are sure to hang themselves.

The Pope has three times during the past Lent visited St. Peter's in the evening after the doors have been closed. Two Palatine Guards accompanied the Holy Father, and Monsignor Theodoli, clerk of the Chapter, received him. The Pope remained for some time alone, in prayer, in front of the altar of the Blessed Sacrament.

The multiplicity of conversions to Catholicity in the United States, and the number of churches and convents established there, have induced the Sovereign Pontiff to take action for the enlargement of the bases of the Church in that country. Exact statistics have been obtained, and a complete organization of the hierarchy and the means of more intimate union with Rome are being arranged. New bishoprics will shortly be erected.

POPE LEO TO THE ITALIAN PREACHERS.

ON the 24th of April the Holy Father received in solemn audience a deputation of two hundred Italian priests, who presented to his Holiness the Peter's Pence collected by them during the Lenten season. Through the Archbishop of Nyssa they asked the Pope to instruct them on the special matters requisite to make their instruction most fruitful to the people of Italy. He replied as follows:—

"We feel much consolation to-day in seeing you, chosen ministers of the Gospel, gathered about Us in such great numbers. We are consoled by the sentiments of respect and affection which your address just read so nobly expresses. We are consoled by the homage of your piety and of your filial devotion to the person and counsels of the Vicar of Jesus Christ. But we are doubly consoled by the sight of such a brilliant army of evangelical labourers, all consecrated to the ministry of the Divine Lord, of that word which in the order of the creation as well as of redemption has ever worked such wondrous things in the world. It was this Word of God which in the beginning brought forth the world out of nothing and adorned it with varied and supreme beauty, and although men, by the weakness and malice of their will had estranged themselves from their God and attempted to precipitate the ruin of the whole human family, it was the Word of God which snatched them from error and corruption and brought the entire world into submission to Christ. 'Go,' said the Incarnate Word to the Apostles, 'into the world and preach the Gospel to every creature.' And confident in the Mission confided to them, in the name of the Nazarene and with fortitude from above they scattered over the whole world, the tones of their voice reached the extremities of the globe and the world became Christian. And to-day, you well know, my dear children, the world seeks to remove itself from Jesus Christ and His Church and threatens, through its own malice, a return to paganism. Already, almost universally, governments are constituted without recognising God; already much has been done to efface the Christian character from the family in profaning marriage and in taking from the education and instruction of youth the beneficent influence of the Church. This, apostasy, which is rapidly being accomplished, prepares for society the most deplorable ruin. What, indeed, can be more lamentable for the world than that it should ignore Jesus Christ, who is the way, the truth, and the life? Therefore, there is no better means of supplying the true needs of the present age than by applying ourselves to reclaim the world to Jesus Christ, and it is in this, well-beloved sons, that your work is most holy and most noble. To the word of God, as ever, belongs the glory of converting the world to the faith, according to the words of the Apostle of the Gentiles: 'Faith, then, cometh by hearing and hearing by the word of Christ.' Continue, then, dear sons, to preach to the world Christ crucified. Dissipate the darkness of ignorance which envelopes a large portion of mankind, and show, above all, the necessity the reasonableness and the excellence of the faith: make men know and love the Divine Redeemer; reveal to them His hidden beauties and those of the Church, His immaculate spouse; make known the inestimable treasures which the Church possesses; teach men to appreciate the world-wide and benign influence which she exercises on all classes of the human family; refute the outrageous calumnies of the impious, by which they seek to render her odious to kings and peoples. May the world know, through you, how joyous and prosperous the people would be if the religion of Jesus Christ were held in honour and were practised amongst them; how happy and tranquil the family circle would be if religion, which consecrates the bond of conjugal union, and which renders the parental authority sweet and respected, held its sway in their midst. And in this beautiful country, privileged of God, to which you are called to preach the Gospel, the political situation would be much less trying if a disloyal and unjust war were not carried on against the Church and the Roman Pontificate; for, as you have justly observed, our Italy above all other countries was prosperous and happy when the Church enjoyed the freedom of her peaceful sway. Filling your hearts and souls with these thoughts, continue the apostolic ministry of the Word, and seek, even by the attractive qualities of your discourse, by the grace of a style at the same time simple and dignified, to draw the multitudes to listen to you. The seeds deposited in their hearts, fructified by the action of Divine grace, will develop and produce the fruit of salvation. Oh! may the God of all mercy, who has committed to the hands of His ministers means so powerful and so salutary, may He deign to bless your labours; may He give to your voice that efficacy and that supernatural strength without which all human genius and the greatest aptitude would be vain and useless. At the same time, as a pledge of the favour of heaven, and as a testimony of Our paternal affection, We grant to you, and to all the faithful who have united with you in this demonstration of filial love, the Apostolic Benediction."

A CRUEL FATE.

Rochester (N.Y.) Union.

GEN. H. W. SLOCUM recently delivered a lecture in Brooklyn, on events of the great struggle, during the course of which he expressed the opinion, always held by the *Union*, that Mrs. Surratt was a murdered woman. He said:—

"I am going to speak to you one word about the execution of Mrs. Surratt at the close of the war, for I think some good lesson can be learned from the story of her trial and death. I believe any people situated as we were ought to be cautioned against placing implicit confidence in evidence given at a time of high excitement. I could stand here to-night and relate to you fifty incidents that would serve to caution everybody against taking evidence against others when the people were all in a state of intense excitement. There never was a day, there never was an hour, that I did not believe that Mrs. Surratt was an innocent woman as there is in this hall (applause). She was the keeper of a boarding-house in Washington. She boarded Wilkes Booth and half-a-dozen other rebel sympathisers, and she had a son, John H. Surratt. Wilkes Booth was guilty of shooting Mr. Lincoln, and this poor woman was brought to trial in connection with Wilkes Booth, and, through the excitement of the times, her neck was brought to the halter. Her daughter, a young girl, eighteen or nineteen years of age, on the morning of the execution, went to the President's room and begged permission to speak to him on behalf of her mother, and a United States senator from our own State, who acted as door-tender, repulsed her, saying, 'No, no, you cannot go in.' Worse than that, meaner than that, the poor girl, three or four years afterward, married a clerk in the Treasury Department. No charges were made against him, but because this clerk had married the daughter of Mrs. Surratt, he was discharged. Let us brag of our achievements, but, at the same time, let us learn to look our faults and errors fairly and squarely in the face, and acknowledge them when we have cause to.

The murder of Mrs. Surratt was the most cruel and cowardly act ever committed in any civilized country. It is a curious and suggestive fact that all who were chiefly responsible for the execution of that innocent woman, have felt the unseen hand of the Great Avenger. Stanton, Secretary of War, who was, perhaps, the worst of the number, committed suicide in a fit of remorse, although the fact was sought to be concealed. Preston King, the senator from New York, who repulsed Annie Surratt, at the President's door, in like manner ended his own life by deliberately jumping from a ferry-boat into the North River at New York, and drowning himself. Andrew Johnson, who signed the death warrant, and despotically suspended the writ of *habeas corpus* that had been granted by the court, was stricken suddenly with death upon his return to the senate, after he had left the presidency. Judge Advocate Holt, who conducted the prosecution, long ago disappeared from public view, and whether dead or alive nobody knows and nobody cares. And John A. Bingham, who assisted Holt, was driven from Congress in disgrace, as one of the Credit Mobilier bribe-takers, and sought refuge in Japan, where, we believe, he now is."

HONESTY OF DUBLIN CABMEN.

In the criminal statistics of Dublin, recently published, there is an item which deserves special mention. It records the extraordinary honesty of Dublin cabmen, a class of men who are hard worked, poorly paid, and much abused. The Dublin Jarvey usually gets credit for being a sharp deceiver, and extorting unlawful fare from passengers; the following figures, however, will prove much in favour of the honesty of the men:—

More than three-fourths of the articles lost in Dublin cabs in the year were brought to the Castle-yard police office by the drivers, and the articles thus given up included gold rings, bracelets, guns, revolvers, opera glasses, and other articles of much value. More than this, thirteen sovereigns and sixteen half-sovereigns, given by fares, in mistake for shillings and sixpences, were brought to the Castle by the drivers.

In the year 1878 there were within the police district 2,703 licensed vehicles, being an increase of 382 as compared with the year 1877; these vehicles consisted of 1,112 hackney carriages, 864 cabriolets (including 64 phaetons), 131 job carriages, and 96 stage carriages (90 of the latter are tram cars). There were 2,830 licensed drivers, being an increase of 260 as compared with the year 1877.

During the year there were 1,088 articles of property surrendered to the police by drivers, of which number 601 articles were claimed by and given up to the owners at the police office, and 5 at the different station houses, making a total of 606 articles claimed. The remainder were sent to the police store, Lower Castle Yard. The articles surrendered included 477 umbrellas, 3 clocks, 2 gold rings, 3 bracelets, and other articles of jewellery, 2 guns, 1 revolver, 1 case of surgical instruments, 4 hand muffs, 14 shawls, and 19 opera glasses; 13 sovereigns and 16 half-sovereigns were received by drivers in mistake for silver coins, and were surrendered; 5 of the sovereigns and 1 half-sovereign were claimed by and given up to owners; the remainder were sent into store. In twenty-five instances, bank notes, gold, and silver, amounting in all to £54 11s. 9d. (exclusive of the foregoing, were found in vehicles), and surrendered by the drivers. These were all claimed except £4 3s. 8d., which was sent into store. Recipients of property left rewards for drivers surrendering same to the amount of £16 15s. 9d., during the year. The police on carriage duty, in the course of their inquiries after property, ascertained that the drivers had surrendered direct to owners 1 diamond bracelet, 1 gold locket, 1 opera glass, 9 umbrellas, 3 portmanteaus, 10 hand bags, 2 boxes, 6 coats, 1 sword, 1 shawl, 1 rug, 1 clock, 1 writing case, 2 cases of furs, 1 purse, containing 10s., and 11 other articles which had been forgotten in their vehicles, in addition to those above mentioned.

General News.

The Black Hills have a newspaper called *The Up Gulch Shorter*. Mgr. Capel, it is said, has had an offer to go on a lecturing tour through the United States, during which he will preach in aid of his pet scheme of higher Catholic education.

Of the twenty-five Generals who hold the highest appointments in the French army thirteen served in the infantry, eight in the general staff, two in the cavalry, and two in the engineers; the artillery being, therefore, the only arm of the service which is not represented among the officers filling the most important post in the army. The average age of the twenty-five Generals is between fifty-eight and fifty-nine years, the oldest being General de Cissy, who is sixty-nine, and the youngest two being General Davoust, chief of the general staff, and General de Gallifet, commanding the Ninth Corps, neither of the latter being yet fifty years of age. Altogether, the officers holding the highest appointments in the French army are, as a body, younger than those in a like position in any other European force. The youngest officer, General de Gallifet, is one of those who have seen most service. In the Crimea he was mentioned in an order of the day for his gallant conduct at the capture of the Russian redoubts before Sebastopol. In the Mexican war he was again mentioned in an order of the day for his gallantry at Puebla, when he was severely wounded, and at Sedan he led the famous charge of cavalry, which is said to have excited the warm admiration of King William.

There is a terrible famine in many villages in the valley of the Nile. Where it is worst nothing seems to have been done. At Belyaneh, Bagour Han, and such towns, the people have been and are starving in utter neglect. Sitting in the fields and the open streets, many of them have been supporting themselves for days on sorrel and the foul refuse from the cane factories. All human feelings are lost, and in trying to distribute a few morsels of bread at Belyaneh, the stronger tore it from the lips of those weaker than themselves, and struggled till exhausted for the merest scrap. At Idfoos there lay an old woman by the bank, with the water washing half over her, too weak to move or speak. Her eyes were sunk into her head, and her whole skin was like dried parchment from the sun. Her body was shrivelled to the size of an apple. She could not swallow, except by outside artificial friction, while another woman forced the food down her throat. This was no uncommon case, women and children, from their smaller strength, affording the most ghastly spectacles of the march of famine.

The facility with which divorce can be obtained in Germany has seldom been more strikingly shown than in a case lately before the courts, a short time ago a young lady, being desirous of finding a husband advertised for one in a newspaper, stating, as an inducement to a any suitable man who might come forward, that she possessed a fortune of 6,000 marks, or about £300. A young man who had been educated for a mercantile career, read the invitation and answered it; but being shrewd and cautious, he refused to marry the young lady until the 6,000 marks were produced, as it was his intention to buy with them a business, on the proceeds of which he and his intended wife would live. Ultimately, however, the wiles of the young lady appear to have prevailed against the caution of the young man, for the marriage took place without the money being produced, but not until the lady had solemnly promised that the 6,000 marks should be paid to her husband eight days after the wedding day. The day of payment arrived, and then the newly married husband received from an old friend of his wife the dowry, consisting, however, not of 6,000 but of 600 marks only. Deeply hurt, the husband determined to appeal to the law for redress, and prayed that his marriage may be declared null and void because of the deceit which had been practised upon him. Evidence having been given to prove that had the plaintiff known that his wife had not 6,000 marks he would not have married her, the judge decided in his favour, and the marriage was declared to be null and void.—*Pall Mall Gazette*.

The following is an extract from an article which appeared in the *Paris Pays*—M. Paul de Cassagnac's organ—in reply to an attack made in the Chamber of Deputies by M. Jean David on the validity of M. de Cassagnac's election:—"Tall, thin, bony, with a yellow beard, prematurely bent, the grimaacing head of a non-liberated convict, he moved about for an hour his long arms and his stooping spine. . . . Jean David perspired, turned pale, gesticulated. His mouth seemed full of gravel. From time to time, with despairing air, he turned towards the President, claiming the help of his bell, and the president was deaf to his prayer. People chatted, whispered, laughed, and Jean David frantically drank two or three draughts of water. . . . Nobody replied to M. Jean David. His ironmonger's talk excited only disdain. This Jack-pudding. . . . though he had read his speech, gave himself the air of going after the sitting to correct his proof, as if he had indulged in an extemporization, of which he is incapable. His sole object was, no doubt, to correct his mistakes in spelling.

Cavalier Michel Steffano de Rossi has perfected some instruments useful for the study of volcanoes. His microphone has lately proved most valuable in Naples. Professor Palmieri, the Vesuvian specialist, says the apparatus was so delicate and complete that truly remarkable results were obtained. Cavalier de Rossi went to Naples this autumn, to compare with the records at Vesuvius the results he had obtained during the summer in his Sismico observatory at Rocca di Papa, where with his own especial microphone he could hear the agitation produced by the interior forces of the earth during the bursting forth of the eruption at Vesuvius. De Rossi also visited the solfatara at Pozzuoli, and by his microphone the internal labour of the volcano was heard in such a surprising manner and with such noise that every one present during the examination was startled. Cavalier de Rossi will give an account of these interesting facts in a publication which he is preparing, "*Bulletino di Vulcanismo Italiano*." In this work he will show to the scientific world how well he has made the old earth talk to him.

MEETING AT ROXBURGH.

RESOLUTIONS which were passed at a meeting of Catholics held in the Catholic chapel, Roxburgh, on June 24th, 1879. R. J. Pitchers, Esq., in the chair.

Proposed by Mr. James Woodhouse, seconded by Mr. Cornelius O'Brien—"That the Education Law of this country inflicts a grievous injustice on Roman Catholics in compelling them either to send their children to the Government schools against their conscientious convictions, or incur the great expense of establishing and supporting their own."

Proposed by Mr. John H. Waigh, seconded by Mr. Wm. Burns—"That the secular system ignores the religious and moral training of youth; and that any system which does this, not only gives an imperfect education, but as is plain to all thinking and unprejudiced men, must sooner or later end in producing the most disastrous results to society."

Proposed by Mr. David Cormack, seconded by Mr. Edward Ward—"That while every man is bound and may be forced by the State to attend to the education of his children, he has, at the same time, according to the laws of God and nature, the right to select for himself the school in which such education may be given."

Proposed by Dr. Allen, seconded by Mr. John Monner—"That Catholics therefore having in this matter the most intense and unchanging convictions, are justified in claiming from the Government of this country some assistance for their schools. Such assistance, for example, as is given by the Imperial Parliament to their co-religionists in Great Britain."

Proposed by Mr. Patrick Cosgrove, seconded by Mr. George McLaughlin—"That this meeting heartily coincides with the Dunedin Catholics and also all Catholics in New Zealand, urging upon the Government to give a just portion of the revenue set aside for educational purposes, for the maintenance of their schools according to merit and number, and also for building purposes, and will co-operate with and assist to the utmost of their power any measure they may take to further the object in view—that is to obtain a fair share of the revenue for education."

MEETING AT NASEBY.

A LARGE and influential meeting of Catholics was held at Naseby, *re* education question, on Sunday evening last, the Rev. Father Sheehan in the chair. The following resolutions were unanimously adopted.

Proposed by Mr. T. Callery, seconded by Mr. P. O'Connor—"That this meeting utters its solemn protest against the present education system because it disregards parental rights, ignores Christianity and inflicts a cruel injustice on Catholics."

Proposed by Mr. B. Gordon, seconded by Mr. J. Clancy—"That this meeting pledges itself never to cease agitation till the present odious system be repealed or modified."

Proposed by Mr. P. Leach, seconded by Mr. D. Flaherty—"That the object of the Dunedin aggregate meeting has the hearty concurrence of this meeting."

Proposed and carried—"That Mr. Ferrin be asked to represent the Catholics of this district at the meeting at Dunedin."

PROTEST OF THE SOUTH EASTERN DISTRICT.

J. F. FERRIN, ESQ., HON. SEC., CATHOLIC AGGREGATE MEETING, DUNEDIN.

SIR,—We the undersigned, Catholic Residents in the South Eastern District, while regretting our inability to attend the aggregate meeting of our co-religionists, to be held in Dunedin on the 8th prox., to protest against the injustice and hardship to which the Catholic body is subjected by the law at present in force on education, and to petition Parliament for redress, beg to express our belief,

"That if the system of education which is supported in England and Wales by the British Government were substituted for that existing in this colony, it would, after fair trial, give more general satisfaction, and be far less expensive to the State.

For various reasons we look upon the system at present in force as altogether unsuited to the requirements of this young and flourishing colony. As godless, its tendency is inevitably towards revolution, lawlessness, anarchy, and bloodshed. It is the most expensive system and unnecessarily increases the taxation of the colony. It does not meet the requirements of non-Catholics as is attested by the rise of private schools in various parts of the colony. As Catholics, we look upon it as a most grievously unjust and tyrannical law, which compels us against our will to support a system of education which we abhor, and of which we cannot in conscience avail ourselves. It is consequently a worthless system, unworthy of being supported by any civilized community.

We therefore beg to request that you will appoint some suitable person representing our views, as our delegate to assist at the meeting, and to sign the petition to Parliament on our behalf. We are &c.—

Don. A. Cameron, J.P., Nokomai
Alexander Cameron, "
Michael Casey, "
James Cantfield, "
Patrick M'Namee, Nokomai Hundred
Patrick M'Quirk, "
Thomas Collins, "
Nicholas Sweetman, "
Andrew Breen, "
William Cowman, "
William Breen, "

The Bolivian Ministry declares that Bolivia will act on the defensive, and wait until Chili penetrates into the interior, when it will repel invasion.

ST. MARY'S SCHOOLS, NELSON.

At the breaking-up of St. Mary's schools for the winter vacation, the Rev. A. M. Garin, in addressing the pupils, said that St. Mary's schools had had to contend against great difficulties. They were formerly supported by weekly fees, then for several years they received Government aid, but that had been withdrawn, and they had now to resort to weekly fees again. They were used to such vicissitudes, as they could not stop them. They were treated unjustly and unfairly. At the last election, on the nomination day, Mr. Adams had stated that St. Mary's schools had been a great expense to the Government, but this evidently was untrue, because St. Mary's teachers received the same salaries which were given to Government school teachers and no more; and, besides, the Catholics had to provide and repair school buildings without any aid from the Government, which evidently showed the fallacy of the assertion. The same gentleman went on to say that the money received from the Government by St. Mary's schools went to improve their own church. No chance was given them to contradict the falsehood. The meeting came to an end against all rules of fairness and courtesy, and the papers at the time declined to insert any more letters on the subject. But let such men make a just cause as bad as they can, they would never have the satisfaction of having done justice and of having fairly represented their constituents. After these remarks, the Rev. Father Mahoney congratulated the children on the satisfactory manner in which they had gone through the examination, and said that they had every reason to feel grateful to their teachers for the interest they had taken in their advancement during the past six months.—*Nelson Evening Mail*.

SOCIETY OF BIBLICAL ARCHÆOLOGY.

ON Tuesday the April meeting of this society was held at its rooms, 9, Conduit-street, Hanover-square, the President, Dr. Samuel Birch, Keeper of the Oriental Antiquities in the British Museum, in the chair. In the absence of the author, the secretary, Mr. Harry Rylands, read a paper by Professor Lushington, D.C.L., &c., on "The Historical Inscriptions of Seti I. in the Temple at Karnak." These inscriptions and sculptures record the victories of Seti Menepthah, or, as he is most commonly called, Seti I., who, on coming to the throne, assumed the name of Raemenma, otherwise read Memnara, although, according to the sacred syntax, the name of the sun-god Ra was wont to be written first. He reigned 51 years, beginning about B.C. 1456, in Professor Lushington's opinion. The hieroglyphical annals are to be found, along with many valuable records, in the great temple of Ammon Ra, at Thebes. This magnificent sanctuary is more ancient than any other Theban building, dating from the earliest Pharaohs of the great Twelfth Dynasty, between which and the Nineteenth, to which Seti I. belonged, many centuries intervened. As the sacred metropolis of the Theban kings, they had already vied with each other in ornamenting it with fresh architectural glories, sculptures, statues, and obelisks. Seti I. conceived the idea of nearly doubling its size, and began to build the Great Hall, with its hundred columns, and to enrich it inside and outside with innumerable sculptures. He did not live to complete this *chef d'œuvre* of Egyptian art, but it was finished by his son, Ramses II., styled the Great, the Sesostris of the classical historians. Owing to the destruction of the upper portion of the stone wall many of the historical bas-reliefs are lost; but there still remains a copious chronicle of Seti's victories, beginning on the northern side, and relating to the Pharaoh's conquests in the earliest years of his reign. They give representations of lakes, fortified towns in a state of siege, and all the various incidents and scenes of the battle-field. A woody and well-watered country is indicated by trees and lakes, and the relative importance of each town by the size of its citadel. Rivers are characteristically delineated, the Nile in particular being indicated by its crocodiles and peculiar fishes, while a bridge serves as a communication with the opposite bank, showing, as Sir Gardner Wilkinson observes, that the Nile was already bridged at that early period. Sometimes the Pharaoh's horses have their names engraved above or below them, as, likewise, the names of towns, fortresses, or streams and other bodies of water by which the royal army passes on its march. The hieroglyphical texts had been figured by Champollion, Rosellini, Lepsius, Brugsch, and Duemichen, and had been often alluded to, with partial renderings, in various histories of Egypt; but a consecutive translation of the whole remains was now attempted for the first time. The victories of the Egyptian hero which are depicted in the sculptures are for the most part those over the Rotennu, or Syrians in the widest sense; the Kharu, or Syrians of the coast; the Khitau, whom Mr. Gladstone has identified with the Homeric Keteioi of Asia Minor; the Tehennu, or Libyans; the storming of the city of Kadesh on the Orontes, &c. A second paper was a translation of M. Eugène Revillout, of Paris, of a document recording a lawsuit tried before the Laokritai, during the reign of Ptolemy Soter (B.C. 305-285).—*Times*.

Bio papers tell us candidly that at Ceara, in the month of January last, 2,948 of the inhabitants were laid low by the dread fever.

Dr. von Dollinger completed his eightieth year on February 28th. He received many congratulations, and among them was a letter from the Archbishop of Munich. This letter has not been published, but some of the newspapers have had the indecency to suggest that there is by no means such a divergence between the venerable prelate and the aged professor as might be supposed. The Lenten pastoral of the Archbishop should alone be sufficient to vindicate him from such misrepresentation. He acted just like his predecessor, Archbishop Gregory, who availed himself of another similar occasion to write to Dr. von Dollinger, and exhorted him with paternal affection to return to his duty. We need not despair yet. When Hontheim was dying, the father of Febronianism, at the age of ninety years, he was able to say: "I die reconciled to God and the Catholic Church." God grant that it may be the same with the Provost of St. Cajetan's,

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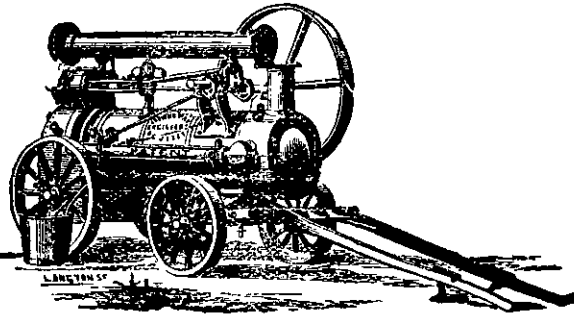
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MEETING AT CROMWELL.

ON Tuesday the first instant the Catholics of this locality held a meeting called principally for the purpose of taking steps to send a deputation, or appoint a delegate to the aggregate meeting proposed to be held in Dunedin.

The gathering assembled was pretty large, considering the inclemency of the weather, and consequently the difficulty of sending timely notice to the Catholics in the outlying portions of the district.

Business commenced by the meeting calling on Mr. J. Hayes, of Cromwell, to take the chair, and appointing Mr. J. McGilligott secretary.

The chairman, on rising to address the meeting explained in a few appropriate remarks the object for which it was called; and added that he could not let the present opportunity pass without saying a few words on the injustice which the existing Education Act inflicted on the Catholics of New Zealand. In a free country such as we are led to believe New Zealand to be, all sections of the community are supposed to receive equal benefits at the hands of a paternal Government, yet he could not help thinking how very like tyranny it was to compel Catholics to pay taxes to maintain a system of education from which they derived no benefit. To a casual observer, indeed, the existence of Catholics in this colony would seem to be totally ignored by our legislators; but on closer inquiry this does not seem to be the case, for in the matter of taxation they were called upon equally with the other portions of the community to contribute their share to the public treasury. When the disbursement of this money takes place, it is then they are forgotten. He had no doubt, however, of their grievance being redressed, if all the Catholics throughout New Zealand united in protesting against so glaring an injustice.

The speaker resumed his seat amidst applause.

Mr. P. Cahill remarked that he often heard it stated that in the matter of education Catholics were labouring under a sentimental grievance. How unfounded such statements were, they had only to look round and see what was being done by the Catholics in the various centres of population throughout the colony. They would then see how Catholic schools were established and supported without receiving one farthing of assistance from the Government. Sentimental indeed!

Mr. J. Richards said that in accordance with the object for which the meeting was called he considered that, taking everything into account, length of journey, inclemency of the season, loss of time to be incurred by these forming a deputation, it would be best to appoint some one residing in Dunedin or its neighbourhood to act as delegate.

He therefore would propose that Mr. Michael Conellan, of Dunedin, be requested to act as delegate for the Catholics of Cromwell at the forthcoming aggregate meeting. The motion was seconded by Mr. P. Cahill and carried unanimously.

The secretary was instructed to write to Mr. Conellan asking him to comply with the request of the meeting.

Some discussion took place as to whether any instructions should be given the delegate. It was proposed by Mr. Heany, and approved of by the meeting that "It would be well to suggest to the delegate, leaving him at the same time free to act, to bring under the consideration of the aggregate meeting the advisableness of appointing a permanent central committee to act as a referee on questions regarding Catholic education that may be brought before Parliament, and to assist the outlying districts in the education difficulties that may arise from time to time." He believed that such a measure would greatly tend to strengthen the Catholic party, by uniting politically all the members of the different scattered districts under one head.

After some further discussion on matters educational of local interest, the meeting was brought to a close with the usual vote of thanks to the chair.

MONSEIGNEUR DUPANLOUP.

A FEW days since the heart of the late illustrious Bishop of Orleans was quietly brought to the little town of San Felice, in Savoy, and deposited there in the lowly church with which so many of his earliest recollections were intimately entwined. San Felice was the birth-place of the great prelate, and to his latest day he was fond of going to San Felice. In his last testament he directed that his heart should be placed in the humble church of the village in which he was born. Affectionately and reverently his heart was received at San Felice the other day. The Archbishop of Chambery officiated on the occasion, and with him there were three prelates from the neighbouring dioceses. The faithful of San Felice were present in all their force, and gave every evidence of the joy with which they received the precious gift which had been so lovingly bequeathed to them. The heart was deposited in an urn and placed in a niche specially provided for it. A slab of black marble indicates the spot, and an inscription on the slab makes record of the event and of the great bishop whose heart is enshrined within. Orleans itself is about to commemorate Monseigneur Dupanloup by having erected in its cathedral a statue of him.

A committee of distinguished archæologists has been appointed to consider the best means of fishing up the statues, coins, and other articles which have lain for centuries under the Tiber's yellow mud. The golden candlestick taken from the temple at Jerusalem, and the gold and silver cups and the ornaments which once adorned the palaces of the Roman emperors, are thought to be among the covered treasure.

The number of men who will this year be subject to military duty in France is thus stated by the *Rapell*: 479,100 in the active army, 2,850 officers and 144,570 privates of the first reserve, and 6,820 officers and 117,800 privates of the second reserve.

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

Woolston, May 14th, 1879.

To Professor Gusscott,

Sir,—I have been suffering from nervous debility for ten years, and have tried all the medical skill I could get in Christchurch, and other physicians in the old country. I have never been able to sleep or eat, but since being under the treatment of Professor Gusscott for such a short time, I have received wonderful relief, and persons in Christchurch who have known me for years can certify that I am quite a new man; and it appears to me extraordinary how Mr. Gusscott can effect such wonders. I can safely recommend any person suffering in the same way as I have been to place themselves under his herbal treatment. I write this for Mr. Gusscott to do or publish this as he pleases.

FREDERICK JOHNS.

(Signed) In the presence of

Mr. Mumford,
Shopkeeper, Manchester street South,
Mr. J. Heslop,
Painter and Paperhanger, Manchester street South.

Tuam Street, Christchurch,

April 28th, 1879.

To Professor Gusscott,

Sir,—I have been troubled with Liver Complaint these last six years, many times being not able to attend to work. I have tried everything in the shape of patent medicines. I have been an outdoor patient in the Hospital; I got at times temporary relief. I could not sleep on my left side; I kept rolling about backwards and forwards in bed. When I got up in the morning, I would rather be in bed, but work I had to attend to. When I had eaten a light meal I found it always lodged in my stomach. Always costive, a great palpitation, pains across the chest, more particularly under the left breast, always a violent pain between the shoulders, felt just the same as if any one was pouring water down my back, feet always cold. Happened to get one of your bills when you came to St. Asaph Street, which explained to me all my symptoms I was labouring under. When I applied to you, you told me all my symptoms and guaranteed a perfect cure, which, I am happy to say you have done through your herbal treatment. I should recommend those troubled with Liver Complaint to place themselves under your treatment.

I am, Sir,

Truly thankful,

WILLIAM MANSON

To Professor Gusscott,

Sir,—I have been troubled with Dysentery for the last three months, so much so that I was perfectly exhausted, the linings of my intestines peeled away in flakes. I tried every remedy that I could hear of, but to no purpose. Hearing that you were in Christchurch, and seeing the many wonderful cures, induced me to place myself under your treatment, and I am happy to say in one week I am free from the diarrhoea, and gaining strength from your herbal treatment.

I am, yours respectfully,

ELLEN BROWN.

I give you this testimonial for the benefit of others as I know there are a great many others suffering from the same complaint in Christchurch.

Borough Hotel,

Manchester street, Christchurch,

April 21st, 1879.

To Professor Gusscott,

SIR,—I have been troubled with Sciatica and Rheumatism since the commencement of the West Coast diggings in 1864, where I had to leave through medical advice, and went to Melbourne, thence to Sydney, and then I thought I would try the tropical climate of Queensland, and found only temporary relief. I came to Christchurch and tried doctors of the best medical repute, and got no better. Thinking that it was useless to go any further, I gave up all hopes of being restored; I could hardly walk, and staying at an old friend's, he advised me to consult you, and I am happy to say I am in as perfect health as I was in 1864, when I crossed the ranges to the West Coast. I was only ten days under your treatment.

JOHN O'BRIEN.

To Professor Gusscott,

George street,

Dunedin.

Dear Sir,—I have been under medical men in Tuapeka for eighteen months, and have been treated by the doctors for indigestion, but found no relief. I was advised to come to Dunedin for change of climate, and was advised to call on you. When I did so, you seemed to be acquainted with my complaint, for you were able to explain to me all the symptoms. I am happy to inform you that after three weeks of your herbal treatment I am restored to perfect health.

I am, yours truly,

MRS. ELIZABETH WATERS.

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35s	Waterproof Tweed Overcoats	"	25s	3s 6d	Brown Cotton Pants	2s 6d
0s	Beaver Inverness Capes	"	17s 6d	1s 6d	Shetland Merino Sox	1s
35s	Black Cloth D.B. Jackets	"	17s 6d	3s 6d	Boys' Tweed Hats	2s
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5s 6d	Boys' Trousers	"	3s 9d	5s 6d	Black Felt Hats	3s 6d
7s 6d	Youths' Trousers	"	4s 6d	2s 6d	Fancy Scotch Tweed	per yard
12s 6d	Boys' Melton Suits	"	8s 6d			1s 9d
				3s 6d	Heavy Scotch Tweed	2s 9d
				5s 6d	Deerskin Driving Gloves, per pair	2s 6d

TAILORING DEPARTMENT.

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

J. HARDIE & CO.,

TAILORS, CLOTHIERS, AND GENERAL OUTFITTERS

CORNER OF PRINCES AND RATRAY STREETS, DUNEDIN

G U N S ! — G U N S !

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.

ISAAC B. SHEATH,
COLOMBO STREET, CORNER OF TUAM STREET,
CHRISTCHURCH.

THE COLONIAL INSURANCE COMPANY OF NEW ZEALAND.

NOTICE TO INTENDING INSURERS.

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

The Company are now prepared to accept Risks.

A. LE SMITH, Manager.
OFFICES NEXT COLONIAL BANK.

SOUTH BRITISH INSURANCE COMPANY.

CAPITAL ... ONE MILLION STERLING.

Every description of
FIRE AND MARINE INSURANCE
Effected at
LOWEST CURRENT RATES.

Settlement of Losses Prompt and Liberal.

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

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

ENGINEERS AND SURVEYORS,

Accountants, Land and Share Brokers.

House, Estate, and General Agents,

SAVINGS BANK BUILDINGS,

High Street,

DUNEDIN.

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

ALEX. WILSON AND SONS.

F. B A T T S O N

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

All kinds of repairs done well and with despatch.

G R I D I R O N H O T E L,

PRINCES STREET SOUTH,
DUNEDIN.

JAMES MARTIN, PROPRIETOR.

The most comfortable Family Hotel in the city. Hot, Cold, and Shower Baths at all hours during the day. Passengers called in time for all the early trains and coaches. Private Rooms for Families. None but the Best Brands of Liquors kept.

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. R O B E R T S

HOUSE AND ESTATE AGENT,

VALUATOR, SHAREBROKER, &C.,

Manse-street, Dunedin

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

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

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

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

C R O W N H O T E L,

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

P. KELIGHER ... PROPRIETOR.

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

MOSGIEL.

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

One of Alcock's Prize Medal Billiard Tables.

W. M ' L A R E N,

TAILOR AND CLOTHIER,

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

T. R O B S O N,

MERCHANT TAILOR,
GEORGE STREET, DUNEDIN.

All garments guaranteed best workmanship.

T. J. L E A R Y,

DISPENSING CHEMIST,
Princes street, Dunedin,

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

To arrive per Calypso and J. N. Fleming:—Hunyadi Janos, Friedrichshall and other Mineral Waters, Seltzogenes, Eno's Fruit Salt, Möller's and Newfoundland Cod Liver Oil, Morson's Pepine Wine, Hendrie's Moelline, Trusses, Spongio Piline, Magneto Electric Machines, &c.

All the latest chemical preparations added to stock by mail.

R E D U C T I O N I N T H E P R I C E

OF MEAT.

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

Best quality. Lowest price
A. DORNWELL, George.

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

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

G R E A T C l e a r i n g S a l e o f W h i t e L e a d,

Paints, Canvas Tacks, Brushware, Plate, Sh t and Ornamental Glass.

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

SALE now going on at William Gilchrist's, Octagon. Goods sold at cost price to make room for new shipments.

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

A LARGE 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, Octagon.

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

F E R N H I L L C O A L C O M P A N Y,

PRINCES 67 STREET,
Two doors south Queen Theatre.

T O P R E V E N T M I S T A K E S the public are hereby notified that the Offices of the FERNHILL COAL COMPANY

Are situate as above. Reduced Price for Cash, SEVENTEEN SHILLINGS PER TON DELIVERED.

Wholesale Price at the Railway Depot, 12s. 6d. per ton.

N.B.—A Liberal Discount to purchasers by the truck.

Remember the Address :
PRINCES 67 STREET.

S P E C T A C L E S ! S P E C T A C L E S !

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

N.B.—All kinds of Optical and Mathematical Instruments bought. The Oldest Optician in town.—Established 1862.

MOSGIEL

MANUFACTURES.

COBB & CO.'S TELEGRAPH

LINE OF ROYAL MAIL COACHES,
Leaves the Australasian Hotel
(Calling for Passengers at the Empire Hotel),
FOR CHRISTCHURCH,
EVERY TUESDAY AND FRIDAY.
At 5 o'clock a.m.

The Coach reaches Goodfellow's Accommodation House (nine miles from Kumara) at 8 a.m., leaving Goodfellow's for Hokitika every Wednesday and Saturday, at about 2 p.m.

CASSIDY, CLARKE & CO.,
Proprietors.

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, parlor, or bedroom use. No leading lines at less than cost price 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 per pair; good smoothing irons from 2s 6d per pair.

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

LITTLE DUST PAN.

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

ROBERT BROWN,
Wholesale and Retail

F R U I T E R E R,
41, GEORGE STREET, DUNEDIN.

Town and Country Orders punctually attended to.

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.

C H E A P B O O T S .

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. H I R D,
23, ROYAL ARCADE, DUNEDIN.

BROWN, EWING and CO. are showing a very Large Assortment of Patterns in the Mosgiel Tweeds, specially manufactured for Ladies' Dresses, which are now held in so much favour from their warmth and durability.

The range of Tweeds for Gentlemen's attire is exceptionally heavy in materials suitable for the Winter Season.

Attention is also directed to the completion of a contract for the supply of the Company's BLANKETS, in all sizes and qualities, of which inspection is invited.

PRINCES AND MANSE STREETS.

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.

EXPIRY OF LEASE.

REMOVED TO 76 PRINCES STREET,
(Opposite)

FERGUSON & MITCHELL,
MERCANTILE STATIONERS,
Manufacturers of Account Books, Bookbinders, Paper Rulers, Engravers, Lithographers, and Printers, Rubber Stamp Makers. All the newest novelties in stationery kept in stock.

WHITE HART HOTEL,
THAMES STREET,
O A M A R U .

THOMAS HANNON - - PROPRIETOR.

Beer, Wine, and Spirits of the Best Brands.

NEW ZEALAND BOOK AND
STATIONERY WAREHOUSE,

George street, Dunedin.

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

GEO. T. CLARKE, 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 & MORRIS,
LAND AND ESTATE AGENTS,
SHAREBROKERS, COMMISSION
AGENTS,

Accountants and Valuers.
Loans Negotiated and Bills Discounted.

SOUTH BRITISH INSURANCE BUILDINGS,
Liverpool-street.

MOSGIEL

MANUFACTURE

DENTISTRY.

ROBINSON & RAYMOND,
SURGEON DENTISTS,

Scale of Charges :

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

No charge for advice.

Painless extraction by the aid of nitrous oxide gas.

Address—

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

FRANK W. PETRE.

Engineer and Architect,

LIVERPOOL STREET, DUNEDIN.

Complete designs for Catholic Churches furnished under special arrangements.

C A R E W & C O . ,

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

W A L T E R G. G E D D E S,
Undertaker, Octagon, Dunedin.

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

[Established 1848.]

A. M E R C E R
FAMILY GROCER,
Wine, Spirit, and Provision Merchant
R A T T R A Y S T R E E T ,

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 10 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. & 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, RUGS, &c.
A Single Garment at Wholesale Price.
All Goods are marked in Plain Figures, from which no abatement
can be made.
Note the Address:—
The Dunedin Retail Branch is at the Corner of
PRINCES-STREET AND OCTAGON.
A SINGLE GARMENT AT WHOLESALE PRICE.

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

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

NO. 6 ROYAL ARCADE.
RANKIN AND CO.,
TAILORS AND CLOTHIERS,
No. 6 Arcade, Dunedin,
Have always on hand a choice assortment of
Tweeds.
Gentlemen can depend on obtaining a first-
class article at a reasonable price.
Style and fit guaranteed.

COUGH. COUGH. COUGH.
The best remedy for a Troublesome Cough is
WILKINSON'S
EDINBURGH COUGH SYRUP.
One or two Dozes giving Instant Relief, which
hundreds of persons can testify.
Sold in bottles 2s. and 3s. each, with full
directions.
Prepared only
T. M. WILKINSON,
CHEMIST AND DRUGGIST,
MEDICAL HALL,
Dunedin.
[ESTABLISHED 1852.]
Prescriptions very carefully dispensed,
and promptly forwarded to any part of the
town. Orders by Post punctually attended to.

PURE WINES.—THOMAS
REYNOLDS, WINE MERCHANT AND
IMPORTER, Stafford-street, Dunedin, imports
his 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
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; pos-
sessing 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, unmani-
pulated Wine, together with their rich frag-
rance, 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 acknow-
ledged to be the finest Hotel in the Australasian
Colonies, both as regards extent of accommo-
dation 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.

D. PINKERTON AND CO.,
Practical Bootmakers and Importers,
George-street, Dunedin.
D. Pinkerton and Co. beg to announce to
their old friends and the general public that
they have transferred their establishment to
New Premises, where they are turning out
their usual First-class Goods, made by the
best workmen.
D. P. & Co. have also commenced a large
Import Trade from the best Home houses,
and have a large stock always on hand.
D. PINKERTON & Co.,
George Street,
(Opposite Evans.)

GEORGE HOTEL,
GEORGE STREET,
PORT CHALMERS.
THOMAS MAGUIRE,
(Late of the Commercial)
PROPRIETOR.

The Hotel is situated in the principal busi-
ness 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.

J. KELLLY,
FAMILY BUTCHER,
STUART STREET, DUNEDIN.

Families waited upon for orders daily.
Every description of small goods always on
hand.
Shipping Supplied.

SOLE MANUFACTURERS
OF THE PATENT STOPPERED
AERATED WATERS.
THOMPSON AND CO.,
Steam rated Waters and Cordial Manufacturers'
POLICE AND CRAWFORD STREETS, DUNEDIN,
AND
CHELMER-STREET, OAMARU.
Importers of Soda Water Machinery and Cordia
Maker's Goods of every description.

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

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

UNIVERSAL HOTEL
Maclaggan street, Dunedin.
MRS. ANN PAVLETICH, PROPRIETRESS.
First-class Accommodation for Boarders.
The Finest Brands in Wines, Spirits, &c.
Refreshments always ready.

FURNITURE! FURNITURE!!
MRS. J. S. LEE begs to inform the Public
that she has commenced business as General
Furniture Dealer, and will either exchange
New for Second-hand Furniture of every
description, or give full value in Cash for the
same. Note the Address—Mrs. J. Lee, George
Street (Next door to Cable's), 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 Colony
on application.

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

(LATE EUROPEAN),

GEORGE STREET (NEAR THE OCTAGON), DUNEDIN

JOHN CARROLL, 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.

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.

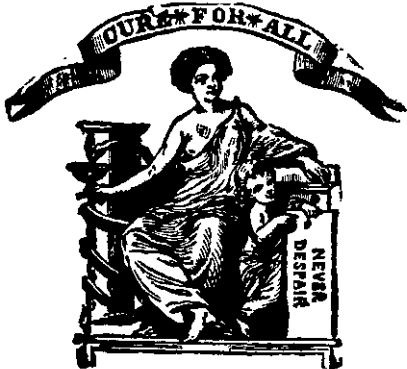
A large assortment of fancy Tobaccos and Cigars.

BASKETS. BASKETS.

designed 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. ORD 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,

WHOLE ALE 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,
AM STREET, CHRISTCHURCH.
JOSEPH B. SHEATH.

Newcastle Coal } Delivered in town
Grey River Coal } and suburbs at
Malvern Coal } lowest current
Black Pine Firewood in } rates.
'long and short lengths.

Also on Sale,
Charcoal, Coke, and Drain Pipes.

SOUTHERN HOTEL,

PRINCES STREET SOUTH,

DUNEDIN.

THOS. HEFFERNAN, PROPRIETOR,

Desires to inform his friends and the public that he has purchased the above Hotel, and hopes by strict attention, &c., to the wants of his patrons to obtain a fair share of public support.

Good Stabling, with Loose Box.

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 Caches.

Hot and Cold Baths at all hours.

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 11th day of July, 1879, and published by the said Company.